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The World's Crisis

AND SECOND ADVENT MESSENGER.

"BEHOLD I COME QUICKLY; AND MY REWARD IS WITH ME."

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The World's Crisis
AND
SECOND ADVENT MESSENGER,
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☞ The Crisis is devoted to the exposition of all Bible truth; especially the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and final destruction of the wicked.

For the World's Crisis.

HOW LONG, O LORD!

How long this night of weeping, Lord?
How long shall grief prevail?
How long shall evil, all-abhorred,
With fearful strength assail?

How long shall these frail hearts betray
The trusts thy grace bestowed?
How long in weakness shall we stray
From thee, our Shepherd God?

How long in deepest grief be laid
Our heads, for grieving thee?
How long defiled by e'en sin's shade,
Our blood-washed garments be?

How long shall these sad hearts be torn,
By anguish deep be riven,
For loved ones wand'ring all forlorn,
From God, and life, and heaven?

How long the foes of God and man
With subtlest skill and care,
By deep Satanic thought and plan,
The unwary soul ensnare?

How long shall nature weep her woes,
And earth bow down in pain?
All eloquent, creation's throes
Beseech thy grace again.

How long shall sickness bow the soul,
The spirit deep distress?
Shall dire diseases hold control,
And demons dark oppress?

How long our great arch-foe malign,
World-wide his terrors spread,
[illegible]
Our life joys to the dead?

Life-giver gracious! who wert dead,
Who lives hence evermore,
Who art our only hope, our Head,
When shall Death's reign be o'er?

To bring with joy, to clothe with life,
Thy jewels, Lord, how long,
Ere thou shalt close the mortal strife,
And give the victor's song?

This night of weeping, Lord, how long?
How long shall grief prevail?
How long shall each unhallowed wrong
With fearful power assail?

Delavan, Wis., Jan. 1871. CARRIE HILL.

For the World's Crisis.

THE NEW DOCTRINE.

It would seem remarkably strange, if it were true that the Bible for eighteen centuries had deceived the whole *christian church* with regard to the resurrection of the unjust. So clearly and explicitly does it declare their coming again to life, and their destiny is so often and in such a variety of ways referred to, in language that involves their resurrection, that during all this period of time it has been the uniform faith of the church. Of course there has always been, and is now, a multitude who, setting aside the christian system, have rejected the doctrine of the resurrection altogether; but among those who have believed in the resurrection of the just, hardly one has doubted that of the unjust.

Since the time of the apostles, according to Abbott's catalogue, some two hundred authors have written upon the resurrection, and two or three thousand have variously presented the subject of man's nature and destiny, but it does not appear (if we except a pamphlet published in 1704, against some who denied the resurrection of the impious; who or what they were I do not know,—not written in English) that the coming forth of the wicked to meet their destiny, whatever it might be, has ever been controverted. But it is now ascertained beyond doubt, it is claimed, that they are not to be raised; that the church have all been wrong in their belief, having been led into a delusion, we must conclude, by receiving the plain and literal declarations of the Scriptures *as true*.

But why, since this is a subject that is purely doctrinal and not prophetical, may it not have been as correctly understood in the past centuries as in our time? Would not a claim to the contrary appear doubtful and suspicious? And is there any evidence that the Bible in presenting its doctrines makes this an exception to its usual method, so that the real truth is exactly contrary to what its plain language imports? Would not the Bible seem to be at fault if it had by its plain and literal statements always misled the church? Would it have sustained its reputation for "making wise the simple," and guiding the meek into all truth? And who now from reading it, would not surely understand it to teach just what the church in the past have, that all men would be raised from the dead? [illegible] covered that the unjust are not to be raised? For this "new light," which some think shines with such brilliancy, it appears we are altogether indebted to those brethren who, by their faithful and persevering efforts to "advance in knowledge, and by the exercise of their skill and ingenuity in "making every thing clear," have (in a manner which is to them on the whole satisfactory, though not without its difficulties, they say) "brought out this great truth;"—though I marvel that the one who was chiefly instrumental in bringing it out so soon abandoned it, and now teaches the immortality of the soul.

But the methods by which they have obtained such "light," or reached such a conclusion, are very surprising, and if I thought they were correct, I should be greatly perplexed. I could have very little respect for or faith in the Bible. And if it is allowable to take such liberties in the disposition of the sacred oracles that refer to the wicked, why not the same when they refer to the righteous? And then what becomes of our hope? As Bro. Storrs upon this same subject once said, "The method of interpreting Scripture on which this theory depends, unsettles all faith in the Bible, and saps the foundation of christianity." And according to this method, I am certain that the Bible would be of very little use to me. For in that case, we have all been grossly deceived. And what can with certainty be relied upon? For I understand that the foundation on which our hope of future life rests, is God's faithfulness in carrying out or perfecting his whole revealed purpose, and if the resurrection of the entire race is not involved in that, I do not know of any thing that is; and if there should be a failure here, of course I could have no assurance of the rest being accomplished.

But I am well persuaded that our well meaning brethren have not obtained a correct view of the subject, and that the truth, after all, is just what the Bible in plain language affirms, and what all christians have ever believed, and that no part of God's doctrinal truth has been revealed in such a way as to have led every body into error.

Hartford, Ct. S. HALL.

For the World's Crisis.

THE DEGENERACY OF THE RACE SINCE THE FLOOD.

In Genesis 8: 13, we read of Noah that he removed the covering of the ark, and looked, and behold the face of the ground was dry; when God commanded him to go forth of the ark, with his wife, and sons, and sons' wives, and every living thing, that they might breed abundantly in the earth, and be fruitful and multiply therein. Noah did as God commanded, and He blessed him, as we read—"And God blessed Noah and his sons, and said unto them, Be fruitful and multiply, and replenish the earth." The sons of Noah were Shem, Ham, and Japheth. We read that unto them sons were born there; names we shall not attempt to present in this article, except Nimrod, who became the first monarch. See Gen. 10: 8–10. "He was a mighty hunter before the Lord, and the beginning of his kingdom was Babel." Babel was the beginning of Babylon. Tytler says that Nimrod built Babylon about one hundred and fifty years after the deluge. See his History, p. 17. Beside building Babylon, we notice in Gen. 10: 10, that he founded Erech, Accad, and Calneh. Out of that land, we read, went forth Asshur, or Assur, who built Nineveh, which became the capital of the Assyrian empire. It will also be noticed, from Gen. 10: 10–12, that other cities were founded by Asshur. And we have here also brought to view the generations of Noah and the names of his sons. "These are the sons of Shem, after their families, after their tongue, in their lands, after their nations, . . . after their generation in their nations, and by these were the nations divided in the earth after the flood." "And the whole earth was of one language and of one speech; and it came to pass as they journeyed from the east, that they found a plain in the land of Shinar, and they dwelt there."

In reading from the first and second verses, it will be seen that they concluded to build a city, and a tower whose top should reach unto heaven; the enterprise being for the purpose of saving themselves from being scattered abroad in the earth. But God in his wisdom thought best to confound their language. In the ninth verse we read—"Therefore is the name of it called Babel, because the Lord did there confound the language of all the earth; and from thence did the Lord scatter them abroad upon the face of all the earth." Their scattering resulted, says Weber, in the colonization of the three oldest divisions of the Globe—Asia, Africa, and Europe, forming themselves into different peoples and nations according to the varieties of their language. As men thus scattered, they ceased to worship the only true God, and substituted for their worship the sun and moon. As men dispersed themselves over the earth, the original belief in the one true God (monotheism) was lost, and fell into the worship of many deities (polytheism), adoring the visible works of creation (more particularly the sun and the stars of heaven), instead of their Creator; or else reverencing the operative powers of nature as divine beings.—*Weber.*

The heathen religion became that of the nations. Ps. 96: 5—"For all the gods of the nations are idols." [illegible] phenomena of nature. p. 159. The priests were often called upon by the kings for information which they could not otherwise obtain. Nebuchadnezzar, king of Babylon, called upon the Chaldeans to explain to him a dream that he had forgotten. Dan. 2. Philip, king of Macedon, desired to know of the gods of his future success, and the priest replied. Philip did not lose sight of the conquest of Asia. Full of the mighty project he revolved, he consults the gods to know what would be the event of it. The priest replied, "The victim is already crowned, his end draws nigh, and he will soon be sacrificed." Philip, hearing this, did not hesitate a moment, but interpreted the oracle in his own favor.—*Rollin, vol. 4, pp. 594–5.*

Alexander the Great wished to know of the priests as to whether Jupiter had allotted to him the empire of the world. He being come into the temple, the senior priest declared him to be the son of Jupiter, and assured him that the god himself bestowed this name upon him. Alexander accepted it with joy, and acknowledged Jupiter as his father. He afterward asked the priest whether his father Jupiter had not allotted him the empire of the whole world. The priest replied that he should be monarch of the universe.—*Rollin, vol. 5, p. 159.*

The above extracts prove David correct in his statement—"For all the gods of the nations are idols."

Having shown from history how the race for a time degenerated from the worship of the true God, I wish to present the *cause*. Paul says in his letter to the Romans (1: 21), "Because that when they knew God they glorified him not as God, neither were they thankful, but became vain in their imagination, and their foolish hearts were darkened."

Who are the authors of idol-worshiping? "It was the universal sentiment, both of the church and of heretics, that the demons were the authors, the patrons, and the objects of idolatry. Those rebellious spirits who had been degraded from the rank of angels, and cast down into the infernal pit, were still permitted to roam upon earth, to torment the bodies and to seduce the minds of sinful men. The demons soon discovered and abused the natural propensity of the human heart towards devotion, and, artfully withdrawing the adoration of mankind from their Creator, they usurped the place and honors of the Supreme Deity. By the success of their malicious contrivances, they at once gratified their own vanity and revenge, and obtained the only comfort of which they were yet susceptible,—the hope of involving the human species in the participation of their guilt and misery. It was confessed, or at least it was imagined, that they had distributed among themselves the most important characters of polytheism, one demon assuming the name and attributes of Jupiter, another of Esculapius, a third of Venus, and a fourth of Apollo; and that, by the advantage of their long experience and aerial nature, they were enabled to execute, with sufficient skill and dignity, the parts which they had undertaken. They lurked in the temples, instituted festivals and sacrifices, invented fables, pronounced oracles, and were frequently allowed to perform miracles. The Christians, who, by the interposition of evil spirits, could so readily explain every preternatural appearance, were disposed and even desirous to admit the most extravagant fictions of the Pagan mythology. But the belief of the Christian was accompanied with horror. The most trifling mark of respect to the national worship he considered as a direct homage yielded to the demon, and as an act of rebellion against the majesty of God."—*Gibbon, vol. 1, p. 523.*

Besides the sentiments of the primitives and heretics, let us notice what Paul has to say of the Gentiles who worship idols—"But I say, that the things which the Gentiles sacrifice, they sacrifice to devils, and not to God; and I would not that ye should have fellowship with devils. Ye cannot drink the cup of the Lord, and the cup of devils; ye cannot be partakers of the Lord's table, and of the table of devils." 1 Cor. 10: 20, 21.

What effect had the first advent of the Savior upon devil-worshiping? Let us notice the extent of it. The historian says, "An evil one was supposed naturally to reside in every person, who was the author and source of all the corrupt dispositions and unrighteous actions of that person. The driving out of this demon was therefore an essential property of baptism." If every one, then, possessed a demon, and that demon must of necessity be cast out before being baptized, we must conclude, then, that in one day three thousand were cast out; for we read (Acts 2: 4) that "they that gladly received the word were baptized," and the same day three thousand were added to them. The revival did not end there. It continued; and "the Lord added to the church daily such as should be saved." How many embraced the Christian religion from the day of Pentecost and onward through the apostolic age? Many must have embraced it, as the gospel was propagated into every part of the then known world. See Col. 1: 23—"If ye continue in the faith, grounded and settled, and be not moved away from the hope of the gospel, which ye have heard, and which was preached to every creature which is under heaven, whereof I Paul am made a minister." Thus Paul says that he was made a minister of that gospel which was preached to every creature which is under heaven. Those who believed the gospel, abolished their idols. Read 1 Thess. 1: 9—"For themselves show of us what manner of entering in we [illegible] and preach my gospel, and that all would believe it; but, that those who believe and are baptized shall be saved. Paul never looked for a better condition of things prior to the setting up of the kingdom of God in the earth, than existed in his day. Looking down the stream of time to about when Jesus might be looked for to return from heaven, he wrote the following testimony:—"Now the Spirit speaketh expressly, that in the latter times some should depart from the faith, giving heed to seducing spirits and doctrines of devils." 1 Tim. 4: 1. Here he predicted a revival of the same demonism which existed in his day. This prediction does not allude to heathendom, but to Christendom; as he says they shall fall away from the faith. Who can fall away from the faith? Certainly those who are in the faith. Has this revival begun yet? Yes, in Spiritualism. It began in 1847, in the following way:

The spirits commenced their manifestations in this country by knocking on the door of a house occupied by Mr. Michael Weekman, in Hydesville, Acadia, Wayne county, N. Y., in 1847. Mr. Weekman says that one evening, about the time of retiring, he heard a rapping on the outside door. On opening it he found no one there. He went in for the purpose of retiring, and just before getting into bed heard the rapping repeated. He quickly opened the door, went out and looked around, but found no one. It being frequently repeated, he took hold of the door-latch, and as soon as the knocking was repeated, he sprang out, went round the house, but no one could be found.

One night, a little girl about eight years old was heard to scream; the family ran to her, and as soon as she was able to relate facts, she said she felt something like a hand on the bed and all over her, but was not alarmed till it touched her face. It felt cold. It was some days before she recovered her equanimity. The next family who resided in the house was that of Mr. J. D. Fox. Both Mr. and Mrs. Fox were members of the M. E. church, well known, and of unimpeachable character. They moved into the house where Mr. Weekman had lived, in Dec., 1847, and in March, 1848, first heard the noise. The knocking was so strong as to jar the floor. It was first heard one night, just after the family (except Mr. Fox) were in bed. It continued till they went to sleep, and they were unable to detect the cause. From that time it was continued each night. The 31st of March, the family retired early, and soon heard the knocking. A little girl, twelve years old, endeavored to imitate it, by snapping her fingers, and a response was given by knocking as many times as she snapped. When she stopped the sound ceased. Another girl said, "Now do as I do," and began to strike one hand with the other; the knocks were repeated as before.

When intelligence was thus manifested, Mrs. Fox requested it to count ten. It did so, by rapping ten times. It also, by request, counted the ages of the children correctly. Mrs. Fox questioned it as to its identity. When asked if it was a human being, it was silent.

"Are you a spirit?"

Two raps were given.

"Are you an injured spirit?"

Two raps as before were given. It was finally ascertained that it purported to be the spirit of a pedlar, who had been murdered in that house for money—five hundred dollars—at the age of thirty-one; and that he had left a wife and five children, and his wife had been dead about two years. The neighbors were then, by consent of the spirit, called in, and the questions continued. From this family the manifestations have spread all over the United States and Canadas.—*Daniels' Spiritualism, pp. 13–15.*

The rapid growth of spiritualism is without a parallel. The following statistics show the number of its adherents, and their books, periodicals, etc., prior to 1863:

There are now in America five hundred public mediums who receive visitors; more than fifty thousand mediums who are reliable in select circles, but are not before the public; about one hundred periodicals; more than five hundred books and pamphlets; five hundred speakers who are considered special public advocates; more than one thousand are regarded as only occasional; nearly two thousand places are opened for public circles, conferences, or lectures, and in many places there are flourishing Sunday Schools. The decisive believers number about two millions; the nominal, five millions; on the eastern continent their number may be reckoned as one million. *See Plain Guide to Spiritualism.*

But the numbers thus given are but a handful compared with their numbers at present. Many even good persons are falling in with the great satanic delusion.

Spiritualism is again brought to view in Rev. 16: 13, 14—"And I saw three unclean spirits, like frogs, come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. For they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty." This accords with Paul's statement—"Giving heed to seducing spirits and doctrines of devils." These spirits are said to work miracles. Does spiritualism work miracles? Yes. I might cite the reader to many extracts, if necessary, but one will suffice, taken from an English work, entitled "Spiritualism and Signs of the Times."

"A lady living a few miles out of Bridgeton is asserting not only her power with the spirits in common with all spiritualists, but asserts that she can and does pass out of the body [illegible] grapes and placing on the table around which they are sitting, they all partake of the grapes together."

Spiritualism, or devilism fully developed, is brought to view in Rev. 13: 11–15. It is symbolized by a two-horned beast. "And I beheld another beast coming up out of the earth, and he had two horns like a lamb, and he spake as a dragon. And he exerciseth all the power of the first beast before him, and causeth the earth and them that dwell therein to worship the first beast, whose deadly wound was healed. And he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men, and deceiveth them that dwell on the earth, that they should make an image to the beast which had the wound by the sword, and did live. And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed."

In the fifteenth verse we notice that it had power to give life unto the image of the beast. The beast here spoken was before the two-horned beast, and the image should speak and cause that as many as would not worship the image should be killed. The two-horned beast thus symbolizes the development of spiritism, or devilism.

Paul in his epistle to Timothy informs him that spiritism, or devilism, should arise in the last days. Has it arisen? If so, then we can say emphatically that we are living in the *last days.* THOMAS J. WHITECAR.

HIS SECOND COMING.

"Could christians watch ten thousand years,
Before their Lord himself appears,
Yet as he then shall come at last,
'T were wise, through all the ages past,
To have watched, and waited, and have borne
The scoffer's jest, the worldling's scorn;
But those who watch not in the day,
Will surely sleep the night away.
Lord, make me at all times awake,
And, self-denied, thy cross to take,
Robed for thy nuptial feast in white,
With lamp in hand, and burning bright,
Nor lack of precious oil be mine,
When the loud cry, 'Arise and shine,'
Proclaims thee come in bridal state,
And when preparing is too late."

For the World's Crisis.

MENE, TEKEL.

The angel promised to tell John the mystery of the woman, and of the beast that carried her, which had the seven heads and the ten horns. The seventeenth chapter of Revelation is divided thus: 1. The introduction. 2. The version. 3. The interpretation as given by the angel.

In the interpretation the angel informs John that the woman here brought to view is that *great city* which reigneth over the kings of the earth. The woman then in this case represents an apostate church, and is said to be the mother of harlots, and abominations of the earth, and she is said to be drunken with the blood of the saints, and of the blood of the martyrs of Jesus, her golden cup full, etc. I think there is no doubt as to what this woman represents—the "Roman Catholic church," a corrupt ecclesiastical body, "with whom the kings of the earth have committed fornication, and the inhabitants of the earth have been made drunk with the wine of her fornication." In the first verse of this chapter the woman is said to sit upon many waters. But in the third verse we are told she sits upon the beast. How is this apparent discrepancy to be reconciled?

I view, that during her judgment period, she sits upon the many waters, which are said by the angel to represent peoples, and multitudes, and nations, and tongues, and this period of judgment is the same as brought to view in Daniel 7: 26, "To consume and to destroy it unto the end." I view this judgment commenced at the time the woman lost her civil power, between A. D. 1792 and 1809. And from that time onward her position has been that of sitting upon the *many waters.*

This corrupt woman has been weighed in the balances and found wanting. The handwriting has been distinctly written. The kingdom has been numbered and finished, and the intoxicated mass of this vile institution await the hour of execution, when she shall be utterly destroyed in a lake of fire burning with brimstone.

This woman, then, represents an apostate church. The centre of her operations is at Rome, a city in Italy; about her (on the old Roman earth) are located the kingdoms that have aided and supported her during her days of cruel persecution. It is upon this same territory we may look for the visitations of God's last judgments upon these cruel despotic powers, and also upon the apostate church. This is the place where the beast and the kings of the earth (old Roman earth) are said to gather themselves together for battle against the Lamb.

In connection with the woman, there is brought to view a scarlet-colored beast, with seven heads and ten horns, upon which the woman is said to be seated. What beast is this? Though this beast has some points of resemblance with the seven-headed beast of Rev. 13, yet it is sufficiently distinct. The leopard beast has crowns on his horns. The scarlet-colored beast has no crowns at all, and is therefore a distinct beast; and it occupies in its main features an entirely distinct period in prophetic time, though found on the [illegible] a certain line, and yet "is of the seven" that constitutes the whole line of government. It is said of the ten horns upon this beast, that they had received no kingdom as yet, but received power as kings one hour (same hour) with the beast. These have one mind, and shall give their power and strength unto the beast. These shall make war with the Lamb, and the Lamb shall overcome them.

This locates the chronology of this event we have brought to view in Rev. 19: 19, 20. *The beast* and the kings of the earth (Roman earth) and their armies gathered together to make war against him (the Lamb) that sat on the horse, and against his army. And while they are thus arrayed, the beast is taken, together with the false prophet. These both are cast *alive* into a lake of fire (destroyed.) There will be at the end a live beast, a beast in existence.

The beast, and the two kings brought to view in Rev. 17, I view to be the same as spoken of in Rev. 19: 19. Their works are the same, and the end of the beast is *perdition* in both places. The several different beasts brought to view in Rev., represent a civil government. In relation to this, one writer says—"There was one *great, formidable power*, having essentially the same origin, though manifested under somewhat different modifications; to one and all of which might in their different manifestations be given the name *beast*. I understand by the term *earth*, "kings of the earth," the old Roman empire, otherwise, "Catholic Europe," those powers which have committed fornication with the harlot woman. These will be destroyed, but they will be the means, first, of her destruction. Rev. 17: 16. *Burn her with fire.*

The same that was once written upon the wall of the king's palace, just before the destruction, or fall, of old Babylon, is *now* written concerning Babylon the great; otherwise, mystical Babylon—*Mene*—"God hath numbered thy kingdom and finished it." *Tekel*—"Thou art weighed in the balances, and art found wanting" (and thy kingdom is to be given to another).

Time will develope some things that we do not now fully understand. But if we watch, and have on *pure garments*, we shall know all in due time. We may look for a wonderful manifestation shortly; but if we *watch*, we shall not be terrified, our names being written in the book of life from the foundation of the world.

There is more we would like to say about the beast of Rev. 17, but we think it best to wait till things are more fully developed in "Catholic Europe." I view there is but one more development, and this is at hand, in the midst of which the Lord will personally and visibly appear to gather his elect. I view this is a most *solemn* time in which we live. Who is there that will be found *awake* when the Savior appears in his glory, and *loving* his appearing? J. E. CLARK.

For the World's Crisis.

REDEMPTION.

"And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh."—LUKE 21: 28.

We have reason to rejoice that we are not left to grope our way in darkness amid the perils of these last days, while cold-hearted, worldly-minded professors of religion are joining hand in hand with the world, eating and drinking with the drunken, and denying the coming of the Lord. But when we turn our attention to the word of God, we see that these things must needs be, that every jot and tittle of his word may be fulfilled. We may well lift up our heads and rejoice, for we are living in the last moments of time. Jesus says (Luke 21: 28)—"And when these things begin to come to pass, then look up and lift up your heads; for your redemption draweth nigh." To what things did Jesus have reference? To the signs in the sun, moon and stars; to the distress of nations, and roaring of sea and waves. Have any of these signs transpired? Yes, every one, as every candid person knows. We are therefore compassed about with a great cloud of witnesses, proving the coming of Jesus is close at hand.

The sun, moon and stars are witnesses of his coming. The distress of nations with perplexity, and the sea and the waves roaring, witness to that event. The clarion of war, the waking up of mighty men, and the deadly carnage and strife, all witness to the near approach of the Son of God. All who are scoffing and saying "where is the promise of his coming?" are witnesses against their own souls that this world will soon be wrapped in flames, and the enemies of the Lord be consumed.

But there are other witnesses, unlike these, who have filled and trimmed their lamps, and with loins girt with truth have gone forth to meet the Bridegroom. These are "not in darkness, that that day should overtake them as a thief;" they love their Lord's appearing, and are rejoicing in the blessed hope.

God speed you on your journey. I hope to be gathered with you in the kingdom when Jesus comes. I love his appearing; I am tired of earth's wickedness; but, blessed be God, he is not slack concerning his promises, and although wicked men put far away the evil day, yet we will trust in God's word. Yes, Jesus is coming, robed in glory, with all his angels, in kingly majesty, to bring redemption to his people. Then the graves will be robbed, the dead live and the "children" be free.

Then come, O Mighty One! Sweep away the refuge of lies. Restore earth to its Eden beauty. Let the earth be filled with thy glory. Then shall the children rejoice and praise thee eternally. [illegible] grave! Press forward in the name of Jesus, and be saved when he comes.

Soon the trumpet shall sound and the dead shall awake,
For the Bridegroom is coming again;
Then the saints of the kingdom possession shall take,
And with Jesus eternally reign.

GEO. W. HOWARD.

For the World's Crisis.

TEST QUESTIONS,

FOR THOSE WHO BELIEVE IN THE IMMORTALITY OF THE SOUL.

1. Where is the chapter and verse in the Bible that speaks of an immortal soul, spirit, or entity in man?

2. Where is the chapter and verse that gives us the plain record of the creation or organization of an immortal soul, spirit, or entity?

3. Where is there any proof that God created an immortal soul, spirit, or entity, and when created, created it in his now immortal and incorruptible image?

4. If such a creation exists, and in God's own image, can such an immortal creation *die* a moral or literal death? Can God, Christ, angels, and saints made immortal at Christ's coming, die either of these deaths?

5. When God created the man Adam of the dust of the ground, did he breathe an immortal soul, spirit, or entity, possessed of consciousness and all the attributes of reason and intelligence, into his nostrils?

6. Must the creature man, or the human organization, have an immortal soul, spirit, or entity, in order to run this human, earthly machinery, causing it to develop thought, reason, judgment, and intelligence?

7. If such an immortal soul or spirit exists, where is the proof that it is ever called a being, man, person, or creature?

8. If such an immortal soul, spirit, or entity exists, as some suppose, did it commence its history with the new-born infant body, without knowledge?

9. If such an immortal, immaterial soul or spirit exists, does it grow and magnify itself, as the infant body grows; or is it perfectly *compos mentis* when created?

10. Can such an immaterial, spiritual existence ever *forget* any event, circumstance, or knowledge, which it has gained by strict application to the study of the various sciences extant?

11. Can immortal souls or immaterial entities, as are supposed to exist, ever become insane, or raving maniacs?

12. Can these souls, spirits, or entities, be seen or perceived by any of the five senses with which God has endowed man? If so, which? or, in other words, are they material, or immaterial? and do they occupy space?

13. How many millions of such souls must be congregated into one compact body, in order to be seen by the most powerful microscope ever invented by man?

14. How many varieties of immaterial entities are there? There seems to be almost an endless variety of imperfect minds in the world; a gradation from the king on the throne to men of small minds, or no minds at all.

15. Where is the proof that God placed such entities on probation for the development of character and for reward and punishment?

16. Why do the Scriptures of truth talk so freely and so much about mortal man, corruptible man, earthly or fleshly man, dying man, man born of a woman, and yet in no instance mentions an immortal soul or superadded entity?

17. Where does God by sending his Son into the world to redeem a race of mortals, ever make any arrangement or atonement to redeem immortal or immaterial souls, or spirits, said to be contaminated by sin?

18. Can immortal souls or spirits be diseased, contaminated, destroyed, die, or suffer pain? If so, what safeguard have we, when all of God's saints at the resurrection of the just are made immortal, against suffering the same misfortunes?

19. While the terms soul and spirit occur hundreds of times in the Scriptures, where do you ever find the word "immortal" connected with either of these?

20. If the soul is immortal and deathless, why do the Scriptures invariably represent the soul of man as being subject to death and destruction?

21. If the soul or spirit of man is an immortal thing and a part of God, as many claim, does that govern or control the human organism? If so, is the man formed of the dust guilty of any crime under heaven? Does not this view make God the originator and propelling force of all the errors, sins, and blasphemy in the world?

22. If the doctrine of endless misery be true, and the question which precedes this one be orthodox theology, will God *torture* millions of parts of himself in a furnace of fire, where there will be weeping and gnashing of teeth?

23. Does not the doctrine of immortal-soulism produce more skepticism, errors, and delusions, and multiply more infidels, than all other doctrines combined?

24. Is not the preaching of the doctrine of the immortality of the soul, by its adherents, doing more in this our day to overthrow the Bible and christianity, than all the Tom Paines, Voltaires, and Bolinbrokes on the face of the earth? I heard Warren Chase of [illegible]

The World's Crisis
AND
SECOND ADVENT MESSENGER.

Boston, Wednesday, January 25, 1871.

THE WORLD'S CRISIS.

LIBERAL OFFERS FOR 1871.

VALUABLE PRESENTS!

The Best Sewing Machine,
The Best Illustrated Dictionary,
The Best Books, and the
Best S. S. Paper.

GIVEN AWAY!
FOR NEW SUBSCRIBERS,
TILL THE FIRST OF JUNE.

The World's Crisis, a copy of which, dear reader, you hold in your hand, and which, for so many years, has been the leading and most widely circulated herald of the Coming King, is to-day, we trust, a welcome visitor in more than nine thousand homes, and is doubtless read every week by not less than forty thousand readers.

But do you not, dear reader, loving as you do the precious truths for which this paper has so long and so successfully fought, do you not think that this number is far below what it ought to be, and very much less than it might be, if but a little effort were faithfully and earnestly made by every one who now takes it? Do you not feel, in these last moments of time, when the Judgment of the Great Day is so near, and thousands are perishing for lack of knowledge, that it ought to be *more than doubled;* and that, if it were only in your power, you would, at once, and to-day, multiply its circulation and usefulness a hundred-fold? No doubt this is your feeling, and you would gladly do it, if you could. But suppose that you, and every one else of its nine thousand subscribers, or of its forty thousand readers, should take hold at once, faithfully and in earnest, and do all that you can towards that end, during the next four months, and as much longer as you may; what do you think would be the result? Would not its circulation, and the good it might do, be more than doubled in that time by your faithful efforts and the help of God? Is there any doubt of it?

The skies are full of omens of coming judgment, and men are looking fearfully for the things that are coming on the earth. They are waiting for you to speak to them. Will you? Hundreds of your brethren, too, who are waiting, as you are, for "the Hope of Israel," are without the strengthening, cheering visits of this many-tongued messenger of the Coming King. You will do them, and others through them, good, by introducing it to their hearts and homes.

We know that you will gladly do this, and all that you can, for the love that you bear to Christ and his cause, as you have, many of you, so nobly and so well, in time past; and if, again, you will give your time and labor to this work, the Lord will surely reward you when he comes. But, in advance of that, as a token of our appreciation of your kind efforts, we trust you will be pleased to receive from us YOUR CHOICE OF ANY ONE OF THE FOLLOWING PRESENTS for the new subscribers which you shall have obtained for *The World's Crisis and Second Advent Messenger* before the 1st of June.

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Write each name plainly, with its post-office, county, and state, and amount paid, all on one line by itself, in that order; and, at the bottom, give the whole amount of premium monies sent, with your own name and full address.

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Monies, if under $5.00, may be sent by letter at our risk. If a larger sum, and under $25, send a Post-Office Money Order, or Registered Letter. If $25 or more, send a Bank Draft, or Money Order, payable to the *order* of GEO. T ADAMS, Boston, Mass. All sums of $5.00 and over, sent in any other way than above directed, will be at the sender's risk.

All letters and remittances for premiums should be addressed to the Business Agent, undersigned, or, if more convenient, they may be enclosed in letters to the Editor, *Miles Grant, Boston, Mass.*

And now, dear brethren and sisters everywhere, from Maine to California, and from the Lakes to the Gulf, put your hearts and hands to the good work, and a long pull, a strong pull, and a pull all together! and the blessing of the Lord be with you!

GEO. T. ADAMS, *Business Agent,*
Advent Chris. Publication Society.

MATERIAL AND IMMATERIAL.

Every thing that has a *name* is either material or immaterial; either an entity, or a property of an entity; a personality, or an attribute of a personality. By *entity*, we mean a "real being or existence." By property, we mean some peculiar *quality* of the entity, which exists because of the existence of the entity. By attribute, we mean the same thing, though perhaps more properly applied to living, intelligent beings. Property and attribute are used as synonymous terms. When we speak of an apple as being sweet or sour; of a body as soft or hard, heavy or light, dense or porus, tough or brittle; these are properties of the bodies named. Love, mercy and justice, are attributes which can exist only in living, intelligent agents, entities, or personalities. These properties, or attributes, do not exist after the entity, or personality, is destroyed.

Pain, sorrow, hatred, thought, life, desire, sympathy, etc., are properties of certain living entities; but when the personality is destroyed, these peculiar properties perish at the same time. No property can exist any longer than the material organism of which it is an attribute. Attraction, caloric, weight, elasticity, density, etc., are properties of bodies; but they never exist independently of material organisms. In other words, all properties, or attributes, of entities are immaterial, and never exist any longer than the bodies to which they belong. For instance, if a being feels pain, sorrow, or joy; love or hatred; all those attributes cease when that personality is no more. No attribute, or property, ever can exist by itself; any more than we can have a shadow without a substance, or a hole in a body after the body is entirely destroyed.

No amount of immaterial properties, or attributes, can make a material, personal entity. Hence, love, thought, desire, life, patience, meekness, mercy, justice, etc., have no existence, but in name, without a real, personal entity. In the case of our Creator, mind and personality are co-eternal; as in man mind and personality are co-extensive. They begin together, and the mental properties never extend, or exist, beyond the life of the physical constitution.

All personalities are organized bodies. All immaterial things are but properties of material bodies, and cease with them. The mind of man is not an entity, but a collection of attributes, or properties, peculiar to that wonderful organ called the brain; hence when that is deranged or destroyed, the mind is also deranged or destroyed. It is as impossible for man to think without an active brain, as to live without breathing.

No attribute of an object is an entity; neither is it a component part of that with which it is connected. The weight of water is not water; the motion of a watch is not a watch; the soul *of* a man is not a man. In these cases, "weight," "motion," and "soul," are only attributes of the bodies. When we speak of the soul *of* a man, we mean either his life, or a state of feeling; and either of these are immaterial properties, which exist no longer than his personal organism. When we say man is a soul, then the word soul stands for man as a personal entity. This is a common use of the word in the Scriptures.

No property, or attribute, is organized, and, therefore, cannot be an entity. No entity can ever become a property. No collection of properties can make a personal entity; hence the mind, which is a collection of mental properties, such as memory, love, hatred, reason, desire, etc., resulting from the action of a material organ, can never make an entity; or a personal, intellectual, moral agent. No attribute has an independent, conscious existence.

RECEIVED.—"Earnest Christian," "Advent Christian Quarterly," "Our Young Folks," "Arthur's Home Magazine," "Children's Hour," Peters' "Musical Monthly," etc., etc.

☞ The promises in the Bible are not made to one act, but to the continued habit of prayer. It evinces more depravity not to repent of a sin, than it does to commit it at first. A good man may be hurried away by temptation to commit a sin, but he will invariably repent of it afterward. To deny, as Peter did, is bad; but not to weep bitterly, as he did, when we have denied, is worse.

CALIFORNIA MEETINGS.

Our meetings in San Francisco are now (Jan. 10th) *most deeply interesting.* A very great interest is awakened, and new ones are starting every day. We have meetings every afternoon and evening. The people are astonished at what the Lord is doing.

The following are the reports in the *Alta California* of the meetings for the last two evenings. The *Alta* occupies a very high standing in California. When speaking of the meeting Sabbath evening, the reporter of the *Alta* says:

Every foot of sitting and standing room, both on the floor and in the gallery of the Minna-street church, was occupied last night, and hundreds of persons who came to hear the preacher were unable to obtain admission. The channel railing and the pulpit steps were appropriated by the audience, and even the platform itself was so far occupied that the speaker had barely sufficient space in which to move from the centre of the desk to the wall on which the prophetic chart was suspended. An acquaintance and reliable gentleman remarked to our reporter that he remembered when Elder Grant commenced preaching in Montreal, Canada, to an audience of less than fifty persons. At the close of his mission he held discussions and revival meetings in the largest hall in the city, capable of holding nearly four thousand persons, which was densely crowded.

The Elder delivered the last of his first series of discourses on Bible prophecy. He briefly recapitulated the interpretations more fully presented in preceding lectures; declaring that the golden head of the image seen in the dream of the King of Babylon, which Daniel explained, symbolized the Babylonish Kingdom: that the breast and arms of silver represented the Medo-Persian Kingdom; that the belly and thighs of brass represented the Kingdom of Grecia; and that the legs of iron and clay, represented to demonstrate that the four beasts described in the seventh chapter of Daniel also represented the four great Kingdoms or Powers symbolized by the image of gold and silver and brass and iron and clay. He then proceeded to connect John's Revelation and prophecies of Daniel. This he did by showing the identity of description respecting the little horn that grew upon the head of the fourth beast, and the seven-headed dragon and the seven-headed beast seen and spoken of by John. The main topic of the lecture was the Scarlet Woman whom John saw sitting upon a beast having seven heads and ten horns. This woman, the Elder contended, represented the ecclesiastical power of Rome. He declared and argued that the bloody dragon, having seven heads and ten horns, represented the Roman power in Pagan times. He stated that Pagan Rome put to death over three millions of Christians. He argued that, according to the 9th and 18th verses of the 17th chapter of the Revelation, the woman represented the ecclesiastical power in the seven-hilled city of Rome. Referring to the intervening verses, he argued a literal fulfillment in the division of Italy into ten kingdoms. In the symbolic imagery of the Bible, a beast always signified a civil power, while a church was frequently represented by a woman. To prove this, the Elder quoted several passages of Scripture. The churches of Samaria and Jerusalem were both represented by two women—in the prophecy of Ezeckiel. A pure church was represented by a virgin. Paul's declaration of espousal was quoted. Christ declared himself the Bridegroom; the church, the bride. Italy was divided into exactly ten kingdoms or provinces after Austria was driven out of Italy by Napoleon III. These were represented, the Elder contended, by the ten horns spoken of in the sixteenth verse of the book and chapter above named. They were to hate the woman clothed in scarlet, and were to make her desolate and naked. The Elder then recited and dwelt upon recent events in history, which he believed corresponded with prophecy in Rev. 52. Daniel said that the horn that grew up in place of the three horns plucked from the head of the beast representing the fourth Kingdom spake "great things." The Elder referred to the decree of Papal Infallibility as in his view supporting the assertion that the ecclesiastical power of Rome was meant by that horn. And, quoting the latter part of the seventh verse of the 18th chapter of John's Revelation, he referred to the exultation at Rome on the announcement of the dogma. He spoke of and gave some details concerning the riches of the Church of Rome up to the time when her temporal power was taken away altogether by Victor Emmanuel. Her great wealth, he argued, made her correspondence to prophecy still more plain and indisputable. His conclusion was that after the temporal power of the Roman Church was absolutely and entirely taken away, the prophesy in regard to the ten Kingdoms signified in Revelation. Chap. 22: 12, being first fulfilled, the "Marriage Supper of the Lamb" was near at hand. He quoted: "For true and just are his judgments, who hath judged the great harlot. . . . Let us be glad, and rejoice, and give glory to Him, for the marriage of the Lamb is come. . . . Blessed are they who are called to the marriage supper of the Lamb." The woman in scarlet is to be made desolate and naked and her flesh is to be eaten by the ten Kingdoms of her homestead that hate her. Then, according to Daniel shall come "the end of the world;" then, according to John, shall come the first resurrection. We are now in the very last days of the world. So reasoned the Elder. He said that there was nothing in prophecy now remaining for fulfillment before the Kingdom of Christ should be set up on earth, except what further of "desolation" God purposed should be wrought in time against the woman described in the 17th chapter of the book of the Revelation.

The Elder announced that he should preach at the same place to-morrow evening; the subject being, "The signs of the times—as foretold in Scripture; indicative of the nearness of the Second Advent." Friday evening next he will deliver a discourse on the scarlet colored beast on which the woman is described as sitting; showing its prophetical significance. He also announced that he would this evening and next Wednesday and Thursday evenings, engage in discussion at Dashaway Hall on the nature of man;—whether he is by nature possessed of immortality, and whether the dead are conscious. Mr. H. J. Loveland will assume the affirmative. The discussion will commence precisely at seven o'clock and close at nine, and the speakers will occupy, alternately, twenty minutes. The admission will be free, but a collection will be taken up to defray the expense consequent upon the holding of the debate in a public hall.

At the close of the preaching and announcements, members of the congregation were invited to remain after the benediction, and join in a conference and prayer meeting. The pastor of the church, Rev. Mr. Bailey, stated that a revival had begun during the week; that many had risen for prayers, at the social meetings that had been held, and of these some had found peace in believing. He had invited Elder Grant to preach in the church at two o'clock Monday (this) afternoon, and had obtained his agreement to do so.

Last evening, we were obliged to move to Dashaway Hall, to accommodate the crowd. The *Alta California* reporter says this morning, Jan. 10th:—

Dashaway Hall was densely crowded last evening, to hear the announced discussion between Elder Miles Grant, of Boston, and J. S. Loveland, of this city, on the subject named above. In the absence of Rev. O. P. Fitzgerald, who had agreed to act as Chairman, Mr. A. L. Fitzgerald was called upon and consented to preside. It was announced that the speakers would occupy twenty minutes alternately, and the audience were requested to refrain from demonstrations of applause. Elder Grant offered a prayer.

The discussion was opened in the affirmative by Mr. Loveland. He congratulated himself on occupying the affirmative of the question, as in such a position he recognized in the audience before him not merely a mass of mortal humanity, whose entire existence or death was snuffed out like a candle, but intelligence that would live forever. He presented the proposition that man was a composite unity—composed of a soul or spirit and a material, physical body. His first proof was drawn from human language. The literature of all languages furnishes words expressing the idea of a soul and body, constituting the man. Science recognizes the visible and invisible: and it talks of matter and force. It recognizes a force and principle and life as inherent somewhere, which is in itself distinct from inert matter, which cannot move itself. It is invisible. All potential agents are invisible. They are in the dead substances which they move. In its classification into species, genus, orders, etc., it recognizes a principle—an invisible principle or force, which is the basis of the classification. Religion also recognizes this duplexity in humanity as a composite unit. And, as the Jewish and Christian Religions were typical of all others, he would refer to them on this point.

In Genesis 2: 7, would be found the statement that man was formed from the dust of the earth, and that God breathed into his nostrils the breath of life. Given in common genuine English form, it would read that God breathed into Adam a living spirit. In the first chapter this man—or humanity—is said to have been created in the image or likeness of Deity. Does this "image," or likeness, have reference to the physical, or to the invisible, spiritual, soul part of man? Does it include his intellectual and moral nature? He asked his opponent to bear this in mind: Does the declaration that man was made in God's image, mean a physical or spiritual likeness, or both? God is said to be a spirit, in John 4: 24. From this, it is warrantable to assume that it was a spiritual part of man that was created in his image. If otherwise, the inference must be that Deity is a physical being. In Genesis 35: 18, Rachel's soul is described as "departing." Mr. Loveland proceeded to quote a large number of texts in support of his position. Among them, we note Psalms, xlix. 8: xxvi. 9; lxvi. 9; Micah, vi. 7; Matthew, x. 23; 1 Thessalonians, v. 23; Job, xxxii. 8; Luke, xxiv. 37–9.

Elder Grant read the verse: "God formed man out of the dust of the earth." If an entity was breathed into him, then there were two personalities. Then he could not be a composite unit. He believed man really was a composite unit; but argued that Mr. Loveland's theory was inconsistent with such a belief. If man has in him a soul which is a conscious entity after death, was it a conscious entity before he came into the world? To the statement that matter could not move itself, the elder made reply: Suppose a watch or music-box is wound up, by what is it moved until it runs down? The Elder argued that God the Father had a personality, occupied a local habitation and a place; was omniscient and omnipresent by his Holy Spirit. He showed that the same words, in the original, that were translated "breath of lives," in Genesis 1: 7, were used when speaking of the animal creation. The real question was whether it was really man who was made out of the dust of the earth, or whether there was a house made out of the dust in which the man lived. The words in Genesis rendered "living soul" (*nephesh chaiyah*) were first applied in Genesis as follows: "And God said, Let the waters bring forth abundantly the moving creatures that hath life (*nephesh chaiyah.*) The margin read "living soul." So all the animals in the water are "living souls." The same words were applied to beasts in Gen. 7: 22. The simple idea was that this breath of life was common to all living creatures, and hence, was properly called "the breath of lives." What is man? inquired the Elder. He answered: A living man is an organized being, made out "of the dust of the ground," having the breath of life." A *dead* man is the same being without the breath of life. The Scriptures showed that it was no more proper to call man a "living soul" than any other creature. He laid down and argued the proposition that that which is immaterial cannot exist independent of material organism, unless we except "nothing." Attraction, music, love, were immaterial; but they had no existence independent of a material organization. The Elder quoted from Herodotus to prove that the dogma of the immortality of the soul was derived from the Egyptians—as follows: "The Egyptians say that Ceres and Bacchus hold the chief sway of the infernal regions: and the Egyptians, also, were the first who asserted the doctrine that the soul of man is immortal."

The doctrine of a conscious entity in man, immortal, never dying, was the foundation for Budhism, Brahminism, Purgatory, Spiritualism, the eternal torment of the impenitent wicked in hell, and other monstrous doctrines. Martin Luther stigmatized the doctrine as one of "the dung-hill decretals of the Pope." Kitto, in his Cyclopædia of Biblical literature renders Genesis 2: 7, as follows: "And Jehovah God formed the man dust from the ground, and blew into his nostrils the breath of life; and man became a living animal;" and remarks on the passage, "We should be acting unfaithfully if we were to affirm that an immortal spirit is contained or implied in this passage." Doctor Clarke says when commenting on Genesis 1, 24: "*Nephesh chaiyah* (living soul) is a general term to express all creatures endued with animal life, in any of its infinitely varied gradations." McCulloch, in his celebrated work on the "Credibility of the Scriptures," says that there is no word in the Hebrew language that signifies either soul or spirit, in the technical sense in which we use the terms, as implying something distinct from the body." The Elder, in his first and subsequent speeches, quoted a large number of texts, and claimed that from them directly, or by comparing the one with the other, he proved that "the soul" nowhere represents in the Bible a conscious part of man, existing as such when the physical organism is sleeping in death. He contended that the popular theology of the day, on this point, is sustained neither by facts, true philosophy, common sense, nor the Bible.

In following remarks, Mr. Loveland, in a very able manner, supported the current theological belief.

The audience paid the most profound attention throughout the discussion.

☞ I shall never forget the feelings I had once when climbing one of earth's great pyramids in Egypt. When half way up, my strength failing, I feared I should never be able to ascend to the summit or get back again, and I well remember the help given, even by Arab hands, to draw me on further, and the step I could not quite make myself, because too great for my wearied frame. The little help given me—sometimes more and sometimes less—enabled me to go up, step by step, step by step, until at last I reached the summit, and breathed the pure air, and had a grand lookout from that lofty eminence. And so in life's journey, we are climbing, we are ascending. We are feeble. Every one of us, now and then, needs a little help, and if we have risen a step higher than some other one, let us from that eminence reach down for the brother's or the sister's hand, and help another to stand beside us; and thus, joined hand in hand, we shall go on conquering, step by step, until the glorious eminence shall be gained.—*Bishop Simpson.*

"TALKS ABOUT PEOPLE'S STOMACHS,"

Is the title of a new work just issued by Dr. Dio Lewis, of Boston.

"Like all of his works, it is brimful of common sense. We do not know of another writer on matters pertaining to health, who says so many good things as Dr. Lewis."—*Crisis of Dec. 7th.*

"HEALTH BY GOOD LIVING."

A VALUABLE WORK, BY W. W. HALL, M. D.

These two works are for sale at this office, and will be sent by mail, on receipt of publisher's price. $1.50 each. AG'T.

JUST PUBLISHED.

By the Advent Christian Publication Society, a new Tract, entitled, "The Judgment Impending: Prophecy and Chronology converging to one Grand Culmination." By Bro. L. T. Cunningham. 52 pp. Price, 8 cents per copy. Postage, 2 cts. 75 cts. per dozen. $5.00 per one hundred. AG'T.

NOW READY.

The Report of the Eleventh Annual Meeting of the Advent Christian Association, held at Chapin's Grove, Springfield, Mass., Aug. 23d, 24th, 1870; together with the Constitutions and By-Laws of the Advent Christian Association, and the Advent Christian Publication Society. Also a Catalogue of Publications, to which is added our recent Tract, "TIME'S FAREWELL."

The whole making a pamphlet of forty-eight pages. Our friends who have not received a copy, can be supplied on application to our office, or by addressing by mail; in which case, they may, if they please, enclose a two cent stamp to pay the postage. AG'T.

For the World's Crisis.

BOOK NOTICE.

"SYNCHRONOLOGY OF ANCIENT AND MODERN HISTORY." By S. Hawes.

This is a book which all ministers, historians, editors, writers, and literary men, will have when they can obtain it. It gives "the principal events in Sacred and Profane History, from the creation of man to the present time," with the dates of their occurrence, from what is believed the most reliable evidences. It supplies a place in the department of history not before filled. Whatever king, patriarch, governor, ruler, prophet, priest, pope, race, revolution, war, battle, or chief event in church or state, is found in books, is here packed in one book, with their dates. It contains about 3000 names of chief actors in the world's history, and an indefinite number of great events, with their times. When you see the book you will wish to possess it and obtain it. It is to be regretted that the author follows the exploded chronology of Archbishop Usher in the work, yet as that is the generally received standard, the book is not susceptible of the criticism it would be subjected to if the later and better chronology had been adopted.

The author shows wonderful reverence for infant geology, in a single remark. Here it is:—"It must be observed that by creation of the world, nothing more can be understood now than the introduction of the human race into it; the science of geology having demonstrated that it is utterly impossible to assign a date to its creation." But this does not harm the book. Price, $2.50.

I. C. WELLCOME.

The above work has passed into new publishers' hands, and the revised and improved edition is for sale at this office, and will be sent by mail, postpaid, on the reception of published price—$2.50.

This work is on our premium list. See first column on this page. AG'T.

WILL THE HEATHEN BE SAVED?

There is no escape from the conclusion that if the heathen were in a salvable state before the gospel was introduced into their midst, that instead of proving a blessing to them, it has proved a great detriment; for the majority of them reject it, and thereby deprive themselves of salvation—a result they would not have been exposed to had it not have been for introducing the gospel among them, from this premise. While it is true that those who are acquainted with the Divine law "shall be judged by the law . . . in the day when God shall judge the secrets of men by Jesus Christ" (Rom. 2: 12, 16), it is also true that in the absence of a knowledge of the Divine law, they were "a law unto themselves, . . . their conscience also bearing witness, and their thoughts the mean while accusing or else excusing one another" (Rom. 2: 14, 15); and the only chance we can see for salvation on this principle, is for them to retain their infantile standing, never transgressing even the imperfect law of conscience; but how many would thus pass the test, it is hard to tell—probably not many—but this is certain, they had no true sense of pardon after having transgressed the only law that they had any knowledge of; hence, it is affirmed: "As many as have sinned without law, shall also perish without law" (Rom. 2: 12), which principle would doubtless debar the masses, at least, from entering the kingdom; so the gospel is a blessing, *offering pardon.* W. S.

SUPERIORITY OF THE ANIMAL ORGANISM.

It would be a difficult task to find a class of men who would seriously set up the claim that the human organism is inferior to the organism of the animal creation, and yet popular theology thus makes man inferior to the beast, when pressed from premise to conclusion; for it attributes all the intellect possessed by man, not to the physical man, but to an internal entity—a personality existing within, independent of the human organism—thus entirely depriving the physical orgrnism of intellect, making it only the house of the thinker, and not the thinker itself; while at the same time it is admitted that, although animals do not possess internal entities to think for them, they exercise *will, caution, fear, love,* and *hatred*, which cannot exist independent of a degree of intellect. From this premise, it follows that if all these proofs of intellect exist in the animal organism, without an internal entity to originate them, or to do the thinking, and if none of these proofs of intellect exist in the human organism independent of an internal entity to originate them, the animal organism is made superior to man's, it being an organism that can think for itself, while man's organism is totally dependent on an internal entity to do all its thinking. If the premise is good, the conclusion is unavoidable. But if the animal organism produces an inferior degree of intellect without the aid of an inward entity, and if man's organism is really superior to that of animals, why may it not produce a greater quantity and better quality of intellect without an inward entity to originate it? Why will not thinking men look at this matter in the light of reason? W. S.

"LAND OF THE ENEMY."

That death is an "enemy," and that the children slaughtered under Herod's reign are reposing in the "land of the enemy," there is no reason to doubt; but do adults, at death, also go to the "land of the enemy"? Why not? When man receives the pardon for sin, he occupies in the mind of God the very place he did before he ever sinned—a sinless state; for conversion does not place man beyond the power of temptation, nor remove from his organism those propensities that may be developed to his detriment unless he makes the required exertion to keep his body under; and a sinless man, as really as a sinless child, falls under the cold hand of the enemy, and why not enter the same land? Indeed, the enemy has but one land for the dead, and that is a "land of darkness, as darkness itself"—the abode of all the dead, regardless of character; but while some there "sleep in Jesus," others only sleep in Adam; and "if we believe that Jesus died and rose again [to an immortal state], *even so them also* that sleep in Jesus will God bring with him" (with Christ), just as he "*brought again from the dead* our Lord Jesus Christ." Heb. 14: 20. "They shall come again from the land of the enemy," saints as well as children. W. S.

For the World's Crisis.

UNION.

The principles of the gospel show the children of faith *one*, because baptized by the one Spirit, into the one body. This is well-pleasing to Jesus, as seen by his praying "that they all might be one, as he and the Father are one." Now this oneness looks well in theory, but much more blessed to see its practical working.

In union there is strength. A body of believers with one mind and one will, completely united in effort, with determination, can but be strong, be they few or many. On the other hand, where there is alienation of interest, each striving to have his own way, nothing need be expected but anarchy and distraction. So the apostle identifies this wicked work by saying—"Mark those that cause divisions among you, contrary to the doctrine ye have learned, and avoid them." This refers to a division in Christ's body, or in the true church.

All can see how very careful and jealous for the interest and harmony of the body we should be, that the world may know that this body is the result of a divine organism. Thus when you see christians separating and setting up a meeting because of difference of opinion, or of some local difficulty, or desirous to have things their way; if not, will not be subject to the body, but will go their own way contrary to the golden rule, and regardless of consequences,—this class, individually and collectively, are to be marked, and their course disapproved, for the simple reason that they are very evidently the ones Paul had his eye upon; and if he were here he would mark them.

Jesus says, "Blessed are the peacemakers; for they shall be called the children of God." They that contend for the faith seek for the peace of the body, and strive for the unity of the Spirit, and do all they can to consolidate and build up, by the vitality of the gospel, which has power to bind together all the living branches of the true vine,—they must be the ones that will hear it said, "Well done!"

Then, brethren, let it be our untiring labor to keep ourselves full of love to God and the brethren, and when anything comes along that does not suit us, or any are found in fault, let it be our first work to "restore in the spirit of meekness, considering thyself, lest thou also be tempted."

The old adversary seeks division and distraction among us, and if he can get our help he is pleased, and gains a double victory. So let us in these perilous times give earnest "heed to ourselves and the flock of God, over whom the Holy Ghost hath made us overseers," and do all we can by kindness and the prayer of faith for the unity of the church, the strengthening of the weak, the correcting of the wrong, the forgiving of one another, and love for our enemies. The Lord fill us with this love, so we may love one another with pure hearts fervently. Let love prompt every act of life, and joy will be ours.

L. BOUTELL.

For the World's Crisis.

CONFERENCE REPORT.

The Conn. A. C. Quarterly Conference met according to appointment at Yalesville, Ct., Jan. 5th. President in the chair. Prayer by Bro. Rockwell. Minutes of the last conference read and approved. There was a good delegation from the various churches, whose reports were heart-cheering. They spoke of the work of God being revived in the various churches they represented. Sinners had been converted and backsliders reclaimed, and some added to the church, such as we hope will be saved. Some of the churches are about to build them chapels.

The ministers gave a good report of their labors for the salvation of precious souls. They felt unwearied in their work in presenting to the world the great truth which distinguishes us a peculiar people; the near coming of our Lord and the judgment of the great day pressed with solemn weight upon their hearts.

The church in Yalesville was greatly strengthened. They felt like taking hold of the work of God with more zeal and courage. A debt of five hundred dollars on their chapel was nearly all raised, and in a short time the debt will be canceled and the chapel free. It was good to see what Bible benevolence would do for people.

This was one of our best conferences. We separated in harmony and love, to meet again at the call of the Pres. and Sec.

B. HITCHCOCK, Sec.

SR. C. B. TURNER.—Our Savior said, "The poor ye have always with you, and when ye will, ye may do them good." Mark 14: 7. Let us not forget our beloved Sister Turner in this time of need, but respond at once to her present necessities, and God will bless the act. "Whoso hath this world's good, and seeth his brother [or sister] have need, and shutteth up his bowels of compassion, . . . how dwelleth the love of God in him?" 1 John 3: 17. "Let us not love in word, neither in tongue, but in *deed* and in truth."

A. H. BROWN.

THE TRACT FUND.

The *Advent Christian Publication Society*, at a meeting on Springfield Camp-ground, August 24th, 1870, voted to raise *Two Thousand Dollars for the free distribution of Tracts* the ensuing year; and they invite the help and co-operation of all lovers of the Lord and of his truth, in the furtherance of the good cause. The times are ominous of coming events, and admonish us to diligence in the Master's work. The Lord is at the door, and what we do must be done quickly. Let the contributions be prompt, hearty, and liberal. The Lord will reward the liberal giver.

WM. B. HERRON, *Sec'y Adv. Chr. Pub. Soc'y.*

Remittances should be sent to the Treasurer, GEO. T. ADAMS, Boston, Mass., or they may be enclosed with remittances to the Crisis office.

Donations for the Tract Fund.

Previous acknowledgments	$185.73
J. F. B.	30.00
S. Andrews	2.50
S. E. Teeple	1.25
Jane Glosson	.50

POOR FUND.

(*To send the Crisis to the Poor.*)

Previous acknowledgments	$21.75
J. F. B.	10.00
S. M. W. M.	.50

YOUNG PILGRIM FUND.

Previous acknowledgments	$5.08
J. F. B.	10.00
Mrs. E. S. Barber	2.00

AMER. ADVENT MISSION SOCIETY.

Donations are earnestly solicited, to enable this Society to send out missionaries, and other means, into the Southern States, and elsewhere, as the Lord may open the door, to proclaim "*the glad tidings of the kingdom at hand*"; and should be sent, as also payments of pledges made, to the Treasurer, GEO. T. ADAMS, P. O. Drawer 202, Boston, Mass., who will acknowledge the same in the columns of the Crisis.

Previous acknowledgments	$643.69
Lucinda Jones	1.00
"H. D."	5.00
A Sister in Philadelphia (for Halls)	50.00
Amos French "	20.00
" (Tracts)	5.00
Chas. S. Hall "	6.00
"An Unworthy Servant"	.50
J. Porter	10.00
J. F. B.	50.00
Z. J. Seymour	1.35
H. Bailey	10.00
Isaac Glosson	.50
Divine Pratt	2.00
E. Latham	2.00
S. H. Shippee and Wife	4.00
A Friend	2.00
J. Couch	10.00

For the World's Crisis.

THE ADVENT MISSION.

Since I was given the great privilege to understand the great and grand truth of man's entire mortality, and the necessity of the Lord's return on our earth to *give* immortality to all his chosen children, and thereby conceiving something of the glorious plan of the creation, the fall and redemption of man, I have felt and understood the necessity of the Mission work. By looking around, meditating and reflecting upon the state of the church and the world, I can appreciate the love and mercy of being one of those who among scorn and reveling shall be accounted worthy to proclaim the last grand and glorious truth of our Savior's speedy coming to reward his saints with life eternal. Now if this is indeed so, what is our duty? what ought we to do? The answer is short: spread this truth *everywhere.*

The next question is, How is this to be done? I think there are two answers to this question: by the living word, and by tracts. I have often with admiration read the noble sacrifice that some of our brethren have made for the spread of our great cause. But let me say another thing, and please bear with me, for it is the burden of my heart. I have often wondered the sacrifice for the foreign Mission was so small. It seems to me, almost, that the church or the Mission Board had no other fellow beings but those who speak the English language. There may be some one that will say, "If we only had some able and competent man among the foreigners, we would do more." But, friend, do you need much ability and competence to go around and spread tracts, and warn sinners, and to tell of the love of Jesus? *No!* but to do that you need very much of God's grace within, and without this means all our preaching (it may be as able and competent as it may) will not avail much. This is my sad experience both here and elsewhere. How often we charge a minister with incompetence, inability, and lack of executive powers, when we do not meet with such successes as others, without considering the many disadvantages he may be subject to.

Now, dear brethren and sisters of the Advent church, I once more lay our case before you, and make the last appeal to you, if this is in vain. We are two nations in America who speak the same language. Here in Chicago alone are about forty-five thousand of them, and we have not one single tract to spread among them. Every preacher among them is working against us with all their might, and warning the people from going to listen, as eternal damnation is a sure consequence if they do. Now bear in mind that most of our people are brought up in the National church, believing just as much what their ministers say as the Roman Catholics do, and more so.

And now, dear friends, in conclusion, I ask you to take us into consideration. Are we not your brethren, although we are not Americans? I believe I can say, that I am doing all in my power *every day* to spread the good news of the soon coming Jesus, but I feel that I shall soon have to give it up, if nothing can be done to help us onward. Dear brethren and sisters, help to spread this truth among your Scandinavian brethren, that you may meet many of them around the throne, is the earnest prayer of your unworthy brother in Christ, O. BENDIXON.

14 Hunt St., Chicago, Ill.

P. S.—Please receive our humblest thanks, dear saints, who so kindly remembered us. May the Lord abundantly recompense you both in this life and in the one to come.

O. B.

From Bro. J. Porter.

BRO. GRANT:—With deep interest I have read of your arrival in California. You know that I am growing old, and that for the last twenty years all the fingers that I own, are the last three upon the right hand, and can have no more until the Lord comes. But I will go hungry to bed without supper, rather than that the *full tale* of God's last message should not be told to the last generation of this dispensation. And I will be one of twenty-eight who shall furnish you with a Hall for one month, at ten dollars a night.

I have not forgotten, brethren, the Elder's campaign in Montreal, and the heavy draft upon the purses of a few for hall hire.

J. PORTER.

Danville, P. Q., Jan. 16th, 1871.

☞ Nothing so truly shows a spiritual man as the manner of his dealing with another man's sin. The more grace, the more sympathy for the erring.

Correspondence.

From Bro. A. French.

DEAR BRN.:—In reading over Bro. Grant's communications from California, it reminds me of scenes of former days. In 1850 I walked the streets of the young city, San Francisco, and wrapped myself in my blanket, and retired upon a pile of boards for the night, where the great city Sacramento now stands. Bro. Grant says:—

"The Lord has prepared and opened the way for us in this city in a signal manner. We have already been invited into six churches, . . . but we are satisfied we could do better for the cause we love so dearly, if we had an independent place, where we could preach the whole truth without any restraint. The only thing that prevents this is the expense of the hall. . . . As we have before stated, what we most need is the means to hire a respectable hall, for a month or more, until the work shall be well started, then we think the means would be provided by those interested. . . For ten dollars [a night] we could get a pretty good hall, that would be quite satisfactory."

I fully concur in the above statement of Bro. G. Now, brethren, let us raise three hundred dollars at once to hire a hall for a month, that the work may go on unhindered. Enclosed please find twenty dollars towards the three hundred to hire a hall.

In this same *Crisis*, Jan. 11th, is a letter from San Francisco, by "C.," in which the writer says:—"There should be a regularly established agency for the *Crisis* and for Second Advent publications in this city. . . . I think subscriptions could be obtained and books sold here during the Elder's stay, . . . sufficient to pay all the Mission expense on the coast for the year. And such an agency should be at a book or periodical store, and not at the private dwelling-place of a brother. But tracts are needed *now* to meet inquirers' demands. . . . And the Elder should be supplied with a large invoice at his rooms. . . . When the regular prophecy-series is commenced, he will have immense audiences. An abundant supply of tracts and papers will contribute greatly to perfect the work."

So it seems to me. Inclosed you will find five dollars for the Tract fund.

Truly yours, A. FRENCH.

Lowell, Mass.

From Sr. S. Condell.

BRO. GRANT:—I saw in the *Crisis* when you left for the far-off regions. Like the fishermen of Galilee, you left all to follow Christ. Your reward like theirs is sure, at the resurrection of the just. You are gone to publish the great salvation offered freely to the perishing sons and daughters of Adam, as also striving in the strength of the Lord to pull down the strong holds of sin and Satan in that great metropolis. How great is your work. You may say, like the apostle—"Who is sufficient for these things?" "Who is weak and I am not weak?" In the midst of all discouragements, dear brother, you have in store the exceeding great and precious promises to comfort you at all times, so that your peace may flow as a river, as you say it does.

I have read with much pleasure a most interesting account of your travels towards California; hope to hear a good deal more before long. We may hope to hear, as of old, sinners coming and crying out, "What shall we do?" O that your hands may be strengthened and your arms made strong through the mighty God of Jacob, as saith the prophet; and when the Chief Shepherd shall appear, he will give you a crown of life, and unto all who love his appearing. May the Lord, whose you are, and whom you serve, keep you from all evil. Yours in the Lord,

SARAH CONDELL.

P. S.—By urgent request, we in Ventnor have been highly favored by a visit of ten days from our worthy brother, Elder J. Porter. He came in the fulness of the gospel of Christ. He visited from house to house, instructing us in the things pertaining to the kingdom of God, and preached almost every evening during his stay. It was a feast long to be remembered. S. C.

Extracts from Letters.

BRO. D. D. REED writes:—"In my last communication I was at Napa City. Had called on the Methodist and Baptist ministers, in order to get into their church, if possible. Had some conversation with the Baptist. He inquired what persuasion I was of? I answered—Second Advent. He then said I could not preach in his house. I replied he could not stop or prevent this truth being preached, no more than he could prevent powder exploding confined in a rock with fire attached to it. It would break out somewhere. I then secured the Court House hall for Sunday afternoon, and advertised through the papers that I would preach on the kingdom of God and reign of Messiah. Scattered tracts at the close. A sister came to us at the close, saying she thanked God for the privilege of hearing the gospel once more, as she had not heard it before since she had been in this country.

I attended four meetings at the African church, and we had a great shout, mingled with songs and tears. This was one of our old-fashioned times, such as we used to have forty or fifty years ago among the Methodists.

From there to Petaluma, thirty miles by stage and steamboat, through Sonoma Valley, one of the richest grape-growing vallies in the State. One man had fourteen hundred acres of vineyards, and another eighty tons of grapes ungathered, Dec. 1st. In Petaluma met a colored man, who invited me to preach in their chapel. Had a good free time there. At the close a white brother arose, and said what he had heard was Bible truth, and he had a home for all such preachers. We went with him, and found truly it was the house of Obed-edom, where the blessing of God rested forevermore. He with a few others owned a small chapel, where meetings had formerly been held. We spoke three times in it the following Sunday, and the Lord blest greatly. As one sister said—'It rained salvation all day.' Some embraced the truth, and were made exceeding happy in the Lord."

BRO. J. A. CLEVELAND writes:—"We were at North Troy last week, and commenced a series of meetings in the Baptist house, Dec. 29th, and continued evenings through the week and over the following Sabbath. The meetings from their commencement increased in interest. Some were reclaimed, others rose for prayers. The old pilgrims were very much comforted and blessed, and all felt like starting anew with the year for the kingdom. There is quite a large number of strong brethren in Troy, but they are scattered.

As we have commenced a new year, let us make our mark, and do something to benefit the perishing around us. If there ever was a time when those who have the light on the soon coming of the Savior should work, it is now. Stay up the hands of the servants of the Lord who come to you. Do we believe Jesus is soon coming? If so, let us act it out. Work with a will, and then stand still and see the salvation of the Lord. Laborers are few. The work we are about is a great one, and but a little time to do it in. We shall all want a place in the kingdom, but how can we expect to get it, if we are ever excusing ourselves from labor?

Jesus is soon coming to take his people home. I am glad we have got most through. We can all do something. If we cannot all preach, we can scatter tracts, and help those who can preach. We can certainly do *something*."

SR. E. L. STREETER writes:—"I thank my blessed Savior for this privilege of penning a few lines for our much beloved paper, the *Crisis*. It does my heart good every week to read such excellent pieces from those of 'like precious faith.' I feel that I am one of 'Father's family,' and am trying to live near to the Savior, and follow in his footsteps. I believe that Jesus is soon coming, to take his waiting ones home; and I long to hear Jesus say—

'Child, your Father calls,
Come home!'

In this world we meet with persecution, and are tried and tempted, but Jesus never allows us to be tempted or tried above what we are able to bear. I am perfectly willing to suffer any thing for Christ's sake, and am determined to be a christian, and believe the word of God, any way, let it cost what it will. I care not what the world may say about me, for I know Jesus is my loving Savior, and that soon he is coming, and then all our trials will have an end."

BRO. J. CARR writes:—"Brn. and Srs.:—Accept my sincere thanks for the pecuniary aid which you have sent me in my time of trial; also for your kind words of sympathy, which have encouraged me to still trust in the Lord for all things. May we all live so near the good Shepherd, that we may always know and do his will here, and meet in his soon coming kingdom, where sickness and sorrow will never come."

BRO. A. OGSBURY writes:—"I am living near the crossing of the Central and Alton R. R. in the town of Normal, Ill., near the University. The place contains about three thousand inhabitants. It is connected with Bloomington by a 'dummy,' which runs three times an hour to and from Bloomington. Would be glad to have any traveling this way stop and see us. We remain as ever in hope of eternal life through the Son, at the appearing of the great God and our Savior Jesus Christ."

SR. M. E. STREETER writes:—"The Lord has been exceeding good to me, in sparing my life to the present time, for which I will praise his dear name. . . . I long for the time to come when all the faithful ones will meet to part no more. For I can say in the language of the poet—

'O, where shall rest be found,
Rest for the weary soul?'

Who does not want to see Jesus, and be made like him? . . . By the grace of God I will try to be ready to meet my Lord in peace when he comes, and I would desire the prayers of all God's children. It is sweet to know that we are remembered at the throne of grace by those who love the same Jesus."

Married.

SMITH—LINCOLN—In Warwick, R. I., Jan. 10th, by Eld. B. Roberts, Mr. DANIEL B. SMITH, of Sandwich, Mass., and Miss EMMA JANE LINCOLN, of Warwick, R. I.

KENNISON—WALKER. In Fairfield, Grundy Co., Iowa, Dec. 25th, 1870, by Eld. C. O. Ramsay, Mr. CHARLES KENNISON and Miss AMERICA WALKER, both of Fairfield.

Obituaries.

ROBINSON. Died, August 25th, 1870, Edward B. Robinson, of Concord, N. H., aged thirty-seven years.

Bro. Robinson was employed as baggage master on the railroad from Concord to Lawrence and Boston, and died in the discharge of the duties of his station. His train had just left Lawrence for Boston, when, as he endeavored to move a heavy trunk by grasping the ends with his extended hands, his hands slipped, and falling backward, his head struck upon the corner of another trunk, inflicting a mortal contusion at the base of the brain. He did not speak or move. A gentleman came to his aid, but nothing could be done, and in a few moments life was extinct. Ten minutes before he was in vigorous health and unusually good spirits, and now he was dead. The shock to his family—a wife, son, and daughter, must be imagined. In one day their home was desolate. The Bethel church at Concord, of which he had been for years an acceptable member, and also the many friends to whom he had become endeared by many kindly acts, mourned for him with deep but not with hopeless sorrow. Bro. Robinson was a believer in the Lord Jesus Christ, and confessed him as his Lord and King; and we trust he sleeps in Jesus and rests in hope.

The occasion of his burial was improved by the writer in an address founded upon Eccl. 9: 12. The lessons of such an event should incline us to faithfulness and vigilance, to present obedience in all things, and a constant readiness to leave our work, and to ever have our account all ready to be sealed up to the judgment of the great day.

H. L. H.

WALTON. Died, at Seabrook, N. H., January 13th, 1871, Wm. Walton, aged thirty-two years.

He retired in apparent good health. During the night the family were aroused by some unusual sounds, and hastened to his room only to find him in the struggles of death. Upon the occasion of the funeral a large concourse of people were addressed by the writer from John 11: 24, 25.

C. H. SWEET.

TINDALL. Died, in Sodus, N. Y., Nov. 19th, 1870, Bro. Alonzo H. Tindall, in good hope of a resurrection unto eternal life, aged thirty-seven years.

This brother came to the knowledge of the blessed hope by the reading of the Bible, having never heard an Advent sermon. Services by the writer. Text, Job 14: 10.

B. P. STEVENS.

HARTFORD. Died, in Liberty, Me., Sr. Betsey Hartford, aged ninety years and nine months.

She left two brothers and one sister, the youngest over eighty years. She professed religion when about eighteen years old, and united with the Free-will Baptist church. Upwards of seventy years she lived in faith. Her hope was that Christ her life would appear, and she longed for the day. Funeral sermon from Matt. 22: 32.

N. F. NASON.

CHENEY. Died, in Bradford, Jan. 10th, Bro. Martin Cheney.

He rests until the last trump shall sound, when he will put on immortality.

Summary of News.

FOREIGN.

Cable News.

LONDON, Jan. 18. [Special to the New York *Herald*.] The ultra Reds declare their determination to use the invention against the Germans should they enter Paris. On the other hand, some of the shopkeepers rub their hands complacently and congratulate themselves on having articles that may tempt the German Princes when they enter the capital. Yet I firmly believe, nevertheless, that the resistance will be unequaled in the annals of war. The bombardment has enraged the population, and all are eager to go out and fight. Every man swears to have revenge, even if he has to wait a generation for its accomplishment. Peace is only looked upon as a means for resuscitating the army and country previous to invading Germany at a future day.

LONDON, Jan. 18. King William has issued the following proclamation at Versailles, on the occasion of his assumption of the Imperial crown. He says:

"In consequence of the appeal of the German Princes and free towns for us to restore the German Empire after a lapse of sixty years, we announce that we consider it our duty to Fatherland to accept the Imperial dignity. Henceforth we and our successors will bring to the title of Emperor of Germany the hope that God will vouchsafe a blissful future to Fatherland, and that under our auspices its ancient splendor may be restored. We partake of the dignity, conscious of our duty to preserve with German fidelity the rights of the Empire, and of its members to maintain peace, and to support and strengthen the independence of Germany in the hope that the German people will reap in lasting peace within our boundaries the fruits of their bloody battles, and be safe against a renewal of French attacks. God grant that we and our successors may protect the Empire, not by warlike conquests, but by works of peace, freedom and civilization."

A Versailles dispatch states that King William has given up the idea of making a triumphal entry into Paris on its capitulation. He will content himself by strongly garrisoning the forts of the capital, provisioning them for two years. Orleans and other towns not in the territory to be annexed will be evacuated, the German troops withdrawing to Alsace and Lorraine, both to be strongly occupied, as also a strip serving as a line of communication with Paris. The surrender must be unconditional, but after its consummation arms will be given to the Garde Nationale, to be made answerable for order. The Corps Legislatif will be re-assembled.

LONDON, Jan. 21. A dispatch from St. Quentin says that the railway station was stormed by the 19th Prussian regiment, and that the town was afterwards occupied. Ten thousand French troops were taken prisoners, of whom 2000 had been wounded. Six guns were among the trophies of the victorious Germans.

Despatches of later date positively assert that the French army was utterly defeated, the route being complete, and that Von Goeben is in hot pursuit of the French, who are retreating upon Amiens in a confused and demoralized condition.

LONDON, Jan. 22.—Despatches received in this city assert that on Thursday morning the forts defending Paris opened a vigorous cannonade on the German lines, under cover of which a large body of troops emerged from the city, and a severe engagement ensued, resulting in a complete repulse for the French, with great loss.

It has been finally settled that France will be represented at the conference, at the reassembling of the representatives on Tuesday. The completion of the representative at the conference gives great hope of a speedy termination of the war.

DOMESTIC.

SUBTERRANEOUS FIRES.—The late earthquakes call attention to facts, touching fire in the coal mines. When barely ignited, and all communication with the external air is not entirely cut off (and some imperceptible fissures are quite sufficient to prevent this,) then the devouring element pursues its course without interruption.

Near Mauch Chunk, Penn., is a burning coal mine, which has been on fire for many years. At Brule, near St. Etienne, there is a coal mine which has been on fire from time immemorial. Other burning coal mines are cited in France, for example, those of Decazeville, in Aveyron, and of Commentry, in the Department of Alier.

In the carboniferous basins of the Saarbruck and Silesia, there are likewise coal mines which have been on fire for a long time. In Belgium, between Namur and Charleroi, at a place called Falizolle, the fire has been alight for many years.

In the environs of Dudley, England, there was formerly a coal mine on fire. The snow melted in the gardens as soon as it touched the ground. They gathered three crops a year. Even tropical plants were cultivated; and as in the island of Calypso, an eternal spring prevailed. In another, Staffordshire colliery, the firing of which dates years back, and which is called by the inhabitants "Burning Hill," it was noticed as at Dudley, that the snow melted on reaching the ground, and that the grass in the meadows was always green.—*Facts about Fires.*

ANOTHER PORK SCARE.——The Pottsdam, N. Y., *Courier and Freeman* says that on slaughtering a sow of 450 pounds, fattened by Mr. H. D. French of that town, a dark colored streak was noticed extending under the back bone through the loin, in the lard, which on close examination proved to contain dark brown worms, from three-eighths to nearly one inch in length, with heads about the size of a pin's head, with slim tapering bodies. Nothing of the kind was perceptible in the lean meat, but they were found in clean looking parts of the lard. The hog was purchased last spring from a drove of western pigs.

In Brief.

—— Henry Ward Beecher has accepted $20,000 as his salary per year.—— Watts composed 697 hymns, and Wesley 600.—— The Pantheon at Rome, it is said, will be given by the Italian government for Protestant worship. This is the most ancient church in the Eternal city, and was dedicated in heathen days to Jupiter, the Avenger, and all gods. The pavement is said to rest on two hundred wagon loads of martyrs' bones, put there by order of Pope Boniface IV., in order to conquer the repugnance of the superstitious populace to entering it for christian worship. It has since been called the Church of Holy Mary and the Martyrs.—— There are about 11,000 cigar factories in the United States.——It is said that the ostrich only drinks once in five days.—— The number of siege guns of all calibres now in front of Paris, is 1,500.——In one building in Berlin there are 600 American sewing machines, at work on clothing for the Prussian army.—— Espionage is a special study of the Prussians. Their corps of spies is organized in the same way as their corps of artillery.——There are 3,642 languages spoken, and 1,000 different religions. ——A plum tree in the garden belonging to Mrs. Richard Kelley, of Edinburgh, Ind., blossomed three times this season.——Out of forty-seven Sisters of Charity, attending in the small-pox hospital at Paris, eleven have died.——An adjournment of the Conference on the Eastern question until the 24th is confirmed.——The beautiful cathedral of St. Denis, near Paris, is destroyed by the artillery of the invaders in order to give the Parisians a foretaste of what they may expect if they do not surrender.——The first daily newspaper printed in Virginia was printed in 1780, and the subscription price was fifty dollars per annum. ——Modern warfare—To open fire upon a city containing half a million women and children, without previous notice and without permitting them an opportunity to escape.——Of Webster's Speller, more than 50,000 copies have been sold. The present rate of production is 1,000,000 annually. Dr. Webster received one cent upon every copy. —— The people of the United States pay one hundred and twenty-five million dollars yearly for physicians' services and for medicines. They spend a good deal more than that for liquors and other things to make them sick.——It is stated as a proof of the effects of the war upon Germany that of nearly thirteen hundred students who were attending the University of Munich last summer, there are at present only about six hundred.—— A Scotchman's definition of metaphysics: "When the folks wha listen dinna ken the meaning o' what they bear, and when the mon who speaks dinna ken what he means his ain sel'—that's *metafissicks*. ——All railroad tickets are good until *used*, the conditions "good for this day only" being of no value, according to judicial decisions.——Rev. Washington Gladden of North Adams has accepted an offer to become the religious editor of the New York *Independent*.——On the memorable battle-fields of Wissembourg and Woerth there is little left to remind one of the fearful slaughters. A few houses, parts of the walls and gates, and the Chateau on the Geissenburg side, show signs of deadly strife, and a number of mounds which cover thousands of the fallen—all in heaps of so many hundred each—is all that remains.——The South Bend (Ind.) *Union* says: "We have in our office a lady compositor who cannot be excelled in the State for rapid 'composition' and 'clean proof.' Her name is Miss Augusta A. Miner, and her home is in Angola. She learned to set type in her father's office when only thirteen years of age, and a proof taken the other day of nine thousand ems, had but two typographical errors.——The Grand Trunk Railroad is to be laid with steel rails its entire length.——The Prussians have imposed a requisition of 40,000 francs upon the people of Yvetot and Havre as a punishment for the sympathy displayed by them for the French cause. ——Large droves of oxen, intended for Paris, have passed Rheims, and are ready for the advance of Gen. Chanzy, who is receiving reinforcements. ——The French have established a line of cruisers between Gibraltar and the English channel. Nine vessels have been appointed to the service, six of which are iron-clads.

Religious Items.

Just sixty-eight years ago, Mary Edwards started a female prayer meeting in a private house in Binghamton, N. Y., and continued regularly for fifty years, and in so doing founded the second largest society of Presbyterians now in the United States. ——Rev. Albert Barnes said that for thirty-seven years he had never had a divided vote in the session of his church.——The superstitious ignorance of a Romish population was well exhibited in Southern Italy, when the late auroral display was witnessed. The people took it as a sign of God's anger for the dethronement of the Pope, women ran about the streets saying ave marias and pater nosters, and a mob attacked the house of a Protestant evangelist.——The French have abrogated the Concordat with Rome, sundering another tie between the Papacy and civil power.——Rev. Mr. Knapp of the Baptist church in Madrid, Spain, is working very successfully there. He proposes soon to publish a semi-monthly paper.——Rev. A. B. Earle of Newton, the Evangelist, who has been absent several months, was reported at Wilmington, N. C., Dec. 30, preaching with great power and to united congregations of three thousand persons, with many conversions. He goes from city to city. ——St. Paul's church in Springfield has voted against the use of alcoholic wine for sacramental purposes, and the unfermented juice of the grape is now used at the communion service.——Rev. Dr. Bent, of Baltimore, reports that when in Boston he went to church, where he "heard music that made him wonder how he got in without a ticket."

Notices.

Notice.

A protracted meeting will commence in Concord, N. H. (Centre St. Chapel,) February 5th, to continue through the week and over the following Sunday, and longer, if the Lord wills. Elders D. M. Leavitt, C. H. Fletcher, and others, will be present to preach the word, which is the power of God unto salvation to him that believeth. We cordially invite all who love the Lord and the salvation of the perishing to unite with us in this effort. Come, brethren, from the neighboring towns; come in and lend us a helping hand in this all-important work. In behalf of the church. URI BAKER.

Conference.

The second quarterly session of the N. H. Conference will be held, the Lord will, with the church at Hampton, N. H., commencing Thursday evening, Feb. 9th, to hold over the Sabbath. It is hoped that all who can, especially our preaching brethren, will come up to the feast, to labor for the Lord, and the salvation of the perishing. Let prayer be offered, that God may greatly bless.

T. W. PIPER,
A. W. SIBLEY, } Committee.
C. H. FLETCHER,

Notice.

A protracted meeting will be held at East Rochester, N. H., commencing Sunday, Jan. 29th, and hold through the week, and over the following Sabbath. Elds. D. M. Leavitt, G. W. Brown, T. W. Piper, and others, will preach the word. We desire that the brethren who labor with the Lord will be present to add strength to the work.

For the church, J. C. SHOREY, JAS. QUIMBY.

Notice.

We will commence a series of meetings at So. Troy, Vt., Thursday, Feb. 9th, to hold evenings through the week, over the following Sabbath, and as much longer as the interest may demand. Come, brethren, to this meeting. Troy needs help. May God bless the effort.

J. A. CLEAVELAND.

Notice.

I will hold a meeting in West Ossipee, N. H., evenings, Jan. 20th, 27th, and 28th, and Sunday, Jan. 29th. We extend a cordial invitation to the working brethren to meet with us to help in the good work of saving dying souls.

E. S. MOULTON.

Notice.

There will be a quarterly meeting of the Iowa Christian Conference at Boylan's Grove, commencing Jan. 27th, 1871, at early candle light. All are cordially invited to come to this meeting. Come praying that the cause may be furthered on by your coming. May the Lord's blessing attend this meeting.

ALONZO RAYMOND, Clerk of Conf.

Conference.

There will be a Conference in Cushing, Me., to commence Thursday evening, Feb. 2nd, 1871, and hold over Sunday. A free invitation to all ministers and laymen to work for the good of the cause of Christ.

S. K. PARTRIDGE.
J. T. HEMENWAY.

Notice.

The brethren at Bonny Eagle, Me., having built them a chapel for the advancement of the gospel of the kingdom, desire worthy ministers to come among them, and labor for the promotion of the cause of Christ. Brethren can correspond with Bro. T. J. Rumery, Bonny Eagle, Maine. A stage for Bonny Eagle leaves Biddeford daily at 12.30. M. For the brethren, B. S. EMERY.

Notice.

The next quarterly meeting with the church at Wilmot Settlement, Broom Co., N. Y., will commence Thursday evening, Jan. 26th, and hold over the Sabbath following. J. W. TAYLOR.

Notice.

By the permission of the Lord, there will be a conference held at Carr's Corner, Dexter, Me., every third Saturday in each month, at two o'clock, and also meeting on Lord's day following. Preaching brethren coming this way are invited to lend a helping hand. A pilgrim's home may be found at John H. Brown's. O. G. TRUNDY.

Notice.

Putney's Hall, Sutton Mills, N. H. Meetings every Sabbath for the present. This is a new movement on the part of the Advent people of Sutton, and we think it is according to the will of the Lord. Brethren, pray for us.

A. CRESSEY,
FRANK NELSON, } Committee.
SAM'L ROWELL,

Notice.

There will be a meeting at my house in West Abington, Mass., every Sunday, at 10½ A. M. and 1½ P. M. All christians are invited.

J. J. DAMON.

☞ Brethren who wish to preach in Clinton, Mass., are requested to publish notice in *Crisis*.

German Tracts.

Bro. Reimer has a good supply. Send your orders to L. REIMER, 1006 Chesnut Street, Philadelphia, Pa.

☞ A short poem, "The Blissful Vision," may be had for 30 cts. per dozen, of the author, *J. Albert Libby*, West Poland, Me.

☞ To Preaching Brethren.

Those wishing to preach — Correspond with
in Westfield, Mass.............*C. H. Phelps.*
Lawrence, Mass......*Geo. Churchill, John T. Merrill, Ephraim Fish.*
Worcester, Mass......*H. F. Collier, H. W. Buxton, or E. G. Higgins.*
Savoy, Mass........*Daniel Miller, or A. E. Bliss.*
Wakefield, Mass.................*G. R. Tyzzer.*
Charlton, Mass.........*E. H. Allen*, Oxford, Mass.
Worcester, Mass.......*H. M. Blackmer, Willard M. Hall, or Willard G. Ruggles.*
Portsmouth, N. H.........*T. E. Wood*, Box 1445.
Hampton, N. H..............*Joseph A. Philbrick.*
Manchester, N. H................*J. W. C. Pickering.*
Dover, N. H.......................*John Vickery.*
Loudon Ridge, N. H...*Daniel L. Moore, Wm. Batchelder, Edward Mudget.*
Seabrook, N. H......*R. S. Johnson*, of Hampton, N. H., or *Chs. Barton*, of Seabrook.
Chichester, N. H......................*F. L. Knowles.*
Goshen, N. H..........................*O. E. Cain.*
Rye, N. H....*Moses C. Philbrick or Samuel Smart.*
Pittsfield, N. H. (Bethel)..............*O. S. Emerson.*
Stowe, Vt.........*H. W. Sargent, or S. Whitney.*
Portland, Me........*R. R. York, S. K. Dyer, D. F. Scammon.*
Lewiston, Me.........................*Albert Burgess.*
South Berwick (Great Works) Me...*Harrison Dow.*
Kennebunk Depot, Me................*Rufus Duran.*
Hollis Centre, Me.........*W. S. Moulton, or S. G. Rumery.*
Vernon, Vt..............................*J. C. Allen.*
Bristol, Ct.........*B. Hitchcock*, Forestville, Ct.
West Gloucester, R. I........*Geo. A. Hopkins*, Putnam, Ct.
New Milford, Ct....................*Richard Henton.*
New Haven, Ct..........*W. F. Carpenter*, 73 State St.
Pleasant Valley, Ct.......*Reuel O. White*, New Hartford, Ct.
Meriden, Ct.......*E. J. Whitehead*, West Meriden, Conn; Box 4.
New Britain, Ct....................*Chs. M. Burt.*
Wrightville, Ct........*D. A. Grant*, Torrington, Ct.
Newfield, Ct......*Wm. Ripley*, Pleasant Valley, Ct.
New Milford, Ct.....................*J. Coggswell.*
Morris, Ct..........................*Joseph Curtiss.*
South Butler, N. Y....................*R. C. Brown.*
Rochester, N. Y.........*J. R. Cooper*, 4 Hickory St.
Hoosick, N. Y.......*Geo. B. Keach, J. B. White*, or *Christopher Lawton*, Hoosick Falls, N. Y.
Philadelphia, Pa.........*Frank B. Davis*, 1715 Markham St., or *I. N. Wilfong*, 155 No. 22nd St.

STAR OF HOPE MISSION, 14 LAURENS STREET, NEW YORK CITY.

Sunday morning, prayer and conference six o'clock. Sunday School, two o'clock P. M. Love feast, four o'clock P. M. Preaching, seven o'clock P. M. Monday, (class meeting), seven o'clock P. M. Wednesday, (preaching), seven o'clock P. M. Friday, (prayer and conference), seven o'clock P. M. Come one, come all. A. E. SMITH, Principal.

NEW YORK CITY.

The Advent Church formerly meeting at Grand and Allen Streets, have removed to 466 Grand Street, one door above Clinton. Preaching every Sunday for the present. Prayer meeting every Thursday evening, at the house of J. K. Dallows, 19 Orchard Street.

Appointments.

☞ *We would say to our preaching brethren that it is necessary we should receive their appointments as early as* TUESDAY MORNING, *as our paper goes to press about noon; otherwise they will not be inserted till the week following.*

LOWELL STREET CHAPEL, BOSTON, CORNER OF CAUSEWAY AND LOWELL STREETS. Meetings are held regularly three times every Sunday, and Tuesday and Friday evenings. Seats free.

LOWELL STREET CHAPEL.

L. Boutell..........................Sunday, Jan. 29th
M. Batchelor........................Sunday, Feb. 5th
T. M. Preble........................Sabbath, Feb. 12th

BOSTON, (Branch Chapel), 1725 Washington Street, corner of Madison Street.

Meetings at 10½ A. M., and 3 and 7½ P. M.

JOHN G. HOOK, Sunday, Jan. 29th, and onward every evening, except Saturday evening.

CHELSEA, MASS.

Granite Block, Hall No. 11, corner of Broadway and Fourth Streets. Entrance on Fourth Street. (Up two flight of stairs.)

H. Munger...........................Sunday, Jan. 29th

CHARLESTOWN.

Preaching at Charlestown, (Evening Star Hall, No. 33 Main Street), every Lord's day.

J. S. White.........................Sunday, Jan. 29th

EAST BOSTON, MASS.

(Second Advent Hall, 15½ Meridian Street.)

Meetings every Sunday, at the usual hours, also prayer and conference meetings Wednesday and Friday evenings, at 7½ o'clock P. M.
John G. Hook..........Thursday evening, Jan. 26th and Thursday evening, Feb. 2d.
A. P. Moore.........................Sunday, Feb. 5th

Salem, Mass.........................Sunday, Jan. 29th
Pittsfield, N. H....................Sunday, Feb. 5th
Hampton, N. H.......................Sunday, Feb. 12th
C. GOODRICH.

Stoneham, Mass.......Wednesday evening, Jan. 25th
Cambridgeport, Mass........Sunday evening, Jan. 29th
Stoneham, Mass.........Wednesday evening, Feb. 1st
JOHN G. HOOK.

Holden, Mass........................February 5th
Wakefield, Mass.....................February 19th
J. S. WHITE.

New Bedford, Mass...................Sunday, Jan. 29th
GEO. A. BROWN.

Rye, N. H...........................Sunday, Jan. 29th
Bro. Willey will probably be with me.
J. H. F. VARNEY.

East Acworth, N. H..................Sunday, Jan. 29th
C. H. FLETCHER.

Lynn, Mass..........................Sunday, Jan. 29th
E. OWEN.

Rutland, Vt.........................Sunday, Jan. 29th
North Springfield, Vt...............Sunday, Feb. 5th
Bridgewater, Vt.....................Sunday, Feb. 12th
West Fairlee, Vt.............Sundays, Feb. 19th and 26th
H. F. CARPENTER.

Keene, N. H..........Sundays, Jan. 29th and Feb. 5th
Vernon, Vt..........................Sunday, Feb. 12th
Chicopee Falls, Mass......evenings, Feb. 16th and 17th
A. SIMPSON.

Hampton, N. H.......................Sunday, Jan. 29th
WM. W. SUTHERLAND.

East Stoneham, Me...................Sunday, Jan. 29th
Turner, Me. (Cushing school-house) Friday evening, Feb. 3d, over the following Sunday, and longer if thought best.
J. T. JORDAN.

Bath, Me..............Sundays, March 5th and 19th
C. H. LEVERTON.

Holden, Mass........................Sabbath, Jan. 29th
Brimfield, Mass.....................Sabbath, Feb. 5th
SAMUEL NICHOLS.

Brimfield, Mass.....................Sabbath, Jan. 29th
Holden, Mass........................Sabbath, Feb. 19th
DAMON NICHOLS.

Portland, Me. (Second Advent Hall) Sunday, Jan. 29th
B. S. EMERY.

Lee, N. H...........................Sabbath, Jan. 29th
Exeter, N. H........................Sabbath, Feb. 5th
C. S. EMERSON.

Providence, R. I....................Sunday, Feb. 5th
Rutland, Vt...........Sundays, Feb. 12th, 19th and 26th
L. BOUTELL.

North Troy, Vt......................Sunday, Jan. 29th
J. A. CLEAVELAND.

Friendship, Me......................Sunday, Jan. 29th
Surry Conference....................Feb. 3d to 5th
I. C. WELLCOME.

Westfield, Mass.....................Sunday, Jan. 29th
Montgomery, Mass....................Sunday, Feb. 5th
Keene, N. H.............Sundays, Feb. 19th and 26th
I. B. POTTER.

Piermont, N. H. (Clay meeting-house) Sun., Feb. 5th
West Plymouth, N. H. (Brick school-house, near Bro. Nelson's), Sunday, Feb. 12th.
A. H. CLARK.

Fort Edward, N. Y., evening, Jan. 27th, over Sunday, the 29th, and onward, as the Lord may direct. Others East wishing my labors will write me there.
B. P. STEVENS.

Northville, in the town of Newport, N. H., Sunday, Jan. 29th.
E. COTTON.

Roxbury, Ct. (as Bro. L. R. Teeple may arrange) Sunday, Jan. 29th.
J. L. WOOD.

Frankfort, Me..........seven o'clock, P. M., Jan. 27th and over the following Sabbath.
South Sebec (as brethren may arrange) seven o'clock P. M., and over the following Sabbath.
F. A. BAKER.

Waterbury, Ct.......................Sunday, Jan. 29th
A. ELLIOTT.

Haverhill, Mass.....................Sunday, Feb. 5th
Goffstown, N. H.....................Sunday, Feb. 12th
GEO. W. BROWN, *So. Elliot.*

Vernon, Vt..........................Sunday, Jan. 29th
S. COOK.

West Deerfield, N. H................Sunday, Jan. 29th
Northwood Narrows, N. H.............Sunday, Feb. 5th
Fitchburg, Mass.....................Sunday, Feb. 12th
Nashua, N. H...............Tuesday evening, Feb. 14th
Sutton Mills, N. H..................Sunday, Feb. 19th
Lynn, Mass..........................Sunday, March 5th
C. W. SARGENT.

Freedom, N. H. (Advent Chapel)...Sunday, Jan. 29th and evenings through the week.
G. H. WALLACE.

Colebrook, N. H., Feb. 8th, and as long as the Lord will. The meetings will be held in the Methodist or Town Hall.
D M LEAVITT.
J. SHOREY.

East Concord (Gale school-house)...Sunday, Feb. 5th
C. R. PARSONS.
A. S. WILLIAMS.

Epsom, N. H. (Marden's Corner) baptism....Sunday, Jan. 29th.
Chichester (as S. Saltmarsh may appoint) evening, Feb. 3d.
East Concord (at Bro. Potter's).....evening, Feb. 4th
☞ NO NAME.

Holderness, N. H. (True school-house) Sun., Jan. 29th and evenings through the week.
Campton, N. H. (Bump school-house) Sun., Feb. 5th
North Dorchester, N. H..............Sunday, Feb. 12th
J. B. BROWN.

Haverhill, Mass.....................Sunday, Jan. 29th
J. G. SMITH.

Berwick, Me. (Beaver Dam meeting-house) Sunday, Jan. 29th.
J. BICKFORD.

Montgomery, Mass....................Sunday, Jan. 29th
Wolcottville, Ct....................Sunday, Feb. 5th
B. HITCHCOCK.

Seabrook, N. H......................Sunday, Jan. 29th
J. PINKHAM.

Rochester Plains, N. H..............Sunday, Jan. 29th
A. S. WILLIAMS, CHAS. R. PARSONS.

Exeter, N. H........................Sunday, Jan. 29th
Seabrook, N. H.............Tuesday evening, Jan. 31st
SARAH K. TAYLOR.

Rye, N. H. (with Bro. C. H. Willey) Sabbaths, Jan. 22d and 29th.
J. H. F. VARNEY.
The *first* Sabbath in each month is supplied.

Salisbury, N. H. (Smith's Corner, meeting-house) Sabbath, Jan. 29th.
At Bro. Daniel Vesey's, Saturday evening, Feb. 4th
Meredith, N. H. (Deloff Hall)..........Sabbath, Feb. 5th
Bradford, N. H. (Bush meeting-house) Sabbaths, Feb. 12th and 19th.
Boscawen, N. H. (Gulf school-house)....eve., Feb. 7th and Sabbath, Feb. 26th.
SIMEON BONEY.

Lake Village, N. H..................evening, Jan. 30th
Concord, N. H. (at the Bethel)......evening, Jan. 31st
Manchester, N. H....................evening, Feb. 1st
Brentwood...........................evening, Feb. 3d
West Kingston, N. H.................Sunday, Feb. 5th
A. GORDON.

Lawrence, Mass......................Sunday, Jan. 29th
Lynn, Mass..........................Sunday, Feb. 12th
M. BATCHELOR.

Bridgewater, Vt...........Sundays, Jan. 22d and 29th
GEO. A. COLE.

Colebrook, N. H. (Kidderville)......Sunday, Jan. 29th
Caswell Borough, P. Q...............Sunday, Feb. 5th
U. G. LADD.

Great Falls, N. H...................Sunday, Jan. 29th
JOSEPH W. WHITE.

Melvin Village, N. H................Sunday, Feb. 5th
Manchester, N. H....................evening, Feb. 15th
Goffstown, N. H...........Sundays, Feb. 19th and 26th
E. S. MOULTON.

Biddeford, Me.......................Sabbath, Jan. 29th
Bryant's Pond, Me. (if desired).....evening, Feb. 1st
Lewiston, Me........................Feb. 4th and 5th
Bath, Me..................Sabbaths, Feb. 12th and 19th
C. H. SWEET.

Biddeford, Me.............Sundays, Feb. 19th and 26th
If these conflict, write me at Loudon Ridge, N. H. I could not meet my last appointment at Biddeford on account of sickness.
D. F. LEAVITT.

Springfield, Mass....Sundays, Jan. 29th and Feb. 5th
WM. N. PILE.

Lakeville, Ct.......................Sunday, Jan. 29th
H. K. WALLING.

Seabrook, N. H......................Sunday, Feb. 12th
Rye, N. H...........................Sunday, Feb. 19th
WM. C. STEWART.

Canton, Bradford Co. (as Brn. S. Benedict and T. Fassett may arrange), Jan. 31st and Feb. 1st.
East Troy, Conard Hollow, or Troy (as Bro. John Salisbury, Sen., may arrange), Feb. 2d and 3d.
South Creek, Pa. (as Bro. J. Moon arranges), Feb. 4th and 5th.
Jackson, Tioga Co., Pa. (if circumstances permit) Feb. 6th and 7th.
Wilmot Settlement (as brethren may arrange) Feb. 9th, and over the 12th.
Hawleyton, (as Bro. H. Bull may arrange) Feb. 14th, 15th and 16th.
Cobleston, N. Y. (as Deacon T. C. Armstrong may appoint), Feb. 18th and 19th.
Honeoye Flats, N. Y.................Feb. 26th
At Conference, March 2d, and over the 5th.
All evening appointments to commence at 7 P. M.
C. F. SWEET.

Morris, Ct..........................Sunday, Jan. 29th
Wrightville, Ct.....................Sunday, Feb. 5th
Waterbury, Ct.......................Sunday, Feb. 12th
WM. J. RIPLEY.

Low Hampton, N. Y....11 A. M. and 6½ P. M., Feb. 19th
C. PIKE.

Braintree, Vt..............evening, 6½ P. M., Jan. 31st
Bethel, Vt.................evening, 6½ P. M., Feb. 1st
Plymouth, Vt........................Sunday, Feb. 5th
Z. T. WOOD.

Athol, Mass.........................Sabbath, Feb. 5th
T. M. PREBLE.

Savoy, Mass. (New Chapel)....Tuesday eve., Jan. 31st
Wakefield, Mass.....................Sunday, Feb. 5th
H. K. FLAGG.

Collinsville, Ct....................Sunday, Feb. 12th
G. L. WHITE.

Lewiston, Me........................Sunday, Jan. 29th
ANDREW W. TAYLOR.

North Dana, Mass....................Sunday, Jan. 29th
North Adams, Mass...................Sunday, Feb. 5th
North Pownal, Vt..........evenings, Feb. 6th and 7th
Pownal, Vt. (as Bro. Towslee may arrange) evenings, Feb. 8th, 9th and 10th. Will Bro. T. meet me at North Pownal?
Hoosick, N. Y., Feb. 11th and 12th. Will some one meet me at the Falls on the arrival of the first P. M. train from Adams?
North Dana, Mass.........Sundays, Feb. 19th and 26th
Wakefield, Mass.....................Sunday, March 5th.
GEO. A. STREETER.

Concord, N. H. (Snaptown)...........Sunday, Jan. 29th
Waterloo, N. H......................Sunday, Feb. 5th
Deerfield, N. H.....................Sunday, Feb. 12th
ORRILL W. KIMBALL.

Bath, Me............................Sunday, Jan. 29th
Bristol, Me. (Erskine school-house) evening, Feb. 1st
Cushing (conference)........Feb. 2d, 3d, 4th and 5th
H. S. MITCHELL.

Webster, Mass.......................Sabbath, Jan. 29th
Square Pond, Ct.....................Sabbath, Feb. 5th
Putnam, Ct..........................Sabbath, Feb. 12th
Webster, Mass.......................Sabbath, Feb. 19th
Woodstock Valley, Ct................Sabbath, Feb. 26th
P. S. BUTLER.

Warehouse Point, Ct.................Sunday, Jan. 29th
Shrewsbury, Mass....................Sunday, Feb. 5th
Great Falls, N. H...................Sunday, Feb. 12th
Dover, N. H.........................Sunday, Feb. 19th
S. C. HANCOCK.

Sangerville, Me.....................Sunday, Jan. 29th
ISRAEL DAMMAN.

Freedom, N. H. (Chapel).............Sabbath, Feb. 5th
Conference, at one o'clock P. M., Saturday, Feb. 4th
Porter Village, Me..................Sabbath, Feb. 12th
MARK STEVENS.

Craig's Mills, Oxford, Me...........Sunday, Feb. 5th
Hebron, Me. (Sodom school-house) Sunday, Feb. 12th
Lewiston, Me........................Sunday, Feb. 19th
JARED WHITMAN.

Fisherville, N. H...................Sabbath, Feb. 5th
Salisbury, N. H.....................evening, Feb. 8th
and over the following Sabbath. S. S. MOONEY.

Campton, N. H. (Bump school-house) evening, Jan. 28th, and over Sunday. JOHN H. EVANS.

Great Falls, N. H...................Sabbath, Feb. 5th
N. C. TWOMBLY.

Brockport, N. Y.....................evening, Jan. 31st
CHAS. P. GREENMAN.

Augusta (Ballad school-house).......Sunday, Jan. 29th
THOMAS RINES.

There will be a meeting at Warren, Mass., every Sunday hereafter until further notice.
RUFUS BAKER.

North Easton, Mass. (Ripley Hall).....every Sunday
GEO. WAUGH.

SPRINGFIELD, MASS.

Wm. N. Pile.........Sundays, Jan. 29th and Feb. 5th
S. S. Brewer........................Sunday, Feb. 12th
Geo. W. Brown.......................Sunday, Feb. 19th
Wm. N. Pile.........Sundays, Jan. 26th and March 2d
S. S. Brewer........................Sunday, March 9th

WORCESTER, MASS.

C. E. Barnes........................Sunday, Jan. 29th
J. Hemenway.........................Sunday, Feb. 5th
R. K. Stark.........................Sunday, Feb. 12th
A. Simpson..........................Sunday, Feb. 19th
S. S. Brewer........................Sunday, March 5th
J. Couch............................Sunday, March 12th

LAWRENCE, MASS.

M. Batchelor........................Sunday, Jan. 29th
H. Pratt..................Sundays, Feb. 5th and 12th
C. Goodrich.........................Sunday, Feb. 19th

LOWELL, MASS.

W. H. Mitchell......................Sunday, Jan. 29th
D. F. Leavitt.......................Sunday, Feb. 5th
W. H. Mitchell............Sundays, Feb. 19th and 26th

FITCHBURG, MASS.

S. S. Brewer........................Sunday, Jan. 29th

PORTSMOUTH, N. H.

Mrs. L. M. Stoddard..Sundays, Jan. 29th and Feb. 5th

CONCORD, N. H. (Centre Street.)

A. P. Moore.........................Sunday, Jan. 29th
C. H. Fletcher......................Sabbath, Feb. 5th

CONCORD, N. H., (at the Bethel.)

C. S. Shattuck......................Sunday, Jan. 29th
E. Owen.............................Sunday, Feb. 5th
E. S. Moulton.......................Sunday, Feb. 12th

LOUDON RIDGE, N. H.

Wm. C. Stewart......................Sunday, Feb. 5th
Joseph Harvey.......................Sunday, Feb. 26th

MANCHESTER, N. H.

Allen Damon.........................Sunday, Jan. 29th
C. S. Shattuck......................Sunday, Feb. 5th
W. H. Mitchell......................Sunday, Feb. 12th
M. Batchelor........................Sunday, Feb. 19th

WINSTED, CT.

R. K. Stark.........................Sunday, Jan. 29th
H. H. Dickinson.....................Sunday, Feb. 12th
Mrs. M. L. Durand...................Sunday, Feb. 26th

NEW BRITAIN, CT.

Henry Pratt.........................Sunday, Jan. 29th
Chas. E. Barker.....................Sunday, Feb. 5th
M. L. Durand........................Sunday, Feb. 12th
A. M. Higgins.......................Sunday, Feb. 19th

BRISTOL, CT.

A. M. Higgins.......................Sunday, Feb. 12th

PUTNAM, CT.

A. Durfee...........................Sabbath, Jan. 29th
P. S. Butler........................Sabbath, Feb. 12th
Mrs. L. M. Stoddard.................Sabbath, Feb. 19th

PLEASANT VALLEY, CT.

Sr. M. L. Durand....................Sunday, Feb. 5th

COLLINSVILLE, CT.

H. K. Flagg.........Saturday evening, Jan. 28th and over the following Sabbath, Jan. 29th.

SOUTHINGTON, CT.

G. L. Teeple........................Sunday, Jan. 29th
B. Hitchcock........................Sunday, Feb. 12th

SOUTH ELLIOT, ME.

Wm. C. Stewart......................Sunday, Jan. 29th
L. E. Saulpaugh.....................Sunday, Feb. 5th
W. M. Harmon........................Sunday, Feb. 12th

BONNY EAGLE, ME.

Peter Libby.........................Sunday, Jan. 29th
B. S. Emery.........................Sunday, Feb. 5th

PORTER VILLAGE, ME.

T. P. S. Hampson....................Sunday, Jan. 31st

PORTLAND, ME.

John Couch..........................Sunday, Jan. 29th

Meetings in South Boston on Wednesday evenings, No. 2 Lowland Street. Friday evenings, No. 227 E. St. Bay-View horse cars pass by. Come and welcome. C. W. HUNTRESS, J. N. BERRY.

ADVENT CHRISTIAN CHURCH, SALEM.

Meetings are held every Sabbath, at the Chapel, Sewall Street. Prayer meeting Monday evening, at the Ward Room, North Salem. Tuesday and Friday evenings at private houses. C. E. BARNES, Pastor.

☞ MINISTERS visiting Shrewsbury to preach, can have a home with LIZZIE C. HODGKINS.

MEETINGS IN PORTLAND, ME. (Union Hall.)

Having vacated Cushman Hall, on Congress Street, meetings hereafter will be held in Union Hall. Entrance on Free Street, nearly opposite the Baptist church. Seats free.
R. K. DYER.
D. F. SCAMMAN.
R. H. YORK.

ROCHESTER, N. H.

There will be preaching in the chapel, near the brick school-house, in Rochester, N. H., on the first Lord's day in each month. Others can appoint so as not to conflict.

Prospect, Ct........................Sunday, Jan. 29th and onward as the Lord may direct.
Barkhamstead (school-house near Bro. Harry Moses') Sunday, Feb. 5th, and evenings, 6th, 7th, and 8th.
North Canton..............evenings, Feb. 9th and 10th
Bro. G. L. White is to be with me during the week.
Hartland (Town Hall or school-house) Sun., Feb. 12th
S. WOODBURY.

Deerfield Center, N. H..............Sabbath, Jan. 29th
Bradford, N. H. (as brethren may arrange) Tuesday evening, Jan. 31st.
Sutton, N. H. (as brethren may appoint) Wednesday and Thursday evenings, Feb. 1st and 2nd.
A. ROSS.

Alleghany City, Pa., the last and first Sundays in each month until April 1st.
Reuseville, Pa., the third Sunday in Jan., Feb., and March.
Bucklins Corners, Chaut. Co., N. Y., commence meetings evening, Feb. 9th, and over Sunday. On Sunday at two o'clock P. M., and in the evening. Bro. Burdick will be with me. JOHN T. ONGLEY.

North Dorchester, N. H...Saturday evening, Jan. 28th and over Sunday, Jan. 29th.
East Canaan, N. H...................evening, Feb. 4th and over Sunday, Feb. 5th.
Warren Summit, N. H.................evening, Feb. 9th
North Haverhill.....................evening, Feb. 10th
DANIEL D. PAGE.

West Groton, Vt. (Ricker school-house) evening, Feb. 11th, over Sunday, the 12th, and on as the Lord directs.
East Landaff, N. H. (Bungay school-house) evening, Feb. 18th, and over Sunday.
GEO. E. BROWN, D. D. PAGE.

Providence, R. I....................Sunday, Jan. 29th
New York (Cooper Institute).........Sunday, Feb. 5th
GEO. W. BROWN.

South Windham.......................Sunday, Jan. 29th
South Livermore, Me.........Saturday evening, Feb. 4th and over Sunday, the 5th.
Carthage, Me................Tuesday evening, Feb. 7th and Sunday, the 12th.
Byron, Me.................evenings, Feb. 9th and 10th
J. ALBERT LIBBY.

Business.

TO CORRESPONDENTS.

☞ *We cannot discontinue or send your orders, unless you give us the* POST OFFICE *and* STATE *in* PLAIN LETTERS.

☞ C. H. FITZGERALD—Have sent for "Laws of Life" for you.

☞ E. L. BURNAP—The "Broken Seal" in paper covers *cannot* be had.

☞ J. H. F. VARNEY'S P. O. address is Rochester, N. H.

Letters Received.

L Boutell, C D Nichols, J W Taylor, L C McKinstry, O R Fassett, W F Fahnestock, S Clemons, I C Wellcome, E F Sergison, H Shippee, A F Dixon, C Mendenhall, J Finn, A Ogsbury, M E Streeter, C H Sweet, E L Streeter, G H Wallace, J Porter, O D Snow, A French, H. C. H., J Carr, E. T. F., B Hitchcock, F M Drake, N B McMurphy, A J Schoonover.

SHELDON'S FOUR NEW TRACTS.

FOR SALE AT THIS OFFICE.

1. LIFE AND DEATH THEOLOGY: or, *The Scriptural Doctrine of Eternal Damnation and Everlasting Punishment*. Price 8 cts. single, postage 2 cts.; 75 cts. per dozen, postpaid; $5.00 per hundred by express.

This work of forty-eight pages is the clearest and strongest document yet produced by Bro. Sheldon on this topic. It is just the thing to scatter among all classes.

2. IMMATERIALISM: or, *The Doctrine of Soul-Immortality Refuted*. Price 5 cts. single, postage 2 cts.; 40 cts. per dozen, postpaid; $3.00 per hundred by express.

A tract of thirty-two pages, showing that fifteen cardinal errors spring out of the doctrine of the soul's immortality, and that those errors could not exist independent of that doctrine, thus showing it to be the main root of error. Let it be scattered widely.

3. DEATH AND THE DEAD, 16 pages. Price 3 cts. single, postage 2 cts.; 20 cts. per dozen, postpaid; $1.50 per hundred by express.

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4. THE COMING JUDGMENT: *Its Necessity and Result*. Eight pages. 10 cts. per dozen, postpaid, or 75 cts. per hundred by express.

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THE DOCTRINE OF IMMORTALITY.

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By Elder James H. Whitmore. Published by the Western Advent Christian Association.

This little volume of three hundred pages is a valuable contribution to the literature of the subject on which it treats, and is worthy of a wide circulation, not only among those who hold to the views advocated therein, but among others who have not given them due thought and investigation.

Price, single copy, postpaid, $1.00. Six copies, by mail, $5.00; by express, $4.20.

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FOR SALE AT THIS OFFICE.

THE SEVEN MESSAGES OF THE APOCALYPSE. Sent by mail for 13 cents. Postage 2 cents. $1.20 per dozen by express.

EVANGELS OF THE COMING ONE. Price by mail, 10 cts. single copy; per dozen, 70 cts.; per hundred by express, $5.00.

THE MYSTERY OF INIQUITY. This is a work on the man of sin, as viewed in the light of historic testimony. Price by mail, single copy, 5 cts.; postage 2 cts.; 50 cts. per dozen; $3.00 per hundred.

THE JUBILEE HARP.

We are now ready to supply friends with the new Hymn and Tune Book, at the following prices:—

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Extra cloth, leather backs, gilt edges, $1.15 per copy; $10.50 per dozen.

Extra cloth, leather backs, gilt edges and covers, $1.25 per copy; $12.00 per dozen.

☞ Postage 15 cts. per copy additional, when sent by mail.

NEW HYMN BOOK.

"Hymns of the Jubilee Harp."

WITHOUT THE MUSIC.

The above work, printed in *large, clear type*, on beautiful paper, we are ready to fill orders for, at the following prices:—

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Bound in leather, gilt edge, $1.00 per copy; $9.00 per dozen; $75.00 per hundred; when sent by mail, 10 cts. additional postage.

LIST OF ENGLISH BIBLES.

We have received and keep on hand the following English Reference Bibles:

Minion, 8vo., marg. ref., large type, circuit binding, $4.50; postage 28 cts. Do. plain binding, $4.00; postage 28 cts.

Nonpareil, 16 mo., marg. ref., circuit binding, $3.50; postage 20 cts. (Best size for preachers.)

Nonpareil, 16 mo., marg. ref., plain, $2.25; postage 20 cts. Do. ref. between verses, $2.25; postage 24 cts.

Pearl, 8 vo., marg. ref., circuit, $3.25; postage 20 cts. Do. plain, $1.75; postage 20 cts.

WORKS BY I. C. WELLCOME.

A Treatise on Matt. xxiv. and xxv.

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I. C. WELLCOME, Yarmouth, Me.

For the World's Crisis.

ALMOST BEREFT.

Last eve, the moon in silvery radiance rose;
And as she cast her beams o'er hill and vale,
Methought a lovelier scene ne'er met my eye.
The wind had fall'n asleep, and bright the stars
Were glistering in the clear, cold sky, and o'er
The earth, snow-clad, a bridal loveliness
Had spread.
I wondered if this scene would be
Surpassed by that we love to read about
In that old tome so flowing full of truth.
Wild fancy was about to take her wings
And revel in the clime of future bliss,
When, low my mother's voice fell on my ear,
Requesting me to take the watcher's part
Once more, beside the bed of him, my sire,
Once hale and hearty, but now stricken down
By fell disease. In vain the skill of man
Hath tried to bring the health-flush to his cheek;
In vain for months we've hoped against all hope,
So much doth man love life and cling to it,—
And now the shadows deepen in his path,
And death seems sometimes very near.
Would'st know
How he doth view the darksome waves that roll
With threatening murmurs almost at his feet?
Oh, 'tis with christian love and fortitude
Who well becomes a soldier of the cross,
That long hath borne a part in holy strife,
And knows that he hath overcome the world;
And often from his heart come welling up
Sweet words of comfort and of lasting peace,
To us who may a little while remain.
Oh! blessed hope, that can in death's dark hour
Bring cheer to weary, waiting hearts of hope.
And as the moonbeams yester-eve could shed
A calm and heavenly radiance on the earth,
Despite the cold and cheerless shroud it wore;
So, reflect from the Sun of Righteousness
Faith lights our pathway through the frigid clime,
To realms of everlasting joy beyond.
So hope we on, so soon to be bereft,
And bow beneath bereavement, when the stroke
Is heavy, with the grace we bear the rod
When lightly laid.
Full soon the parted skies
Reveal the Royal Majesty at hand;
Then farewell, sorrow, sighing, pain and death,
God is our God. He will be all in all.

L. F. COLE.

W. Stewartstown, N. H., Jan. 8th, 1871.

For the World's Crisis.

ARE YOU RELIGIOUS?

Beloved reader! will you give thought to the question I now propose to you—Are you religious?

My question is not—Do you attend at the house of prayer in your town, or village? Nor is it—Are you of the Catholic or Protestant persuasion? Nor—Are you a Baptist, Methodist, Congregationalist, Adventist, Lutheran, Episcopalian, or Presbyterian? It is not even—Do you *profess* to be religious? Nay, nay; it is more pointed; it is more important than these all. In short, it is this: *Are* you religious? Yes, or no? which is it? Now, dear friend, no preliminary or introductory answers; take simply—*Are* you religious? Do you believe yourself to be so? Have you a *deep* persuasion that you have the "pure religion and undefiled" that the apostle James speaks of? Is there a conviction now in your heart prompting an affirmative answer? Have you the evidences in your life that you are religious?

Do you wish to know what it is to be religious? Says James—"Pure religion and undefiled before God and the Father is this: to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." Here are the *two* ingredients of "*pure* religion." Have you this kind of religion?—I mean the "*pure religion*"? How are you to know? In this way: You knew Widow So-and So was poor, had a large family depending on her—poor weakly soul! and did you "visit" her? Did her eye ever see you cross her threshold with a nice bundle of warm clothing to keep the cold from stinging herself and children in winter? And did your arms ever ache with the weight of "food for the hungry," and rest only inside the humble cot of the forgotten and forsaken of all but God? And did your purse-band ever relent its clutch at your good will, and open and gladden the eyes of her who could join with Peter and John and say, "Silver and gold have I none"? And did you ever wait, and say, "Now are you sure you are quite supplied? Can't I do something more for you?" And have you taken the Bible under your arm, and its comfort in your heart, and read to the bereaved and the fatherless words of cheer, and the consolations of God? Have you taught and exhorted and beseeched the ignorant, with flowing soul, to embrace the promises of God and Christ therein, and wait for "the kingdom of God" and "his Son from heaven"? Speak, or be speechless with condemnation! Answer. You know your life. Are you religious so far? Yes, or No?

Then the next part of religion is for a man to "keep himself unspotted from the world." That is, from the inordinate love of it as a possession; the love of its rebel-company, and of its sins, which is its lawlessness; yea, all that is in the world—the lust of the flesh, the lust of the eyes, and the pride of life? Do you keep yourself from its pride and self-sufficiency, through living by faith on the Son of God, and depending on him for all? Do you "keep" yourself from its lawlessness by learning the will of God and doing it through imparted Divine purpose and the power of the Spirit? Do you "keep" yourself from its company by being a lover of good men, and "not forsaking the assembling of yourselves together" with them, as the God-pleasing manner of some is? Do you cleanse yourself from secret sins—private besetments—even to the thoughts of your heart; and begin the keeping of yourself by "keeping the heart with all diligence"? Do you do all this by the Spirit and the Blood? If so, if you do this—and you know if you do—you have the "pure religion."

There are other kinds of religion about; and I charge you, reader, be not deceived. Some men think they have religion; but they deceive their own hearts. I have been telling you of "pure and undefiled religion *before God*." That is genuine in God's sight: he delights to behold it. But there is religion *before man*, which is everything but "pure and undefiled." O how I am grieved to see so much of it about. This is man's religion. Wear a good exterior. Be very moral and upright. Secret sins are infirmities from which there is no deliverance. Be as good as you know how. Strive to enter the kingdom by the "strait gate" of your own good works. Give a good round sum to chapel building; and as much and more than you have a mind to, for "keeping up" the ministry in good style. You may send a dollar to the poor occasionally; but it would lower a respectable person to go into a poor home; besides, your nice silk dresses may pick up some dirt and be soiled there. You are allowed to dress gay, and you need not when you "visit" go into the homes of poverty and crime; you may "visit" the grandees of society; "visit" the store which keeps the latest [illegible] dance hall; in short, there is scarcely any restriction as long as you know the way to behave yourself when there, conduct yourself properly, and keep up your "reputation" as a "respectable" christian. You must, however, make your will, and put down $1000 to be divided among deserving objects, $999 of which go to the missionary and other societies; and the one left, not knowing what to do with it, to poor Widow —— (I leave you to supply the name). This is religion *before man*; and I have not put in the blacker shades.

Do you think you have got the "pure" religion? Would it not be well to look and see? The examination can do you no harm any way; and—God bless you!—it may save you from being fatally self-deceived.

No. Scituate, R. I. W. KELLAWAY.

For the World's Crisis.

BE ON YOUR GUARD.

There is a great necessity for watchfulness on the part of God's saints in these last days. It is the policy of Satan to distract and divide the people of God. He resorts to various means in order to accomplish his purposes. He will cause misunderstandings to occur between brethren, and most generally of a very insignificant nature in the outset, which he will magnify to unusual proportions, that will sometimes involve a whole church in partisan strife. If we were only sufficiently on the alert, we might detect the designs of Satan and subvert them. Those difficulties are frequently of a nature that touch our personal interests; then the old enemy puts us on our dignity, and whispers—"You are right, stick to it!" when an investigation is sure to reveal the fact that there is wrong on *both* sides, and a very little mutual yielding would set the matter all right.

Be on your guard! "Behold, how great a matter a little fire kindleth." Cheat Satan of a victory. Do not sacrifice your peace. That is one inevitable result of such difficulties. O! what a loss to lose our sweet peace. Just think of it. Can a few dollars, or a little dignity, recompense us for the loss of christian peace? Never!

Another result is, the loss of influence. When we get mixed up in Satan's dirty work, our friends lose confidence in us; it makes them feel bad. Worldly people lose confidence in you. They are watching closely, and are usually the first to detect any inconsistency. In all such cases it will take a long time to regain lost influence.

And then, again, there are mostly some who are ready to charge all such difficulties to the account of Christianity, and thus the cause of Christ suffers. Our dear Savior is wounded in the house of his friends. The very thought of this result should cause us to pause and reflect before we consent to play into the hands of Satan. Be on your guard. It frequently happens, also, that one or both parties in such difficulties ultimately backslide; just what Satan aims at; and then, unless they repent, they lose eternal life. Only think of it! to barter away eternal life for a little self-will and dignity. "What shall it profit a man if he gain the whole world and lose his own soul?" (or eternal life.) Let us place a higher estimate upon eternal things, and then we shall not so easily relinquish them, and "when the enemy cometh in as a flood, the Lord will lift up a standard against him."

A dear brother, who had recently started in the way of life and salvation, had a slanderous report circulated about him, which made him feel very bad; and Satan suggested that he follow it up, and trace it out. But he wisely concluded, first, to seek the advice of his pastor, who cautioned him against the wiles of Satan, and advised him to take no notice whatever of the matter. He acted in accordance with the advice given. The result was, he retained his peace, his religion, and his hope; and, furthermore, in a little while the originator of the slander came to him, confessed, asked and received forgiveness, and Satan was cheated. Be on your guard! GEO. THOMSON.

For the World's Crisis.

CONFERENCE REPORT.

The thirteenth annual gathering of the R. I. and Eastern Ct. Conference was held as appointed with the Church at Rocky Brook, R. I. Jan. 4–6, 1871. Wednesday, P. M. a profitable social meeting. In the evening preaching by the clerk from Matt. 16: 3. Thursday, nine and a half A. M. Met for business. As our Moderator had not arrived, Bro. E Bellows was called to the chair. After prayer by Bro. Card, the minutes of our last meeting and the Treasurer's report were read and accepted as correct.

REPORTS OF CHURCHES.

Churches were then reported as follows: Bristol.—Have gained in spirituality and numbers during the past year. Much prejudice has been removed from the minds of the people. Have a new house of worship, which will seat about two hundred and fifty persons. Also a good Sabbath school. Exeter.—Some are trying to split the church with the seventh-day wedge, but have hopes that they will not succeed. Have some good meetings yet. North Scituate.—Soon after last conference Brn. Kellaway and Cotton held a protracted meeting with them. Had ten hopeful conversions. Since then have been prospering under the labors of Bro. Kelloway. A week or two since five more arose for prayers. East Gloucester.—Not satisfied with their present condition. Some have wandered, but think they can be reclaimed. Desire more preaching. Rocky Brook.—Some improvement since last conference. Still suffering for lack of gospel order, and from other causes. Need a good pastor. West Gloucester.—All remain firm, and continue to advance. Wyoming.—No marked change. Danielsonville.—Two have manifested a desire to become christians during the last quarter. River Point.—Are having spirited and interesting meetings. Some members of other churches are getting interested in the truths we love. Rockland.—Prospect more encouraging than for a long time in the past. Preaching every Sabbath. Pascoag.—In a very low state. West Greenwich.—Enjoying a season of refreshing. Some ten or more conversions. Warwick Plains.—A new church has been recently organized, which seems to be prospered of the Lord. Lafayette.—Still in a good spiritual condition.

PREACHERS' REPORTS.

The following preachers reported. The first ten in person, the other's by letter: E. Bellows, J. S. Collins, E. B. Card, R. R. Perry, [illegible] Kellaway, Peter Noka, Sister [illegible] Corey. These reports were full of cheer. All felt that it was sweet to work for Jesus. Some spoke of the last year as being the *best* of their ministry. They had seen more conversions, enjoyed more peace, etc., than during any previous year. Each wanted more humility and consecration; more earnestness, perseverance, and devotion, and desired through the coming year to show themselves workmen approved of God.

It will be seen that some of our members did not report. We do not like to attribute their neglect to lack of interest in the conference, but trust that they either overlooked the by-law which *requires* them to report to each annual meeting; or that circumstances over which they had no control prevented their reporting. It is hoped that all such will report at our next quarterly meeting. In the afternoon a timely discourse by Bro. Roberts on the subject of prayer. Bro. E. B Card spoke in the evening from Eph. 4: 30.

Friday, 9 A. M. Met for business. Bro. Durfee in the chair. Bro. Bellows gave a report of his visit to the Rocky Brook church. Report accepted, and committee discharged. The Clerk presented a request from the North Scituate church for the ordination of Bro. Kellaway.

Voted, To grant their request, and ordain Bro. Kellaway during this session of the conference.

Moved, That we have a campmeeting the coming season, under the jurisdiction of this conference. After considerable discussion it was voted to lay the motion on the table until the next conference.

Moved, That we appoint a committee to consult the churches, and learn their minds with regard to having a campmeeting. Carried. The clerk was chosen that committee. Moved, That we amend the seventh article of the Constitution by striking out these words, "In tracts and distribute them at each quarterly meeting to preachers and others." Carried. The article as amended reads thus: "This conference shall be in its operations a Home Missionary Society, and invites the churches to aid them in the work by such contributions as they are able. And there shall be a contribution taken up at each quarterly conference for this object. The Treasurer shall expend these contributions of money as the conference may direct."

After re-electing A. Durfee Moderator, and C. H. Sweet Clerk and Treasurer, the conference adjourned to meet with the church at North Scituate, R. I., the first Wednesday in April next.

In the afternoon Bro Peter Noka gave us one of his characteristic discourses from—"Have faith in God." In the evening began with a prayer-meeting, at the close of which a poor distressed soul arose without being invited, and in language broken with sobs requests prayers for herself and another. Then came the ordination of Bro. Wm. Kellaway, recently from England, who during the past four months has been laboring among us to good acceptance. The sermon was by Bro. Durfee. Text, 1 Tim. 4: 16. It was pronounced a "sound" sermon. Charge by Bro. Durfee. Prayer and right hand of fellowship, by Bro. E. Bellows.

Taken as a whole, this meeting was a good one. No one, as far as we know, has any reason to be dissatisfied. Some enjoyed it exceedingly. C. H. SWEET, *Clerk.*

For the World's Crisis.

PECULIAR PEOPLE.

There seems to be a class of people at the present day, who are considered by many as being "very peculiar," "fanatical,"—those who are "continually prying into the secrets of the Almighty," and who are often met with the remark, "If you would only give up this *miserable doctrine*, you might be somebody in the world." But possibly those who are willing to believe God's simple truth, and to obey its teachings, may be "somebody," after all; for we read that it is the "poor of this world that are *rich* in faith, and *heirs* of the kingdom." And all those who are willing to deny themselves for Christ's sake, forsaking all to follow him, shall in this life receive a hundred-fold and in the world to come life everlasting. Then "they that endure unto the end, shall inherit *all* things." And is not this better than to seek the honor and praise of men, while we seek to enjoy the pleasures of this world for a little season, and then lose the promised inheritance at last?

Is it not best to examine, study, and "search the Scriptures," and find out fully what this "miserable doctrine" is, and what the promises are to those who are not ashamed of the gospel of Christ, before we so hastily speak of a subject that we have not given a thorough investigation? We very well know that sinners cannot enter into the kingdom of heaven; for those who continue in sin, and will not accept of the "gift of God" on the terms which are offered, will not receive "eternal life," but rather, the "wages of sin," which is "death." Rom. 6: 23.

Since, then, we are to choose between life and death, we naturally inquire first, on what conditions may we obtain life, for that is what we all desire to have. We read in Romans 2: 7, that it is "to them who by patient continuance in well-doing, *seek* for glory, honor, and immortality," he will render "eternal life." And *this life* is to be in a kingdom free from all sorrow, pain, and death, forevermore. "The inhabitants shall not say, I am sick; the people that dwell therein shall be forgiven their iniquity." Isa. 33: 24. Who does not want to be of that people, and feel willing to suffer and endure with them while here, the scoffs and frowns of the world, although they may be called "peculiar," and deemed unworthy of worldly honors, if they may but receive the smiles and approbation of their heavenly Master, when he shall come to gather together his jewels, and welcome them into those bright "mansions," which he has prepared for them? God has told us that he would "purify unto himself a *peculiar* people, zealous of good works." Titus 2: 14.

And knowing this, it is well for us that we are classed among that people, for all such as are "pure in heart" have the promise that they shall *see* him, and not only see him, but be made like him, and dwell forever in his presence.

Brimfield, Mass. GEO. E. LEE.

RECOGNITION ON EARTH.—The following is suggestive of an evil which exists in certain city churches:

"A Boston minister says he once preached on the 'Recognition of Friends in the Future,' and was told after service by a hearer that it would be [illegible]

For the World's Crisis.

THE BURDEN-BEARER.

"Cast thy burden upon the Lord, and he shall sustain thee."—Ps. 55: 22.

There are many kinds of burdens, and but few feel themselves free from a burden of some kind. Some bear their burdens cheerfully, and some seem ready to sink under their load. Peter exhorts us to cast all our care upon Him, for he careth for us. How shall we do this? How shall we cast our care and our burden upon the Lord? The answer comes in the words of one of our most familiar hymns—

"Take it to the Lord in prayer."

"Enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly." Matt. 6: 6.

Bro. or sister, have you a burden? Are you perplexed with the business and the cares of this life? Have you trials that may not be told to those who are around you? You may go and tell Jesus. Cast your care and your burden upon him, and he will sustain you.

How much anxious care, how many painful forebodings, are now bearing down and almost crushing the weary, heavy-laden ones, when they might be cast upon the Lord, to the great relief and unspeakable joy of the burdened heart. "The heart knoweth its own bitterness," and each individual knows his own burden. And if you have a burden that seems too heavy for you, just try this plan, and go and tell Jesus.

I have tried it, and have always found the promise verified, "He shall sustain thee." Even if the source or cause of grief be not wholly removed, you will at least find this assurance, "My grace is sufficient for thee." Mourning pilgrim, there is consolation for you, and it is within your reach. There is nothing too hard for the Lord. If your grief is like a mountain, it shall be removed in answer to prayer. When you have tried it, then you will praise the Lord, and be ready to tell what he hath done for you.

F. H. CHAMBERLAIN.

Gems.

— Doubt is consuming; faith fire-proof—a garment of asbestos, which will stand fire when worlds on worlds melt to dross and tinder in the flames of the final judgment.

— A sound soul correcteth the naughtiness of the body.

— One of the most important rules of the science of manners is an almost absolute silence in regard to yourself.

Up! 'tis no dreaming time! Awake! awake!
For He who sits on the high Judge's seat,
Doth in his record mark each wasted hour,
Each idle word."

— If the stars should appear but one night in a thousand years, how would men believe and adore, and preserve for many generations the remembrance of the city of God which had been shown! But every night come out these envoys of beauty, and light the universe with their admonishing smile.

— He that lendeth to another in time of prosperity, shall never want help himself in the time of adversity.

— Many kings make their subjects beggars, but Christ makes his subjects kings.

— A man who is going to do good with his money when he shall get a great deal of it, makes a bargain with the devil; and the devil outwaits him.

— It is more praise-worthy to relieve one neighbor, than to kill many enemies.

Strange, we never prize the music
Till the sweet-voiced bird has flown!
Strange, that we should slight the violets
Till the lovely flowers are gone!
Strange, that summer skies and sunshine
Never seem one half so fair
As when winter's snowy pinions
Shake the white down in the air!

— Virtue is the health of the soul; it gives relish to the smallest loaves of life.

— The eye can never offend, if the mind would rule the eye.

— The brook Cherith dried up when most wanted. So with all earthly comforts—we lose them when we most need them; but there is a river which never runs dry, a well of water springing up into everlasting life.

— Better it is to be careful to live well, than desirous to live long.

— Actions, looks, words, steps, form the alphabet by which you may spell character.

Preach the gospel to the needy;
Preach it to the princely heir;
Preach it to the miser, greedy;
Preach it freely everywhere.

— There is no man suddenly excellently good or extremely evil; but grows either as he holds himself up in virtue, or lets himself slide to vice.

— The righteous are apt to be like well-fed children—too wanton, if God should not appoint them some fasting days.

— Every vice hath a cloak, and creepeth in under the name of virtue.

— The christian should carry religion into the world, but keep the world out of religion.

For unity the Savior prayed,
That saints might all be one;
So as in heaven his will's obeyed,
May it on earth be done.

— The gravest events often come with no more noise than the morning star makes in rising.

— What is once spotted with infamy, can hardly be worn out with time.

— Some men drop out of life and leave no vacancy. They were mere nothings,—so negative and unsubstantial as to really fill no place.

— Be kind to those around you.

— Only he who respects the liberties of others is worthy of liberty.

— Pride and folly cost many persons more than their necessities.

— There is nothing in domestic matters that tells more favorably than order.

For the World's Crisis.

WEST PARSONSFIELD, ME.

A good interest has been awakened and is prevailing in this community, within several weeks past, in the cause of religion, and still the work is onward, we believe; for while some have decided to be for Christ, there are others laboring under deep conviction, and it really seems that they will yield to the influence of the Spirit and join the praying band, and the work of the Lord abound to the saving of many more in the place. Up to his time, fourteen have acknowledged their intention of serving Christ, the most part of whom were wanderers from the Lord. A few weeks ago some of our brethren, living near by, established a prayer-meeting in the place, which is an old, neglected and run-down field of labor, formerly occupied by the Free-will Baptists and others; and the Lord has prospered the effort. Bro. Mark Stevens has labored to a considerable extent in the place, earnestly, faithfully, and effectively; also Bros. H. M. Bryant and A. Stillings have labored some, and to good acceptance. Large congregations for a country place attend the meetings, and give the best of attention to hearing the word. It seems that, with good cultivation and care, fruit may be had in the [illegible]

HOW TO SPELL.—Often, in writing, a simple word is required, of the orthography of which the writer is not sure. The dictionary may be referred to—but is not always convenient. An easy mode is to write the word on a bit of waste paper, in the two or three ways of which you are in doubt. Nine times in ten the mode which looks right is right. Spelling—particularly English spelling—is so completely a work of the eye, that the eye alone should be trusted. There is no reason why "receive" and "believe" should be spelt differently, yet sounded alike in their second syllables. Yet write them "recieve" and "beleive," and the eye shows you the mistake at once. The best way for young people, and indeed people of any age, to learn to spell, is to practice writing. Cobbett, the famous English radical, taught his children grammar by requiring that they should copy their lessons two or three times. These lessons he himself gave them in the form of letters; and his French and English grammars are two of the most amusing books in the English language. Of course "learning to spell" came in incidentally.

A PRAYER.

"Thy will be done," e'er though it be
To suffer, Lord, awhile for thee;
In deepest agony, to feel
That Jesus doeth all things well."

Then welcome sorrow, toil, and pain,
My losses here prove greater gain;
Blessed Redeemer, help me bear
A few more days this load of care.

Give strength, that I may ne'er complain,
Nor cast a backward glance again;
Give courage, that I ever dare,
Amid reproach thy cross to bear.

Grant faith beneath the cross to see
The star-gemmed crown that waits for me—
To wait,—"unto the end endure,"
Because thy "promises are sure."

—*Free Methodist.*

☞ There is a beautiful legend illustrating the blessedness of performing our duty at whatever cost to our own inclinations. A beautiful vision of our Savior had appeared to a monk, and, in silent bliss, he was gazing on it. The hour arrived at which he was to feed the poor of the convent. He lingered not in his cell to enjoy the vision, but he left to perform his humble duty. When he returned he found the blessed vision still waiting for him, and uttering these words: "*Hadst thou staid I must have fled.*"

☞ I have heard some persons, when leaving a place of worship, admiring the minister, and exclaiming, "what splendid language! what beautiful metaphors! what original illustrations!" May they rather say, after hearing me, "what sinners we are! what a glorious Christ we have! what a blessed salvation!"—*Rowland Hill.*

Hygiene.

"This is for your health."—PAUL.

"CATCHING COLD," OR "CATCHING HEAT"?

The season during which the complaints commonly called "colds" prevail most extensively is now upon us. . . . There is a general misapprehension of the true nature of these affections, and of their causes, the very phrases cold and catching cold being often misnomers, and we propose to show that in many cases the trouble is caused by catching heat rather than catching cold.

The parts usually affected by colds, are the lining membranes of the nose, throat and lungs, or, more properly, of the bronchial tubes; for when the lung substance is attacked, the affection is of a very different and more severe character than a common cold. . . . . Every one knows that in going from a hot room to a cold one, or to the outside air in cold weather, they are liable to get cold, but very few know that they incur the same danger in going from a cold atmosphere into a warmer one. . . . .

As before stated, the mucous membrane of the air-passages are the parts affected in colds, and are supplied freely with blood-vessels and mucous follicles, which in health pour out sufficient *mucus* to keep the membrane moist and healthy; when a cold is contracted, the increase of this mucus is one of the most prominent symptoms, and is caused in this way: you probably know that when cold is applied to the skin in any way it drives the blood from it by constricting the vessels, and that as soon as the column of blood regains its force, the fluid returns to the skin in increased quantity; this fact is well illustrated by plunging the hand into hot water after it has been benumbed with cold; the redness of the skin, and the painful tingling produced, give pretty good evidence of the force with which the blood returns. Now this is just what happens in the mucous membrane of the air-passages; the cold air, passing over the membrane, drives the blood from it temporarily, but when it returns it comes with greater force and in larger quantity than is natural, distending the blood-vessels, and forcing a greater amount of the fluid to the mucous surface, exciting them to increased activity, and they then pour out a larger amount of the mucous secretion than is discharged in health, in order to relieve the congested state of the mucous membrane. . . .

How can we avoid them, you ask, if both cold and heat give us colds. We cannot reduce the temperature of our rooms below a comfortable degree, nor elevate that of the outside air; very true; but you can very often avoid going immediately from a cold room into a hot one, and *vice versa*. After coming in from very cold outside air, linger for a minute or two in the hall, or on the staircase, before entering the heated rooms—which, by the way, are much too hot generally—and on leaving the house observe the same rule. Many will consider these needless precautions, useless trouble, etc., but some people are exceedingly susceptible to colds without knowing why they contract them, when, as they suppose, they have not been exposed to any exciting cause, and it is to those who are so exceedingly susceptible that these precautions are particularly recommended; at first, perhaps their observance will be a little troublesome, but after following them for a short time, and experiencing their benefit, those who have been sufferers from almost continuous colds during the winter season, will feel well repaid for their attention, by the unusual freedom from these troublesome complaints which they will experience. —*Good Health.*

— I am deeply convinced that the evils of intemperance can never cease, till the virtuous in society shall unite in pronouncing the man who attempts to accumulate wealth by dealing out poison and death to his neighbor, as infamous.—*John Pierpont.*

— The custom of shaving is said to have come into use during the reign of Louis 13th and 14th of France; both of whom took the throne without a beard.

— A prattling physician is another disease to a sick man.

— Great variety of medicines do no good at all to a weak stomach.

— Some have compared those which use often to take physic, to them which drive the burgesses out of the city, to place strangers in their room.

— Those who devote their lives to the prolongation of that of others, die the soonest.

— Married men live longer than single ones.

— Good for rest.—Honest work done in a cheerful spirit.

— If compelled to face a bitter cold wind, throw a silk handkerchief over the face; its [illegible]

BATHING.

Regular bathing, so far as the people of this country are concerned, is certainly a habit of pure modern adoption. The fathers and mothers, and grandfathers and grandmothers of those who have reached middle life, seldom or never bathed except in the warm months of summer. Their dwellings afforded no conveniences for the act, if they felt the need of performing it. As a general thing, the health was unaffected by this omission. Why was this? Because of their occupations and methods of living. They were active workers, they wore but a small amount of clothing, they lived much in the open air, and their dwellings were without stove and furnace heat. . . . Dry friction over the whole surface of the body, once a day or more in two days, is often of more service than the application of water. The reply of the centenarian to the inquiry, to what habit of life he attributed his good health, and extreme longevity, that he believed it due to "rubbing himself all over with a cob every night, is significant of an important truth."

If invalids and persons of low vitality would use dry friction and Dr. Franklin's "air-bath" every day for a considerable period, we are confident they would often be greatly benefited. Cleanliness is next to godliness, no doubt, and a proper and judicious use of water is to be commended; but human beings are not amphibious. Nature indicates that the functions of the skin should be kept in order mainly by muscular exercise, by exciting natural perspiration by labor; and delicious as is the bath, and healthful under proper regulations, it is no substitute for that exercise of the body, without which all the functions become abnormal.—*Journal of Chemistry.*

The Children's Corner.

PLEDGE OF THE TRY COMPANY.

We, the Undersigned, hereby pledge ourselves to abstain from Tea, Coffee, Tobacco, and all Intoxicating Drinks as a Beverage.

For the "Children's Corner."

LITTLE FOLKS NEAT, TIDY, GENTEEL.

"Oh! the light from their glad faces
Makes a little heaven below;
So we have named them fireside angels,
Yes, their love from heaven doth flow."

Little folks neat and clean, pink-like, rosy-like? Certainly, neat as a pink, sweet and heavenly as the morning rose; cheerful as the singing birds, happy all day long in doing what is pleasing to the Lord.

Little friends, fix yourselves up neatly, genteelly, especially when you rise in the morning, come to the table, to family prayers, or attend the house of God. You'll feel better, hear better, pray better, do everything better. No slovenly person feels as he ought. Make this a matter of conscience. See that your bodies are fit temples for the Holy Spirit.

With what care and attention do the feathered race wash themselves, and put their plumage in order, and how perfectly neat, clean, and elegant do they appear. Among the beasts of the field we find that those which are the most cleanly are generally the most gay and cheerful, or are distinguished by a certain air of tranquillity and contentment; and singing birds are always remarkable for the neatness of their plumage. So great is the effect of cleanliness upon man, that it extends even to his moral character. Virtue never dwelt long with filth.

Some little boys and girls, we are sorry to say, remind us of the peacock and butterfly, who take pride in dress; tip off gaily in fine things, gew-gaws and artificials, and think more of a pretty face, a new dress, a new coat, bonnet or hat, than of the improvement of the mind and heart, the blessed Bible, and of the Lord Jesus Christ.

We never see a person proud of his dress but we think, well, he has only cast-off clothes, after all; he has the jacket of the lamb, and the old great coat of the sheep; from head to foot he is dressed in what the trees or the animals have used before him. His shoes are made of hides, his stockings of the cotton-shrub, his shirt of the flax-plant, his handkerchief is spun by the caterpillar, and his gloves are the waistcoat of the angola. Why not say,

"Then will I set my heart to find
Inward adorning of the mind;
Knowledge and virtue, truth and grace,
These are the robes of richest dress."

Want you to look pretty? Certainly we do, young friends, pretty as pretty can be; beautiful as the morning rose, as the lilies of the field. But what is beauty, and what will make you beautiful? Heaven in your souls, Jesus, the Lamb of God! Meanwhile adorning yourselves in modest apparel, with shamefacedness and sobriety; not with broidered hair, or gold, or pearls, or costly array, but (which becometh women professing godliness,) "with good works"—"with the ornament of a meek and quiet spirit, which is in the sight of God of great price." Such a spectacle of the morally sublime is the admiration of angels.

"Look to the garden of your heart,
For weeds are growing there;
With faithful prayer act well your part,
It needs a constant care."

In advocating gospel simplicity in costume, the entire avoidance of display or worldly conformity, the adorning of gold, pearls, or costly array, we should be careful not to fall into an opposite extreme, and neglect our exterior deportment. The neglect of the outward appearance indicates either a little mind, or a disregard to the opinions of our neighbors. One should always be neat and clean in person and dress, because this is an evidence of respectability and the fear of God. No lady, who has any regard for herself, or any respect for the society in which she moves, will be slovenly in her appearance, or careless in her attire. To dress simply, and without ostentation, is not only a mark of modesty, but of gospel simplicity and purity.

"Modesty, like diamonds, shine most fair,
More worth than pearls or rubies are;
More rich than gold or silver coin,
O may it always on us shine."

Behold the daughter of innocence! How beautiful is the mildness of her countenance; how lovely is the diffidence of her looks! Her cheek is dyed with the deep crimson of the rose; her eye is placid and serene, and the gentleness of her speech is as the melting softness of the flute. Her smiles are as the enlivening rays of the sun; the beauty of her presence, as the silver light of the moon. Her attire is simple; her feet tread with caution, and she feareth to give offence.

"I almost think the angels,
Who tend life's garden fair,
Drop down the sweet wild blossoms
That bloom around us here."

D. F. N., *Author of "Apples of Gold."*

IDLE WORDS.—Idle words have done much mischief, and may still do more. Harmless as they seem, and innocently as they may be uttered, their effects are often baneful in the extreme. Be careful with regard to what you say while in conversation with those you love.

[illegible]

P. O. Address of Preaching Brethren.

Massachusetts.

C. Goodrich—No. 167 Hanover Street, Boston.
Enoch Merrill—Crisis Office, Boston.
J. S. White—21 Saratoga Street, East Boston.
J. Couch—Chelsea.
L. Boutell—Chelsea.
S. W. Thurber—Chelsea.
T. M. Preble—No. Cambridge.
H. Munger—Chicopee Falls.
D. Chandler—Lowell.
Matthew Batchelor—New Bedford.
S. S. Brewer—Ashburnham Depot.
H. Pratt—Springfield, 67 Cedar St.
E. Ford—Box 32, Branch P. O., Springfield.
W. N. Pile—Springfield.
P. S. Butler—[illegible] Depot.
Geo. A. Streeter—North Dana.
J. W. Thomas—Lowell, 16 Rock Street.
J. R. Boynton—Box 224 Plymouth.
Benj. Pinney—Wakefield.
Elam Burnham—Hamilton.
S. S. Brown—Cold Spring.
W. H. Eastman—North Carver.
Rufus Baker—Warren.
J. W. Britton—Westboro.
Dr. A. M. Higgins—Palmer.
H. K. Flagg—Savoy.
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H. S. Mitchell—Richmond.
J. Carr—South Albion.
Israel Damman—Corinna.
O. H. Leverton—Surry, Me.
N. F. Nason—Weeks Mills.
O. Good—Topsham.
Jesse Gay—Norway.
Thomas Smith—Bangor.
Thomas Rhynes—Augusta.
R. B. York—Portland.
I. K. Lombard—Machiasport.
M. B. Patterson—Richmond.
J. Albert Libby—West Poland.
J. T. Jordan—West Poland.
E. M. Haggett—Livermore.
F. A. Baker—Levant.
Jared Whitman—Mechanic Falls.
H. B. Ewer—Mt. Vernon.
M. W. Corliss—Milltown.
N. G. Reed—Bath.
Wm. H. Mitchell—Kennebunk.
Austin W. Taylor—Biddeford.

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A. Simpson—Concord.
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Caleb Richardson—Salem Depot.
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R. Cotton—Newport.
Daniel Eastman—East Canaan.
J. B. Brown—Laconia.
A. A. Hoyt—North Haverhill.
T. E. Lang, Jr.—Meredith Village.
E. S. Moulton—Whitefield.
Wm. C. Stewart—Exeter, Box 227.
John H. Evans—Holderness.
Levi Allen—Lake Village.
Allen Damon—Lake Village.
O. D. Eastman—Landaff.
Joseph Kimball—Unity.
Joseph Pinkham—Dover.
N. B. McMurphy—Gilmanton.
A. Ross—Amherst.
C. H. Fletcher—Newport.
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Wm. W. Sutherland—Newport.
S. S. Mooney—Pittsfield.
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W. Kellaway—North Scituate.
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S. Woodruff—Unionville.
B. St. John—Wolcottville.
J. L. Wood—New Milford.
Dr. Samuel Wells Trent—Middlebury.
Geo. L. Teeple—New Haven, 139 Orchard Street.
S. C. Hancock—Forestville.
I. B. Potter—West Stafford.
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B. Hitchcock—Forestville.
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M. B. Miles—Wolcott, Wayne Co.
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The World's Crisis

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The World's Crisis

AND SECOND ADVENT MESSENGER.

"BEHOLD I COME QUICKLY; AND [MY] REWARD IS WITH ME."

WHOLE NO. 1062. BOSTON, WEDNESDAY, [M]ARCH 22, 1876. VOL. XLII.—NO. 23.

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The CRISIS is devoted to the exposition of all Bible truth; especially the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and final destruction of the wicked.

"WHEN HE COMES."

ANTHONY BUSCH.

O for that day, that natal day,
When sleeping earth shall wake,
And from her eyelids shake
The lethargy of ages lost in sin,
And taste the joys—those joys that might have been;—
'Twill be—'twill *only* be—when He comes.

O for the time, that promised time,
When nature, bowed in gloom,
Shall rise afresh to bloom;
When all the pangs of Paradise deplored
Shall be the bliss of Paradise restored!
'Twill be—'twill *only* be—when He comes.

O for that hour, that hallowed hour,
When mortal dust shall stand
Where the sure guardian hand
Shall signal to the dying clay—"Arise!"
And man redeemed, immortal, pierce the skies!
'Twill be—'twill *only* be—when He comes.

O for the age, undying age,
When death and woe and pain
Shall curse no more again;
When blooming earth renewed, enrobed in light,
Shall swell the tuneful chorus to His might;
'Twill be—'twill *only* be—when he comes.

Philadelphia March 7th, 1876.

THE LAW OF GOD.

R. W. WILSON.

From the use which Seventh Day teachers make of the expression "The Law," as frequently found in the Bible, we would be led to believe that it always referred to the ten commandments. We will give a few Scriptural examples to show that this expres[sion] [illegible] meaning; [illegible] reference to the five [bo]oks of M[ose]s, the Pentateuch, and at other times [it re]lates to any part of the Jewish Scriptur[es]; it signifies, also, God's doctrine as a whole, embracing all the instruction he has given in his word. John 10; 34: "Jesus answered them, Is it not written in your law, "I said, Ye are gods?" John 12: 34: "The people answered him, We have heard out of the law that Christ abideth forever." John 15: 25: "But this cometh to pass that the word might be fulfilled that is written in their law, they hated me without a cause." Matt. 5: 17, 18: "Think not that I am come to destroy the law or the prophets. I am not come to destroy but to fulfil. For verily I say unto you, till heaven and earth pass, one jot or one tittle shall in no wise pass from the law till all be fulfilled."

What law did the Savior refer to here? This is answered by a passage in Luke 24: 44, "And he said unto them, these are the words which I spake unto you, while I was yet with you, that all things must be fulfilled which were written in the law of Moses, and in the prophets and in the Psalms concerning me." Gal. 4: 21, "Tell me ye that desire to be under the law, do ye not hear the law?" Paul means by the first expression, "under the law," the one which is contained in the first covenant, and in the allegory, of which he speaks in the connection, as from Mount Sinai which gendereth to bondage, which is Agar: but in the second, "do ye not hear the law," the context shows that he has reference to what is written in Gen. and in Isa. Psalm 19: 7: "The law of the Lord is perfect, converting the soul." The marginal reading is "doctrine," [illegible] that which is taught. [illegible] any other to prove the perfection of [the] ten commandments, as a rule for moral [co]nduct; but they offer not the slightest [pr]oof that this text has any more reference to the Decalogue, than it has to any other portion of the All Scripture given by inspiration of God and is profitable for doctrine.

In reading an article on the law, written by Eld. J. H. Waggoner, I find he has used this text six times as the foundation of his theory relative to the perfection of the ten commandments; and as one error is generally the root of another, he has produced several from his perversion of this Scripture, that are very contradictory to the word of God and quite pernicious in their tendencies.

I will give you some of his own words on this point as found in No. 38 of *The Signs of The Times.* "But if it could be shown that another law had been given in the New Testament, why should it be called a better law than that given on Mt. Sinai? Could it be more just in its nature? That was perfect. Could it be more replete with moral obligations? . . . But if that law was perfect, embracing in its requirements the whole duty of man (and so it must have been or the Scriptures are not true), then every principle of morality that could arise out of our relation to God or our fellow-men must have been embraced in it. . . . If all the moral duties growing out of our relation to God and to our fellow-creatures were included in that, then none remained to be added thereafter."

False premises produce false conclusions. According to Eld. Waggoner's teaching we have no moral instruction in the word of God, either in the New Testament or in the Old, except what is contained in the ten commandments. Inasmuch as the object of this writer is to prove the importance and supremacy of the ten commandments, as a code of moral instruction over the teachings of the New Testament, we will examine this position in the light of the Divine word. Deut. 18: 18, 19, "I will raise them up a prophet from among their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him. And it shall come to pass that whosoever will not hearken unto my words which he shall speak in my name, I will require it of him.

By referring to the context of this Scripture you will find that God in accordance with the request of the children of Israel, did not give them all of his words or commands in the day of the assembly in Horeb (or Sinai), but reserved a portion to be given and commanded by his prophet like unto Moses; and it is very manifest from the doctrine of Christ, which is the doctrine of God, that the words or commandments which God has spoken to us by his Son have much more weight in point of completeness, and in producing moral obligations, than those of the Decalogue. Acts 3: 22, 23: "For Moses truly said unto the fathers, A prophet shall the Lord your God raise up unto you of your brethren, like unto me: him shall ye hear in all things, which he shall say unto you. And it shall come to pass, that every soul which will not hear that prophet shall be destroyed from among the people." John 8: 51: "Verily, verily I say unto you, if a man keep my sayings he shall never see death." Therefore, if destruction is the result of *not* hearing this prophet and eternal life the result of "keeping his sayings," he must have given some very vital instruction touching morality.

Prominent in these sayings of Christ we find "Have faith in God;" and "This is the word of God that ye believe on him whom he hath sent," also repentance and remission of sins, supreme love to God, love to our neighbor, and the promise of eternal life in the kingdom of God as the reward. These sayings are *saving*, and meet the real wants of fallen humanity. Said Paul, "How shall we escape if we neglect so great salvation; which at the first began to be spoken by our Lord, and was confirmed unto us by them that heard him?" Again in 1st Tim. 4: 16: "Take heed unto thyself and unto the doctrine; continue in them; for in doing this thou shalt both save thyself and them that hear thee."

What doctrine does Paul refer to here that is so saving? The doctrine of Christ which he had declared, and called it "the whole counsel of God;" and in giving God's whole counsel did he ever enjoin obedience to the ten commandments? No; but the strongest arguments he ever used were in support of the fact that God does not require perfect obedience to any law as the ground of justification, but heart-faith in the Lord Jesus Christ.

After giving in Rom. 3: the most indisputable and infallible proofs in support of this position, he sums up by saying, "therefore we conclude that a man is justified by faith without the deeds of the law." Paul did say in giving the whole counsel of God with regard to the fourth precept of the Decalogue, in Col. 2: 16, "Let no man therefore judge you in meat or in drink, or in respect of an holy day, or of the new moon, or of the Sabbath;" and also in 1 Tim. 1: 9, "Knowing this that the law is not made for a righteous man, but for the lawless and disobedient, for the ungodly and for sinners, for unholy and profane, for murderers of fathers and murderers of mothers, for manslayers, for whoremongers, for them which defile themselves with mankind, for menstealers, for liars, for perjured persons, and if there be any other thing that is contrary to sound doctrine." Mark this point, "the law is not made for a righteous man."

We learn from this that after a man has received Christ and abides in him by faith, [illegible] complete [illegible] peace and joy in the Holy Spirit; and having the Spirit in him, and the love of God shed abroad in his heart thereby, he is in possession of that pre-eminent, law-fulfilling power—love; and it is his very nature to live righteously. He does not require the restraint of law, for it is the love of Christ which constrains him; so the law is not made for such, but for the disobe[dient].

We r[ead] in Isa. 33: 22, "For the Lord is our judge; the Lord is our lawgiver; the Lord is our king; he will save us." We are required to fulfil the law of Christ. What is the law of Christ? It is the doctrine of Christ. 2 John 1: 9: "Whosoever transgresseth and abideth not in the doctrine of Christ hath not God." Did Christ teach his own doctrine or that of his Father? John 7: 16: "Jesus answered them and said my doctrine is not mine but his that sent me." And whereas God did not give all of his doctrine necessary for the moral instruction and salvation of man, when he gave the law from Mt. Sinai, but reserved what he has given since by his Son, this in itself furnishes positive evidence that any exposition of Scripture that is used to show the perfection of the ten commandments as a moral law embracing the whole duty of man, is grossly perverted.

We will hear Eld. Waggoner again. I now quote from the 44th No. of the same paper referred to above. In this article he uses his favorite text "The law of the Lord is perfect" over and over again, on which to base his arguments in favor of the perfection of the ten commandments; and he claims "that this law is so perfect that in the day of judgment God will judge the world by it. The day when God will judge the secrets of men by Jesus Christ." But why did he not give the balance of this passage? Because it would spoil the point he was trying to establish. I will give you the whole passage. "In the day when God shall judge the secrets of men by Jesus Christ, according to my gospel", and not according to the ten commandments.

It is equally as culpable in any one to suppress a part of God's word, in order to give a different sense from the one contained in the passage as to add to it for the same end.

In another article we have found that this same writer has added one of his words to the word of God, in order to give strength to his position. If we find any more of this unfair dealing, we will not only conclude that Eld. Waggoner is the advocate of theories that are not in harmony with divine truth, but that he himself is not just what he ought to be. God has said in the passage already quoted, Deut., "It shall come to pass that whosoever will not hearken unto my words which he shall speak in my name I will require it of him." When will he require it of him? John 12: 48, 49: "He that rejected me and receiveth not my words hath one that judgeth him; the words that I have spoken, the same shall judge him in the last day. For (or because) I have not spoken of myself, but the Father which sent me, he gave me a commandment, what I should say and what I should speak."

Therefore the commandments of Christ are the commandments of God, and we have found that the doctrine or truth spoken by Christ is the doctrine or truth of God. Ps. 96: 13, "He shall judge the world with righteousness and the people with his truth." Eccl. 12: 13, 14, "Let us hear the conclusion of the whole matter, Fear God and keep his commandments, for this is the whole duty of man. For God will bring every work into judgment, with every secret thing, whether it be good or whether it be evil." God shall judge the secrets of men by Jesus Christ, according to my gospel; and Paul's gospel was the gospel of Christ; and why will God judge the world according to it? Because it contains the sum and substance of every moral precept that God has given to man. It gives the fullest revelation of sin in its various forms, and it presents the [illegible] whole duty of man with the greatest [illegible] ness and comprehensiveness.

Jesus said in relation to the Jews who were in possession of the law, and who lived under all the light of its obligations,—John 15: 22, "If I had not come and spoken unto them they had not had sin, but now they have no excuse (margin) for their sin."

But we will hear Eld. Waggoner once more on this subject. I quote from the 37th No. of *The Signs of The Times*: "Some would be willing to admit that Paul's endorsement of the Old Testament Scriptures is correct in some degree; they would accept his words yet under large limitations, but Paul's words allow of no limitations. . . . After saying "they are able to make thee wise unto salvation, they are profitable for doctrine, for discipline, for instruction in right-doing;" he adds, "that the man of God may be perfect, thoroughly furnished unto all good works;" and as a confirmation of this he gives his usual text, "David said the law was perfect." This statement does not apply to us, for we receive this divine utterance of *truth in full*, and not with the limitation in which it comes to us from Eld. Waggoner. He has left out that portion of this passage which explains all the rest: "And that from a child thou hast known the Holy Scriptures, which are able to make thee wise unto salvation, [How?] through faith which is in Christ Jesus."

The Old Testament Scriptures mentioned here were only able to make wise unto salvation by means of the report which they gave of the Savior, and men were saved in Old Testament times, in the same way that they are now, not by rendering perfect obedience to any law. God saved them graciously by counting their faith in him who was to come and put away sin by the sacri[fice of] himself, to them for righteousness [illegible] the righteousness of God without the law is manifested, being witnessed by the law and the prophets, even the righteousness of God which is by faith of Jesus Christ, unto all and upon all them that believe."

"Being witnessed by the law and the prophets, "every sacrificial offering made for sin by the law witnessed for Christ, that he would come and "put away sin by the sacrifice of himself. And the prophets taught both his sufferings for us, and his righteousness. Jer. 23: 6, "In his days Judah shall be saved and Israel shall dwell safely; and this is the name whereby he shall be called the Lord our Righteousness." Ps. 89: 16, "In thy name shall they rejoice all the day, and in thy righteousness shall they be exalted." Isa. 44: 17, "This is the heritage of the servants of the Lord, and their righteousness is of me, saith the Lord." Our blessed Savior called Abel righteous, and he is the first one of our race who is thus declared. He was brought into this condition by faith in the promise God had made of a Redeemer, which he evinced by the offering of a more excellent sacrifice than Cain; and all who have become righteous since the days of righteous Abel down to this day, have been made such in the same way, namely, by having their faith in Christ counted or reckoned to them for righteousness.

God has but one method to save men, which is by his grace through faith in Christ, and this he instituted immediately after sin had entered into the world, and our race was brought under the curse [illegible] means of his promises relati[ve] [illegible]. This he has called his word, [illegible] covenant, reaching from the fall of man, through time, unto the eternal kingdom. It was confirmed to Abraham, Isaac, and Jacob, also to David, and [once] more by Christ, who sealed it [with his own] blood. It was called the [illegible] to distinguish it from the [illegible] covenant. Ps. 10[illegible] his covenant [illegible] commanded [illegible] covenant [illegible] oath [illegible] unto Jacob for a law." The covenant declared here consisted in the promise God made to Abraham, Isaac, and Jacob concerning Christ and the eternal inheritance. But how was this confirmed unto Jacob for a law? Because "by the obedience o' faith in this promise he was brought into the same condition of righteousness as the fullest obedience to a given law could have rendered him [Having the same point in view Paul speaks of the *law of faith*"]. Jacob is a representative of all who have heart-faith, and like him wrestle with God and prevail.

THE SIGNIFICANCE OF THE GREAT PROPHETIC SYMBOLS OF DANIEL AND JOHN.

L. T. CUNNINGHAM.

(*Continued.*)

While Daniel's attention was fixed in considering the ten horns, "behold there came up among them another little horn, before whom there were three of the first horns plucked up by the roots." There is a general agreement of writers as to the application of the ten horns to the kingdoms of the Roman empire, but some dispute as to the application of this little horn, we will notice some of the conditions of prophecy.

First, it is said that this little horn came up *among* them, i. e., the ten. It was in Western Rome, for here was where the body of the beast grew, and here is where the ten horns are to be found, and are located by Machiavel, the Catholic historian, and others. As this "little horn" was to come up "among" the "ten," and the "ten" can only be located in Western Rome, it follows and is certain that this "little horn" can in no way be identical with the Eastern empire. The Eastern empire at the time of the rise of this "little horn" [illegible] imperial [illegible] that the [illegible] ard beast" (which is identical with the horn") his power, and throne, and great authority." This was done by Justinian, the Emperor of the East, who conquered the Vandals in Africa, and the Ostrogoths in Italy, and gave Rome, the original throne of the old "dragon," to the beast, or the papal hierarchy.

The removal of the seat of government from Rome to Constantinople by Constantine in 329, which has so puzzled historians, was evidently ordered of God to bring about those changes in the empire that were necessary while undergoing the change from its pagan to its papal character. The imperial or dragonic power must exist somewhere at the time Popery was established. Now it is a historical fact that imperial power ended in Rome in A. D. 476, by the abdication of the emperor Augustulus, the last of that line of emperors established in the West, after the division of the empire by Theodosius in 395. The line of emperors in the East was not broken, but continued till the fall of Constantinople in A. D. 1453. Therefore about A. D. 540 Justinian, the Eastern line of emperors in whom the imperial power was vested, conquered the Goths in Italy, and gave Rome into the hands of the papal hierarchy. So now the West and the East became united again, and the papal hierarchy adopted the code of laws framed by Justinian, which became the basis of legislation for papal Rome, or the empire, till broken by the French revolution in 179[8].

It is a historical fact that imperial power was wholly transferred from Rome to Constantinople by the abdication of the emperor Augustulus, and by the vote of the Senate, in A. D. 476, and continued there till popery was established in Rome, about 540. That the Justinian code of laws was framed [illegible] into that system of abomination, is evident from the fact that they became the basis of European legislation for 1260 years, which legislation was under the direct control of the papal hierarchy. So that Gibbon could say that the laws which governed all Europe for more than a thousand years issued from the Vatican in Rome; and thus the saints and times and laws are now in the hands of that "little horn," for the predicted period of "time, and times, and the dividing of time."

It may be interesting to give here an extract from Irenæus, an ancient Christian writer, who lived in the second century. He interprets this little horn, applying it to the rise of antichrist. He says that "ten horns shall be upon the beast, and another little horn should rise up in the midst of them, and three horns of the first be rooted out before him; and behold, saith he, in this horn are eyes as the eyes of man, etc., of whom again the apostle Paul, in 2 Thess., declaring together the cause of his coming, thus says, And then shall that wicked one be revealed, etc. He also refers to John, the disciple of the Lord, in the Revelation that he "hath yet more manifestly signified of the last time, and of those ten kings it among whom the empire that now reigns (the Roman empire) shall be divided, declaring what shall be the ten horns which were seen by Daniel, saying, The ten horns which thou sawest are ten kings, which have received no kingdom as yet, etc. [illegible] manifest that of these [illegible] three, and the rest shall be subject to him, and he shall be the eighth among them."

Jerome on the place says that this is the sense of "all ecclesiastical writers, that when the Roman empire is destroyed there shall be ten kings who shall divide it among them; and an eleventh shall arise, a little king, who shall conquer three of the ten kings; and having slain them, the other seven shall submit their necks to the conqueror." This power he says is "the man of sin, and son of perdition; so that he dare to sit in the temple of God, making himself as if he was [illegible]

Says Dr. Gill, [illegible] extracts [are] taken: "Now to the Roman antichrist everything here said answers. He is a horn possessed of power, strength, authority and dominion, of which the horn is an emblem; a 'little' one, which rose from small beginnings, and came to his ecclesiastical power from a common pastor, or bishop, to be a metropolitan of Italy, and then universal bishop; and to his secular power, which at first was very small, and since increased, and yet in comparison of other horns or kingdoms, but little; though being allowed to exercise a power within others, is, or at least has been, very formidable. This came up *among* the other horns (or kingdoms). When the northern barbarous nations broke into the empire, and set up ten kingdoms in it, this little horn sprung up among them; and while they were forming kingdoms for themselves, he was contriving one for himself; they rose at the same time and reigned together. See Rev. 17: 12, 13."

Says Bishop Newton:—"Antichrist then (as the fathers delight to call him), or the 'little horn,' is to be sought *among* the ten kingdoms of the western Roman empire. I say of the *western* Roman empire, because that was properly the body of the fourth beast. Greece, and the countries which lay eastward of Italy, belonged to the third beast; for the former beasts were still subsisting, though their dominion was taken away. 'As concerning the rest of the beasts [saith Daniel, v. 12], they had their dominion taken away; yet their lives were prolonged for a season and a time.' 'And therefore,' as Sir Isaac Newton rightly infers, 'all the four beasts are still alive, though the dominion of the first be taken away. The nations of Chaldæa and Assyria are still the first beast; those of Media and Persia are still the second beast; those of Macedon, Greece and Thrace, Asia Minor, Syria and Egypt, are still the third; and those of Europe, on *this side* of Greece, are still the fourth. Seeing, therefore, the body of the *third* beast is confined to the nations on this side the river Euphrates, and the body of the fourth beast is confined to the nations on this side of Greece, we are to look for all the four heads of the third beast among the nations on this side the river Euphrates; and for all the eleven horns of the fourth beast among the nations on *this side* of Greece. And, therefore, at the breaking of the Greek empire into four kingdoms of the Greeks, we include no part of the Chaldæans, Medes and Persians in those kingdoms, because they belonged to the bodies of the two first beasts. Nor do we reckon the Greek empire, seated at Constantinople, among the horns of the fourth beast, because it belonged to the body of the third.' For the same reason neither can the Saracen or the Turk be the 'little horn' or 'Antichrist,' as some have imagined them to be; and neither do they come up to the character in other respects."

We regard this reasoning of the two Newton's as sound and conclusive, because it is based on facts for evidence rather than fancy, and as it agrees with the express requirement of the prophecy.

This little horn had eyes, and a mouth; these are features, or elements, not stated as connected with any of the other horns. The kingdoms represented by the ten horns were composed of men of intelligence, with eyes to see, and mouths to speak; but in this, is a power of remarkable foresight and penetration, greatly differing from other kingdoms in its constitution, being an ecclesiastical and spiritual, as well as of civil and temporal authority. The policy of the Roman hierarchy is the most deep and damning of any ever before known among men. Its schemes and plans have been laid with consummate skill, and executed with a resolution second to none but of Diabolus himself; of monstrous wickedness surpassing all before it; the "*detestable, horrible*," or the "abomination of desolation," falsifying every righteous principle under heaven; wh[ile] professedly an overlooker, or overseer, or bishop, professing to act as a *good* shepherd, to lead the sheep into good pastures, and beside still waters, they have been of the character of the "wolf" that has devoured the "sheep."

The "mouth" in this "horn" has also spoken "great things." The popes in their bulls of excommunication have arrogated to themselves prerogatives and titles that belong only to God; setting aside the laws of God, and in their assumptions as above all law, they have spoken most blasphemous words against the Most High, and have "worn out," or wasted, "the saints of the Most High," and have "changed times and laws," have made war upon all that have dared to oppose its pretensions or resist its claims. It became inaugurated and established by reason of "arms" that stood "on his part"; first, in suppressing paganism; second, in plucking up three Arian kingdoms—the Burgundians, the Vandals, and the Ostrogoths; this last in 540. It is called in Scripture "the mystery of iniquity," and its workings have been, as it were, behind the curtain in its rise, so that superficial interpreters of prophecy have confounded it with the Greek empire, they not having given close attention to its scriptural delineation. Jurisdiction was given to it over the whole Roman empire, both East and West, and all have been appalled with amazement by reason of "the great words which the horn spake," and all the world have worshiped the beast, except "those whose names were written in the book of life." But "he that has" led "into captivity has gone into captivity; he that has killed with the sword is now being killed by the sword." The times of its continuance in its several conditions have well nigh run their course. The "time," and times, and the dividing of time" (or 1260 years) evidently terminated near the commencement of the present century, and the 1335 years from its establishment to its final overthrow must now be near their completion; and accumulating signs keep even pace with prophetical and historical data.

(*To be concluded.*)

THE ATONEMENT.

I. C. WELLCOME.

[illegible]

Having shown the hopeless [state] of man by Adam's transgression, so far as any effort which he could make to reclaim himself, or anything the law could do for him, we now pass to consider the effects of Adam's transgression upon the earth and the animal creation.

This is presented to us first in Gen. 3: 17: "Because thou hast . . . eaten of the tree of which I commanded thee, saying, Thou shalt not eat of it, CURSED is the GROUND for thy sake; in sorrow shalt thou eat of it all the days of thy life. Thorns also and thistles shall it bring forth unto thee, and thou shalt eat the herb of the field . . . till thou return unto the ground." Paul gives us a grand comment on this: "For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope. . . . For we know that the whole creation [every creature—*margin*] groaneth and travaileth in pain together until now." Rom. 8: 20, 22, "For the creature was subjected to suffering"—*Whiting.* These Scriptures and many others show clearly that the evil results of Adam's sin, fell not only on him, but upon all the creation which God had pronounced *good, very good.* But this point we have argued more fully in another chapter of this book.

In view of these facts our loss in Adam may be summed up as follows: 1. We lost in Adam the right to live. This right was involved in the command (Gen. 1: 28), "Be fruitful, multiply, and replenish the earth, and subdue it." Also in Gen. 2: 16, "And the Lord God commanded the man, saying, Of all the trees of the garden thou mayest freely eat." This includes the tree of life, whose fruit was not to give life, but to preserve life. We do not argue that Adam's life was eternal life. No term of time was given by which to measure it. Its perpetuity depended on his obedience to the command of God. Thus it is written: "But of the tree of knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die." Gen. 2: 17.

We lost in Adam the *prospect of eternal life*, and dominion over the earth (Gen. 1: 28), which was based on the condition of obedience to the law of God. Adam had right to the tree of life, which would have preserved his life forever. See Gen. 3: 22, "Lest he put forth his hand, and take also of the tree of life, and eat, and live forever." He had this prospect laid before him in the *benediction.* "And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it, and have dominion." This dominion is referred to by the Psalmist: "Thou madest him (man) to have dominion over the works of thy hands." Ps. 8. 6. We find Paul also arguing upon it as a matter of much importance. He quotes Ps. 3: 6, and refers it to "the world to come," Heb. 2: 5, 9.

Again, we find a graphic statement of this matter by the prophet: "And then, O tower of the flock, the stronghold of the daughter of Zion, unto thee shall it come [What come?], even the *first dominion;* the kingdom shall come to the daughter of [New] Jerusalem." To this add the statements of Christ: "Blessed are the meek, for they shall inherit the earth" (Matt. 5: 5), and again, "Come, ye blessed of my father, inherit the kingdom prepared for you from the foundation of the world." Matt. 25: 34.

In the above text Jesus refers to the same dominion presented to Adam; and that it was an eternal dominion is settled by Christ's words in the 46th verse of Matt. 25th: "And these [the wicked] shall go away into everlasting punishment, but the righteous into life eternal." All this was in prospect for Adam on condition of obedience to God, and was lost by his transgression.

3. We lost in Adam a state of probation or trial preparatory to eternal life, and the dominion. Gen. 1: 28. Ps. 8: 6. If Adam had obeyed the law of God, which he might and ought to have done, no death would have entered nor curse blighted the fair creation of God, which he had pronounced *very good.* Then we, his posterity, in pursuance of that law, would have gained the promised dominion. But, alas! in the hour of temptation, by a single act of disobedience, his prospects were blighted in a moment, and all was lost. "By one man sin entered into the world, and death by sin; and so death passed upon all men, for that [being in him] all have sinned." Rom. 5: 12.

4. We lost in Adam a good, sound, and healthful organism, both physical and mental; for thus it is written: "And God saw everything that he had made, and behold, it was very good." Gen. 1: 31. In this respect man was holy, else God created and gave breath of life to an unholy being. We do not use the term *holy* as a moral attribute in reference to character and action, but in reference to his physical, mental and moral organism; for, though thus created, Adam formed a very unholy moral character. We find the word defined thus: "*Holy* —whole, entire, complete, sound, unimpaired"—*Webster.* The term *holy* was once applied to a spot of ground: "The ground whereon thou standest is holy ground." It is also used in reference to other things, as, the holy Sabbath, holy temple, holy city, holy vessels, holy oil, etc.

Let no one therefore conclude, that, because Adam lost for himself and his [race] good physical, moral, and mental organism, and that Christ by his death will effect a restitution of all things, the wicked are entitled to a good moral character. This does not follow: a good moral character in God's sight is gained by faith in the atoning blood of Christ.

Much theological speculation has obtained in our world as to what was man's original nature; the nature and effect of the tree of life, the character and object of the tree of knowledge of good and evil, and [illegible] of the penalty of God's [law] Adam incurred by *his sin*, and which now holds his race. Although we have discussed these points in other parts of this book, yet a few remarks may be in place here.

We are told (Gen. 2: 7) that man was formed of the "dust of the ground;" that God breathed [*blew*] into his nostrils the breath of life, and man (formed of dust) became a "living soul." That this living soul was formed of dust is so plainly stated that we think no unbiassed mind can fail to see it. This man was made in the image of God, male and female. Gen. 1: 27. Here, again, theologians have gone to the end of their wits to ascertain what this *image* consisted in, as pertaining to man. Some have claimed that it was immortality; but we find the word image defined thus: "A representation or similitude of any person or thing formed of a material substance; as an image wrought out of stone, wood, or wax."—*Webster.* "God formed man in his own image." Jesus asks concerning the penny (Matt. 22: 20, "Whose is this image and superscription? They say unto him Cæsars." We point to man and ask, Whose image is he? The Scripture answers, "God's." "Adam begat a son in his own likeness, after his own image, and he called his name Seth." But Adam was in the likeness and image of God; hence his son Seth must have been in the same likeness and image.

Will any one claim that Adam begat an immortal soul? Man is a living soul: the beasts are also living souls (Gen. 1: 30, *margin*, Heb. *a living soul*). Man received from God the breath of life, or spirit of life. So also have the beasts (Gen. 7: 21, 22, *margin*, Heb. the breath of the spirit of life). "For that which befalleth the sons of men befalleth beasts, even one thing befalleth them: as the one dieth, so dieth the other; yea, they have *all one breath*; so that a man hath no preeminence above a beast; *for all are vanity, all go to one place, all are of [the dust, and all] turn to dust again.*" Eccl. 3: 19, 20. [illegible] same Scripture terms which are claimed to prove the natural immortality of Adam, or his consciousness in death, may be claimed with equal propriety to prove the immortality of the beasts, and their consciousness in death. Take the atonement by the death of Jesus Christ out of the Bible, and the future of man after death would be an eternal blank; hence Paul argues, "If the dead rise not, then is not Christ risen," (1 Cor. 15: 16, 18, 19), then they also which are fallen *asleep* in Christ are *perished.* If in this life only we have hope in Christ, we are of all men most miserable;" and closes this point by saying, "If after the manner of men I have fought with beasts at Ephesus, what advantageth it me *if the dead rise* not: let us eat and drink, for to-morrow we die."

If Adam was made immortal he could not have died; but Adam did die, therefore he was not immortal. Immortality is an innate principle of undying nature, not to be lost by a change of circumstances.

We are now prepared to inquire, What was the nature and object of the tree of life in its relation to man? It is certain that its properties were not to give life, for Adam had received that from his Maker before he saw the tree of life. Nor was it to make him immortal, for, as we have shown, Adam was made mortal (like other animals), to generate his species, with the prospect of immortality and dominion before him; and it would seem absurd to suppose that God would give him free access to the tree whose fruit would change that nature from mortal to immortality before he had fairly entered upon the work assigned him (Gen. 1: 28); for it is a fair and reasonable conclusion that the two trees in the *midst of the garden*, viz., the *tree of life* and the tree of the knowledge of good and evil, would first attract his attention, and being forbidden to eat of the latter, he would first partake of the former.

Eternal life would be the inevitable product or result of immortality, while free access to, and partaking of the tree of life would preserve the life of a mortal man forever (Gen. 3: 22), as well as nine hundred or one hundred years, and yet not make him immortal, as immortality is not the result of life, but eternal life is the legitimate result of immortality.

Again, Paul informs us that immortality is an object or condition to be sought "by patient continuance in well doing" (Rom. 2: 7), and is recompensed with eternal life. Neither of these did Adam possess, nor did they grow in nature's garden, but were placed in the distance as an object of pursuit, and to be given to the victors when the race is ended. What, then, was the object of the tree of life? We think Adam (as all other animals) was constituted to generate his own species and supply the earth with men (Gen. 1: 28), subject to change, decay, and loss of life, by a change of circumstances. If he eat of the forbidden fruit he must "surely die;" being in this condition, the tree of life was provided (not to give, but) to perpetuate his life until his work of replenishing the earth and subduing it (preparatory to his having dominion over it, provided he did not forfeit it by sin) is done. This is clearly proved from Gen. 3: 22: "And now, lest he put forth his hand and take also of the tree of life, and eat, and live forever." Adam had free access to the tree of life while in the garden; if left there after he sinned, with free access to that fruit, such was its nutritious power to counteract the waste of his nature (not to change that nature to immortality, but [illegible] God's [illegible] his life), he would never [illegible] never be fulfilled: hence the Lord drove out the man, and placed cherubims and a flaming sword to keep the way of the tree of life. Gen. 3: 24. (To be continued.)

The World's Crisis AND SECOND ADVENT MESSENGER.

Boston, Wednesday, March 22, 1876.

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The brethren, sisters, friends—one and all—who may write to this office, sending articles for insertion in the *Crisis*, or subscriptions for the same, notices, appointments, reports, or orders for papers, books, tracts, or anything of the kind, will confer a favor and do the *right* way by directing their letters in either one of the following ways:—

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HEREAFTER address me at BOSTON, MASS. All *private* letters should be marked "*personal.*" MILES GRANT.

PUBLISH THE GLAD TIDINGS.

News is recent intelligence of events not looked for—not anticipated, while *tidings* is intelligence of events anticipated—waited for. "We wait for *tidings* respecting an absent or sick friend. We may be curious to hear the *news*; we are always anxious for *tidings*." Webster.

God's ancient people received a gracious promise from God that he would send them a heavenly leader, who should, in the spirit and power of Elias, prepare a people for the coming of the Lord. Israel for a long time waited for tidings of his approach,—evidences of his speedy advent to accomplish the much desired work foretold by the prophets. At last Gabriel appeared to Zacharias, and announced to him the long expected "glad tidings" that his wife Elizabeth, although "well stricken in years," should become the mother of the wonderful man of God. Zacharias, on account of the fact that it seemed impossible that his wife could become the mother of the predicted agent to do the marvelous work of preparing a people to receive the Messiah at his foretold advent, and notify the world of his speedy approach, did not believe the message. For this unbelief God made the priest dumb (a striking type we think) for a season. John, the long expected man who was to train and educate a people to look for the immediate personal appearing of the Messias did come and prove himself to be the forerunner, so that when Jesus should be presented as the Christ they could not reject him as such without rejecting John with all the accumulated evidences of the divinity of his mission.

God had taught all good men for ages to look for a Savior—a mighty deliverer to appear upon the earth. They had anxiously and prayerfully waited, generation after generation, age after age, to hear the first note of the heavenly tidings—that the long looked for King was coming. At last in God's own time the glorious tidings—the news of Messiah's prayed for advent—sounded its first note from angelic lips, falling upon the ears of the devout shepherds.

Those who were then living in holy expectancy, waiting for God to fulfil his gracious promise to send a Restorer of our world and Redeemer of our race, like Simeon and Anna, caught the glad note of holy tidings and echoed it upon the human ear with ecstacies of devout joy.

The Holy One appeared in all the glorious perfections of humanity, blended with Divinity, and glorified by an eternal oneness with Deity. Standing among the sons of Adam, he was the only one "altogether lovely," the "chiefest" among ten thousands. His head rose far above the grade of corrupted humanity, while from his presence Satan and demons were driven in dismay. His heavenly origin and allmightiness were manifested in his power to convert the fleecy waves of a disturbed sea into terra firma, for his triumphant march, as the echo of his voice, stilled the howling tempest and stopped the rushing winds. The sick and dying were vitalized into vigor and health by his touch. Blind eyes were opened, and deaf ears unstopped by his commandment. The fig tree was killed, the wild colt tamed, and the fish swallowed Peter's hook by the exercise of his will. He satisfied the hungry thousands with a little bread, and put to silence the wisdom of the world by his God-likeness and superhuman wisdom. He spake to the dead, and they leaped into life to manifest their obedience to the King Eternal.

He notified his friends that he must return to the Father from whence he had come, and would send the Holy Spirit to comfort them while suffering the loneliness and sadness of his dreaded absence. He also, before leaving his covenant people, promised them that if he went away and prepared a place [illegible] would come again and receive them unto himself;" and said, "Where I am there ye may be also."

Upon this most definite and glorious promise of Jesus Christ the true church, having the true gospel hope and faith, has ever rested in a joyous expectancy of that promised "coming again;" delighting in the prospect of "ever being with the Lord." The church has therefore remained upon the watch-tower through the tardily moving christian centuries, praying for and longing to hear the most joyous of all glad tidings—the speedy returning of the Christ.

The blessedness of hearing these all-inspiring tidings, and the glorious privilege of sounding them out upon the four winds of heaven seems to have been reserved for the faithful of this generation.

God's great prophetic clock has evidently sounded the alarm, notifying all to prepare for the ending of the hour—the gospel age. The signs, indicating the approach of the great change, the transformation and reconstruction of a world, which will be more glorious and sublime than any marked upon the calendar God gave to man, are now flashing their light athwart the heavens and sounding their deep notes exactly as foretold. The glorious tidings, "Behold he cometh with clouds; and every eye shall see him" is now sounding a more important note upon the human ear than ever greeted it since the dawn of time. The events betiding those who meet that day will entirely eclipse those of all other days, in grandeur of scenes, importance of results, as to glory and infamy, life and death, extent and duration.

As a wife waiteth with heart-longings to hear the tidings of the coming of her long absent husband, as she wanders homeless and friendless, so the church has waited with longings indescribable, peering into the heavens, and watching every vibration of changing earth-scenes, to catch the first ray of light, and hear the first sounds indicating the approach of her heavenly Bridegroom.

As the events heralding this proclamation will be more important to our world in their grand and eternal results; ending sin and the curse, raising the dead, glorifying the saints, radically changing earth's government, bringing Christ back to our world as the Judge of quick and dead, the Redeemer of his people, the glorious King of its restored dominions, so is it more vitally important in its reception, sublimely glorious in its promises and terrible in its threatenings than any message ever revealed by God to man.

The church was never called of God to do a more reponsible work, or to take a higher or more holy position in proclaiming any truth from the lips of Jehovah than in sounding the most glorious news of Jesus' returning.

As the message is of superior importance so God has guarded it on every hand with numerous and incontrovertible evidences of its divine origin, the imperative necessity of accepting and proclaiming it to the world, and the blessed certainty of its ultimate accomplishment.

We view the faithful promulgation of this last edition of inspired truth as a grand specialty in christian labor. We look upon this judgment message as God's last battery to be unmasked before the enemy's works. Preaching the gospel of the kingdom is the last work Christ has given his servants to do. Let us never dream of being prepared to meet the coming Christ until we find ourselves at the post of duty appointed by the great Commander.

Whenever God gives his people special work to do, Satan always makes special efforts to turn them from that work; to blind them to that duty, and hide the truth which manifests the divine will upon that subject. All can see this principle in its application to the past, but it is always most difficult to see it in its application to the present—to ourselves.

Ye men of God, be careful and see if he has called you to bear any *special* tidings to this generation of coming events! Can you read the divine inscription upon the mile-post we are now passing? Are not the earth-scenes now every where exciting the public mind, somewhere pre-written on the inspired page? Did God overlook the strange events of our times in giving the prophetic history of the world to its end? If you find the history of the present, be careful and read the sentences which follow in the consecutive history, where you will find the special tidings, or the account of that which betides the world in the immediate future. Be faithful, be faithful, all ye people of God, to your high and holy calling, for these times call every one to their post of duty. J. C.

JEWISH EXPECTATION.

There is evidence that the Jews think their land is not to "be trodden down of the Gentiles" but a short time longer. But it must be "trodden down" till "the times of the Gentiles be fulfilled." When they are fulfilled, we may expect the return of Jesus to set up "the kingdom of heaven." Some of the Jews now hold very prominent positions in the old world. Mr. Disraeli, of Jewish origin, is the Prime Minister of the British Government, The Messrs. Rothschild [Jews] hold the purse strings of Europe. Their influence is immense. It is said the Jews are waiting for the opportunity to purchase Palestine, or a portion of it, when the Turks are ready to sell. We think the rightful Heir to David's throne will return before the Jews can purchase the land. The Lord says, "The land is mine," and it shall not be sold for ever." Lev. 25: 23.

The Advance says:—

"Without being too sanguine, we think that striking events are immediately before us. The finger of God is certainly moving forward the hand on the dial toward noon. If, as interpreters of prophecy almost universally believe, we are on the eve of the day of millennial glory, we cannot but conclude that the events now transpiring in the East are, partly at least, struggles between the darkness and the light as the morning breaks."

Yes, we believe "the day of millennial glory" is at hand. "Striking events" are about to open that will astonish the world, shake the very foundations of society, and cause men's hearts to fail them with fear. The converging lines of prophecy are continually approaching their terminal point. The end must be soon. M. G.

THE DUTY OF THE HOUR.

In view of the great event now approaching, every christian should be fully awake, clad with "the whole armor of God," that he may be able to stand firmly in Christ amid the perils of these last days. Now is the time, if ever, to persuade the unconverted to seek an interest in our dear Savior. No opportunity should be omitted that may be employed to lead them to life's living fountain. The value of eternal life to one loved soul will [illegible] more than the treasures of the world. Shall we [illegible] to give them a helping hand now, when it is most needed? If persons saved from a shipwreck or burning house should refuse to help rescue other perishing ones, we should think them almost unworthy of respectable society. How much more is this true if we do nothing to save our friends, relatives and neighbors, who are in danger of eternal destruction? Will the Lord say to the idle ones "Well done"?

Let each inquire, What am *I* doing for Jesus? Every christian man and woman should go to work at once, when pardoned, to persuade others to leave the broad road that leads to death eternal. He owes such service to his divine Master, as well as to the perishing.

If any father or mother who reads this knew that a dear child had just taken a dose of poison, or been bitten by a rattlesnake, thereby greatly endangering life unless immediate relief could be obtained, would the news be passed by with indifference? But such a calamity would only result in temporal death. Instead of this, that same child may be poisoned by sin, or bitten by that "old serpent," which must result in eternal death, unless help is sought from the great Physician. Every sinner is a sick person, and needs the help and sympathy of all who truly love Jesus. They should spare no effort to convince him of his great danger, and of the willingness of the Lord to help him. Paul ceased not to warn the people night and day. Should we not do as much in these last hours of time? Is there not danger that many will be found at last like the barren fig tree, having "nothing but leaves" [illegible] we are living to please self, the world, or the Lord? Let it be kept in mind we "cannot serve God and mammon." We must either gather with Christ, or scatter abroad. He says we are his "friends" if we do whatsoever he commands us. Again he says: "If ye love me, keep my commandments." We are commanded to come out from the world and be separate, and then he will accept and guide us. It is a great privilege to submit to the direction of one who is never found to be weak or unwise.

The hour has come when all who wish to be ready to meet Jesus should make a full, unconditional, and everlasting surrender to him, and be willing to do or suffer anything that will advance his cause. Whatever we do for his glory is for our good. If we go contrary to the one, we do to the other. When we give the heart unreservedly to him, we have done the best thing possible for our present and future welfare. Has the reader done this? If not, why not? What objection? If willing, why not *now*. Jesus says *now*. Let the response be, Now.

> "I give my all to Thee,
> Friends, and time, and earthly store;
> Soul and body thine to be,
> *Wholly* thine for evermore."

Jesus is waiting to have you say, Yes, I'll be thine, wholly thine, for ever more. If this be the language of the heart, then there is nothing to fear. Perfect love and peace come next, with full assurance that "all is well." The present will be filled with sunny contentment, doubts all gone, and the future outlook will be bright and glorious. May such be the experience of the reader. M. G.

PORT SANILAC.—We are now (Saturday) at Port Sanilac, Mich., about thirty-three miles north of Port Huron. We arrived at a late hour last evening, after a very tedious day's stage ride. Owing to the exceedingly muddy traveling, it was necessary to walk the horses a good part of the way. It took about ten horses to go the thirty-three miles. To-day (Saturday) we have had three good meetings. The prospect is encouraging. Eld. George W. Wright has been holding meetings here, and some forty have been converted since the beginning of the move. We hope to see many more come to Jesus. M. G.

IT PAYS.—We have the best of evidence that those who have been sending the *Crisis* to their friends for three months have been doing a good work, that will produce rich fruit. So far as we can learn, most are delighted with the paper, and wait joyfully for its weekly visits. Do not let the list be closed till every subscriber has sent at least one copy for three months to some person. A little self-denial will save money enough to pay for it. Do it for Jesus. M. G.

THERE are many fruits which never turn sweet until the frost has laid upon them. There are many nuts that never fall from the boughs of the forest trees till the frost has opened and ripened them. And there are many elements of life that never grow sweet and beautiful until sorrow touches them.

THE TRACT FUND.

THE ADVENT CHRISTIAN PUBLICATION SOCIETY, at a meeting on Springfield camp-ground, August 11th, 1875, voted to raise *Ten Thousand Dollars for the free distribution of tracts* the ensuing year; and they invite the help and co-operation of all lovers of the Lord and of his truth in the furtherance of the good cause. The times, the signs of coming events, and admonish us to diligence in the Master's work. The Lord is at the door, and what we do must be done quickly. Let the contributions be prompt, hearty, and liberal. The Lord loveth the liberal giver.

A. W. SEARY, *Sec. Adv. Chris. Pub. Soc.*

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HAMILTON.

L. BOUTELL.

Last Saturday I took the last train for this place. Bro. Elam Burnham was at the depot and took me to his home. I came by appointment to preach in their new Chapel, erected by the labor and sacrifice of Bro. E. Burnham and others in the neighborhood. The [illegible] constructed, pleasantly [illegible] congregation [illegible] Chapel, open to all christians.

I preached three times last Sunday, to interesting congregations, with good attention. I tried to give them the Bible hope, culminating in the coming of our blessed Lord and the resurrection of the dead, when all will be rewarded according to their deeds. A [illegible] Bible has been presented them by [illegible]worth and Harding, of the 4th Baptist Church, Haverhill. On presentation the congregation rose and sung,

"Praise God from whom all blessings flow."

I could [illegible] hope the day I spent with them might be profitable. The singing was good and brisk. All tongues seemed inspired with tune. I [illegible], praying they might have a reformation that would make the best of them better, and the rest of them good. So mote it be.

Chelsea, Mass.

SOME OPINIONS OF THE PRESS ON THE TIMES.

THOS. FITZSIMMONS.

We give in this column a few of the opinions of the press on the present extraordinary times in the United States. We have come across them in our recent readings, and as they are extracted from papers neither Prophetic or Advent, perhaps they will be received by sceptics as unbiased testimony of the latter [illegible]—"*Distress* and Perplexity of Nations."

THE OUTLOOK.—"It does seem to the superficial observer inexplicable that agriculture, trade, manufactures, and transportation, should all be suffering at once, with apparently no tendency towards recovery. Great forces are at work, producing a great change." —*New York Tribune.*

OUR POLITICS.—"It must fall upon the present generation of our country to throttle [illegible] and to re-arrange the machinery of a pure [illegible] government." —*New York Herald.*

PUBLIC MISRULE.—"Politically the country is becoming more and more disordered each year."—*Elizabeth, N. J., Herald.*

A DISHONEST AGE.—"The age of embezzlements and defalcations, public and private."—*Philad. Evening Bulletin.*

[illegible]—"There are half a million of people in New York City and vicinity, to whom the preaching of the gospel is as strange as to the inhabitants of New Zealand or [illegible]."—*New York Evening Post.*

OUR COMMERCE.—"There has been a general decline in the foreign commerce of the United States during the year 1875. In New York the exports have fallen off over twenty-one millions, and the imports over fifty-three millions."—*Boston Journal.*

[illegible] OF THE UNITED STATES.—"We have received from a friend a terrible account of brutalities and indecencies, developed in an investigation of a county prison in Georgia. Our friend probably does not know that his [illegible] matched easily enough up North. [illegible] are more than 4000 prisons in the United States, and it is a fearful fact that a majority of them are terribly managed, immoral, [illegible], fraudulently managed, and [illegible] of perdition, brutalities to the inmates resulting in death being frequent. We could fill our paper with such sickening details."—*New York Weekly Journal.*

[illegible] OF THE DAY.—"The past year has been one of unusual demoralization in literature. Never during the same length of time has the public press and publications so [illegible] with obscenities, immoralities, and [illegible] attacks upon the principles which [illegible] foundation of upright moral [illegible]. Looking still further, we see the [illegible], dishonesty, disbelief [illegible] hostility to God, oppression, and inhumanity. These elements of the situation taken together give a gloomy aspect for the future, and threaten the defeat of religion, the subversion of morality, and the destruction of the freedom of the State."—*The Interior, Chicago.*

We could supplement the above testimony by columns. The evidence is valuable as showing us beyond question the rapid fulfilment of the last day prophecies.

Philadelphia, Pa.

YORK CO. CONFERENCE.

The A. C. Conference of York Co. and vicinity held a quarterly session at South Windham, Me., March 2nd to 5th, 1876, Eld. Jesse Gay presiding.

The business transacted during this session was as follows: The Secretary and Treasurer gave their reports, which were accepted. The Evangelist reported that he had visited and held meetings in six different places. The whole number of meetings held were eighty-seven, and fifty-eight persons had requested prayers. He thought that most, if not all of these had found peace. His receipts amounted to sixty-eight dollars and fifty-nine cents; and his travelling expenses had been six dollars and fifty cents. This report was discussed at length, and finally accepted; after which it was unanimously

Voted, That C. H. Sweet serve us another quarter as Evangelist.

Voted, That we choose G. F. Haines to assist C. H. Sweet in his labors as Evangelist.

Voted, That our Evangelists be requested to properly represent themselves, financially, to the people among whom they labor, and that they be requested to have a collection taken up.

We next listened to reports of preachers and delegates, which were of unusual interest. Elders W. H. Mitchell, J. Gay, E. A. Stockman, G. H. Haines, and C. H. Sweet reported in person, and Eld. J. Hill by letter. They all reported revival interests, some of them extensive reformations.

REPORTS OF CHURCHES.

Biddeford: Still united in trying to advance the cause of Christ. Nine or ten hopefully converted and reclaimed. A number have come in from other denominations. Hollis Centre: An increasing interest in their prayer meetings. South Windham: A small band; well united; not so much engaged in the work as they should be. Kennebunkport: Has been blessed with a wonderful reformation, which wrought a great change in the churches and people there. West Poland: Interest low. A few still holding on. Steep Falls: Rather backward in the Advent cause. Portland: Had a little revival. Eight or ten started. The bar between the two societies seemed to be melting away, but Satan crept in and succeeded in stirring up much of the old feeling again. Things now appear to be getting quiet. Bonny Eagle: Enjoying a remarkable revival interest. Bar Mills: Nearly thirty conversions. Congregations good. Interest increasing.

It will be seen that we had a larger number of church reports than at some previous sessions; while the number of preachers reporting themselves is smaller than ever before. We do wish something could be said or done to induce every preacher and church [illegible] the interest and usefulness of our Conference.

We adjourned to meet at Bar Mills, Me., the first Thursday in June next. We had large congregations, good social meetings, and excellent preaching throughout this session. C. H. SWEET, *Sec.*

Correspondence.

From Bro. B. Spaulding.

Dear Brn. Editors:—Let me in a few words speak of the goodness of God to poor me, an old man seventy-six years old. I am infirm with age, but my general health is good. I travel two miles in a day often, and visit families as I used to, and give lectures occasionally.

I am now in Windham, Vt., a hundred miles from home. I am doing the same work that I do in other places. I feel that it is a wonder that I live and am able to work, while those younger than myself are laid up by age and infirmity. God has been good to me from my youth up, and crowned my life with his blessing. Blessed be his name! I have been preserved through evils, seen and unseen, even through thirty-five years, and God has raised up for me kind, hospitable friends everywhere.

I take this opportunity to express my gratitude to friends all over the country, who have received me so kindly and treated me so hospitably. God bless them, is my prayer.

I am now with the scattered ones among the mountains of Vermont, and I find them in quite as good state of mind as those who are in places where churches are established. They are not troubled with the divisions and strife which rend our churches and bring reproach upon the cause. I have been exceedingly [illegible] which prevail among us in many places where I have been. There is a want of the good spirit which "suffers long and is kind," which "thinketh no evil," but esteemeth others better than themselves. O for more of this loving, heavenly spirit, which will overlook others' imperfections.

I feel sad to see this dividing spirit. What are we coming to? The answer comes—Why, we are coming to the advent of our blessed Master, Jesus, when each one must stand or fall for himself. We cannot lean upon the church, nor upon one another. It will not be asked in that great day whether we belonged to a church, or whether we believed in the thousand-year age, or the thousand years gone by, or the seventh-day Sabbath, or the non-resurrection of the wicked. No, these are matters of minor importance. They do not affect our salvation. We may all have our peculiar belief in relation to these things, but we must have the spirit of Jesus, and a disposition to love each other. Love to God and love to man is the essential thing.

I have been looking over the *Crisis*, and I see many names with which I am acquainted; it gives me joy to see them. I cannot read much, because of weak eyes, but their names do me good. Though I cannot read, yet I can write, and do write a great deal; and will correspond with any who will write me, and do it with pleasure. Keep your hearts in order, your lamps burning; "signs there is no mistaking, proclaim Messiah near." Chelmsford, Mass., is my post-office address.

From Sr. S. D. Lapham.

Dear Brn. and Srs. scattered abroad:—Thinking that perhaps you would like to hear from this part of the Lord's vineyard, I thought I would write a few lines for the *Crisis*. We are now living in Southern Kansas. We were formerly from Gilman's Corner, Sangerville, Maine, where for the first time we listened to Advent preaching by Brn. Hemenway and Birch. Afterward Bro. Israel Damon, and others of like precious faith. Those were days never to be forgotten while time lasts. We shared in the blessed hope, the glorious anticipation of our Lord's coming in '54; and the same wave of crushing sorrow swept over us that brought God's people into the tarrying time.

After our disappointment we came West; and for years we never heard the voice of any one preaching the glorious message. But the great truths of the Bible were too deeply engraven on our hearts to be obliterated; and we could still pray "Thy kingdom come, thy will be done on earth as it is in heaven."

The *Crisis* was our only preacher, and its contents were read with eagerness. But the pieces about tobacco worried my husband, for he had used it for years, and rolled it in his mouth as a sweet morsel. But he often went to the water pail to rinse his mouth before he could bow in prayer, and often resolved to quit its use. Still the old enemy conquered.

Two years ago last New Year's day he read Bro. Hemenway's pledge,—*Never again to taste tobacco.* He started up saying, "If Bro. Hemenway can leave off, I can. Lord, remove this longing, and I'll endure the pain." Since then he has been like another man. His health is much improved, and he weighs more than he ever did. He used tobacco twenty-seven years, and his leaving off has proved a blessing to him. He often says that if he was ever called to preach it is against tobacco using. Several by his persuasion (for he never leaves them a hair line to stand on) have renounced the filthy weed, knowing that they must cleanse themselves from all things that offend if they would stand acquitted before the Judge of all the earth.

Last spring we attended the State Conference, and for the first time for nineteen years found ourselves among those that we could truly call brethren. Although we were among strangers, yet we felt at once that we were at home among Father's family. Thank God for that tie which binds God's children together. There are no jarring notes of discord, but that love that casteth out all fear. We returned home feeling that we had indeed feasted from God's word. This winter Bro. Preston, of Burlington, has come to see us, and been preaching of the soon coming King. There seems to be a great interest to hear, and we think that some will come out on the Lord's side, and that much good will be done. Pray for us, in Southern Kansas, that the Lord will raise up a little band here, that shall be saved in the day of his coming. Amen.

Longton, Elk Co., Kansas.

From Bro. D. D. Lathrop.

Editors of the World's Crisis:—Dear Brn.: I used to be a subscriber to your paper, have been a number [illegible] have not been. About a year and a half ago my wife died, and my family somewhat scattered. My address used to be New Milford, this Co. I got so hungry for present truth that I sent to you a few days ago for specimen copies of the *Crisis*. They came, and I have had a good feast that does my soul good. For the many years that I have held the Advent or Christian faith, it has pleased the Lord to place me among people who opposed it. For what reason it is best known to himself; perhaps he knows there is no danger of my being overcome by the Spiritualisms of the present day, and I can do a little towards suggesting the truth to those who may be benefited thereby. I know I have tried to do so in the love of Jesus. In my earliest work of that kind I was met with all the opposition that the Baptist church, to which I belonged, could bring to bear; but finding themselves so weak before the sword of the Spirit, and fearing the church would soon be on my side, a few of the leaders procured my exclusion by voting me a letter, recommending me as a Christian, but not of their faith. They never gave me the letter, however. I suppose they thought it would have rather a bad influence against them.

Some nineteen or twenty years have elapsed since then, and thank the Lord, he has ever been with me and kept me; but I am sorry to say that that church has been declining ever since, and is about ready to die, unless God has quite recently revived them. I have not lived among them since my expulsion. The doctrine of "the immortality of the soul" is the tenderest sore spot in the faith of most people here that I have ever found; and no wonder; for it is not so much as named in the Bible. It is not the *ne plus ultra*—"much in little"—with them, but it is the [illegible] the different churches up to the first of this week; now it is being weakened for want of the more solid food, such as Advent christians usually enjoy at the gospel feast. They cannot leave "the first principles of . . . repentance from dead works," for want of the strengthening food, and need to be perpetually fanned to keep the breath of life in them.

Montrose, Pa.

From Bro. J. A. Packard.

Dear Brn. and Srs.:—I have felt for some time that I would like to say a few words through the *Crisis*, and the time has come when it seems to be in order to speak of the dealings of the good Lord with us in New Boston, N. H. For the last year and a half, or more, for causes to be much regretted, this church has been very low in spiritual things, and divisions have crept in among us, until it seemed as though our little church must go down. Our prayer meetings were poorly attended, but, thank the Lord, there were a few who offered their petitions to Daniel's God continually, and in time there came a change. Bro. T. L. Hall came among us just in time to render efficient aid, under God, in righting the ship. He has been with us ten Sabbaths, also holding meetings three weeks, preaching every evening but one. Would to God there were many that would preach for the good of souls instead of the dollars, and more that felt the worth of such preaching deep enough to stay the hands of the faithful servants of the Lord.

The church has been greatly blest, and some we trust have given themselves anew to God. We humbly hope lasting good will be the result of these meetings. We feel that we have but little time to war against sin, but we expect the conflict will grow more severe as we near home, and the enemy will bring his forces nearer, if possible, in order to throw more effectual shot within our ranks. But thank God we have a place of retreat from the enemy. We can hide in Jesus, run into his name and be safe. O, what a blessed hiding place is this! Then let us be good children, and do God's bidding, and all will be well with us when he comes.

From Bro. L. Boutell.

Dear Brn.:—I have just returned from New Bedford, where I have spent two Sundays with the Advent church in the old Kempton St. Chapel. I find they have made some progression since my last visit with them. Their prayer and conference meetings were spirited, and with zeal did they give a reason of their hope "that maketh not ashamed." Some precious ones have fallen sweetly asleep in Jesus; others are sick, but by the goodness of the Lord Bro. H. V. Davis is at his place in meeting, giving glory to God.

Saturday I visited our dear Bro. M. Batchelor, who has been very sick and under the doctor's care; but his symptoms were better, and he was hopeful (the weather becoming warmer) of soon being out among his friends again, confessing Christ and his love for his appearing, for which he has battled so manfully for the last thirty years and more. I also visited dear Bro. S. S. Brewer; found him and wife pretty well, and pleasantly housed away from the cold north winds of winter at their daughter's, where they have been for some months. He is now desirous of getting out into the field to proclaim the sacred message that relates to the soon coming of our Lord. And I do hope they, with the blue-bird, may come out with thrilling notes of prayer and praise, highly seasoned with the song of redemption. Remember him, and pray for these dear sainted pilgrims. In Jesus' love.

Chelsea, Mass., March 20th.

From Sr. O. N. Morse.

Dear Brn.:—I have been reading the many letters from the dear pilgrims scattered over the earth, and with one united voice they cry, "How long will his chariot wheels delay? When will this night of sadness end and bring in everlasting day?" Surely all things proclaim Christ's coming at hand.

My mind goes back to '43 and '44, when my dear companion, who is now sleeping in Jesus, and myself were living in Lockport, N. Y., and Bro. Miller came there and proclaimed the coming of the Lord. We gave heed to the words we heard, and to-day the coming of the Savior sounds pleasant to my ear. Although alone in this world of sorrow and death, I have the blessed promise in God's Word that he will never leave nor forsake those who put their trust in him. The signs thicken, and men's hearts are failing them for fear of what is coming on the earth, and I long for the time to come when my loved companion, who walked with me life's journey, will come from the enemy's land [illegible] glorious [illegible] Christ, who has [illegible] life and immortality to light [illegible].

We are admonished not to be "ignorant concerning them which are asleep, that we sorrow not as those which have no hope; for if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. . . . We which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, . . . and the dead in Christ shall rise first; then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord. Wherefore comfort one another with these words."

Springville, Wis.

From Bro. T. L. Waugh.

Dear Brn.:—As a report of the condition of the church and of religious matters here may be interesting to many who read the *Crisis*, I will relate what God by his Spirit has been doing for us. A series of meetings was commenced Feb. 23d, continuing every evening but one up to March 9th. Bro. and Sr. G. L. White have been laboring with us in these meetings, which have been increasing in interest and a number among the children and youth, and several heads of families have become hopefully converted and are on their way rejoicing. The church has been strengthened and encouraged to renewed effort in trying to rescue the perishing. We have labored together in love and harmony since the meetings commenced, and our hearts have overflowed with gratitude and praise to God for the work he has wrought [illegible] praise meeting in which many participated. It was a precious season to those present and will not be forgotten. We expect this good work, so auspiciously begun, will continue until others who are unsaved will be brought into the fold of Christ, the ark of safety, the city of refuge, that when the storms of God's wrath are poured out, they may escape the sinner's doom and be saved with the ransomed host. I would say with the Psalmist, "Let everything that hath breath praise the Lord." We have class meetings Tuesday evenings besides our usual social meeting on Thursday evening. Divine service on the Sabbath as usual.

West Morris, Ct., Mar. 10th.

From Bro. G. D. Danks.

Dear Bro. Burr:—By request of the church, I will write and let you know how we are prospering here in this place. We have had regular meetings for about one year at our house, under the leadership of my father, H. D. Danks, who has preached to us every Lord's day at 10.30 A. M. We also have prayer meetings Sunday and Wednesday evenings. But we have had no organization until last Sunday, Feb. 20th, when we met and organized a church of thirteen members, of whom we elected Bro. Charles Dewrose as elder.

Although we are few in number, we feel strong in the Lord, and willing to hold up the "banner." We are looking for the soon coming of our heavenly Master, and there is a deep and increasing interest manifested in the cause of Christ. O let us be faithful

and strive on a little longer until Jesus comes, and we shall have done with this cold, wicked world. Brethren and sisters, pray for us that we may prove faithful, and with you gain a home in the everlasting kingdom. Yours, in the hope of eternal life when Jesus comes.

Fon Du Lac, Wis.

From Bro. M. Batchelor.

To the Church scattered abroad, Greeting: I am at home, sick with chills and fever. Have been confined to the house for four weeks. I am now improving, and hope, when warm weather comes, to be again in the field, where there is now so much to be done. I have not been able to answer letters from my dear brethren, and they will hereby know the reason why their letters are not replied to. I ask the prayers of the church that I may be speedily restored to health, and my brethren abroad.

New Bedford, Mass., March 16th.

From Bro. E. Morrill.

Dear Editors:—The Lord is blessing the people of Hampton with a shower of salvation. We have been laboring in this hard old town for the past three weeks. Have had great prejudice to overcome, and the enemy has been very busy trying to neutralize the effect of our labors; but God's power is above the power of the enemy, and a good number of stout-hearted and some of the hardest cases in Hampton have found Jesus and are happy in his love. Praise the Lord, it still goes on.

Obituaries.

QUIMBY. In Carlinville, Ill., March 1st, '76, of an ovarian tumor, Mary Jane Quimby, daughter of Elliot and Lucretia Braley, and wife of Jesse S. Quimby, aged thirty-nine years and ten days.

Sister Quimby was born in Holliston, Mass., gave her heart to the Lord at the age of ten years, and was baptized when fourteen. She was married in Carlinville, Ill., Feb. 27th, 1859, and in the same house and room where she was joined to her husband, the hand of death parted them. During her residence in Carlinville her conversation and influence was more and more for Jesus, until in the last year or two of her life, the whole city, in its religious recognitions, regarded her testimony and life as a power for good among them, unsurpassed by any in her sphere. Often have congregations melted to tears under her spiritual testimony, and during her sickness the sympathy of the church-going community was greatly enlisted in her behalf, as were also many who cared but little for the modern type of christian profession. Sister Quimby's modest, unpretending ways, and her truthful, searching words, bore a weight of testimony among the ungodly seldom equalled. With christian resignation she bore her sufferings, which were intense, while her heart and lips were filled with God's praises. A large circle of relatives, as well as the church of Christ, mourn her loss. Her faith was that Jesus would soon awake her again. The motto of Scripture hanging on the wall of her room for the day of her death, was, "I am the resurrection and the life." (John 11: 25). This was the last word she read, and was the text for the service, from which we preached to a very large audience in the M. E. Church. The Methodist and Presbyterian ministers joined us in the service. The local paper gave a just tribute to her memory.

FRANK BURR.

Bro. and Sr. Quimby were personal friends of ours when we lived and worshiped together in the old Granite State. Sister Q. was for a time a [illegible] christian life. May angels watch the place of her silent slumbers, and Jesus call her to blissful life at his appearing. J. C.

HARWOOD. In Providence, Feb. 3d, 1876, Mary S., wife of George S. Harwood, aged sixty-nine years.

Mother is gone, and husband and children are left to mourn. That voice which we so much loved to hear is still in death, but we sorrow not as those which have no hope; for we believe she will come again from the land of the enemy. She was converted while in her youth, and maintained a christian walk until her death. She had been a great sufferer for most thirty years, but bore it with christian patience. She was perfectly resigned to Him who ruleth all things. Near the close of life she looked up, while her countenance seemed almost angelic, and bade each good bye separately. I have no doubt many of the readers of the *Crisis* will remember her. She has attended the campmeetings at Wilbraham and Springfield for a number of years. We are looking forward to a glorious reunion in the kingdom of God, when all the loved ones who sleep in Jesus will be clothed in immortality, never more to die. Words of comfort were spoken by Bro. J. W. Thomas. E. M. LAKE.

BURRELL. In Rockland, Mass., Feb. 23d, '76, of typhoid pneumonia, Reuben Burrell, aged seventy-two years.

For forty-four years he had been a follower of Christ, and since 1842 a believer in the Second Advent doctrine. He died as he had lived, firm in the faith that he would meet Christ at his coming, and receive the welcome, "Come, ye blessed of my Father." His last words to his wife, who was very ill at the time, were—"Good night, mother; meet me in the morning of the resurrection." Although a great sufferer, he said he never enjoyed a day more than the Sabbath before he died. He has been for the past three years an active worker in the cause of Christ in the Baptist church [illegible] society near. He felt there was work [illegible] we felt assured his earnest [illegible] have been, and will be blessed still more. Bro. White conducted the funeral services, assisted by L. L. Fitz, pastor of the Baptist church. A large circle of friends mourn their loss, and feel that he was gathered "like a shock of corn fully ripe."

DANFORTH. In Woodbury, Vt., Jan. 6th, 1876, of dropsy, Elmina Danforth, wife of Bro. Charles W. Danforth, aged fifty-two years.

A faithful wife, a loving mother, and a devoted disciple of Jesus has fallen asleep to wait the trump of God to awaken her from her brief slumbers to stand upon the earth renewed. This hope was an anchor to her soul as she drew near the hour of death, and helped her to bear her great sufferings with patience and christian fortitude. She leaves a husband, five children, and an aged mother to mourn her loss, but they sorrow not as those who have no hope. Words of comfort were spoken by the writer from 1 Thess. 4: 13–14.

A. GORDON.

KILBURY. In Fremont, N. Y., Feb. 26th, '76, Sr. Camilla Kilbury, aged thirty-one years.

Sr. Kilbury gave her heart to God a few years ago, and has lived a meek and humble christian life. She has left a husband, sister, and other relatives to mourn her early death. The writer attended her funeral at the A. C. Chapel, Fremont, and spoke words of comfort from Rev. 14: 13. May the Lord help husband and relatives that mourn to so live that they may have a reunion in the world to come. W. J. HOBBS.

MOSES. In Brentwood, N. H., Jan. 17th, '76, Mrs. Paulina Moses, aged seventy-three.

Suddenly, and remote from friends, "Aunt Paulina," as she was familiarly known, passed away. As to her last days' experience we know but little, but have no question that the adage, "People die as they live," was verified in her case. She had lived for Christ, and loved his appearing. "She sleeps, but not forever." E. OWEN.

BALZAR. In Milldale, Southington, Ct., Jan. 1st, 1876, of consumption, George Balzar, aged fifty-nine years.

The subject of this notice had been a Roman Catholic, but during his sickness, when nigh to death, refused to send for the priest for comfort, choosing rather to put his case in the hands of God, trusting for pardon in the blood of Jesus. We used at the funeral service his large Catholic family Bible, from which we brought forth to the large circle of mourners (mostly Catholics) the Gospel hope. He was highly esteemed.

ENOCH MORRILL.

BERRY. In Portsmouth, N. H., Jan. 26th, 1876, George W., child of Edwin W. and Annie M. Berry, aged eleven months, sixteen days.

Little George was a beautiful child, but was nipped by death's untimely frost, and withered like the morning flower. Bro. and Sr. Berry mourn, but not without hope. Funeral service by the writer, assisted by Brn. Emery and Wells.

"There my little ones I know
Round me shall be clinging;
There the loved of long ago
With me shall be singing.
Oh that land I long to see,
Where the weary hearted
Shall with Christ in glory be,
Never to be parted."

J. W. WHITE.

GROVER. In Portsmouth, N. H., Feb. 15th, 1876, Mrs. Adeline S. Grover, formerly from Elliott, Me., aged sixty-eight years.

For nearly fifty long years the subject of this notice had been an open professor of faith in Christ, being actively connected with the M. E. Church, but during the last few years of her life, and especially the last one, she became much interested in the faith we hold. She died suddenly of consumption, but was ready. Four children survive her to mourn. "How long shall death the tyrant reign?" E. OWEN.

NICHOLS. In Hereford, P. Q., Feb. 24th, 1876, Bro. Nathaniel B. Nichols, aged seventy-six years.

He leaves a companion, three sons and two daughters, and other relatives, to mourn their loss. We trust our brother died in hope of eternal life. He was a great sufferer, and bore it patiently till the last. We hope to meet him where the inhabitants will never say, "I am sick." May the blessing of God sustain his dear companion and all the friends in this bitter trial.

JOHN H. EVANS.

CROUSE. In East Washburn, Me., March 2d, 1876, Leroy Crouse, infant son of Abraham and Bethiah Crouse, aged fifteen months and seventeen days.

This babe was sick for about a month, but death came at last and released the innocent one from all its sufferings. May the Lord sanctify this affliction to the good of the parents and children, who deeply mourn their loss. Funeral services by Eld. R. A. Patten, Baptist.

G. CROUSE, JR.

WELLS. In Hereford, P. Q., Feb. 22d, 1876, Deborah A., wife of Hiram Wells, aged eighty-three years.

She leaves one brother and five sisters, also Bro. and Sr. M. B. Wells, who had the care of their step-mother for nineteen years. They feel their loss. They miss her around their fireside, but she died in faith, in hope of eternal life when Jesus comes. Funeral services by the writer, from Ps. 23: 4. JOHN H. EVANS.

FOREIGN NEWS.

LONDON, March 11. A land slip occurred last night at Caub, a small town on the Rhine in Northern Germany, caused by rains. Eight houses were buried and twenty-six persons killed.

March 15. The *Times* has a special from Berlin containing the following:

A letter from Peko Paulovich, who commanded the insurgents at the battle of Muratovizza, asserts that 1550 insurgents attacked 3200 Turks. Only 700 of the latter returned to Gatschko. About 800 were killed and others drowned or dispersed. The insurgents captured 675 rifles and four rifled cannon.

March 16. The Paris dispatch to the *Times* reports that the inundations have stopped work on the Government tobacco factory, and in the founderies of Alfortville. Two hundred houses are flooded at St. Maur.

The gale of Sunday caused a fearful destruction of life and property. Eleven persons were killed in Cambria. At Selgers the river Roer rose 20 or 30 feet, inundating the country. At Coblentz the Rhine rose behind the railway bridge like a waterspout to the height of the houses. Hamburg and Frankfort have also suffered.

DOMESTIC NEWS.

Louisville, Ky., March 10. Capt. J. M. Burt of Mt. Sterling, Ky., a gentleman well known for reliability, arrived in Louisville to-night with specimens of the flesh which fell last Friday in Bath county. The flesh covered two acres of ground, resembled mutton, and left traces of blood on trees and fences which were touched by the falling flakes. Chickens and hogs devoured it with evident relish. The heavens were clear, the sun shone and only floating clouds were visible at the time—2 P. M., March 3. Quantities of the flesh have been preserved. That brought to Louisville was given to Prof. Lawrence, a well known scientist, who says without doubt it is animal flesh. He proposes making an examination to-morrow. Hundreds of persons are willing to attest with affidavits the truthfulness of the entire matter.

Chicago, March 11. Specials report that a most terrific wind, rain and thunder storm visited the Northwest late yesterday afternoon and evening. It appears to have extended from Quincy, Ill., to the northern portion of Iowa, and to have been specially severe near the Mississippi river. At some places it amounted to a tornado, and considerable damage was inflicted. The town of Hazlegreen, in the southeast corner of Grant county, Wis., near the Illinois line, which has about a thousand inhabitants, mostly lead miners, was struck by the tornado about four o'clock. Messengers were dispatched to Galena and Dubuque for doctors to care for the injured. These messengers told a story of a most extraordinary destruction of property and life. One of them affirmed that forty-one people had been killed outright or injured, and that the town was almost totally destroyed. There is no telegraphic communication with the region.

The latest accounts give the list of killed and [illegible]: Joshua Richards, Mrs. John [illegible] Jackson, Edward Thompson [illegible] nine persons in all. There was a rumor that eighteen were killed, but it cannot be authenticated. A great many are badly injured, some probably fatally. Broken legs, arms and other casualties are reported in numberless cases. The village was built of wood and the tornado swept a clear track from the southeast to the northeast through the town, destroying twenty-six buildings in all.

THE loss by the fire in the California State Prison is estimated at about $300,000.

THE BIBLE BANNER FOR 1876.

This is a large, illustrated, monthly paper, conducted by A. A. PHELPS, A. M., assisted by two able Corresponding Editors—*D. T. Taylor* and *William Sheldon*—who will contribute liberally for its columns. It contains various departments—Doctrinal, Prophetical, Practical, Bible Class, Miscellany, and Items of Interest. It is devoted to a critical exposition of Bible Truth, and an earnest advocacy of Bible Salvation. Only One Dollar a year, *in advance*, and postage free. Liberal terms to Agents. Sample copy free.

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THE TOKEN OF TRUTH

is a four-page monthly paper, unsectarian in its character, devoted entirely to the spread of christian holiness, purity of heart, the higher experiences of the christian life, and an entire consecration and devotedness to God.

In every issue it will present valuable articles on the doctrine, the experience, and the practice of Christian Holiness, and will be the bearer of many blessed, inspiring, encouraging, and comforting messages to all God's children who are "hungering and thirsting after righteousness," and who are earnestly seeking "through sanctification of the Spirit and belief of the truth," to be made "perfect in Jesus Christ."

TERMS: Single copy, postpaid, 25 cts. per annum.

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Notices.

SPECIAL NOTICE.

As the Mass. Annual Advent Christian Conference is soon to convene, and as at its coming session there are Delegates to be chosen to attend the National Meeting of the Second Advent Christian Association, it is necessary, in order to determine the number of Delegates to which the Conference is entitled, that there be sent to the Secretary by each church the number of members therein. It is therefore earnestly requested and hoped that each church within the bounds of this Conference will without delay send to the Secretary its present membership, so that at the Conference it may be certainly known how many Delegates are to be sent by this Conference to the meeting of the Association. Let every church do this at once, and so be represented in the Conference. Direct—*Boston, Mass., Drawer* 5140.

S. G. MATHEWSON, President.
I. I. LESLIE, Secretary.

A Meeting of the Board of Managers of the S. A. C. Association will be held in Boston, at the *Crisis* Office, on Tuesday, April 11th, at eleven o'clock A. M.

S. G. MATHEWSON, *President.*
C. E. BARNES, *Secretary.*

Notice.

The next Annual Meeting of the Mass. Advent Christian Conference will be held with the church in Lynn, commencing Tuesday, April 11th. The Conference will continue over the following Sunday. Important business is to come before this meeting of our Conference, and it is hoped that every church in the State will be represented by one or more delegates to which it may be entitled by the Constitution of the Conference.

I. I. LESLIE, Secretary.

NOTICE.—By divine leave, Eld. Edwin Burnham will commence meetings at Farmington, N. H., in the Advent Chapel, March 26th, and hold as long as it seems duty. All christians are cordially invited to come, and unite to labor in these meetings for the salvation of dying men. As this may be our last opportunity before Jesus comes to hear our Bro., we hope our brethren and friends in this region will avail themselves of this privilege.

W. LUCAS,
H. PIKE, } Com.
A. BEARD,

Conference.

The Delaware Dist. A. C. Conference is hereby called to meet and hold its fourth annual session at the Advent Christian Church, Eighth Street, above Noble, Philadelphia, Pa., commencing on Thursday evening, April 20th, and continue over the following Sabbath. All the officers for the year ensuing will be chosen at this session. It is earnestly hoped that every church sympathising with us will be represented, either by letter or delegates. All letters of correspondence for the Conference can be addressed to Edwin King, 1716 Francis St., Philadelphia, Pa.

WM. ASHMAN, President.
E. KING, Secretary.

Hoosick Valley Conference.

The next Quarterly Session of the Hoosick Valley Conference will be held with the church at North Adams, Mass., commencing Wednesday evening, April 12th, and continue with three meetings each day over the following Sabbath. It will soon be said "It is done." We are having our last meetings; we are doing our last work. The Father by his Spirit is bringing to light and to our remembrance numerous evidences of the approaching end.

Brethren in the ministry, do come to this meeting with the light you have, that we may feed and be fed with the pure Word of God. We do earnestly hope that the churches will be represented by delegates, and as many others as can come. Do not wait to be blest at the meetings, but come filled with the Holy Spirit, to work for the salvation of others. The meetings will be held in Millard's large Hall, a short walk only from either of the depots. Those who are dwelling in God and God in them, will you pray for this meeting?

H. K. FLAGG, Pres.
R. CANDLISH, Sec.

PROTRACTED MEETING.—The Lord willing, there will be a protracted meeting in the Town Hall at Rochester Village, N. H., commencing Wednesday evening, March 22d, and hold over Sunday, March 26th. We hope the friends of Jesus will come and labor in the meeting for the salvation of sinners.

ENOCH MORRILL.

NOTICE.—There will be a protracted meeting, beginning at the Vitum school-house in Sandwich, April 7th, as Bro. Isaac Hodgdon may arrange. Brn. D. W. Davis and C. R. Parsons are expected to preach the Word for the brethren.

C. R. PARSONS.

NOTICE.—There will be a Woman's National Union Campmeeting holden at Seabrook, N. H., commencing June 28th, and continuing till July 10th. Any wishing to build tents can correspond with C. A. Barton, Seabrook, N. H. Particulars hereafter. A. E. SMITH.

NOTICE.—The Mass. A. C. Conference will hold its next annual session at Lynn, on Fast day week, April next. Regular notice hereafter.

THE Pittsfield, Me., Campmeeting will commence Sunday, Aug. 27th. O. S. FRENCH, Sec.

THE Mechanic Falls Campmeeting will commence Saturday, Sept. 2d.

R. R. YORK, for the Committee.

NOTICE.—There will be a Conference in Milltown, Me., to commence March 22d, at 7 o'clock P. M., to continue over the Sabbath. Bro. A. Ross is expected to attend. Other preaching brethren are cordially invited to come and assist in the good work. Come one, come all; and may the blessing of God rest upon this meeting for the salvation of sinners. M. W. CORLISS.

THE LAKE VIEW CAMPMEETING, Magog, P. Q., Canada, will be held, as per vote of Conference, immediately after the Alton Bay meeting. Time hereafter definitely given. Let those who have promised to build cottages be in time with their preparations. Lots free, and all welcome.

C. P. DOW, for the Committee.

NOTICE.—The Lord willing, there will be an Advent Christian Conference holden at E. Washburn, Maine, Crouse school-house, commencing Thursday, March 30th, at 2 o'clock in the afternoon, and continue over the Sabbath. Preaching brethren, M. W. Corliss, R. Snow, and H. Raymond, are expected to preach the Word of life. We cordially invite other preaching brethren and sisters, who would like to come to this meeting, to come filled with the Spirit, and take hold with the church here, and labor for the salvation of [illegible]. For the brethren, GOULD CROUSE, JR.

NOTICE.—Any of our [illegible] siring the Conn. A. C. [illegible] them about the last week in April next, please correspond at once with O. D. WOODRUFF, Sec.

NOTICE.—I expect to be at liberty after the middle of April to go and labor most of the time, as the way opens, with those who may desire to investigate facts of prophecy fulfilled and fulfilling touching the immediate coming and kingdom of Jesus Christ. Address me at Rutland, Vt., immediately. H. K. FLAGG.

THE church in Concord, N. H., [illegible] Uri Baker, E. Gordon, and Wm. H. [illegible], for their ministerial committee.

E. D. CLOUGH, Church Clerk.

ALL brethren wishing to preach to the A. C. Church in Keene, N. H., will please correspond with A. A. Stiles or Geo. W. Elliott. In behalf of the church, A. A. Stiles, G. W. Elliott, G. W. Spalding, H. H. Darling.

IMMERSION AND SPRINKLING: "*The water and the blood, the ordinance and the atonement,*" is the meaning of the proposed title of our forthcoming work—"*Baptism and Rantism,*" which we hope to issue soon, showing what "Baptism" is, and that "Rantism," or sprinkling, is not baptism, but relates to the *atonement* and the "blood of *sprinkling,*" and therefore has a place in the teachings of the New Testament. Please continue to send in orders. Price of the book not over 50 cts. Let all who want it send in at once, to L. C. MCKINSTRY, Richmond, P. Q.

THE ministerial committee of the Advent Church of Hoosick, N. Y., are C. M. Lawton, Potter Hill, N. Y.; C. Brawnell, West Hoosick, N. Y.; L. Gardner, Hoosick, N. Y.

THOSE wishing to preach at Melvin Village, N. H., will please correspond with C. H. Sh[illegible] or M. W. Piper, before sending their appointments. T. W. PIPER.

THOSE wishing to preach in Lawrence, Mass., please correspond with J. Churchill, J. T. Merrill, or F. Flanders.

Appointments.

☞ APPOINTMENTS [illegible] TUESDAY MORNING [illegible] for the coming week.

☞ The following [illegible] was passed at the late meeting of [illegible]:—

"RESOLVED, That no appointments be published in the CRISIS hereafter for persons unknown to the Editorial Board (by [illegible]) the Editors, Editorial Committee [illegible] unless satisfactory reference shall be given."

The Committee appointed by the Adv. Chris. Association, at its last Annual Meeting, to advise with the Editorial Board "in relation to the publication in the *World's Crisis* of the appointments of men unworthy of recognition as preachers," having attended to the duty assigned them, recommend, and the Editorial Board have adopted, and ordered to be published, the following resolution:—

"RESOLVED, *That when the Editorial Board is properly notified by any of our Churches, or Ministers, or responsible persons, by a written allegation that a certain minister, or ministers, lack moral character, that they be instructed to notify such minister, or ministers, of the information received, as a basis for withholding their appointments till after a proper trial and acquittal.*"

All communications in relation to this matter should be addressed to the Secretary of the Board—GEO. T. ADAMS [illegible].

EAST BOSTON (Cen[illegible]). Meetings every S[illegible], also prayer and conference [illegible] and Friday evenings, at 7½ o'clock.
J. S. White..........Sunday, March 26th
H. Pratt..........Sunday, April 9th

CHARLESTOWN (HAL[illegible] STREET.)
F. H. Burbank..........Sunday, March 26th
George W. Brown..........April 2d and 9th
W. N. Pile..........Sunday, May 7th

Chels[illegible]
Sunday School [illegible] at 3 P. M. [illegible]

[illegible], MASS.
[illegible]..........Sunday, March 26th
T. M. Preble..........Sabbath, April 9th
C. Goodrich..........the last Sunday in April and one Sunday in a month until further notice.

HYDE PARK, MASS. (Coor's Hall.) Meetings every Sabbath at the usual hour. T. M. PREBLE.

Lynn, Mass..........4th Sabbath in each month for the present. J. COUCH.

Somerville, Mass..........Sunday, March 26th
L. BOUTELL.

Holden, Mass..........Sunday, March 26th
Tremont, Mass..........Sunday, April 2d
C. E. BARNES.

Wakefield, Mass..........Sunday, March 26th
Clinton, Mass..........Sunday, April 9th
C. GOODRICH.

New Britain, Ct..........Thursday, March 30th
Bristol, Ct..........Friday evening, March 31st
Fairhaven, Ct. (as Bro. Woodford appoints) Saturday evening, April 1st.
Collinsville, Ct. (Meth. Church) Sunday, April 9th
H. MUNGER.

New Britain..........Sunday, April 2d
Holden..........Sunday, April 9th
Warehousepoint..........Sunday, April 16th
Hartford (Stedman's Hall)..........Sunday, April 23d
Fitchburg..........Sunday, April 30th
W. N. PILE.

South Windsor, Ct..........Sunday, March 26th
Warehousepoint, Ct..........Sunday, April 2d
H. PRATT, Springfield.

East Pepperell, Mass..........evening, April 13th
Clinton, Mass..........Sunday, April 16th
Keene, N. H..........evening, April 20th
M. A. POTTER.

Canterbury, N. H..........Sunday, March 26th
Kennebunkport..........Sunday, April 2d
Deerfield, N. H..........Sunday, April 23d
Northwood Narrows..........Sunday, April 30th
Franklin, N. H..........Sunday, May 7th
O. W. KIMBALL.

Rochester Village, N. H...Tuesday evening, March 21st, through the week over Sunday, March 26th
ENOCH MORRILL.

Bowdoinham, Me., [illegible], March 29th, every evening through the week over Sunday, April 2d.
GEO. A. STREETER.

Fitchburg, Mass..........Sundays, April 16th and 23d
Vernon, Vt. (at the [illegible])..........Sunday, April 30th
Hartford, Ct. (Talcott Hall) Sundays, May 7th and 14th.
GEO. W. BROWN.

Bangor, Me..........Sunday, March 26th
Dexter, Me..........Sunday, April 2d
Buxton, [illegible]..........Sunday, April 16th
I. C. WELLCOME.

[illegible] N. H. [illegible] and April 2d
Keene, [illegible]
Northfield, [illegible] Sunday, April 2d
[illegible] nings, [illegible] points) three evenings
Keene, N. H..........Sunday, April 9th
North Adams Conference..........April 13th, 14th and 14th
Natick, Mass..........Sunday, April 16th, and evenings
Concord, N. H..........Sunday, May 7th
Address me at North Adams [illegible] immediately.
H. K. FLAGG.

Meredith Neck, N. H..........Sunday, March 26th
Dorchester, N. H..........Sunday, April 2d
Meredith, N. H. (Dol[illegible] Hall)..........Sunday, April 16th
Farmington, N. H..........Sunday, April 23d
Melvin Village, N. H..........Sunday, April 30th
C. R. PARSONS.

Bradford, N. H. (Bush meeting-house) Sunday, March 26th.
J. K. NICHOLS.

Richmond Village..........Sunday, March 26th and onward as long as duty demand.
B. S. EMERY.

South Ashburnham, Mass..........evening, March 24th
Clinton, Mass..........Sunday, March 26th
Somerville, Mass. Union [illegible] (Independence Hall) evening, March 29th, and onward evenings and Sundays till April 9th.
Haverhill, Mass..........evening, April 14th
Exeter, N. H..........Sunday, April 16th
A. A. HOYT.

East Hatley, P. Q..........Sundays, April 16th and 23d
C. S. SHATTUCK.

Collinsville, Ct. (Communion) Sunday, March 26th
South Windsor, Ct..........Sunday, April 2d
S. WOODRUFF.

Square Pond, Conn..........Sunday, March 26th
WM. J. RIPLEY.

Harrison, Me. (Woodsum school-house) Sun., Apr. 9th
JARED WHITMAN.

North Norway..........Sunday, March 26th
South Herrison..........Sunday, April 2d
J. T. JORDAN.

Mattapoisett..........Sunday, March 26th
N. M. DAVIS.

Fremont (where Br. Rogers may appoint) Sunday, April 2d.
J. M. QUIMBY.

Barnstead, N. H. (Clark meeting-house) Sun., April 2d, and first Sunday in each month for the present.
Farmington Village, N. H..........Sunday, April 9th
Barnstead, N. H. (Tuttle school-house) Sun., Apr. 16th
Northwood Narrows, N. H..........Sunday, April 23d
Strafford, N. H. (Hobert's school-house) Sun., Apr. 30th
WM. BODGE.

Brimfield, Mass..........Sunday, March 26th
Wilbraham, Mass..........Sunday, April 2d
GEO. L. TEEPLE.

Bristol, R. I. [illegible]..........Sunday, March 26th and evenings through the week.
A. SIMPSON.

[illegible]..........Sunday, March 26th

Springvale, Me..........Sunday, March [illegible]
Litchfield (Ferrin school-house) evenings, March 29th and 30th.
E. S. MOULTON.

Bath..........Sunday, March 26th
R. R. YORK.

Fitchburg, Mass..........Sunday, March 26th
A. W. BRADFORD.

Sutton, Mill Village..........Sunday, March 26th
C. W. SARGENT.

Kennebunkport (Stone school-house) Sabbaths, April 2d and 9th.
South Alfred, [illegible] March 19th and April 16th
Dayton (Clark's school-house) Sabbaths, March 26th and April 23d.
Hollis Centre..........Sabbath, April 30th
J. R. TRIPP.

Charlton, Mass..........Sabbath, March 26th
ALBA BELLOWS.

Chichester, N. H. (Camp Ground) Sunday, March 26th
N. B. MCMURPHY.

Butler, N. Y. ([illegible] school-house) Saturday evening, March 25th, over Sunday, March 26th.
Pineville, N. Y., Monday and Tuesday evenings, March 27th and [illegible]
Conquest, N. Y., Wednesday evening, March 29th
E. C. COWLES.

Meredith Village (Union Hall)..........Sunday, April 2d
C. W. SARGENT.

Parsonsfield, Me. ([illegible] school-house) evening, March 21st, and over Sunday, with Bro. G. H. Haines.
East Baldwin, [illegible] (with Bro. G. F. Haines) Tuesday evening [illegible] and onward.
North Wolfboro, [illegible]..........Sunday, April 2d
Water Village, [illegible]..........Sunday evening, April 2d
C. H. SWEET.

Oxford (Richardson [illegible])..........Sunday, March 26th
Otisfield (Gore)..........Sunday, April 2d
G. L. TRACY.

North Danville..........Sunday, March 26th
E. R. GREGORY.

Meredith Village, [illegible] (Lake Hall) Sabbath, March [illegible]
Salisbury, N. H. [illegible] Corner meeting-house) Sabbath, April [illegible]
SIMEON ROBY.

Fort Edward, N. Y., each Lord's day, at 10½ A. M. [illegible] evening.
ARTHUR A. WAITE, Pastor, Sandy Hill Church.

Barford, P. Q. (Kenney school-house) Sun., March 26th.
U. G. LADD.

Franklin, N. H..........Sunday, March 26th
D. W. DAVIS.

Hinesburg, Vt., Sundays for one year excepting the last Sunday in each month.
Bristol, Vt., the last Sunday in each month for one year.
WM. C. STEWART.

Salem, Mass..........2d and 4th Sundays in each month until further notice.
GEO. W. SEDERQUIST.

East Rochester, N. H..........first Sunday in each month for the present.
Newcastle, N. H...last Sunday in each month for the present.
J. BICKFORD.

Charlton, Mass..........1st Sunday in every month
Southbridge, Mass..........4th Sunday in every month
SAM'L. AYRES.

Granby, Mass. (Batchelder Street) the second Sunday in each month.
North Rutland, Mass...the last Sunday in each month
GEO. A. STREETER.

Palmer, Mass., the 1st and 3d Sundays in each month
Granby, Mass..........fourth Sunday in each month
H. H. TUCKER.

Haverhill, N. H., meetings every Sunday until further notice.
G. M. LITTLE.

Lower Cabot, Vt. (Chapel) every Sabbath until further notice.
A. GORDON.

North Shrewsbury, Vt..........1st and 3d Sundays in each month.
WM. J. BLANCHARD.

Newton Upper Falls, Mass., meetings every Lord's day, at the house of L. T. Cunningham.

NATICK, MASS.
Benj. Woodside..........Sunday, April 2d
H. K. Flagg..........Sunday, April 16th

LAWRENCE, MASS. (New Chapel on Concord St.)
A. A. Robinson..........Sunday, March 26th
T. W. Piper..........Sunday, April 2d
E. A. Stockman..........Sunday, April 9th

WORCESTER, MASS.
[illegible]..........Sunday, March 26th

SPRINGFIELD, MASS. (Franklin Hall.)
A. W. Bradford..........Sunday, April 2d

NEW BEDFORD, MASS.
I. I. Leslie..........Sunday, March 26th
T. M. Preble..........Sunday, April 2d
C. E. Barnes..........Sunday, April 9th
E. A. Stockman..........Sundays, April 16th and 23d
H. K. Flagg..........Sundays, April 30th and May 7th

NORTH RUTLAND, MASS.
Willard M. Hall..........first Sunday in each month
H. H. Tucker..........second Sunday in each month

HAVERHILL, MASS. (New Chapel on Walnut St.)
Alvah Bean..........Sunday, March 26th
D. M. Leavitt..........Sunday, April 2d
Wm. H. Mitchell..........Sunday, April 9th
John Couch..........Sunday, April 16th
Alvah Bean..........Sunday, April 23d
S. S. Brewer..........Sunday, April 30th

CONCORD, N. H.
C. H. Fletcher..........Sunday, March 26th
A. Ross..........Sunday, April 2d
C. S. Shattuck..........Sunday, April 9th
T. W. Piper..........Sunday, April 16th

SEABROOK, N. H.
John Parsons..........Sunday, March 26th
A. Bean..........Sunday, April 2d
D. M. Leavitt..........Sunday, April 9th
O. W. Kimball..........Sunday, April 16th

PITTSFIELD, N. H.
C. S. Shattuck..........Sunday, April 2d

HAMPTON, N. H.
D. M. Leavitt..........Sunday, March 26th

EAST CONCORD, N. H. (Ward House).—Meetings three times Sunday, also Tuesday and Thursday evenings.
C. H. Fletcher..........first Sunday in each month
D. W. Davis..........third Sunday in each month

SOUTH ROCHESTER, N. H.
Jane Davis..........first Sunday in each month
Mrs. A. Marston..........second Sunday in each month
J. F. Chamberlin..........Sunday, April 16th

WEST DEERFIELD, N. H.
D. W. Davis (or substitute)..........Sunday, March 26th
O. W. Kimball..........Sunday, April 2d

BIDDEFORD, ME.
J. Albert Libby..........Sunday, March 26th
Jesse Gay..........Sunday, April 2d
E. A. Stockman..........Sunday, April 9th
Wm. H. Mitchell..........Sunday, April 16th
J. Albert Libby..........Sunday, April 23d
Geo. W. Brown..........Sunday, April 30th

SABBATUS, ME. (Jones' Hall.)
Jared Whitman..........Sunday, March 26th
E. S. Moulton..........Sunday, April 2d
R. R. York..........Sunday, April 23d
Jared Whitman..........Sunday, April 30th
W. H. Mitchell..........Sunday, May 7th
J. A. Libby..........Sunday, May 14th
R. R. York..........Sunday, May 21st

LEWISTON, ME.
Geo. A. Streeter..........Sunday, March 26th
Wm. H. Mitchell..........Sunday, April 2d
I. C. Wellcome..........Sunday, April 23d

MILLDALE (Southington, Ct.)
Mrs. E. L. Crumb..........Sunday, March 26th
G. L. White..........Sunday, April 2d

BRIDGEPORT, CONN.
[illegible] Whitney..........Sunday, March 26th
G. L. White..........Sunday, April 2d
[illegible]..........Sunday, April 9th

BRISTOL, CONN.
G. L. White..........Sunday, [illegible]
Warren Tefft..........Sunday, March 26th
Enoch Phelps..........Sunday, April 2d

YALESVILLE, CT.
B. Hitchcock..........Sunday, March 26th
Enoch Phelps..........Sunday, April 9th

PLAINVILLE, CT.
O. D. Woodruff..........Sunday, March 26th
H. Munger..........Sunday, April 16th

NEW HAVEN, CONN.
W. N. Pile..........Sunday, March 26th
H. Munger..........Sunday, April 2d

RIVERPOINT, R. I.
Meetings every Sunday, at 10½ a. m. and 2 p. m.
B. Roberts..........Sundays, March 26th and April 2d and first Sunday in each month.
Joseph Miett..........Sunday, April 9th and second Sunday in each month.
H. H. Shipper..........Sunday, April 16th
——— Morehouse..........Sunday, April 23d

BROOKLYN, N. Y., 422 Fulton Street.
Mrs. M. L. Durand..........Sunday, March 26th

SOUTH WEST HOOSICK, N. Y.
Flora Blanchard..........once in four weeks

CHICAGO, ILL.—Green Street Tabernacle Church hold services in their Chapel on Green Street, near Madison Street, Chicago, Ill., every Lord's day, morning and evening. Prayer meetings in the Basement room of the Tabernacle every Wednesday and Friday evenings of each week. Brethren and sisters passing through Chicago are invited to call. All correspondents will write to L. C. RICE, 168 West Madison St.

CHICAGO, ILL.—The Advent Christian Church meets at their Hall, No. 213 West Madison St., every Lord's day. There will be preaching at 10½ a. m. and 7½ p. m.; prayer meeting every Thursday evening, at 7½ o'clock. All preaching brethren visiting, or passing through the city, and desiring to preach, will please correspond with Bro. H. P. Wright, Board of Health, [illegible] H. G. MCCULLOCH, Pastor.

ROCHESTER, N. Y.—Hereafter the Advent Christian Church of Rochester, N. Y., will meet in their new Hall on the south side of Main Street Bridge.

GEO. E. WAUGH, Church Clerk.

PROVIDENCE, R. I., A. C. Church, Hammond Street, near Division. Sabbath—Social meeting 9 a. m. Sabbath school 10.30 a. m.; preaching 2.45 p. m.; social meeting 7 a. m. Social meetings Wednesday and Friday evenings, at 7.30 P. M. A. W. SIBLEY, Pastor.

PHILADELPHIA, PA. (*Adv. Chris. Church, Eighth Street, above Noble.*

Meetings are held every Sabbath at 10½ A. M. and 7½ P. M. Prayer and conference meeting Friday evenings. GEO. A. BROWN, Pastor.

☞ Meetings are held regularly every Lord's day in Paddock's Village, St. Johnsbury, Vt.; preaching at quarter before eleven A. M., and quarter before two P. M.; prayer meeting at six o'clock in the evening.

M. A. POTTER.

CAMDEN, N. J., Second Advent Church, Stevens Street, below Fifth. Sunday School and Bible Class at 10½ a. m.; preaching at 2½ and 7 p. m.

A. A. PHELPS, Pastor. Residence Vineland, N. J.

RYE, N. H.—Meetings are held regularly at the Advent Chapel every Sabbath. Prayer meeting 10½ a. m. Sabbath school at 12 m. Preaching at 1 and 7 p. m. Bro. J. W. White will supply the first Sunday in each month. C. H. HURD, Pastor.

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Bost[illegible]

[illegible] y treasure
[illegible] mother's grief.
[illegible] the orphan sighing,
[illegible] he widow in her tears;
[illegible] mercy's pinions flying,
[illegible] o dispel the darkest fears;
Seek the stranger sad and weary,
Pass not on the other side,
Though the task be sad and dreary,
Heeding not the scorn of pride.

Go with manners unassuming,
In a meek and quiet way,
O'er the fallen ne'er presuming,
Though thy brother sadly stray;
'Tis a Savior's kind compassion,
'Tis his righteousness alone,
All unmerited salvation
That around thy path has shone.

When thy heart is warmly glowing
With the sacred love of prayer,
Be thy works of kindness flowing
Not as with a miser's care;
Duty e'er shall be thy watchword,
Pity drop the balmy tear,
Always toward the fallen cherish
Sympathy and love sincere.

—*Selected by* J. M. STETLER.

NORTH CAROLINA AGAIN.

TO THE A. A. M. SOCIETY.

DEAR BRETHREN:—The blessed truths we as [illegible] how God is at work, I copy a letter received from this country before I left home. It is from a very able and prominent Baptist minister, who refused to publish my appointments last September when I came to this country; but he has been reading since then, and now writes as follows:

"*Jan.* 12*th*, 1876.

DEAR BRO. CARGILE:—To-night finds me doing what I would not have done twelve months ago without feeling that I had almost committed a crime; but now rest assured, I do it with pleasure; that is addressing you as a fellow-laborer in the gospel. I begin to see what it is to be persecuted for righteousness' sake. I have been trying to preach the Bible as God gave it, which is an unwelcome message to the majority of my people. I have been thinking of writing to you for sometime, but have delayed till after our regular church meeting, which was last Saturday, as that was the time old Bro.——— said he was going to have a general cleaning out of *Flat Top* church. We were all there ready, but behold the old man did not appear; consequently not a thing was said about the Advent doctrine, notwithstanding I preached a *straight out Advent sermon*, as far as I was able, from 1 Pet. 1: 3–5, and, as I told them that day, I never have felt more at liberty in my life than while preaching from this and kindred texts. I said I felt that God's hosts were with, or around me. I can't tell what will be the termination of the matter at our church, but God being my helper, I intend to stand for what I see the Word teaches, leaving the consequences with Him who doeth all things well.

My time as Pastor will terminate next meeting; then there will be a change in matters, and I pray God for the better. I long to see you return to N. C. again. Come without limiting yourself as to time, if you can. I did not try to preach on last Sunday, as Bro. D. C. Harmon was present with his *gun heavily charged with immortality*. Text—What is man? His first position was that [illegible] was made of two parts—one mortal, the [illegible] immortal. I could but think, when he made this statement, how different from the [illegible] statements were pretty much in harmony with this. When will the time come when we, as ministers of the gospel, will be willing for the Bible to speak?

I am still trying to preach to four churches, but understand they are going to close the doors against me at one of them, down in Caldwell, next meeting. This does not daunt me, as I feel I have the Bible for my theme, and trying to trust what Paul says in Rom. [illegible] master, *I will preach it on the highway*, to one or to a thousand, as opportunity offers.

There are many believers in the doctrine of the kingdom in this country, and the number is increasing in proportion as it is preached. A large field presents itself, where [illegible] people will readily embrace the truth, [illegible] if it is presented to them as it is in [illegible] Bible. The harvest is great, but the laborers are few. I have an appointment ten miles from here, East, the fifth Saturday and Sunday, to preach 'The Kingdom.' Pray that I may have the Spirit to attend me. I never felt like I wanted to preach as badly in my life as I have for the last *few days*. The cause I guess you can explain better than I can.

I have just commenced to read 'The [illegible] of Redemption,' by Welcome and [illegible]ude, in which I see things as I never saw them before, and I think in their true light. I have just read 'Ghostology' for the first time; I think it the most convincing I ever read. I have read many tracts and pamplets since I saw you, but love my Bible the best of all. When I think of the saints' inheritance, and realize what it is, I often think this is too good for me. Who could help loving a being like our blessed Lord? who would ever offer such things to poor sinners like me? and with the poet I can say—

'If there is only one song I can sing,
When in his beauty I see the great King,
This shall my song in eternity be,
O! 'tis a wonder that Jesus loves me.'

I want you to write me as soon as you get this, and let me know when you are coming. Send your appointments. I will publish them this time. Love to Bro. Smith. [illegible] him to come back when he can. [illegible] me. Yours in the gospel, T. [illegible]"

[illegible] opinion. His cheerful and christian [illegible] the storm of life is with him. She said to me, "[illegible] care what they say; I want the tru[illegible] O, I do praise God for the advocacy of the work. I will now give a few [illegible] by the way."

After receiving [illegible] N——'s letter, I left home Jan. 28th, stopped with the church at Ooltewah, Tenn., till Monday 31st. Had good social meeting and preaching Saturday, and on Sunday [illegible]ing and the Lord's supper. Sister [illegible] Smith (the aged widow of Bro. Silas Smith) was very sick. Pray for her. She is indeed a mother in Israel. [illegible] Ooltewah [illegible] Monday 31st, and on the [illegible] met the editor of the Baptist *Reflector* [illegible] Morristown, Tenn. He never had heard [illegible] of [illegible] views, and after talking a while said, [illegible] "The parable of the rich man and Lazarus [illegible] can find that seems to favor the conscious state of the dead." I gave him some very strong [illegible]. He kindly invited me to dinner. I found his wife also was very kind and social.

Left Morristown Tuesday, Feb. 1st. Had a lively controversy on the train with a Bro. Susong, a wealthy farmer of Cocke Co., Tenn., a Baptist, who believed folks went to heaven when they died. I asked for his picture. He replied, "Oh, if I was as well [illegible]

—I had no further use for it; but that it was not yea and nay, but yea and amen, to the glory of God.

Tuesday night stayed at Wolf Creek. It snowed, and the ground was frozen hard next morning. I started in an old open hack for Ashville, N. C., a distance of sixty-nine miles. When I had gone five miles, facing the keen North Carolina winds, I was very cold, and a gentleman came out from a store on the road side, in Madison Co., N. C., who proved to be Bro. P. Scism, the owner of the store. He said if I would stop over he would send round and get me a congregation to speak to; and as our views had never been proclaimed there, I felt it duty to do so. A small audience was out at "Antiock," M. E. Church South, in which I had the liberty of speaking. Took dinner with Bro. and Sister Gorrell, of M. E. Church South, who treated me hospitably, for which I shall ever remember them kindly. Spoke again at night to a large concourse of people, notwithstanding the extreme cold. Staid all night with Bro. Scism's amiable family. Here I met a Bro. Frank Lamb, who seems to have a mind to search for truth. The people seemed interested, and many invitations were given me to visit them again, which I will do, the Lord willing, on my return.

Thursday morning, Feb. 3d, very cold, cloudy, and high winds. I started at nine [illegible] rough frozen ground, and had to leave it at a blacksmith's shop on the road side for repairs. I mounted a stage horse, with his harness on, and with my large valise, filled with reading matter, before me, the driver on the other horse, we reached Ashville at half-past nine P. M., almost worn out with riding over the rough snow and ice, through the mountains, where a stage could not go till it thawed. During the day we passed much grand scenery and works of nature. Winding up the rapid French Broad River, we passed under many rugged rocks. Just after passing the celebrated Warm Springs, kept by Col. Rumbo, we passed through a narrow place between the river and the long fabled "lover's leap." It is a huge and almost shapeless rock, towering two hundred feet or more over the bosom of the swiftly rolling river. About one hundred and fifty feet from the water, in yellow paint, are the words "J. C. Smith, 1843." I was astonished; and cannot tell how any human being ever painted it there.

In Ashville Bro. W. P. Blair, proprietor of the stage lines, kindly refunded half of my stage fare for riding on horseback. Left Ashville Friday, the 4th, in the stage with Bro. J. H. Mills, former Editor of the Baptist *Recorder*, which once published a warning against the dangers of Adventism. I had a pleasant time with him on theology, while being bumped and jolted and shaken down in the stage through the mountains to Old Fort, where we arrived at ten P. M., almost frozen.

Saturday, Feb. 5th, took the train for Morganton, still in company with Bro. Mills, also Col. S. McD. Tate, the President of this Western N. C. R. R., which is destined to run to Morristown, Tenn. We had a pleasant time till at a station a gentleman entered the car, and Bro. Mills introduced him as Rev. Mr. Crisp, [illegible] talk to me on the Bible. Bro. Crisp is a Methodist minister, who I found had so much zeal for his views that he would "give nor ask no quarter." He said he heard how I carried things "rough shod" with Bro. Moody and others, in Caldwell Co., but I could not run over him that way. His eye showed irritation. I told him I proposed to be a christian, and they (christians) did not run over things "rough shod," but always worked with the mild spirit of Jesus. He challenged me to a debate, and began to take the position that Paul taught the immortality of the soul by "this earthly house of our tabernacle." I began to ask him questions about the distinction between the "earthly seeing and the "tabernacle," [illegible] empty house in the absurdity of [illegible]rrection of this old body, heaven [illegible] very abruptly and left the car, saying as he went, "Well, I will end the conversation with one *not worthy* to talk to me." I thanked him kindly as he went. I accepted his challenge, and wrote him, after consulting my brethren, to come on the 11th.

In Morganton I met Bro. D. D. Coffey, who had come sixteen miles on horseback to meet me. We reached his house just at dark, took supper, and then with Sister Coffey, his wife, we rode by the [illegible] light of the moon through snow and ice [illegible] Bro. Henry Coffey's, where we had a go[illegible] time with several of the brethren and [illegible]sters who met me there. It gave me ple[illegible]e to hear them tell how the Lord had br[illegible]t them through tribulation since I lef[illegible]n in September. Sunday, the 6th, sp[illegible] day with Bro. Israel Coffey and Bro. O. F. Goodwin and Sister wife[illegible]son, who all live in the same house. [illegible]ived here by a messenger a proposition [illegible] Bro. D. C. Harmon (Baptist) to debate, [illegible] Wautauga Co.

Monday, A. M., I started with Bro. Goodwin and rode twenty miles to Blowing Rock, in Wautauga Co., and staid with Bro. Nelson, a minister of the Baptist church. He with his good wife loves the truth, and by every possible way made us feel welcome; and really we felt at home, and enjoyed their hospitality. The people were so anxious for the debate, that a Baptist Bro. started at twelve o'clock at night on horseback after Bro. Harmon to come and meet the Adventist. Tuesday, at three P. M., spoke in the dwelling of Bro. Wm. M. Morris, who keeps guests during the summer at his celebrated spring. He and his wife are Methodists, but love Jesus, and proved by their kindness to us that religion is charity.

Wednesday, the 9th, spoke at the dwelling of Bro. Sherril, who is also prepared to keep boarders during guest season. Persons cannot find a more pleasant summer retreat than here, on top of the Blue Ridge mountains, with as good water as can be found anywhere. At three P. M. Bro. O. F. Goodwin preached at the house of Bro. Morris again, and we spent the night with him, together with Bro. and Sister Nelson, where we had a blessed little social meeting. Thursday, the 10th, I tried to preach at eleven A. M. in the dwelling of Bro. John Estes, a Baptist Bro. We took dinner with him and his devoted wife. At three P. M. Bro. Goodwin preached with good effect. He is now a sower of the seed, and I thank God for giving me such a helper as Bro. G. We [illegible]

May God bless all the dear brethren and sisters in Wautauga Co. who love the truth, and lavished so much kindness on his unworthy servant. Friday, the 11th, spent the day in debate with Bro. D. C. Harmon, Moderator of Three Forks Baptist Association. Had a pleasant discussion, and feel thankful that it was conducted in a kind spirit, and not a harsh word during the day. At night rode down the mountain with Bro. Elijah Moore, fifteen miles, to his home, where we arrived at eight P. M., having come the last four miles through a heavy rain, and so dark I had to call out occasionally to learn whether I was following Bro. Moore, whose mule would go home. Thank the Lord we reached there in safety, and with the kind motherly attention of Sister Moore, we soon forgot the rain storm, and went to bed with a severe headache from the hard day's work in debate.

Fearing this article has grown too lengthy, I must close here for the present. I have some blessed news for my next "notes by the way." Meetings increase in interest. Pray for your Bro. J. A. CARGILE.

Lenoir, N. C., Feb., 1876.

REPORT OF J. J. SMITH'S LABORS.

Dear Brethren:—Since my last report I have been almost constantly at work for the Lord in my feeble way. On my return [illegible] our little churches. I found the breth[illegible] and pressing forward in their pilgrimage, excepting a few of the young, unstable ones, who could not, or *did* not, resist the temptations of the Christmas frolics. How can it be otherwise with the weak ones, when all the sects get up Christmas tree parties, sport and mingle with the world, and have a good time together. I know one village in which all three denominations of the place got up foolish parties to raise money for benevolent purposes. They have secured an *infidel* to act the part of a *clown* for the occasion. I am informed that this same clown was about the same time indicted for blasphemy, and has been refused as a witness in court, on account of his denying the Bible as a revelation from God.

When the writer preached in the house of these same "fun"-loving christians, on the saints' inheritance, a large concourse being in attendance, he courteously invited their minister to conclude the service, which he did by saying, "Let us get down in the most humble manner and pray." His prayer began thus: "We thank thee, O Lord, that we do not worship a *material Jesus*, but a *spiritual Savior*, and a God without body or parts." Thus he controverted the doctrine of a *personal* reign of Christ with his saints on the earth. The assembly being dismissed when he concluded, *all* retired, leaving me without an invitation to dine or lodge. It occurred to me that if I had preached a *funny* sermon I might have had a dinner in that village without going to a public house and paying for it. But, thanks to the Lord, I had the means for paying that time, or I might have suffered hunger. I know another brother who preached a good Bible discourse in that same house, and had his discourse criticized, after which he was left without an invitation to lodge for the night. He put [illegible]

In view of the Savior's language, Matt. 10: 14, is it *obedience* to continue our efforts in such a place? I have visited one other village and two cities where four or five churches in each have kept their doors closed against our preachers, but throw them open to the "lovers of pleasure." In some of these cities we have had the privilege of preaching in the Court House; in others we have hired a hall at $5.00 [illegible] service. In other inst[illegible] hotel keepers have th[illegible] open their halls free[illegible] good has been done. [illegible] outsiders inquire why we [illegible] allowed to preach in churches. The [illegible] is that we are "heretics," "materialists," "soul-sleepers," etc. Thus popular clamor being against us, the public soon learn to be shy of us, so far as thorough drilling can effect it. The preachers turn on us and say, "Where are your converts?" "What good are you doing?" "Don't you feel as though you had cut yourself off from the religious world?" "You must have a hard time of it." We can reply in the language of one who "conferred not with flesh and blood," "Necessity is laid upon me." I must do duty.

But to return: we have warned and admonished the young members of our little churches, time and again, to be on their guard against the wiles of the enemy. We have good reason to believe our labors in that direction have not been in vain. We do have much less party going than others.

We have had a visit from Bro. John S. Lawver, of the Southern Ill. Conference. He preached for us some, and did much in social intercourse with us to strengthen and encourage us. We all regretted that he left so soon, but he was not in good health, and the weather was rainy at the time. He hopes to spend some months with us next autumn. He is the right man to do good in this field of hard labor.

[illegible] S. R. Hood, of Etowah Co. He is one of those five Baptist ministers in that section lately proscribed for the truth's sake. I set out on foot to Trenton, Ga., where I purposed to take the train on the A. & C. R. R. to Ft. Paine, about forty miles. I was informed that, owing to the bad condition of this Road, but few would travel on it, and that none who knew its condition could feel safe on it. I hesitated to ride on it, but I had not now time to walk and meet my appointment; so, trusting to and praying the Lord's protecting care in his work, I paid my full fare, and moved off slowly. I soon saw that there was a dread among the passengers, some standing outside keeping their eye on the engine, so as to leap from the train if she should fall through the trestle. But, thanks to the Lord, I reached my point safely. At or near 1 o'clock P. M., I started over Lookout Mountain, a distance of about fifteen miles to the nearest place where I was acquainted with any one. With a heavy overcoat and other luggage, I found this a hard afternoon's walk; but as the weather was not so warm as when I made that hard walk last summer, I did not injure my feet as I did then, but the road was rough and tiresome.

On the way I came to that remarkable river, called Little River, being, I suppose, [illegible]

over majestic precipices. The scenery is grand for miles. I had been informed that I would have to wade this rapid current if I got over, but on reaching the ford I found that a man had just dug a trough about eight inches deep, and as many wide. This was in a round log of white wood, about ten feet long, with the bark on. I called to a man on the other side to set me over on a horse. He said I could do it in the *trough*. So for ten cents (cheap enough) he took me to the other shore.

It was now early sundown. It was yet four miles to my destination; no other habitation on the way; a dim path to follow. Should I miss my route I might have to stay out all night, in wild forest, abounding in wolves after dark. I had heard some frightful stories of their following men, and snapping at their heels as they ascended some tree to get out of their reach. With these thoughts came [illegible] thought that on one occa[illegible] Daniel, the [illegible] of the Lord was protected from the [illegible] of lions, and the same Lord had power to protect from wolves. Twice after dark I lost my path, and found by the ro[illegible]ing of the waters in the great chasm th[illegible] was approaching the wolf neighborhood, [illegible] retraced my steps. Thanks to the L[illegible] I arrived safe at my cousin Jesse W[illegible] before they had retired. Here I [illegible] welcome, kind sympathy [illegible]

The next day I had but six miles to travel to reach my first appointment. I spent the day with my cousin's family at Bro. F. M. Thompson's. Both of these families are of like precious faith, my cousin having learned the truth some years ago near Bethel Church, Tenn. He has been industriously preaching the truth from house to house, and wherever opportunity offered. [illegible] reminds one of his father, Silas Smith, of Ooltewah, Tenn., who died last spring, having finished his untiring labors in the most triumphant hope.

Bro. Thompson furnished me a good gentle mule, to ride to my appointment at Friendship Church. On arrival I met with many smiling faces and cheering words. O how pleasant these friendly greetings! but will it not be sweet in the great gathering day?

I preached here Friday night, Saturday and evening, and over Sunday. Here I had the assistance of Brn. R. Banksow and Wm. W. Livingston, both of whom are suffering shame for the name of Jesus, having been excluded from Baptist churches for preaching "materialism."

These brethren might effect much good, but they are unable to devote a great share of their time to the ministry. They are poor in earthly goods, [illegible] have to labor to support their rising families. Bro. L. also labors under physical disadvantages, his lungs being weak. They have many warm sympathizers outside their own church. It is generally known in their communities that they have been excluded in palpable violation of the rules of the churches so excluding them. The churches that have driven us out for preaching truth have, in every instance that has come under my observation, declined from the truth, and are doing but little if any good.

I would [illegible] that the brethren [illegible] out doors [illegible] truth [illegible] found them a [illegible] to worship [illegible] poor in this [illegible] good [illegible] sake, had [illegible] willing hands [illegible] gone to [illegible] good earnest and built them a good, substantial, plain house. [illegible] the world helped to build it, not for a [illegible] for God's people, never to be locked against any who come to preach the Bible. Merchants aided by contributing nails, etc. The Lord bless, preserve and build these dear ones in the truth.

From here I went to meet Bro. S. R. Hood, of [illegible] Hill, Etowah Co. In my next I will report my labors with him and his people. May the Lord keep us all in these trying times.

Long Isl[illegible], Ala.

[illegible] DEPARTED.

C. F. [illegible]OW.

The dead mean not those who have left us for a day, or a short period, and will return; but are gone to the vale of death,—the still, [illegible] land of deepest shadows, where is no [illegible] plat to mark the passing years, burdened with great events, in which the living take a part. O, how the number increases! "[illegible]hen in this vale of tears I backward look and [illegible] such numbers."

What a feeling of loneliness, what a painful consciousness at one by one our loved and loving friends leaving us to "fight the good fight of faith" without their presence and helpful influences. Each true christian friend that thus departs leaves one the less by our side to cheer us on. Death's arrows are flying thickly around us; the funeral knell is often heard, the new graves are upon every side go where we may, we see the sad evidence of the same old tyranny, provoked and caused by sin. Well may we feel prompted to inquire, When will the night be gone? [illegible] come? When [illegible] spoiled, and the Sun of righteousness arise with healing in his wings? When will those who sleep in the dust awake and sing? That gilded hour of gold gladness will, in due time arrive. The well established truth helps us to bear the deep grief of the separation.

From week to week in our several papers we read the brief obituaries that in a year's time, amount to a large number. Honored names of our ministers who have fallen within a few years past, linger upon our memories, and we think of their sermons, and self-denying labors and feel the while, the warm tear course down our cheeks. Brn. Miller, Galusha, Whiting, Pinney, Pratt, Howel, Bliss, two Turner's, Hitch, Hudson, John and Eli Himes, Hancock, Stevens, Smith, [illegible] Lee, Chapman, Page, Merrill, Haskin, and others—all departed, gone from life, gone from the living, and are now with the dead, where none "praise the Lord" or [illegible] for his truth." Prostrate, with faces [illegible] as though looking "for the [illegible] from heaven," with cold hands folded, [illegible] hearts now still,—they wait in the grave. "Blessed are the dead which die in the Lord." Others of the living will depart, during the brief period of the present swiftly passing year, and we may each well ask, "Is it I?" [illegible]

me to take up the strain of this article—Sr. Thompson, of Kansas, and Bro. Hoyt, of Magog, P. Q., both gifted persons, whose absence is a loss. The man of hoary hairs, as he looks backward through the dim vista of rapidly receding years is startled to see the many vacant places of those who started with him to run the race of life, with hope young and gay. Many of these are out of sight, fallen by the way. Those in the vigorous and healthful prime of manhood, all absorbed as they may be in the busy scenes of this vain and transient life, are often compelled to pause and give at least "the "passing tribute of a sigh," as they see one by one drop from the circle, and sink into the solemn silence of the tomb. Youth may well mourn to find that even its blooming ranks are fearfully thinned by the fell destroyer. This shows the frailty of our tenure of life; for the "rider of the pale horse" is victorious even there.

What then is our hope? Said my friend, who saw an open grave before him, "If I go down, I shall come up. There is a resurrection of the dead." This is the hope that is like an anchor, both sure and steadfast. This is "everlasting consolation, and good hope through grace." It bids those in grief to "sorrow not as those that have no hope." We do believe that Jesus died and rose again, most literally; and that "even so, them that sleep in him will God bring with him," without the loss of one.

We have read about a resurrection at the last day—beyond the time of dying, so that all may be rescued. Oh, the divinity of the plan! how well ordered! It is worthy of a God. We need not be querulous about "*how* the dead are to be raised up;" as though these might after all be a lack of power; nor are we left to petition "science" with its vaunted powers to help us; all we need is to know or duly recognize the ample power of the mighty God of the vast universe, and simply feel that underneath us is the unfailing power of that God who says—"I will ransom them from the power of the grave." Let all the mourners be comforted.

IN MEMORY OF MOSES SMITH.

C. J. HUCKINS.

Gone from his home is our father dear,
And we miss him sadly there;
Vacant the place by the window now,
And empty the old arm-chair.

Threescore and sixteen were the years he lived
Ere death the dread summons gave;
Meekly he sank in his icy arms
To the quiet rest of the grave.

I go to his home—it is lonely there,
For father will greet me no more;
The dear hands that led our infant feet,
Their labor of love is now o'er.

Then farewell, father, fare thee well,
Thy days on earth are o'er;
But we'll meet thee with the angel throng
On Canaan's happy shore.

Holderness, N. H.

FROM J. C. & S. E. SMITH.

Dear Friends in Christ, Greeting:—It has been some time since you have heard from us, and we will again write to you, hoping and praying that a few thoughts penned in the spirit of our Master may not be unprofitable to the readers of our much loved paper, the *Crisis*.

Since our last correspondence we have been East, making Newton Upper Falls, [illegible] the last seven months. While there we were greeted by many loved ones, who are anxiously looking for the return of the Nobleman. We saw many whom we had formerly learned to love, and who are still doing what they can for the spread of truth. We attended a number of meetings while there, held in different localities, and saw some good done in Jesus' name.

Feb. 2nd, we again started for this mission field. It was hard to part with those we love, and leave a pleasant home, where we were enjoying the comforts of life; and had it not been for the command, "Go ye into all the world, and preach the gospel to every creature," we would have gladly tarried East with them.

Wednesday, at five P. M., we started from Boston; came as before to Albany, Rochester, Buffalo, Cleveland, Toledo, Quincy, Kansas City, and from there to Pleasanton, Linn Co., Kansas. We were not quite three days and nights on the way. Wife and little Chester did not leave the train till we reached Kansas City, Mo. At Pleasanton Bro. Crowell was at the depot awaiting our arrival, and welcomed us to his Tabernacle. Feb. 9th, Bro. C. prepared his house for meeting, and we spoke to a few brethren and sisters who are endeavoring to hold up the standard here and let their light shine.

10th, I started for Arvonia, Osage Co., leaving my wife at the quiet home of Bro. C. Rode thirty-five miles or more, and then put up for the night among strangers. In the evening I went to a school meeting, which lasted nearly two hours, and then I hung up the chart, and spoke to them from Dan. 2. All stopped and listened with great attention, and after meeting they came for tracts, and requested me to stay longer. One man gave a stirring exhortation, and advised them all to take the tra[illegible] [illegible] my way rejoicing, and scattering the seed by the way-side, as I met persons from time to time. I reached my uncle's in the afternoon, and took him by surprise. Called on Bro. Brian and family; found them in the work, and looking for the Lord. At night rode seven miles further, making a distance of thirty-five miles. We had a happy greeting at our brother's home. Bro. Hunt was there, and we had a refreshing season. Before the throne of grace, around the family altar, we felt the presence of the Lord, and gave thanks for his watch-care and great goodness in our protection, and the protection of others from whom we have long been separated. After thanksgiving and praise we packed up, crossed the river to Bro. Webster's, then returned to Bro. Brian's and took him to his appointment on Tuck-war Creek. At night a large company came out to hear the Word. Bro. Brian had been here before, and a door of utterance was opened before us.

Sunday, 13th, we met at 11 A. M. The house was full, and the Lord helped in speaking from the chart from the words, "And the kingdom, and the dominion," etc. I never saw better attention. After meeting, a large company came up for tracts. At night we had an overflowing house, and the words of Paul, found in Heb. 9: 27, 28, we endeavored to present to the hearers. [illegible]

God they would meet us in the kingdom. We had a weeping time in the Lord. Seed has been sown here by Brn. Brian and Webster that will tell in the coming judgment. The Lord will bless his own truth when it is presented in love. It will not return void.

Monday, 14th, we took Bro. B. home, and then went to Arvonia; heard Bro. Hunt give a temperance lecture to the children and neighbors. 15th, visited Bro. Webster and a Bro. on the prairie. 16th, started with Bro. Hunt for Franklin Co., distance thirty-five miles; reached there before night. Found Bro. Snyder and companion in the living way for the kingdom, and glad to see us again. 17th, rested. At night met for worship. Had freedom in the Lord speaking from 2 Pet. 3: 4. A goodly number testified to the goodness of God, and their expectation of soon seeing the King in his glory.

18th. Came to Ottawa, and stopped at Sr. Wilson's. Scattered some seed for the Lord, and on Sunday, 20th, went to the colored church, and was invited by the preacher to speak. The words of the apostle from Titus 2: 11–14 we appropriated to their use. The Lord helped in presenting his grace and salvation, the teaching of his divine law, and the looking for the blessed hope and the glorious appearing of the great God and our Savior Jesus Christ. Was invited to speak again. Thank the Lord some drank in the truth, and rejoiced to know redemption was nigh. Had three preachers out,—one white man, who has come out on the blessed hope. Sunday night we went to hear a professor lecture on the subject of "Ishmael." He showed the fulfillment of prophecy in regard to this nation. He spoke of the Turks; said that by spring they would be driven out of Europe, and that would be one move in the conversion of the world. Thus they are overlooking the second coming of Christ. At the close of the meeting I asked him some questions, gave him some reading matter, and trust he will learn a more perfect way.

22nd, we started for Pleasanton, distance fifty miles. On the 23d we arrived, and loved ones were glad to see us. At night Bro. Hunt spoke from the words, "He that hath ears to hear let him hear." The evening of the 24th we had another meeting.

25th. With Bro. Crowell and my wife we started for Missouri, Bates Co., to attend the Quarterly Conference. We arrived in season to attend the evening meeting. Here we found brethren and sisters from different churches, and Bro. Cate who has been used as an instrument in the hands of God of strengthening the cause. Also met Bro. Little, who came some distance to attend this meeting, and who with Bro. Cate are true yoke fellows in the Lord, doing his bidding. While there we had a blessed season—a refreshing long to be remembered. Brethren and sisters were kind and hospitable, and came together in the spirit of the Master. They made advancement in the right direction. They commenced to raise a Mission fund for tracts and books, and for those who labor in the gospel. We praise the Lord for the sweet season we enjoyed while with them.

The 28th we returned to Pleasanton. We have calls from a number of counties to labor. Hundreds of places ought to be visited, and the seed of the kingdom sown. We need tracts and papers. Will not some of our brethren and sisters, who have them to spare, send to me at Arvonia, Osage Co., Kansas; also papers? Bro. Harrington and others have been brought out by reading the *Crisis*. There is a vast country here for labor, and the Lord is blessing every effort. Multitudes are anxious to hear these great truths that relate to the near coming of Christ and the resurrection of the dead.

O may all make haste and do up their work while it is called to-day. Pray for us, dear brethren and sisters, that we may have strength to publish the glad tidings till Jesus comes. From your Bro. and Sr. in Christ.

Pleasanton, Linn Co., Kan., Feb. 29th.

WAR.

War, like intemperance, is a giant evil in its ramifications, reaching and contaminating all of the interests of society. Like the river with its poisoned fountain, its corrupting influences reach every nook and retreat, sending a widespread desolation wherever man is found. Under its withering influences, more deadly than pestiferous miasma, it blasts every rising hope, cripples industry, exhausts natural resources, fans the fires of jealousy and hate, widens local chasms, excites malicious animosities, practically closes the doors of the churches and the halls of learning, and thus fearfully degrades our fallen humanity. In its absolute sway, its tyrannical assumptions, it siezes not only the public treasures, but lays a ruthless hand on the national conscience, transferring the individual moral sense to the censorship of a superior in military position, making might the synonym of right. The inferior is thus compelled to yield his moral [illegible] to the [illegible] by no means [illegible] or to the supposed emergences of the accidents of war. In such circumstances and under such influences private virtue must become dwarfed, and vice assume gigantic proportions. The Sabbath, a necessity, not only of man's moral but of his physical nature, is violated, desecrated, becoming a day of hilarity and carnage. Familiarity with crime makes it less odious, while scenes of cruelty and bloodshed cannot fail to callous the heart, brutalize and destroy, in some degree, the more ennobling and the finer sensibilities of our higher nature.—*J. H. Hanaford.*

THE RESURRECTION.—Reflecting the other day upon the sad state of the churches at the present moment, I was led to look back to apostolic times, and to consider wherein the preaching of the present day differed from the preaching of the apostles. I remarked the vast difference in their style from the set and formal oratory of the present age. But the main difference I observed was in the subjects of their preaching. Surprised I was when I discovered that the very staple of the preaching of the apostles was the resurrection of the dead. The apostles, when they preached, always testified concerning the resurrection of Jesus, and the consequent resurrection of the dead. It appears that the Alpha and Omega of their gospel was the testimony that Jesus died and rose again from the dead according to the Scriptures.—*Spurgeon.*

THESE minds help one another by mutual struggles.

HOME AND HEALTH.

OLD BEDS.

Are old beds as wholesome as new ones? No. We have much to learn about beds. Disease and feebleness very often come from our beds. Without refreshing sleep we cannot enjoy or exert the full powers of our physical or mental natures. The first question which many of our wisest doctors are now asking of their patients is, "How and where do you sleep?" The location of a bedroom is everything. Science and common sense tell us that our bed-rooms should always be on the sunny side of the house, and that light and air should pass through them most of the day. The seeds of disease are in our mattresses. Thousands of families sleep on feather and curled hair beds which have been in daily use—and they boast of it—for twenty-five years. How often have such beds, even in well regulated families, been turned out to the sun and exposed to the air, as they should have been, especially in the summer months, for hours together? It is frightful to think of the quantity of perspiration from our bodies which adheres to the unrefreshed mattresses.

Ignorance of these matters inflict upon posterity untold burdens, and robs the world of an immense amount of power. How can a man who has slept on an unhealthy bed rise in a singing mood in the morning ready for a full day's work? Almost any bed well managed contributes to vigorous health and long life. The material of the mattress is of the smallest account. Freshness and cleanliness are the essentials. In the sweltering nights no bed is fit to be occupied that has not been under the sun several hours in the twenty-four. The maids in our houses make up the cribs and beds almost as soon as they are vacated, without the slightest regard to purification. The hard struggle for healthy life is of our own creation. As we make our beds so we must lie on them. There is light enough on this subject, as on all others, but we love the darkness rather than the light. We think with pity of the family which attends the poisonous theaters and returns to neglected beds at midnight. This is called enjoyment and recreation by persons who know not what they are doing.—*Ex.*

HOME AND HAPPINESS.

The truest happiness is ever to be found at home. No man without a home can be long happy; at least, truly so. But the domestic group can only be productive of happiness when stimulated by affection and prudent friendship. What can be compared in the intercourse of life with the attentions, the little acts of kindness and loving smiles in the family? These all raise the most pleasant emotions, and call forth the liveliest sentiments of our natures. What are the honors of ambition, the pleasures of fame and name, in comparison with home and happiness? We often see distinguished men shutting out the praises of the world, and seeking the pleasures of home around their own quiet firesides, with there prattling little ones, and enjoying their innocent pleasures. This to a fond parent is one of the purest sources of mirth.

Even Cicero, with all his hardness of heart and illiberality of mind, felt the tenderness of home attachments. At one time he acknowledged that he received no satisfaction in any company but that of his little daughter and wife. Sir Thomas Moore devoted much of his time and life to his family, from a sense of duty, also delighting to amuse his children. Let us, then, renew our efforts to increase the happiness of the children with whom we are thrown. Children would progress more rapidly in their studies were their teachers less austere, and would win first the affections of the little ones. After several years' experience in this matter, I have found [illegible] you love them [illegible] to [illegible] them, and I will insure su[illegible].—*Christian Neighbor.*

FASHIONABLE LIFE.—If there is any environment which can degrade a human being or harden a young heart, it is the atmosphere of fashionable life, without that home culture which should be its natural accompaniment. You may take the tenderest and most beautiful and lovely girl, the one that is kindest at home, and loves her father and mother most, and put her in the highest circle of fashionable life, with plenty of money and full scope to do as she pleases; let her dress herself as she will—cover herself with diamonds and pearls; let the love of admiration become the ruling passion; and soon all the tenderness of that young nature passes away; her thoughts concentrate upon herself—what figure she is cutting, who her admirers are, what conquests she can make. By and by the youthful, beautiful modesty is gone, and the way is open for vice, that, in the beginning, would not have been dreamed of, or, if thought of, put away as utterly impossible. —*Banner of Holiness.*

DRINK LESS WITH YOUR MEALS.—If water with food is the cause of functional debility much more objectional is hot drink. Every thing taken at a high temperature is relaxing. The teeth are injured by hot drinks; the throat and stomach debilitated by them, and if we use tea, coffee, wine, etc., the mischievous effects are greater. Drink, then, should not be taken with food. It is better, if one is thirsty, to take a draught of water thirty minutes before eating, or four hours after. Many men have relieved themselves of dyspepsia by not drinking even water during meals. No animal except man ever drinks in connection with his food. Man ought not to. Try this, dyspeptics, and you will not wash down mechanically what ought to be masticated and ensalivated before it is swallowed. [illegible]

THE WORLD'S CRISIS
AND
SECOND ADVENT MESSENGER.

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"THE YOUNG PILGRIM,"
Boston, Mass.

The World's Crisis
AND SECOND ADVENT MESSENGER.

"BEHOLD, I COME QUICKLY; AND MY REWARD IS WITH ME."

WHOLE NO. 1165. BOSTON, WEDNESDAY, MA[Y 1]5, 1878. VOL. XLVI.—NO. 20.

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☞ THE CRISIS is devoted to the exposition of all Bible truth; especially the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and final destruction of the wicked.

THE LORD MAY COME TO-DAY.

Busy servant in the vineyard,
Earnest soldier in the fray,
Cheer your heart, and upward glancing,
Think—the Lord may come to day.

Weak and weary troubled mourner,
Fearing dangers in the way,
Be no longer sinful, caring,
For the Lord may come to-day.

Are you busy, all too busy
With the things that fade away—
Wealth, or fame, or gain, or pleasure;
Drop them, he may come to-day.

Or an idler in the vineyard—
Others pass you on the way?
Wake, and live as an immortal,
Lest the Lord should come to-day.

Is the blood upon your garments?
Have you on his pure array?
Naught can hide a guilty sinner,
If in light he come to-day.

Are you waiting for the Master?
He is surely on his way;
We can almost hear his footfall—
Blessed Jesus! come to-day.

—*London Christian.*

"THE IRREPRESSIBLE CONFLICT."

BY G. W. STETSON.

The *Christian Union* of Jan. 23d says: "It has been shown that during the first four hundred years the three theories of restoration, of annihilation, and of eternal punishment of the wicked were held indifferently in the primitive church, and no man's orthodoxy was called in question on that ground." That is a very frank admission concerning the doctrine of the annihilation of the wicked, and one which very few ministers of the gospel in our day are willing to make. But of the three theories held in the primitive church, that of annihilation should have been placed first in the list of specifications, for it was the first and most ancient held in the church; and if we allow the literal and primary signification of *terms used* by Moses and the prophets, Christ and apostles, God and the Bible, it was the only one held and taught until "the mystery of iniquity began to work" in the church, creating "the apostacy," preparatory to bringing forth "that man of sin, . . . the son of perdition," whom the gospel is to consume and the Lord destroy by the brightness of his personal appearing.

By "terms used" I mean the many Greek words used in the Septuagint version of the Old Testament and in the New Testament concerning the future state of those unregenerated in this life. Those Greek terms are translated in our English version by death, destruction, perishing, and their equivalents; as "they shall die," or "be punished with everlasting destruction." Luke 13:3; Rom. 8:13; 2 Thess. 1:9.

Now we have another very important admission in relation to the signification of these terms which we hold to be synonymous with annihilation. In a series of five discourses by the Rev. J. Baldwin Brown, B.A., on what he is pleased to style "The miserable doctrine of annihilation," published in *The Christian World*, London, Eng., Feb. 19th to March 19th, 1875, he says (1) that "immense stress is laid on the assertion that most of the words which are applied in Scripture to describe the future doom of the wicked are *words which, in their original or natural sense, convey what we mean by destruction*,"—i. e., annihilation. This is true! But (2) he says that the view we annihilationists take of them is perfectly correct; that, in that Greek language in which the New Testament is written, those words have as their "original and natural sense" the precise sense we have put on them. This, he says, "*is freely allowed.*" See "Review" by H. Constable, in *Rainbow* for May, 1875. There, that is all we need to carry us victoriously and triumphantly through. "Holy men of old spake as they were moved by the Holy Ghost." God has said so. That is enough!

Let me here call attention also to a republication—in Bro. Burr's paper, the *Advent Christian Times*—of an editorial from the *Chicago Daily Tribune* of Jan. 15th, which was an endorsement of an article written by Bro. Burton W. Holmes, on Future Punishment, and published in the daily *Tribune* of Sunday, Jan. 13, 1878. I hope we shall see a reprint of that editorial in the *Crisis*. Of course there are other avenues to the second advent than life eternal in Christ only; but one thing is certain, the horrible doctrine of endless suffering in a hell of eternal misery is doomed.

But when obsolete and gone, what shall be in its stead? Law without penalty of some kind for its violation is no better than a rope of sand; and a penalty that cannot be executed makes it no better. Penal law can have but one of these objects in view, if I understand correctly. (1) To compel obedience through fear of incurring the penalty of transgression. (2) To amend and reform the refractory by wholesome chastisement for past offences. (3) To extirpate the lawless desperadoes for the vindication of justice, for a terror to evil doers, and for the peace, security and well being of survivors. Beyond this all infliction of penalty is useless, and is transformed into malicious vindictiveness and unjust exercise of power tyrannically. But endless suffering is never alleged as either reformatory or extirpatory to the lost, and can in no way benefit the saved, as they are beyond the reach of harm, and raised above the power and influence of evil. As a "terror to evil doers", *here* and *now*, it has already become a nullity; has long since lost its force to restrain and deter from crime, from the fact that it is not feared, because it is not believed on account of its disproportionate excess of infliction to time and turpitude in transgression, and aimless object in prolongation.

To say, then, that the Infinite has made such penal law for the government of the finite is to tax creative wisdom and charge God with folly. I say it makes *him*, and him *only* responsible for the perpetuity of evil. For, if there ever was a point when God began to create, then there was a time anterior to creation, when God *only was;* and *then* no evil did exist, for moral evil is sin, and sin is the transgression of law by a moral agent. But God certainly foreknew all things, or he could not have "declared the end from the beginning." He therefore knew, prior to creating that moral agent, that man would sin and in sinning introduce moral evil into his universe. Infinite in power, as well as in wisdom, he was able to make man with an undying nature and endow him with an endless existence, with an inalienable immortality; or to make him with a nature susceptible to dissolution, so that, after a temporary, transitory life, he should return from whence he came—into nothingness, and his moral evil would also terminate with him. But if he created man for an endless existence, then he himself must redeem man from the evil, or evil would stand as an eternal blot in his universe, marring the beauty of his work and impeaching the perfection of his creative wisdom.

Every attribute of divine perfection, therefore, cries aloud for man's redemption and restoration in and to him or extirpation from and by him. But exclusion from the "tree of life" *after* transgression, and guarding the way with cherubim and flaming sword, is the voice of God's eternal justice, making proclamation that man ought not, must not and shall not "live forever" in sin, lest he be miserable forever, and wickedness be immortalized in his evil existence by the prolongating power of life through the divine energy. The destruction of the old world by water, and the cities of the plain by fire, are divine attestations that evil and evil doers must have an *end*. The translation of Enoch and Elijah, with the "long-suffering" in Noah's time, are manifestations of the divine goodness in forgiveness; while the life, death and resurrection of Christ is the voice of the divine compassion in behalf of man's redemption and restoration to the divine favor *in holiness*. The discussion of the divine penalty *must* therefore finally be reduced to these two—Restorationism and Annihilationism.

Educating the masses aright will devolve upon the vanguard of the army of the Lord. Brethren, come to the front. "Hold the fort!" Send forth the proclamation, "Christ our life." Shout the battle-cry of "Victory or death!" Victory in Christ over the world, the flesh and the devil, over *hades* and the grave. Everything everywhere is most propitious. Only this one thing stands in the way of a speedy triumph for the truth—division. Alas! alas! these miserable *side-shows!* O for "the wisdom that cometh from above." But, thank the Lord for another thing, "the conflict is irrepressible." Men can as effectually dam Niagara with a shingle, or put out the fires of Vesuvius with a cup of water, as to arrest this onrushing, incoming tide of thought and anxious inquiry.

Edinboro, Pa.

AMOS 3: 7.

BY DAVID C. DUDLEY.

"Surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets."

Ever since the blood of righteous Abel was shed, God has had a people that have feared his name and worked righteousness, and to these the Almighty has entrusted his secrets and unfolded his plans for the future, for the secrets of the Lord are with them that fear him, and he will show them his covenant. The plan of redemption, as devised by Omnipotence for the salvation of perishing humanity, has been revealed to the servants of the Most High. God's people have been able, by the enlightening influence of his Holy Spirit, to understand the deep things of God. The rise and fall of nations, the establishment and overthrow of kingdoms, has been revealed to his servants the prophets; and God has showed them his covenant and made known his purpose.

The prophetic stream of time has been delineated upon the chart of futurity. Its winding course has been traced from the great fountain-head out into the boundless ocean of eternity. Holy men of God, with the Spirit's penetrating powers, have scanned the future of this earth, and witnessed in heavenly visions its varied changes. They have walked and talked with God, and his favor has been manifest toward them. They have enjoyed the sunshine of his presence, and the glory of his power.

God established his covenant with his servant Noah, and revealed unto him his purpose to destroy the world with a flood of waters. Noah believed God and prepared an ark for the salvation of himself and family, while the unbelieving perished. Abraham was called the friend of God, and to him was the great future unfolded, with the promise that in him all the nations of the earth should be blessed. When God purposed to overthrow the cities of the plain for their great wickedness, he hid not the thing from Abraham, "For surely the Lord God will do nothing but he revealeth his secret unto his servants the prophets." Moses, the law-giver of Israel, was entrusted with the tables of testimony, and received from the hand of the Almighty the law of Sinai. He talked with him on the Mount until his face became so resplendent with the glory of God that the children of Israel could not look steadfastly upon him. God made a covenant with Moses concerning the children of Israel, and from Pisgah's top showed him the land which he sware unto Abraham, Isaac and Jacob, saying, I will give it unto thy seed. David, the sweet singer of Israel, the man after God's own heart, to whom the Lord had promised that his seed should endure forever and his throne as the sun before him, knew of the secret things of God. He foretold of the first and second advent of the Savior of mankind, and to him was revealed the final overthrow of the enemies of God and the establishment of the everlasting kingdom, with Christ as the lawful heir of his Father's throne to establish it in mercy and reign in righteousness.

Daniel, in visions of God, with the angel of the Lord to strengthen him and give him skill and understanding concerning the vision, saw the rise and fall of the four universal kingdoms of earth. He "beheld until their thrones were cast down, and one like the Son of man came with the clouds of heaven, and there was given him dominion and glory and a kingdom that should break in pieces and consume all other kingdoms, and it should stand forever." He penetrated the gloom of futurity until he saw, down here in these last days, a time of trouble such as never was since there was a nation, and in his astonishment he cried out, "O my Lord, what shall be the end of these things?" He foretold the purifying time when the people of God should be made white and tried. He saw the wickedness of the wicked increasing. The time of running to and fro, the increase of knowledge, the inability of the wicked to understand, and the final delivery from the thraldom of sin of those whose names are written in the book. All this has been faithfully portrayed by God's servants, the prophets. The refreshing times when all things are to be restored has been foretold by all the holy prophets since the world began.

Away back in earth's infancy Enoch, the seventh from Adam, prophesied of a judgment day saying, "Behold, he cometh with ten thousand of his saints, to execute judgment upon all." In the very shadow of the fall, when man by his disobedience had forfeited his right to the tree of life, a Deliverer was promised that should effectually triumph over the arch deceiver, and destroy the originator of sin with all his works, and destroy that which was lost through unbelief. Standing upon the lonely isle of Patmos, the angel of the Lord is sent to John to reveal to him things which must shortly come to pass. In his apocalyptic vision the last day scenes pass in successive order before him. The condition of the churches, as they shall appear in the great day of accounts, is revealed to him. Looking down through the vista of ages, he sees the cruel persecutions of the saints of God by the man of sin, who opposeth and exalteth himself above all that is called God, or that is worshiped. He traces his dark career from beginning to end, until his short-lived triumph is cut short, and he is destroyed by the brightness of the Coming One. He sees the holy city, New Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. The new heavens and new earth, which was promised to Isaiah, and for which Peter according to that promise looked, was seen by the revelator restored to their Eden beauty. The pure rivers of water of life were there, and on either side of it was the tree of life. No cherubim with flaming sword was needed now to keep the way of the tree of life, for its leaves were for the healing of the nations, and the inhabitants of that celestial city could eat of its fruits and live forever.

All through the sacred oracles, the last crowning event, the finishing stroke of redemption, has been talked of by prophets and apostles. It was a theme upon which the Savior loved to dwell, and which angels desire to look into. An event around which cluster all the christian hopes and joys. It soothed the dying martyr's pains while the burning faggots blazed around him. Through the blinding smoke and flame, by the eye of faith, he sees the Savior standing with outstretched arms. Above the hissing and crackling of the funeral pile, and the taunts and jeers of the enemies of the cross of Christ, he hears the loving voice of the Savior saying, "Lo! I am with you always, even unto the end of the world." It is an event for which we are told by the blessed Savior to watch, and when we see its near approach, to look up and lift up our heads and rejoice, for our redemption draweth nigh.

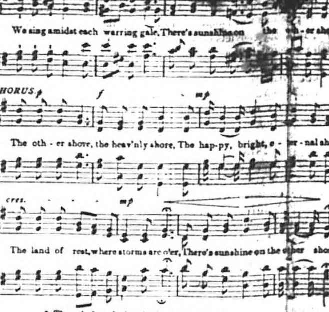
Giving earnest heed to the sure word of prophecy we see the day hasteth greatly. The twilight shades of evening have long since gathered around us. The unerring hand of time on the great dial of eternity has almost reached the midnight hour of earth's existence. Heralding angels are about to usher in the coming morn, and the same heavenly voice that summoned Lazarus from the tomb will arouse the sleeping ones. The voice which once shook the earth will then shake heaven and earth, and those things that are shaken will be removed and forgotten and never come to mind. Those that sleep in the dust will awake and sing, and behold him in his righteousness, and be satisfied to awake in his likeness. In a moment, in the twinkling of an eye, at the sound of the last trump, the living will be changed and caught up to meet the Lord in the air to be forever with him in glory. We shall see his face and be made like him, and his name shall be in our foreheads. There we shall be healthy, and the inhabitants will never say, I am sick. But with immortality stamped upon their features, they will roam the elysian fields of glory throughout the countless ages of a never-ending eternity.

Wallingford, Conn.

The Other Shore.

Words Selected by F. S. S. Composed by [illegible] Stanton.

Legato. mf *For The World's Crisis.*



2 Though fiercely howls the stormy blast,
And wild the angry billows roar,
Though life with clouds is overcast,
There's sunshine on the other shore.—*Chorus.*

3 Though parted in the thickening gloom,
Yet we shall meet to part no more;
And shout, while bursting from the tomb,
There's glory on the other shore.—*Chorus.*

4 O, home of hope, and peace, and rest,
I sigh for thee, where woes are o'er;
To dwell with all the pure and blest,
In glory on the other shore.—*Chorus.*

5 Thou, Saviour of the lone and lost,
Who hast our sinful burdens bore,
Thy blood shall save the tempest-tost,
In glory on the other shore.—*Chorus.*

PSALMS 118: 20.

BY J. P. MARQUAND.

"This gate of the Lord, into which the righteous shall enter."

Our text is a figure. For the sake of the argument I shall call it "The gate of regeneration," and say that none shall enter it but those who are holy and pure, free from defilement, abomination and lying. Rev. 21:27.

The question now arises, What is regeneration? I answer, it is a new heart and a right spirit, which David prayed for in the 51st Psalm. It is being good and godlike, living above the world and its enchantments, not yielding to sin, or to temptations, but calling upon God continually for aid and strength to do his will, and living a life of faith and prayer as our Savior did. Do you doubt that Jesus Christ had many mighty struggles? Turn to Heb. 5:7, and there see what strong crying and tears came from him to his heavenly Father, and he was heard in that he feared.

Now, poor mortal, are you any better than your Master? and can you make yourself any better in your own native strength? Nay, you must do as Jesus did, look to your Father for the Holy Spirit to help you; and as Paul has said, it is through the washing of regeneration and renewing of the Holy Ghost (Tit. 3:5; 2 Thess. 2:13), through sanctification of the Spirit and belief of the truth, or as Peter says, "through sanctification of the Spirit unto obedience and sprinkling of the blood of Christ."

Regeneration is being begotten again by the Spirit of God, being made a new creature in Christ, leaving the first Adam behind and coming in to the second Adam, who is the first resurrection. "This is the true God and eternal life." 1 John 5:20.

I know there are persons who doubt if there is any advanced christian experience, and seem to rest in the first principles of theoretical religion. Their ideas may be correct and their character nominally right, but this deep, inward work of the soul, which is a part of regeneration, they do not covet or desire, and yet the Bible invites us to seek and obtain it; not by the works of the law, but by the hearing of faith. "Say not in thine heart, Who shall ascend into heaven? (that is, to bring Christ down from above;) or, Who shall descend into the deep? (that is, to bring up Christ again from the dead.) But what saith it? The word is nigh thee, even in thy mouth, and in thy heart; that is, the word of faith, which we preach; that if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation." Rom. 10:6-10.

Dear reader, do you wish for an entrance into the kingdom of God? Then lay aside all malice, envy and backbiting, and enter the strait gate and narrow way which leadeth unto life. Matt. 7:14. It will cost you something to get into that gate and walk in that way. It will amount to crucifixion to this world and deadness to all its follies and vanities. The new life in Christ will charm you so that you will turn away from the old and miserable paths you once trod, and forsake them forever. It would be sad indeed if you should so misimprove your advantages and privileges as to fail in securing an entrance into life eternal. God grant you to make a mighty effort to throw off the chains of darkness and of sin, not forgetting [illegible] infirmities and teach you how to pray. No man or woman can be saved by their own efforts, without the aid, comfort and strength derived from the Spirit of God. "Not by might, nor by power, but by my Spirit, saith the Lord of hosts," Zech. 4:6.

New York City.

PRACTICAL INQUIRIES AND THOUGHTS.

BY C. M. SWEET.

I firmly believe that our Lord is very soon to "appear the second time without sin unto salvation." I therefore feel prompted to make of you, dear reader, some searching and solemn inquiries, and present some important practical thoughts for your serious consideration. Have you not in many instances slighted the gospel of Jesus Christ? If you have not scoffed at his Word, and trampled eternal verities beneath your feet, have you not, on too many occasions, given a decided preference to the things of this present evil world? If you have, do you not think that such conduct is offensive to the Lord, and that you had better repent of it immediately?

Again, have you not frequently taken part with the world, or joined with them in pleasures that are prohibited in the Scriptures, in order to evade the cross, when you should have appeared as the bold champion of him who died for you, holding forth the light of truth to a benighted world, and showing forth the power and virtues of him who called you out of darkness into his marvelous light? If you have been guilty of sins of commission like these, are there not also sins of omission of which you must plead guilty? Have you not, on these accounts, cause to humble yourself before the Lord, and to repent in dust and ashes? Once more, have you daily and faithfully improved the talents which God has given you? What use have you made of the Bible? Have you read it in your family and in your closet? Have you taught it diligently to your children, and taken it as a light unto your feet and a lamp unto your path? Can you say with David, "Thy word have I hid in mine heart that I might not sin against thee?" Ps. 119:11. Have you erected an altar for God in your family? Do you make it appear in all your intercourse with men that the religion of Jesus Christ is your chief and greatest concern? When Moses came down from the Mount, "his face shone." Of Christ's first disciples it is said that their enemies "took knowledge of them that they had been with Jesus."

As to professed Christians in general, how little do they manifest the great principle of christian love; how little do they resemble the first Christian Church, when the disciples were of one heart and of one mind. Surely the seamless garment of Christ is rent in a thousand pieces. See what divisions distract the church to-day. Let us carefully examine ourselves and see if many of the evils of which we complain in our family, our social circle, or in our local church, may not in some measure be traced to our own personal neglect to discharge our christian duties.

When we think on what we are and ought to be, what cause we all have to humble ourselves before God!

Moreover, do not many who profess to love and reverence the Holy Scriptures, neglect one great and particular portion of them, and keep it entirely out of their minds, as though it were a useless and unprofitable part of them? I mean the prophetic portion of the Word of God, concerning which it is said by our blessed Redeemer, "Blessed is he that readeth and he that understandeth" it. In shutting out this portion of Scripture, they shut out the Holy Spirit, and exclude it from one particular branch of its office, which is not merely to take of *some* of the things of Christ, but of *the* things of Christ without limitation or exception; not merely to lead into truth, but into *all* truth; not only to show us the things which have been, but which "shall come to pass." It is no slight matter to reject any portion of revealed truth, especially that to which God calls our most serious attention, saying, "Whereunto ye do well that ye take heed as unto a light that shineth in a dark place."

Dear reader, beware how you treat this subject. Those who thus grieve the Holy Spirit, and dishonor and mutilate the Scriptures, may expect to be left in great darkness, and in a barren and unfruitful state.

Now let me say in conclusion, if you are not fully prepared for the coming of Christ, complete this work of preparation at once.

"Signs of which there's no mistaking,
All portend Messiah near."

Water Village, N. H.

HOPE.

BY G. E. MERRILL.

"Hope is the sheet-anchor of all human hearts. The sick hope to get well. The doctor says, 'As long as there is life there is hope.' Many christian people hope to fly away when they die. Adventists hope to live eternally when Jesus comes. The *real* hope of christians is the appearing of Christ. Until he comes the church is without a head, without a shepherd."

The coming of Jesus is the only hope the Bible holds out to man. It is the "one hope," the "lively hope," the "blessed hope." It is the "polar star" of the church. It is my hope. It is the "sheet-anchor," the great anchor of my poor heart. It holds. There is no let up to it. It is "both sure and steadfast." In it there is life—life everlasting. It is a grand hope, a glorious hope; never ceasing to afford consolation and refreshment. It is not exhaustive of interest, but a perpetual fountain of joy. It stands a tower of glory amid Bible topics and promises, itself the best and fairest of promises.

This hope of flying away at death beyond [illegible] ular it may be, is a false hope. I had rather have a genuine Bible hope, if unpopular, than to have a spurious unscriptural hope, be it ever so popular. O to have a hope in the return of the Life-giver! When he comes the saints may expect life eternal, life lasting, perfected. *We* shall live, WE OURSELVES, all there is of us. Blessed hope! glorious expectation! Christ coming, to raise the dead and give life to his people!

And the time is drawing near
For our blessed Lord t' appear;
Saints, lift up your heads, do not fear,
Eternal life will soon be here.

Bless the Lord, my brother, sister,
Our mourning days will then be past,
We shall see our dearest Master,
And live and reign with him at last.

This is the day told of by the patriarchs, prophets and apostles; the day long looked for by the saints of all ages. When this day is ushered in, pain and sorrow will have ended. None there will say, "I am sick." Perfect health will then obtain and be enjoyed by all who enter through the gates into the city—that wonderful city of God—for there the "tree of life" will be, bearing "twelve manner of fruits, and it shall be for the healing of the nations." No death there, no devil. O glorious clime! I long to share it with all the people of the Most High,—the "rest that *remaineth*."

FALSE HUMILITY.

What we think is humility, is, after all, frequently only pride turned wrong side out. You say, "I believe in Christ, but I am so unworthy, that I do not dare to believe that I am a saved man." Unworthy? Most assuredly you are. And if you live to be the veriest saint, you will be so still. And that is the reason why God has chosen to save you by One who is worthy. It is not a question of what you deserve, but what Christ deserves. And for you to refuse to take the place which God assigns you in redemption, because of a sense of unfitness, that is not humility, but unbelief. It is putting self in the place of the cross. And that is always to set aside Christ. I care not whether it be a proud self or an humble self; a self-righteous self, or a self-condemning self; the moment you put it in the way of the cross, you throw the atonement into eclipse, and Christ is made of no effect to you.

It is a fact that we are slow to comprehend that the Gospel is designed and just fitted to meet men at the lowest point of their moral degeneracy. It names no degree of improvement that we must attain before it can help us. It prescribes no dispensation of self-preparation; it has no betterment act which must be enforced, in order to get us ready for calling on Jesus. It stipulates to take men at their best. And it matters little which. It has to do the same work for both. It costs the government just as much to uniform a well-dressed recruit as it does a ragged one. In either case the recruit must put off his citizen's dress and put on the army suit. And so it is not worth while for a volunteer to spend his labor and pains to get a new suit to enlist in. There is likewise no necessity for a sinner's waiting to get a better moral garb; a more respectable wardrobe of frames and feelings, before he may come to Christ. For in any event he must put off the old man with his dress, and put on the Lord Jesus Christ, who of God is made unto him wisdom, and righteousness, and sanctification, and redemption.—*Selected.*

"JESUS WEPT."

BY MRS. J. E. ROAD.

In the life of Jesus we read of but two weepings. Twice the Son of God shed tears, but in neither case were they shed for himself. Not in Gethsemane, not on the cross did Jesus weep, but for our sakes he wept. The one weeping was for human guilt, the other was for human sorrow. When he drew near Jerusalem where his precious blood was about to be shed, he wept over the city. This marks his divine compassion for that city in its sins, and for the whole world. How incomprehensible is his love and sympathy as exhibited toward fallen man! He speaks forth the anguish of his heart in his memorable lamentations over that doomed city: "O Jerusalem, Jerusalem, thou that killest the prophets and stonest them which are sent unto thee, how often would I have gathered thy children together as a hen gathereth her chickens under her wings, but ye would not."

A day or two before Jesus had wept over her, now he sighed and groaned as in anticipation he beheld her who had been the "joy of the whole earth," soon to be shattered and ruined, and abandoned to the spoil and the robbers.

"Enthroned on her hills sits Jerusalem yet,
But with dust on her forehead and chains on her feet,
For the crown of her pride to the mocker hath gone,
And the holy Shechina is dark where it shone."

O Jerusalem, how has thy glory departed! Now thou art reaping the fruits of disobedience in the rejection of thy King, whose love for thee caused bitter tears to flow "from eyes unused to weep." How sacred those tears, shed not only for the sins of that proud city but for the sins of the whole world. He felt for the woes of mankind. His compassion for sinners, as manifested in his tears shed over Jerusalem, is a link in the chain by which we are saved. His love for us as sinners shows that he is great and good. His weeping with and over us shows that his goodness and greatness is within our reach.

Oh, who can witness all the manifestations of a Savior's love, as bestowed upon us, and not feel that language is too weak to express our gratitude? He left the shining courts of heaven, and came down to this sinful world to suffer, weep and die, to gain for us an admittance into the blissful realms where there is no more sin nor sorrow, no more weeping nor dying, "for the former things shall have passed away."

Jesus wept also at the grave of Lazarus. He mingled his tears with those of the bereaved sisters who were mourning the death of a beloved brother. This marks his sympathy with the suffering of all ages. A loved friend and disciple of his had fallen. The sisters and Jewish friends were weeping, and would not be comforted. Jesus came in their midst, saw their tears, heard their lamentations, groaned in spirit and became troubled. They led him to Lazarus' resting place, and the sight of his eyes affected his heart and "he wept." "Then said the Jews, behold how he loved him." His was a love without dissimulation. Those tears were indicative of his particular love for Lazarus, also a tender sympathy with his afflicted friends. Jesus himself was a man of sorrows and acquainted with grief, and he knew full well how to sympathize with those sorrow-stricken ones. We do not read that he ever laughed, but he groaned, he was troubled, he wept. How solemn and impressive the scene. The Son of God in tears!

"Jesus wept." He at whose advent all heaven was moved, while upon the night air rang out the joyful acclamations of the herald angels, "Glory to God in the highest, and on earth peace, and good will to men." He wept! at whose death the pillars of the earth were shaken, and the sun refused to give her light. The sweet anthems of heaven ceased, while angels looked down on the wondrous exhibition. And when again the choral symphonies pealed along the golden streets and around the throne of God, methinks the melodies were sweeter and the emotions of the angelic host higher in their fulness of love on account of beholding the "Son of God in tears."

There is a sacredness in tears, also something divine than all are the blest tears which our Savior shed. Methinks I see them now bedimming his lustrous eyes as he gazes on that mournful group, and then upon the new made grave of his loved friend. Ah! those sacred tears that coursed his cheek were like the workings of his miraculous power, so many silent yet powerful witnesses, incontestibly proving that he was from heaven, and divine. How full of instruction is this thrilling record of the past! The griefs of the sons and daughters of men are fitly represented in the tears of the two sisters and their friends. What an emblem of this vale of tears!

Now, as then, the dead are everywhere, and the "mourners go about the streets." The enemy death o'ershadows the household and makes a fatal thrust at the heart of a loved one. We have no power to stay his hand and must submit. Tears may ease the burdened heart, and the sympathy of kind friends do much to assuage our grief, but nothing can bind up the broken spirit like the words and sympathy of Jesus. How blessed then, to trust him who is ever ready to succor the tried and suffering ones of earth, who could weep for humanity's sake, and who can at all times be "touched with the feeling of our infirmities."

Happy are they who put their trust in this blessed Jesus. He will be to them in all life's trials like the "shadow of a great rock in a weary land."

Wabash, Ind.

TIMES are no fragments so precious as those of time, and none are so heedlessly wasted by people who cannot make a moment, and yet can waste years.

The World's Crisis AND SECOND ADVENT MESSENGER.

Boston, Wednesday, March 13, 1878.

Take Notice!

All subscriptions for the "CRISIS," issued from this time forward, are at the rate of

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AGENT.

SPECIAL NOTICE.

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WE would say to all of our subscribers to send us our dues just as promptly as you can, but please do not send *torn and mutilated scrip*, as we have to lose by it. AGENT.

RESURRECTION AND RESTITUTION.

These subjects are directly connected in the divine plan of salvation, and should ever be kept on the foreground of faith and hope. We believe that Divine Revelation and true science agree in their testimony upon the subjects. Every part of this fallen world, animate and inanimate, give signs of being in an abnormal state, manifesting a desire and tendency to change, as if a higher and more permanent condition was lost and may everywhere manifests symptoms of disease, as if under the influence of potent forces tending to the dissolution of its combined elements and the destruction of its animal and vegetable life. The whole earthly system is like the human body with deadly poison infused, which makes every nerve twinge and every limb convulse. The earth and all things, having earthly life, travail in pain for the birth of a new earth and heavens, where all life will be blissful and eternal.

The celebrated Joseph Cook has said some interesting things upon these subjects, although he has connected some ideas which we think are not quite in harmony with the Scriptures. On the resurrection he says:

"The souls of the departed will be clothed with glorified bodies. There will be brought to the soul, out of the transfigured world, materials analogous to the substance of its previous body, and upon these materials the soul will then impress the traits of its germinate body, so as thus to attain to full objective expression. In the case of those still living at the second coming of Christ, the process will be that of a simple transformation. Thus, even as Christ arose with the buried body, so such persons will then appear in the same body which was laid in the grave. And this identity holds of the whole essence of the body, both its primary features and form, and also its substance.

Upon the subject of the renewal or restitution of the earth he quotes as expressing his own sentiments the great German scholar, Schoberlein, who says:

"Christ, by the spiritualization of his body, as taken out of the bosom of nature, has already consecrated nature itself to an ultimate transfiguration. On the basis of this beginning, therefore, will the Holy Ghost bring forth out of the bosom of the perishing world a new world—not another, but the same world in a transfigured form, even as the raised body of Christ was not another, but the same, in a transfigured condition. . . And nature, as thus renewed, will exist under the antithesis of heaven and earth, a 'new heaven and a new earth.' And the whole circle of natural objects will, also, come forth from death as integral parts of the new eternal state of things.

"Do you say this is not definite enough, and do you wish more perfect information concerning the transfiguring of forms of life not human? In a passage which I have before me, Schoberlein asserts, . . .

"As with nature in general, so with natural objects in particular. There will be nothing desert or waste; but the Divine breath will pervade all things. Vegetation will exist in ideal beauty. Greed and hostility will find no place in the animate realm; the wolf will 'lie down with the lamb' in unbroken peace. In general all primitive forms of existence will reappear in ideal perfection. Man will enjoy nature through all of his senses. The paradise that existed before will be restored after redemption. We are sown in weakness, but we rise in power."

In speaking of the associated condition of the resurrected saints in the new earth, he says:

"Even as the church of Christ here forms but one body with many members, thus, also, hereafter saved humanity will form but one organic body, whereof we shall all be members, each in his place. And of this organic whole, the head, the focal point, the sun, will be Christ himself. As our souls will eternally live of his life, so our bodies will eternally shine in the radiance of his glorified body.

"Our bodies are not mere caducous husks, to be thrown off when the soul is ripe. But nature and the kingdom of God, the rational soul and the human body, belong normally and essentially together. When the one is transfigured, the other is transfigured. And when, at the goal of moral development, they are risen to integral unity, then they persist, through eternity, as intimately united as form and substance, light and color."

We are very glad, in these days of scepticism, to have a few men who exercise a controlling influence over the public faith, and hope, express confidence in the final accomplishment of all God has promised to do for our world and his people. The literal resurrection of the body out of the grave is a glorious Bible doctrine, and should be defended by every lover of Christ and his Gospel. The final dissolving, cleansing, reorganizing and glorifying of our earth from the pollution and curse of sin, is another fundamental truth of the Scriptures, which should always be kept on the foreground of all gospel teaching.

Wherever these truths are kept distinctly before the mind, and impress the heart, mystical interpretations and spiritualism is excluded. Our fathers firmly believed them, and taught them without fear of contradiction; but the present generation has widely departed from the old paths, into the dark regions of human speculation. There is a sad lack of confidence in God that he can and will do all that he has promised in his Word. A multitude of modern religious teachers first determine in their minds what God can and will do, and then so mystify and change the Word as to make it prove their standard to be correct. This gives us a human standard for revealed truth, by changing God's standard, so that it may harmonize with man's standard. This is like merchants changing government weights and measures to suit their interests, and then prove their own right by their agreeing with those they had changed.

The doctrine of the resurrection of the organic bodies of men out of their graves is in harmony with God's standard of truth, as it reads, and every theory which denies such a resurrection rests upon interpretations of those passages made by changing them from their legitimate meaning. A doctrine that cannot be proven by direct passages literally interpreted should be held in great doubt, or entirely rejected.

When the perfect Teacher sent from God says "The hour is coming in the which all that are in the graves shall hear his voice, and shall come forth," (John 5: 28) we should BELIEVE that "all that are in the GRAVES shall hear his voice and come forth." If this passage is not to be literally interpreted we know of no rule by which we can prove that any passage be so understood. If the words do not mean what they legitimately signify, who can tell us what they do mean? and if we are told, we get only human authority for the meaning, and no divine proof unless the terms are metaphorically used, which must be shown from the text and its parallels.

Christ did many miraculous things at his first advent to show what things he could and would do at his second advent. He healed all sicknesses, opened blind eyes, controlled the winds and waves, and made the dead relive, and called them forth out of their graves, thus showing his power and purpose to control and change earthly elements and beings at the restitution of all [illegible] when he says, "Verily, verily I say unto you, The hour [period] is coming and now is"—one period "is coming" and the other "now is"—"when the dead shall hear the voice of the Son of God; and they that hear shall live." John 5: 25. The hour that he said "now is" was at the first advent, and that which was "coming," but had not then come, will be at the second advent; for it is when the Lord descends from heaven that the dead are to rise first. The meaning of the words "all that are in the graves shall hear and shall come forth" were shown by their fulfilment at the first advent.

It was said of Lazarus' resurrection, "He [Christ] cried with a loud voice, Lazarus, come forth! and he that was dead came forth." In this wonderful transaction we get positive proof of what Christ meant by his promise that the dead should "hear and come forth," and also a direct application of the words he used. The word *dead* means the condition Lazarus was in when Jesus went to Bethany. The word *grave* means the place where Lazarus was when dead. The word *voice* means the articulation of words by Jesus. To hear means to identify or understand the meaning of sounds. To "come forth" means to move out of the grave; to rise up from the position of the dead, as Lazarus did. We know that Inspiration uses them in these senses, and we should fear that we were wickedly wresting the Scriptures to make them mean one thing in one passage and another thing in another passage in the context.

J. C.

A WRITER in the *Congregationalist* says: "We are amazed that, in these days of imposters, any church should employ as its pastor and spiritual teacher, a minister whose character and record are not first ascertained beyond question. And the more eloquent and fascinating such a one may be, the greater the danger."

The above caution is important to all churches, and especially so to our people. We are not thoroughly organized as many are, and our churches have habituated themselves to receiving anybody who comes to them with the profession of being a preacher, without enquiring after his ministerial connections or his ordination credentials. If he is eloquent, he is accepted without hesitation, and old and faithful servants, who have fought the battles, are invited to vacate the highest seats to give place to the eloquent stranger. If he should be destitute of oratory and sound gospel arguments, but can appeal to the sympathies of the tender-hearted by a plaintive tone, or a representation of persecution or poverty, or can repeat some exciting anecdotes, his name will at once be written on the calander of the highest order of saints.

Many of these men are wolves in sheep's clothing, and when the veil is pierced by the penetrating eye of some of the more discreet members, and they attempt to rid the flock of the wolf, then those who had received him into full fellowship, without any knowledge of his former or private life, but only the charm of his tongue, will feel under the most sacred obligation to defend him even to the division and destruction of the once holy and happy church.

We have witnessed these things so many times in the last forty years, that our heart is pained with the sickening spectacle. We are more subject to these God-dishonoring experiences than many people, because we have no doors nor locks to keep out such vile intruders. The trouble is, our churches let everybody into their slips and pulpits, and bid them God-speed, if they can pronounce some shibboleth with a golden tongue, even if their hearts are as corrupt and black as the historic pit. Our exhortation to the churches is, Trust no one as a gospel teacher or leader until you get some satisfactory proof that he has a good report of christian character at home and is good at heart and sound in the faith.

J. C.

SPECIAL MEETINGS.

Our church at Chelsea, Mass., has held a series of meetings for the last three weeks, which have been attended by God's blessing in strengthening the faith of the brethren, increasing their spirituality, and renewing their consecration to God. A n[illegible] backsliders have been reclaimed, an[illegible] have been converted. The meet[illegible] been very harmonious, sweet and powerful. The spirit of conviction has evidently been resting on the people and drawing many into the meetings, where deep solemnity and a thorough work of grace has been manifested. Bro. Leslie was with us at the commencement of the meetings and rendered efficient aid. The interest still continues, and we earnestly pray that many more may be prepared for acquittal at the approaching judgment.—ED.

A DELAY.

The second part of Bro. Cunningham's article on the "Midnight Cry" will be delayed one week on account of one page of the manuscript being lost.—ED.

CORRECTION.—In Bro. Cunningham's article of March 6th, second column, thirteenth line from the bottom, for "*natural*" read *unnatural*.

PROPHETIC NEWS.

The news columns of our dailies are filled with startling items, in perfect harmony with the pre-statement of the prophet, who said, "I [God] will show wonders in the heavens and in the earth, blood, and fire, and pillars of smoke." Joel 2: 30. The news writers of these days are constantly recording phenomenal appearances, movements and changes among the planets and in our atmosphere, producing threatening developments in the war of elements, showing a perturbed state and revolutionary condition of all things. In the social world we get but little news of anything but strife and preparations for the shedding of "*blood*," under the sanction of law and in defiance of law. "*Fires*" and dark "*pillars of smoke*" kindled by the incendiary's torch are every day being chronicled.

As a sample of this department of news we give the most important of fires received in the last two days: At Holyoke, Mass., loss $12,000; at Plymouth, N. H., loss $15,000; at Hot Springs, Ark., loss $300,000; at Spartansburg, Penn., loss $100,000; at Brockton, Mass., loss $150,000; at Panama loss $500,000; at Plainfield, N. J., loss $20,000. This is truly a sad picture of fire and pillars of smoke, when we consider that nearly all of them are reported as being incendiary, indicating a fearful increase of the moral turpitude of the age. The same kind of wickedness which lights these fires uses the murderer's knife and drives the nations to war. The earth is deluged with wickedness, and the manifestations of it are foretold signs that the day of the Lord is at hand, when the fires of his judgment shall cleanse the earth of its sinful pollutions.

ED.

"HOLD THE FAITH."

A new Hymn, composed by Eld. S. S. Brewer, and sold for his personal benefit. It is a grand and inspiring Hymn, in the tune of "*Hold the Fort.*" Price 10 cts. per dozen. For sale at the *Crisis* Office, and by the author at Seabrook, N. H.

THE INCREASE OF CRIME.—No. 5.

D. T. TAYLOR.

"Make a chain, for the land is full of bloody crimes, and the city is full of violence."—EZEK. 7: 23.

UNITED STATES. "Crime increases faster than population." So wrote the officers of the New York Prison Association in their Address to the electors of the State in December, 1876. Who can doubt it? In my last article monstrous criminals were cited, and the monstrosity of crime exhibited. Out from a mass of irrefutable testimony, I now select other figures, facts and data, a perusal of which obliterates all doubt respecting the alarming increase of crime.

Our readers have not forgotten how ten men were shot down in cold blood on July 13, 1876, in Newark in less than thirty minutes. True, justice speedily avenged this foul deed. But the murder of Judge Chisholm in Mississippi is not avenged; instead, a town, a county, a State, a whole community sanctioned the bloody act. If one says this was a political crime, I answer, the divine code makes no difference; it was out-and-out murder. Look again at the Bulliver-Russell feud in Williamson Co., Ill., where in a population of only 12,000, there were twenty-seven murdered in but two years—1873, '4, '5—of whom no less than sixteen of the victims were butchered in the space of eighteen months. And remember that this wholesale slaughter of ten in one place and twenty-seven in another was not in Bulgaria, but in New Jersey and Illinois!—*Toronto Globe, Aug. 9th*, 1875.

I have shown England to be bad enough, when in one day (Jan. 1—8), in 1874, four men were hung for the crime of murder in that country. The *Christian World* styled the hanging "an unusual occurrence." But in Christian (?) America six men were hung in a row for murder, in one day. The day was Sept. 5, 1875; the place Fort Smith, Ark. And last year, as previously shown, eleven murderers were hung in one day in Pennsylvania. The gallows had its fill.

"Ten cold-blooded murders have occurred in Iowa since the abolition of capital punishment," said the journals in Jan., 1873. I know not the time it took to perpetrate these ten murders, but Judge Maxwell in his address to the Grand Jury of Polk Co., at Des Moines, in the fall of the succeeding year said: "During the twenty years I have lived in Iowa I have never known a time when the number and atrocity of capital crimes were so alarming. With all our watchfulness the disposition to commit crime appears to be greater than at any time during the past ten years. We do not know how many women and children have been killed in Des Moines; we only know that some of us have not been killed." Certainly such a witness is well qualified to testify of the increase of crime.

Liquor breeds crime. But even prohibition does not arrest murder. Maine erased capital punishment from her statutes March 24, 1876, and during the year that followed there were ten murders committed in the State where only two murderers were executed during the year preceding. So it seems that the dreadful gallows must still be hung up before men's eyes to deter them from blood; but even with it in full sight, the red hand is never stayed. The State of Maine is thrifty and temperate. The open sale of liquor does not invite to crime. Nevertheless, "Toby Candor's" letter from the State capital in 1873, under the head of "The Carnival of Crime," announced that eleven convicts for murder were incarcerated in the [illegible] Prison, along with four others who [illegible]mitted assault with intent to kill, [illegible] two more who were guilty of manslaughter. And he adds: "The frightful increase of crime in this State is attracting special attention; it is a subject of general conversation" (*Boston Journal*, July 19th). It is thus seen that even the prohibition of poisonous beverages fails to abolish the age of murder.

Is any other State in our boasted Union freer of bloodshed? Nay, verily. In 1871 the New York *Evening Post* declared Connecticut "to ha[illegible] a sort of murder-[illegible]ders and a case of poisoning was [illegible] not a single case was the murderer discovered. All was wrapped in mystery; no one was hung."

On April 12th, 1876, the convicts of Illinois State Prison numbered 1505. "It was scarcely expected that it would ever reach that figure. It will require another prison for the State if crime continues to increase as it has for the past six months." Thus read the telegram from Joliet to the New York *Witness*.

Chicago's murders for 1875 were 22, but for 1876 there were 31; an increase of full thirty per cent. in a single year. San Francisco had in the space of twenty-two years ending 1873 no less than 257 murders; only 187 of these were arrested, and of these but thirteen died on the gallows. In 1861 there were ten murders, in 1869 there were twenty-one murders, and in 1872 there were twenty-seven murders. "A dismal record" truly," as the *Alta California* called it. Yes, and a steady increase of crime.

New York City is an ocean of sin and crime, ever deepening, ever widening. Her cases of self-murder in 1871 were 108; in 1876 they rose to 150, an increase of some thirty per cent. in that five years. In 1870 she had fifty-seven cases of homicide, in 1872 there were sixty-three cases, while in but six months of the year 1876 she had twelve homicides, ninety-five murders, and twenty-four murderous attempts. Of the 281 homicides in five years, 1870–75, there were only thirty-one convictions. Judge E. D. Culver says that in three years, 1875, 1876, 1877, New York had 161 murders; among these, twelve wives killed by their drunken husbands, some of them thrown on red-hot stoves, and the brains of others beaten out—all mainly through rum. Yes, spell red rum backwards and behold its dreadful fruit!

How about Utah? Why, the Salt Lake *Tribune* estimates that since its settlement over 600 murders have been committed by order of the Mormon leaders. Only 600—no more. And Tennessee? She has sixty murderers at large, says the *Witness* (N. Y.) of Aug. 30, 1877. Only sixty unhung villains with hands red with blood, the blood of their fellows!

What about New York? She has an army of men and women within prison walls. They number nearly 18,000. Seventy per cent. are under thirty years of age. Every prison in the great State is overcrowded, every penitentiary full. "Crime is alarmingly on the increase in this State; there is a frightful increase of crime," writes the editor of the Plattsburgh *Sentinel*. Scores and hundreds of the convicts were slayers of men, women or children. These figures are for 1877, while State Reports show that during nine years from 1830 to 1838 inclusive there were *less than three* convictions *per annum* for *murder*. "Since then," said Governor Dix, who gave these facts in his Annual Message Jan. 7, 1873, "the number of cases in which life is taken has accumulated with *fearful rapidity*." And he again refers to "the *alarming increase* in frequency of the CRIME OF MURDER."

And New Hampshire? I reply,—In 1812 she had one convict in her State Prison; in 1817 she had 59 convicts; in 1843, 99; in 1852, 111; in 1861, 119; in 1875, 127; in 1876, 191; and in 1877, 212, the largest number in a single year. The prison is gorged with criminals. In the Boston *Journal* of Nov. 8, 1877, a Concord correspondent said there was a fearful increase of crime and vagrancy all over the State. "The rolls at the State Prison," he adds, "are incontestible proof of the alarming increase of crime. The number of convicts in that institution is *almost double* the average that were there from 18[illegible] to 1875."

And Massachusetts? A large increase in the number of prisoners in all the State Prisons is the Report of the Commissioner of Prisons made last January. The number was nearly thirty-three per cent. larger than for the previous year. Tramps and vagrants had largely increased. Minor offences had in three years greatly increased. In a single year there had been 246,599 prisoners. There was nearly *thirty-three per cent.* more than during 1876, and *over two hundred per cent.* more than during 1875. Compare the above with twenty years ago (1858), when the total prisoners in all the year was 13,466. The increase of convicts in twenty years is shown to be *seventeen hundred per cent!* If I am wrong in these figures will some one correct me?

The *Independent Defender* of San Francisco is responsible for the statement that suicides in our country increased one hundred per cent. from 1850 to 1860, and two hundred per cent. from 1860 to 1870; also that in 1850 there was one murder for every 102,167 persons. In 1860 there was one for every [illegible] persons; in 1873 one for every 18,745 persons! Also that the number of murders has quadrupled in ten years! Study these facts and figures, dear reader. Are they not frightful? Our country, what is it coming to? God's indignation will surely find out the sins of this nation. "The land is full of bloody crimes," and it is a marvel that the uplifted thunderbolts are not launched from the hand of Omnipotence.

THE U. States within the last ten years have sold $48,000,000 worth of arms and munitions of war to Europe.

BRIEFS.

S. A. S.

THE PEACE AND SAFETY CRY.

"For when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape."—1 THESS. 5: 3.

After the very much that has been written and spoken concerning this subject it is not *now* easy to determine *just what* the "peace and safety cry" is?

Is it *political*, following the cessation of military hostilities? Is it *religious*, relating to the doctrinal and spiritual conditions of Christendom? Is it not rather a feeling of *relief* and *jubilation* consequent upon an *apparent failure* of the evidences and indications that the "day of the Lord is at hand?" And this feeling and sentiment making haste to voice itself from the pulpit, through the press, in the marts of commerce, at the hearth-stone, and from lip to lip, everywhere; until along all the arteries of society runs and rings the cry, "Where is the promise of his coming?"

But of one thing we are quite sure: The coming of the Lord will occur *under the peace and safety cry*. We have not for a long time believed that Christ would appear in the midst of the clash of arms, when all the world is watching, with intense anxiety and alarm, the progress of a bloody struggle of great nations; and the "virgins" marking with thrilling concern each varying phase of the terrible conflict as likely to evolve the scenes of the last judgment; but rather when general quiet and universal apathy prevail in relation to the "end of all things."

For some time past the cry on every hand has been *war*, WAR. But the text affirms that when the Master comes the cry shall be *peace*, PEACE—"*peace and safety*." The virgins are not to be on a quiver of expectation and intense watching when the midnight cry is made, but *all asleep*.

"While the Bridegroom tarried, they all slumbered and slept. And at midnight there was a cry made, Behold the Bridegroom cometh; go ye out to meet him."

Does this lessen the significance of the present war? No, it greatly intensifies its meaning and solemnity. We are just entering into a period of trial such as we have never experienced. Of this we will speak next time.

DARK CLOUDS.

Dark clouds hang over this planet at the present time, threatening a storm of no ordinary character. This remark applies equally to the political, financial, commercial, social and religious aspect. Those noted for far-seeing can descry no sure sign of anything better. All proposed plans for improving society and the tone of business operations only seem to add a sinking weight, and leave a darker prospect for coming events. One thing is certain, all attempted reforms in which Christ is not the centre, will prove to be failures; but it is well known that he is left out of most of the proposed improvements of the day. His power is not sought, but only human aid. As well might dirty clothes attempt to wash themselves, as for human nature to purify itself without the aid of the divine. The true purifying process is by faith in the blood of the crucified Lamb of God, that died on the cross of Calvary.

A San Francisco correspondent writes: "Every thing in California at the present time is unsettled. The so-called working men have their meetings openly, and threaten to burn San Francisco, and hang capitalists who control great corporations, such as the Central Pacific R. R. Co., and others; and I believe this city is liable to be the scene of bloodshed and riot any day."

The same writer says: "I learn of no revivals in the city this winter." He says it is estimated that there are thirty thousand men out of employment in San Francisco.

Thus the waves of distress keep rolling in upon this wicked generation. They are but the precursors of the near approach of our coming King of kings. Dear reader are you ready to meet him at any moment?

M. G.

WILMINGTON.

The good work in Wilmington is still going on. Sinners are coming to Christ, and the church is growing rapidly. A large number have decided to consecrate all to the Lord. Several have received the gift of the Spirit, and, as the result, are filled with perfect love and peace. They testify that their present comfort and rest in Jesus far surpasses anything before enjoyed. They can truly say, "The half was never told." They wonder why they staid away so long from the all-healing stream. At times before, they had freshets of peace, but now it flows steadily like a deep river. Doubts and fears are all gone; impatience, fretfulness, and worrying are taken away, and they feel all ready to welcome the Prince of peace. The writer left this Monday morning, March 4th, for Brooklyn, but Bro. Kramer will continue the meetings every evening during the week. Members of various churches attend the meeting and are much pleased with what they see and hear. Much prejudice has been removed, and many see that we can have no immortality out of Christ, and that consequently the wicked must all be destroyed; and thus sin and misery will come to a perpetual end. So let it be. This puts the character of our Lord in a proper light, in harmony with justice, love and mercy, and leaves no one any room to find fault with his government. Bro. Kramer has received much cool treatment from his ministerial brethren for preaching these things, but he bears it all with christian patience. Doubtless he will soon have others by his side to help bear reproach for the sake of Christ and his Word. M. G.

LIGHT ADVANCING.

The time has come when many begin to see that some of their theological views are based on the opinions of men, instead of a "thus saith the Lord." This fact is leading them to examine the reasons of their hope. Among the points that have now come into much prominence, is the doctrine of future punishment. The belief in eternal misery is founded largely on the doctrine of the immortality of the soul. When they come to look in the Bible for proof that man in this life has any immortal nature, they cannot find such a thing taught by a single writer in the sacred Scriptures. When this is seen, they are then prepared to receive the harmonious teaching of the Bible on the subject of the future punishment of the wicked; which is, that they shall die the "second death," and never live again.

When in New York, a few days since, it was my privilege to have an interview with an able, devoted, and well-known pastor in that city, who has recently become settled in the belief that the Lord means what he says, when he declares he will preserve the righteous, but all the wicked will he *destroy*. Ps. 145: 20. This minister has preached plainly on the subject, and seen good fruits as the result. He says there are many others who are believing the same things, who have not yet declared their faith publicly. A very little pressure will bring them to the front. May the Lord bless them and give them much courage to declare the whole truth. M. G.

A DARK LOOK.

The tidal wave of distress continues to dash on the nations with increased fury. The outlook is a gloomy one. Various means and measures have been proposed and adopted to bring relief, but none comes. Just at the time when hope began to dawn, a higher wave of distress comes sweeping over them, leaving them prostrate and helpless, with no prospect of any permanent improvement. The following shows the condition of the Jews in the Holy Land:

SUFFERING IN PALESTINE.—It is said that the Jews in the Holy Land are reduced to a state bordering on starvation. Under the most favorable circumstances the Jews of Palestine can only make a precarious living. Intense misery now exists in Jerusalem, Tiberias, Safed and other localities, owing to various causes, prominent among which is the drain which the war has made in money, men and provisions on every portion of the Ottoman dominions. The war has produced a stagnation of trade, and the long continued drouth has raised the necessaries of life to famine prices. Turkish rule has reduced Palestine to a wretched condition. The Southern part of it is desolated by marauding bands of Arabs; there is no safety outside the large towns; the valley of the Jordan is an uninhabited waste; many of the streams have dried up in consequence of the cutting down of the forest; most of the reservoirs constructed by Solomon and the Hebrew kings have from neglect become useless, and this in a country which, without irrigation, becomes dry and withers up. Sir Moses Montefiore has made an appeal to his fellow-countrymen in behalf of his suffering race in Palestine. Christian governments should also use their influence with the Sultan to check the increasing depopulation and ruining of a land which ought to be dear to all Christians and Hebrews, and even Moslems, from its sacred associations.

It is certain the Mohammedan power has been treading down Jerusalem for about 1260 years. It is also generally conceded that its supremacy is near its end; but Jerusalem is to be trodden under foot till the close of the Gentile times. M. G.

THOSE who write to me, will please address me at Boston, as usual, and their letters will be forwarded to me immediately. Please say *Private* on the envelope. M. G.

GOD'S TRUTH.

MRS. M. A. BROWER.

This winter, as I have been watching the drift of the current on the question of future punishment, agitated by Plymouth pulpit, I have thought to myself, how men will grasp at anything coming from a prominent quarter of the world, and give it their respect and attention; but let a meek, humble follower of Jesus come along advocating piercing burning truths that cannot be gainsayed, and it is next to impossible to get any hold on the minds of the people.

The fact is, we are a nation of hero worshipers. It is these acknowledged heroes the people unconsciously worship, instead of absolute, intrinsic truth; but let one of them advocate an idea out of the usual order of things, and it flashes over the land with lightning speed, meeting with attention and respect from the press, pulpit, and social circle,—the same truths that have been pressed upon the people by a less favored class, in the world's estimation, unceasingly during a part of this century with comparatively little effect. Although there has been a great work done by the good old veterans of our cause, and many have been led from the bonds of error (myself among them), yet how little has been done in comparison to what might have been, had these truths met with but half the consideration that worldly things receive and that accepted religious opinions have.

I do praise the Lord continually that he has ever brought me into the light, and my aim and purpose above everything else is to serve him all the rest of my days. I believe we should keep the Savior's commands to the letter, after we have been chosen heirs of salvation through sanctification of the Spirit and belief of the truth. Our daily test of acceptance should be, Are we living in strict obedience to the commands of Him who hath chosen us and has saved us by his blood.

Brownville, Neb., Feb. 22nd, 1878.

WHO WAS RESPONSIBLE?

Some time ago the following facts occurred. A young man of excellent character came to one of our cities seeking a situation. His rural home had its beneficent effect upon his views of life and duty. He had from childhood been a member of the church and an attendant at Sabbath school. He had grown up to manhood free from every vicious habit, and left his pure happy home, with the benedictions of parents and friends. He had a thirst for reading, and employed much of his leisure hours in perusing what he supposed were good books. They were however works of fiction. The first he found in his Sabbath-school library.

The taste for that kind of reading grew and strengthened, and each succeeding book was of a deeper tinge. On and on he went, and finally needed something rather stronger than reading to gratify his desire for the ideal. So he went to the theatre, and in his rapid downward career soon reached the mournful consequences of his estrangement. The barriers of virtue once broken down left him exposed, forsaken, and ultimately ruined. From the theatre to the saloon, and thence to the brothel, and soon to a drunkard's grave. He was murdered. Who was responsible for it all? The agents who furnished his mental aliment resulting in the vitiated taste, and the parties who furnished the means for carrying on the business, which led to the final issue, each had their share. Individuals and society must have a fearful reckoning.—*Christian Standard.*

OLD AND NEW SUBSCRIBERS TO WORLD'S CRISIS.

Our regular subscription price for the *World's Crisis* is **$2.25** for one year. Now for EVERY new subscriber that is sent us, and ALL old ones who will renew, between this date, Feb. 13th, 1878, and the 3d of April, 1878, with the regular subscription price of **$2.25**, we will send the *Crisis* from the date that we receive the name and money until the 7th of May, 1879. We will give 52 numbers for a year, so those who avail themselves of this offer will get from 57 to 62 numbers for their regular yearly subscription.

P. S. We cannot allow commission upon these rates. AGENT.

NOTICE.

Whosoever may recommend a person for the free list, will please send **25** cts. with the recommendation, to pay the postage upon the paper. AGENT.

SPECIAL NOTICE.

We use some postage stamps, and we have a good many sent to us. Now those of our friends who *do* send stamps, we wish they would send a *variety* instead of all three cent ones. If you send stamps, please send *all kinds*, such as *one, two, three, five*, and *ten cent* stamps. By so doing you will oblige us much. AGENT.

SPECIAL NOTICE.

The Editorial Board have arranged for the issuing of a series of twelve Tracts upon *the coming of the Lord*. These Tracts will be issued at once, and we would say to all of our friends that we want them to be ready to circulate them far and wide; and if any wish to contribute funds to the TRACT FUND to help circulate them, please do so, and all will be thankfully received.

AGENT.

SPECIAL NOTICE.

Eben Wyman is now collecting for the *World's Crisis* Office in the States of New Hampshire and Vermont, and all money paid him for this Office will be credited to the party paying the same. AGENT.

NOTICE.

We are out of LLOYD'S WAR MAP, and probably shall not have any more, as the kind we have been selling has run out. If we should learn of any that would be just the right thing, and that would be instructive, we shall give notice in *Crisis*. AGENT.

A Critical Greek and English Concordance.

A PRICELESS BOOK FOR BIBLE STUDENTS.

A Critical Greek and English Concordance of the New Testament. Prepared by Charles F. Hudson, under the direction of H. L. Hastings, editor of *The Christian*. Revised and completed by Ezra Abbott, D.D. LL. D., of Harvard University. Pp. 532. This is the first Greek and English Concordance prepared and published in America and in some respects the most valuable ever published anywhere. It contains: 1 References to all places where every Greek word in the New Testament may be found,—four or five constantly recurring particles excepted. 2 All the English words and phrases by which these Greek words are rendered, both in the text and in the margin of the Authorized Version. 3. All the various readings derived from hundreds of ancient manuscripts, written before the discovery of printing, and embodied in the four best editions of the Greek New Testament,—those of Griesbach, Lachmann, Tischendorf, and Tregelles—to which are added the confirmatory readings of the very ancient, but recently discovered, Sinaitic Manuscript. 4. An Index of English words, by means of which persons entirely unacquainted with the Greek language can find the original for any English word in any passage, and can trace and ascertain its usage and the manner of its translation throughout the entire New Testament, and can also detect any various readings occurring in the four critical editions above named.

This is a work of intrinsic and standard value. It has already attained to a wide circulation. Many students of the Bible, who are unacquainted with the original, desire to know for themselves the exact meaning of important words in the sacred text. For this purpose this work is certainly among the best—perhaps the very best—at present available. Its price is so low as to place it within the reach of nearly all critical Bible readers. Price: Cloth $2.50; leather, $3.00, postpaid. Ten copies in cloth, postpaid, for $20.00. For sale at the *Crisis* Office. AGENT.

Bible Readings.

This is a new work just published, of *real* and *very rare* merit. It is designed to aid in the study of the Bible, and the development of personal piety, and Christian teaching and work. It is difficult to give any description of it which would do justice to its value. It is equally adapted to the learned and unlearned. All subjects have their proper place in its arrangement, the coming of the Lord not excepted. Among its many distinguished contributors are D. L. Moody and Miss Smiley. *It is very cheap.* We earnestly advise every lover and student of the Holy Word to secure it without delay. We have never seen (outside of the Bible) so much value in so small a compass. Price; paper covers 50 cts.; cloth 75 cts. postpaid. For sale at the *Crisis* Office. AGENT.

NEW TRACTS.

Misunderstood Passages of Scripture.

This is a Tract of 52 pages, and is taken from Prof. Ives' work, "Bible Doctrine of the Soul." It considers disputed passages of Scripture as follows: "The Parable of the Rich Man and Lazarus"—"Thief on the Cross"—"The Transfiguration"—"To Die is Gain"—"To Depart and be with Christ"—"Absent from the Body"—"Spirits in Prison," etc etc. It gives great light upon these points, and passages of Scripture. It should be circulated largely, and we hope our friends will do so. We put the price very low, so that all can have it. 7 cts. single; 65 cts per dozen; $5.00 per hundred postpaid, or $4.50 per hundred by express. AGENT.

Immortality Conditional.

A BIBLE VIEW.

BY C. M. WILLARD—A CONGREGATIONALIST.

This is a well written, able and important Tract of 16 pages. It brings out the truth of God in such a plain light that all must see that the position is Biblical. We hope our friends will order in large quantities, and circulate freely. Price 3 cts. single; 25 cts. per dozen; $1.50 per hundred postpaid, or $1.25 per hundred by express.

Libraries.

We have made arrangements whereby we think we can furnish Sabbath Schools with good books for Libraries; and if any School wanting a Library, will write us giving a description, as near as they can of the number and kind of books wanted, we will do our best to give satisfaction. AGENT.

New Tract.

QUESTIONS ON THE COMING OF THE LORD.

This is a new Tract of four pages, by Geo. Tilley, Bristol R. I. It is a good Tract, and should be circulated extensively. Price 2 cents single; 10 cts. per dozen; or 60 cts. per hundred by mail, postpaid.

AGENT.

Smith's Bible Dictionary.

For preachers, and *all religious teachers*, next to a reliable Concordance, no other book is so helpful, and in fact so indispensable to a ready and right understanding of God's Word, as a good BIBLE DICTIONARY. A few years since Dr. Wm. Smith, of the University of London, prepared a complete Dictionary of the Bible, in three volumes, containing more than 3000 pages. This Dictionary is, almost, a library in itself; a condensation of an immense amount of historic and other matter, illustrating the Bible and Bible scenes, customs and manners, to an extent never before done. These three large volumes are now condensed into *one volume*, in a "new edition," containing, in its condensed form, nearly *one thousand* pages; beautifully illustrated by more than *one hundred* wood cuts.

It is now for sale at the *Crisis* Office, at the very low price of $3.50 postpaid. We are sure that if our people understood its value, hundreds of volumes would be purchased at once. AGENT.

New Hymn Book.

Our new Hymn Book is now ready. It is strongly bound in cloth, bevel edged, and the title, "Christian Hymns and Songs," in large gilt letters on the side and back. We purpose to sell it very low, so that all can have it. Cloth, bound as above described, 80 cts. single; postage 8 cts. $8.00 per dozen by express. Also, we have our new Hymns and Music bound as above, without No. 2 Gospel Hymns. Price 55 cents single, $5.00 per dozen. Also, we have all our new Hymns and Music bound in flexible covers, in nice style, separate from No 2 Gospel Hymns. Price 40 cts. single; postage 5 cts., or $4.25 per dozen by express. Also, we have a few bound in leather, with gilt edge, an extra nice book. Price $2.00. We have also bound Nos. 1 and 2 of Gospel Hymns with our new Hymn Book. Price $1.00 by mail, postage 10 cts; $10.00 per dozen by express. AGENT.

Commentaries.

We have now on hand JAMISON, FAUSSET and BROWN'S Commentary of the Old and New Testaments in two volumes. This is, we think, the best Commentary, as it is more in accordance with the literal Scripture rendering than any other work of this kind. We recommend it to all. Price $5.00 postpaid, for the two volumes. AGENT.

To Sabbath Schools.

We have now, and intend to keep on hand, a good assortment of Sabbath School Cards and will be glad to furnish all of our friends; and any kinds we may be out of we will get and forward at once. When you order, please give a description of Cards wanted.

AGENT.

"Curiosities of the Bible."

This book contains some 3000 Prize Questions, Enigmas, Acrostic Anagrams, Puzzles, etc. Every Sabbath School should have one, as it contains a great amount of very valuable information. Price $1.50. AGENT.

THE TRACT FUND.

At a meeting of the Advent Christian Publication Society, held at its rooms, 144 *Hanover Street, Boston*, on the 5th of September, 1876, it was voted that the Society make diligent effort to raise the sum of Two Thousand Dollars for the Tract Fund. This is one of the most important departments of our field of labor, and the Society intend to make more earnest efforts than ever before to publish the soul-stirring message of Christ's speedy second advent, and the precious truths connected therewith. To this end the Society solicits the aid of its friends and sympathizers, and hopes that donations to this object may be prompt, liberal and hearty.

C. E. Barnes, *Sec. Adv. Chris. Pub. Soc.*

☞ Remittances should be sent to the Treasurer, Ozias Goodrich, *Boston, Mass.*, or they may be enclosed with remittances to the *Crisis* Office.

DONATIONS FOR THE TRACT FUND.

Previous acknowledgements............. $231.86

AMER. ADV. MISSION SOCIETY.

Donations are earnestly solicited, to enable this Society to send out missionaries, and other means, into the Southern States, and elsewhere, as the Lord may open the door, to proclaim "THE GLAD TIDINGS OF THE KINGDOM AT HAND"; and should be sent, as also payments of pledges made, to the

Treasurer, Ozias Goodrich,
P. O. Drawer 5140, *Boston, Mass.*
who will acknowledge the same in the *Crisis*.

Previous acknowledgements............$1,758.52
J. Salisbury (for Bro. J. A. Cargile)........ 2.50
J. Salisbury (for Bro. J. J. Smith).......... 2.50

TO HELP THE NEEDY.

Previous acknowledgments................ $61.26

"CRISIS" POOR FUND.

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J. Spinney..................................... .25

TO SEND THE WORLD'S CRISIS
THREE MONTHS TO THOSE WHO DO NOT NOW RECEIVE IT.

☞ The one who sends the money, will please name the person, or persons, to whom they wish the paper sent three months (50 cents per copy.)

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All of those who receive the *Crisis* on this three months' arrangement, who wish its continuance after the expiration of that time, will please so notify us at their earliest convenience, enclosing payment at the rate of $2.25 per year. The names of all not heard from will be dropped from our list at the expiration of *the* three months. Agent.

CORRESPONDENCE.

From Eld. C. E. Hurd.

To the Brn. and Sisters scattered abroad, Greeting:—A word from the seashore may interest you. We have passed two years in pastoral labor pleasantly, and, we think, profitably, with the church and people in Rye; and although we are unable to chronicle a single conversion (which thing we deeply regret), yet we can report progress. We have not only been able, by divine help, to hold in check the combined forces of the enemy, but we have assumed the aggressive and made signal advancement. A goodly number of our brethren and sisters have reached a point in their christian experiences, by living faith, grasping that essential keeping power whereby they *rest continually* in the blessed hope. Our church is free from all side issues and the many unwarranted doctrines that have made such fearful strides by invasion in our churches. Therefore it is clean from the pollution consequent upon such evils; for which we thank God.

We have prayer-meetings on Tuesday and Friday evenings (the latter having been added the past year), and they are generally quite well attended, and are interesting and profitable. Some special interest has been felt; at times quite an interest among the young people. Some have made a start to seek the Lord; others have taken some steps to return from their backslidings; and we did cherish a hope that the bright cloud of sovereign mercy would rest on us, and some at least be safely gathered to the fold of Christ; but in this we have been disappointed hitherto.

And shall we pause here and ask, Why such general results? We frequently see unmistakable tokens of reformation,—the church marshaling, the way nearly clear, the rumbling of the chariot wheels obviously heard, like a cloud rising indicating abundance of rain; we look again, and it begins to recede and finally disappears and no rain. Perhaps we can partially answer this question. First, by words of Inspiration, as in Matt. 13: 3–8. The seed is sown; and some "fell by the wayside, and the fowls came and devoured them up. Some fell upon stony places, where they had not much earth, and forthwith they sprung up, because they had no deepness of earth; and when the sun was up, they were scorched; and because they had no root, they withered away. And some fell among thorns; and the thorns sprung up, and choked them. But other fell into good ground, and brought forth fruit." There are so many things to pre-occupy the mind.

Again, there is such a general manifestation of pleasure-loving religion. Is it any wonder that the tide of pure, devout piety is tending rapidly downward, when pulpits unqualifiedly endorse church fairs, levees, the wheel of fortune, fish-ponds, the post-office containing fictitious, immoral literature; grab-bags, guess and ring cakes, silver pitchers, etc.?

A church fair was held in our town. A young man of moral habits came out from it saying, The ball-room is respectable to it. And do we continue to ask why sinners are not converted to God now, as formerly? The reasons are obvious. The wheels are clogged, the cable is severed, the stream is polluted, the church is infected with disease, is wasting, becoming impotent. No wonder her children are thus feeble and fall out by the way to perish by the destroyer. But I forbear, though my heart is full, and will resume my report.

Our public services are well sustained, both in point of numbers and financially. We have as good a chapel as I have seen in the State. At the Annual Meeting of the society, a proposition was made by one of its members to paint it (stating a liberal contribution), the rest fully concurring therein; and the house is now painted, we not having appealed to any other than their own resources to pay the bill.

Permit me to state here, however, that Mr. Lougee, proprietor of the popular Sea View House at the beach, voluntarily furnished material and painted one broad side of the house. Another man (not a christian) stood waiting a chance to lend a helping hand, but the painters were so many that he contented himself with the promise that he should have a chance the next coating. Also Mr. Chesley (the trader) contributed liberally to the enterprise. Thus you see how signally God favors a church having the element of brotherly love and christian harmony, which does not unlawfully appeal to the adversary and the world for support.

Having received a repeated call by the church to continue my present relation with them, and having prayerfully sought for the path of duty, we think to remain, and by the blessing of God hold the fort another year, should time continue. My present convictions are, however, to extend my labor, having received repeated calls to do so. Therefore we open our doors to all of our ministering brethren, who have no hobbies to ride or false doctrines to promulgate, and invite them to come over and help us, either by appointment or exchange, as the Lord shall direct. Bro. J. W. White has preached to us the first Sunday in each month, agreeable to pre-arrangement, and will continue to do so. Other brethren have labored some with us to general acceptance and profit, we trust. At the request of the church in Hampton, we have supplied their pulpit the first Sunday in each month with few exceptions. We expect to continue as long as it seems duty to do so. Pray for us.

Rye, N. H., Jan. 2nd, 1878.

From Bro. D. Crouch.

Bro. Couch:—I have often thought I would write some for the *Crisis*, but I see so many able and valuable articles from abler pens and other interesting matter in each number, I have hesitated, being uncertain if I could add anything to its interest. Yet, all points considered, I cannot help commending it as the best medium we have of spreading light and warning on the momentous issues before us, not detracting from the value of others that are devoted to the closing scenes of earth.

The *Crisis* has come to me regularly from the fall of '67, and from every number I have derived some individual benefit; and by some numbers been greatly benefitted, edified and strengthened. The talent and ability with which it is made up are a guarantee of its continued usefulness. At present I do not see how it could be much improved as an "alarm-bell" in these degenerate and "perilous times."

The interest in this city is alive yet, though we have no Advent meetings except occasionally and among colored people. But the ominous aspect of all nations and governments and every-day occurrences are so fearful, that many are alarmed to believe that the end may be near, and that we may be *right* in our view of it. After reading, I give the most of them to those who have never had any Advent papers, and they are silently doing good work. One man, to whom I gave a *Crisis* five years ago, reckless at the time, recently told me it was the means of his conversion—genuine, and not superficial. If I had funds I would scatter tracts and papers by the million.

St. Louis, Mo., Feb., 1878.

From Bro. Otis King.

Dear Editor:—I will again pen a few lines for your blessed paper, the *Crisis*, for I always get refreshed by the many good things it contains for our spiritual good. Oh, that I could pen something that might reach some sinner's heart, that would be the means of saving one from the wrath to come. The truth of God's revealed Word condemns the sinner, but proves to be a lamp to the feet of the righteous. Bless God, all we need is faith in God's Word which is able to make us wise unto salvation. It cheers my heart to hear of so many that are striving for the kingdom.

Dear brothers and sisters in Christ, it does seem as though there never was a time when so great a sacrifice was needed as now. It is my desire to keep down in that humble and blessed place where we can learn the Master's will, and drink of the fountain of his love, that will constrain us to do any and every work he may require of us, for Jesus has done great things for a fallen world. For greater love hath no man than this, that a man lay down his life for his friends; therefore, whether we had five talents or one, let us prove faithful, so when the Master comes we may hear the heavenly words, "Come, ye blessed of my Father, enter into the joy of thy Lord."

Willida, Iowa.

Obituaries.

Latham. Fell asleep in Jesus, in Oshkosh, Wis., Feb. 23d, 1878, Rev. Thomas M. Latham, aged seventy-one years.

He was among the first who in 1813 embraced the Advent faith, at which time he was preaching for the Protestant Methodists in Ware, Mass. Many of the dear readers of the *Crisis* will remember him, as he was an earnest, efficient laborer in the cause. For several months before his death he was a great sufferer, but in all his pain and affliction Jesus was his comforter. The cause of his death was disease of the liver. His mind was not affected in the least all through his sickness, nor in the hour of death. At 3 o'clock on Saturday, the 23d, quite a number of friends gathered around him to pray that Jesus would give him a peaceful hour in which to die. We sang his favorite hymn, "Savior, more than life to me," after which several prayers were offered by the brethren and sisters. Then our dear father in Israel addressed us for about ten minutes from his dying bed, exhorting us who had so long kept up our meetings and kept together in the unity of christian love to continue to strive earnestly for the faith once delivered to the saints. He then folded his arms, closed his eyes, and peacefully breathed out his last without a struggle. He went to sleep like a child on the bosom of Jesus. He leaves a great many friends to mourn his loss, among whom is his faithful wife, who, notwithstanding her age and infirmities, constantly watched him during all his suffering, and with the aid of her children administered to all his wants. But his time had come, and God was glorified in his death. About a week before he died he requested the writer to let his friends know through the *Crisis* of his death.

The funeral services were held in the M. E. Church, conducted by Rev. Chas. Vessey, assisted by Rev. Mr. Holcolm (Wesleyan) and Rev. Mr. Woodroffe. A large concourse of people assembled and listened attentively to a discourse by Rev. Chas. Vessey, from the text given him by the deceased—Rev. 14: 13.

We laid him away in his dusty bed,
No more his sweet voice to hear;
In words of comfort he often spake,
Our sorrowing hearts to cheer.

C. W. H. Smithers.

Fletcher. In Stewartstown, N. H., Jan. 31st, 1878, Eliza, wife of M. Fletcher, aged eighty yrs. She leaves a large circle of friends to mourn her loss. She lived with her husband fifty-three years, who died four years since. She longed to be at rest. D. M. Chadbey.

Wilson. At South Boston, Feb. 24th, 1878, Charlotte H. Wilson.

Elder Grant baptized her, I think twenty years ago. She loved the Savior, and fell asleep in Jesus without a sigh, expecting he will come again soon.

We shall meet, we shall sing, we shall reign,
In the land where the saved never die;
We shall rest, free from sorrow and pain,
Safe at home in the sweet bye and bye.

S. Wilson.

Baker. In Cheshire Street, Conn., Feb. 24th, 1878, Georgia A., daughter of George W. and Nancy C. Baker, aged fifteen years.

Georgia was an only daughter. May this bereavement be so sanctified to parents and the brother that they may be led to Him who alone can give comfort in affliction, and will lead them to that blessed land where there will be no more death. G. L. White.

Kilburn. In Colebrook, N. H., Feb. 26th, 1878, infant son of Egar and E. A. Kilburn, aged nine weeks. D. N. C.

Bishop. In Colebrook, N. H., Jan. 17th, 1878, Minnie Ida, daughter of Charles and Abbie Bishop, aged four months. D. N. C.

FOREIGN NEWS.

London, March 7. A dispatch to the *Daily News* from Rome states that the Swiss Guard of the Vatican Wednesday demanded three months pay, usual on the death of a Pope. Upon refusal they loaded their muskets and brandished their halberds, but were quieted by concessions.

The London correspondent of the Manchester *Guardian* says the belief gains ground that if Bismarck presides over the Conference, Beaconsfield will represent England. It is exceedingly improbable that the English delegate, whoever he may be, will remain in the conference if it becomes apparent that the object of a majority of the Powers is simply to indorse the Russo-Turkish bargain. But if the conference means to do more than ratify foregone conclusions there will be some important proposals affecting British interests in the Mediterranean and the safety of the Suez Canal.

A special to the *Standard* from Gallipoli reports that the Russians are actively constructing intrenchments from Kadikoi to Sharkoi, on the Sea of Marmora. They have now about 18 000 men, with cannon, in these lines, which confront the Turkish lines across the neck of the Gallipoli peninsula

The *Telegraph's* dispatch from Pera says Russia and Persia are negotiating for an exchange of the district of Bayazid for certain Persian territory.

The *News* states that Government has taken measures to establish direct telegraphic communication with Besika Bay by way of Alexandria.

After the 9th inst. a police regulation comes into force by which the police may enter houses in Turkey occupied by foreigners without the authority of Consuls.

The Daily *Telegraph's* Vienna dispatch says: "Count Andrassy's statement to the delegations will be to the effect that peace can only be brought about by an understanding between all the Powers. Austria cannot look to this or that power for a settlement. She will defend the interests of Europe with Europe, and her own interests, if necessary, alone."

The *Times'* Vienna correspondent confirms the report that Count Andrassy yesterday told the Hungarian delegation that the Government had no intention to annex or occupy Bosnia and Herzegovina, and that the Powers had now accepted the proposal for the Congress at Berlin. France, however, has also expressed a wish that the Congress be confined to the Eastern question. This wish arises from the fear that the Congress may claim the right to sanction all the recent territorial changes. There is little doubt that France will receive reassurances.

Prince Auersperg stated in the Reichstag today that every question but the Eastern would be excluded from the scope of Congress. England also, although accepting the Congress, seems to be averse to the introduction of questions not directly raised by the war, such as the Greek question, the final settlement of which is not yet imperative.

Lord Derby, in his reply to Lord Granville in the House of Lords yesterday, said that the Government had stated their opinion that not merely a part but the whole of the treaty between Russia and Turkey should be submitted to a Congress.

It is reported, that the last clause is that Russia and Turkey will regard the treaty as *solidaire*, implying that they will not recognize the right of any power to interfere with its terms, except as regards the question of the Straits and a settlement of the boundaries of Montenegro

Vienna, March 10. The *Political Correspondence* asserts that if Russia persists in not submitting the whole treaty to the Congress war is certain

Vienna, March 7. At the Russian headquarters it is positively stated that when the British fleet passed the Dardanelles peremptory orders came from St. Petersburg to march into Constantinople, but the Grand Duke Nicholas took upon himself to disobey the command, and only moved forward in the direction of Constantinople, sending at the same time to St. Petersburg a statement of his reasons for his course.

Cologne, March 8. A letter to the Cologne *Gazette* from Pera states that Suleiman Pasha is doomed. His papers proved that he was contemplating a conspiracy for the overthrow of the Sultan.

London, March 10. A special to the *Standard* from Constantinople states that 700 Circassians perished on the steamer Sphinx, burned near Cape Elia.

Rome, March 3. Crowds broke the windows which were illuminated for the Pope's coronation, but were dispersed by the troops without casualty.

The prospects of the Pope in Italy are not improved by the death of King Victor Emanuel King Humbert, his successor, is an atheist, and a firm disbeliever in the temporal sovereignty of the Pope.

Athens, March 8. By advice of foreign consuls the Cretan insurgents have accepted the armistice offered by the Turks. Thessalian advices state that the insurgents hold all of the province except the towns.

The bank of England has issued 94,000,000 notes in the last seven years. The notes placed in a pile would be eight miles high. If they were joined end to end, they would extend 15,000 miles

Notices.

MASS. A. C. CONFERENCE.

By invitation of the Advent Christian Church in Chelsea, the Mass. A. C. Conference will hold its next session there. The Conference will commence on Wednesday evening before Fast Day. Further notice will be given.

I. I. Leslie, Secretary.

Notice.—The Hoosic Valley Conference will hold its semi-annual session with the church at Hoosic, N. Y., commencing April 10th, at 7½ P. M., and holding over Sunday, the 15th. All preachers belonging to the Conference are requested to be present or report by letter; and all churches are also requested to be represented either by delegate or by letter. Let all feel an interest in the coming Conference. Teams will be in waiting for all coming on the cars at Hoosic. Be sure and stop at the *Hoosic station*, and come on the P. M. train. The last train from Troy arrives at 6 P. M.

S. G. Mathewson, President.
G. A. Streeter, Secretary.

P. S. All letters may be directed to the Secretary at Rutland, Vt., P. O. Box 65.

Notice.—The next Quarterly Meeting of the Eastern District of Michigan will be held with the Advent Christian Church at Columbus, St. Clair Co., commencing Friday, March 15th, and holding over Sunday. We cordially invite our brethren and sisters and all lovers of present truth to meet with us to labor in the cause of the Master.

James Anderson, President.
Simeon Sharred, Secretary.

Notice.—The Oxford County Quarterly Conference will hold its third session with the church at East Stoneham, Me., commencing Thursday, March 14th, at two o'clock P. M., and continuing over the following Sabbath. Come, brethren and sisters, to this meeting filled with the spirit of true devotion, to labor for the salvation of perishing souls, for time is short.

Joshua Howard, Secretary.

Notice.—There will be an extra meeting of the North Western Evangelical District of Kansas held at Sherman Centre, Washington Co., Kansas, commencing April 11th. Come in the spirit of the Lord. By order of District Evangelist.

Wm. T. Martin, Secretary.

Notice.—Those wishing to visit the Advent Christian Church at Lawrence, Mass., will please correspond with the following Church Committee; Geo. H. Churchill, Moses Proctor, B. K. Flanders.

Notice.—Preaching brethren desiring to come to East Rochester, N. H., will please correspond with J. C. Shorey or James Quimby.

Appointments.

☞ Appointments must be received as early as TUESDAY MORNING (as our paper goes to press about noon), to insure insertion for the coming week.

In accordance with the direction of the A. C. P. Society, the Secretary called the attention of the Association to the matter of not publishing certain appointments in the *Crisis*, whereupon Bro. Wellcome offered the following resolution:

Whereas, the doctrines of the non-resurrection of the wicked dead, trine immersion, and probation for sinners after the second advent of Christ, savor largely of heresy, and their influence has, in our judgment, done much injury to the cause of true faith and piety by undermining in the minds of those brought under their influence the scriptural doctrine of the wages of sin, the atonement and judgment; therefore

Resolved, That we cannot lend our influence, either directly or indirectly, to the promulgation of these doctrines, or views on which they depend; and we hereby instruct those having charge of the columns of our paper not to allow any appointments or notices of meetings held by such men as declare themselves believers in said doctrines to be published therein.

The resolution was adopted.

Resolved, That no appointments be published in the *Crisis* henceforth for persons unknown to the Editorial Board (by which is understood the Editors, Editorial Committee, and Business Agent, unless satisfactory reference shall be given.

Resolved, That when the Editorial Board is properly notified by any of our Churches, or Ministers, or responsible persons, by a written allegation that a certain minister, or ministers, lack moral character, they be instructed to notify such minister or ministers of the information received, as a reason for withholding their appointments till after a proper trial and acquittal.

☞ All communications in relation to this matter should be addressed to the Secretary of the Board—Ozias Goodrich, Boston, Mass.

Chelsea, Mass.
A Conference Meeting Sunday, 10.30 A. M. Preaching at 3 and 7 o'clock P. M. Young People's Meeting Sundays, at 6 o'clock P. M. Conference [illegible] Tuesday and Friday evenings, at 7½ o'clock.
B. Woodside.......................Sunday, [illegible]

Charlestown, Mass.
Prayer and Conference meetings Sunday at 10½. Preaching at 3 and 7½ P. M. Also Tuesday and Friday evenings, at 7.45.

Boston (Branch Chapel, 2029 Washington Street.) John G. Hook Pastor. Services at 10½ A. M., 2½ and 7½ P. M. Meetings Tuesday and Friday evenings.

South Boston (National Hall, corner of Dorchester and Fourth Streets.)—Conference meeting 10½ A. M. Preaching 3 and 7½ P. M. Sunday School and Bible Class 1½ P. M.
I. C. Wellcome..............Sundays, March 17th and 24th
L. Boutell..............................Sunday, April 7th
C. Goodrich...........................Sunday, April 14th
Mrs. J. R. Boynton.................Sunday, April 21st

Hyde Park, Mass. (Avenue Hall.)—Meetings every Sabbath at the usual hours.
Everett Frobock.......................Sunday, March 17th
C. Goodrich...........................Sunday, March 31st

Somerville, Mass. (Templar's Hall, No. 18 Summer Street.—Meetings 10½ o'clock A. M., 3 P. M., and 7½ evening. Friday evenings, at 7 o'clock. E. Gordon.

Brooklyn, N. Y..............Friday evening, March 15th
Newark, N. J. (Centre Street)...Sabbath, March 17th
Danielsonville, Ct......................Sabbath, March 24th
Abington, Ct.......................................March 26th
Woodstock, Ct......................................March 27th
Will be at Putnam eight o'clock A. M.
Woodstock Valley, Ct...........................March 28th
Friday evening, March 29th, at liberty.
Putnam, Ct..........................Sabbath, March 31st
The four Sabbaths in April at liberty. Address Chicopee Falls, Mass. Hiram Munger.

Palmer Depot, Mass.................Sunday, March 17th
H. L. Hastings.

Collinsville, Ct.........................Sunday, April 14th
H. K. Flagg.

Wilbraham, Mass..............2d Sunday in each month
Chicopee Falls, Mass................Sunday, March 17th
East Douglas..Sunday, March 24th evenings through the week, and over the following Sabbath.
H. Pratt.

Putnam, Ct.............................Sunday, March 17th
Palmer, Mass...........................Sunday, March 24th
M. A. Porter.

West Deerfield, N. H...............Sunday, March 17th
Northwood Narrows, N. H.........Sunday, March 24th
Enoch Morrill.

Pittsfield, N. H. (at the Bethel)...Sunday, March 17th
James Morrill.

Pittsfield, N. H.........................Sunday, March 31st
Geo. W. Sedderquest.

Sandwich, N.H. (Vittum school-house) Sun., March 17th
E. Johnson.

Fairhaven, Mass.......................Sunday, March 24th
M. Batchelor.

Portland, Me.............................evening, March 26th
Biddeford, Me...........................evening, March 27th
Kennebunkport, Me.........evenings, March 28th, 29th
South Elliott, Me.............evenings, April 1st, 2d and 3d
Pittsfield, N. H..........................Sunday, April 7th
Belmont, N. H...........................Sunday, April 21st
C. S. Shattuck.

Beebe Plain, P. Q....................Sunday, March 17th
L. C. McKinstry.

St. Johnsbury, Vt.....................Sunday, March 17th
M. McKinstry.

East Weymouth, Mass..............Sunday, March 31st
B. Woodside.

Melvin Village, N. H................Sunday, March 24th
Water Village, N. H..................Sunday, March 31st
T. W. Piper.

New Hampton, N. H.................Sunday, March 17th
Meredith Neck, N. H...............Sunday, March 24th
New Hampton, N. H. (school-house near Town Hall) Sunday, March 31st. J. G. Moulton.

Porter, Me. (Conference) Saturday, 2 P. M., March 16th, and Sunday, March 17th for baptism.
A. G. Davis.

Weeks Mills (Advent Chapel)....Sunday, March 17th
Chas. J. Marden.

Newport, N. H. (at Bro. Trumball's) eve., March 15th
Unity, N. H.............................evening, March 16th and over Sunday, March 17th.
Danbury, N. H..........................evening, March 23d and over Sunday, March 24th. J. B. S. Pillsbury.

West Groton, Vt......................Sunday, March 17th
Easton, N. H...........................Sunday, March 24th
Warren Summit, N. H..............Sunday, March 31st
Geo. E. Brown.

Meredith, N. H. (Dolloff Hall)....Sunday, March 17th
Moultonboro Neck, N. H. (Middle school-house) evening, March 22d, and over Sunday, March 24th.
Haverhill, N. H........................Sunday, March 31st
John H. Evans.

Brimfield, Mass.......................Sabbath, March 17th
Montgomery, Mass...................Sabbath, March 24th
Granby, Mass..........................Sabbath, March 31st
Palmer, Mass...........................Sabbath, April 21st
Montgomery, Mass...................Sabbath, April 28th
Geo. L. Teeple.

Hardwick, Vt....once in two weeks until further notice
John H. Smith.

Darien, N. Y............................Sunday, March 17th
Rochester, N. Y.......................Sunday, March 24th
Alton, N. Y..............................Sunday, March 31st
Mrs. L. M. Stoddard.

West Abington, Mass...............Sunday, March 24th
David H. Hinckley.

North Rutland.........................Sunday, March 24th
Southbridge.............................Sunday, March 31st
Rufus Baker.

Bangor, Me..............................Sunday, March 17th
I. Damman.

Alton, N. Y..............................Sunday, March 17th
B. [illegible]tevens.

Farmington, N. H....................Sunday, April 14th
J. P. Chamberlin.

East Woodstock, Ct.................Sunday, March 17th
Porter J. Smith.

Warehouse Point, Ct...............Sunday, March 24th
S. Woodruff.

West Waterville, Me. (as Bro. Libby may arrange) evening, March 20th.
Fairfield, Me. (as Bro. Gibson may arrange) evening, March 21st, and over Sunday, March 24th.
H. B. Sevey.

Orford, N. H (Moschmore school-house) 1st Sunday in each month.
Piermont, N. H (Clay meeting-house) 2d and 4th Sundays in each month.
Orford (Indian Pond school-house) 3d Sunday in each month. R. C. Drown.

Rutland, Vt., 1st and 3d Sundays in each month. Preaching at 10.45 a. m. and 1.30 p. m. Prayer meeting at 7 p. m.
Hebron, N. Y......2d and 4th Sundays in each month
Geo. A. Streeter.

Suncook, N. H. (Suncook Hall...Sabbath, March 17th
Simeon Roby.

Dinsmore Hill, Vt...................Sunday, March 17th
Moultonboro Neck (Lower school-house) 1st Sunday in each month for the present. C. E. Parsons.

Woodstock Valley, Ct..............Sunday, March 17th
Wilbraham, Mass.....................Sunday, March 24th
Palmer, Mass...........................Sunday, March 31st
E. S. Boober.

Wilbraham, Mass.....................Sunday, March 17th
Woodstock Valley, Ct..............Sunday, March 24th
P. S. Butler.

Waterloo...Saturday evening, at 7 o'clock, March 16th and Sabbath, March 17th, at 2 and 7 P. M.
Warden.............10½ A. M., Sabbath, March 17th
Waterloo, P. Q.......once in four weeks for the present
C. P. Dow.

Chesterville, Me. (Gordon Hill school-house) Sunday, March 17th. J. R. Sturtevant.

Elliot, Me. (Junkin's school-house) once in two weeks
J. P. Goodwin.

North Chester, Vt...............every alternate Sunday
Salmon Coon.

Anthony Hall, R. I., at 10½ a. m. and 2 p. m., every fourth Sunday. E. R. Wood.

[illegible]ville, N. H........Sundays, March 17th and 24th
[illegible]

Thornton, N. H.........................Sunday, March 17th
John Parsons.

[illegible] N. H.........Saturday evening, March 16th and over Sunday, March 17th.
Lee, N. H................................Sunday, March 31st
D. F. Leavitt.

Vienna, Me. (Brick Chapel).......Sunday, March 17th
Sidney, Me. (Freewill Baptist house) Sunday, March 24th.
F. R. Blaisdell.

Gilmanton, N. H......................Sunday, March 17th
C. S. Knowlton.

Norway (Frost Hill)..................Sunday, March 17th
G. L. Tracy.

Sandwich, N. H. (Vittum Hill)....Sunday, March 24th
Melvin Village, N. H................Sunday, March 31st
Water Village, N. H..............each alternate Sunday for a year.
G. H. Sweet.

New Castle, N. H.....first Sunday in each month until further notice.
E. B. Wells.

North Shrewsbury, Vt......1st Sunday in each month
North Fort Ann, Vt....the last Sunday in each month
Wm. J. Blanchard.

Hatley (Old Church) once in two weeks until April 1878.
C. S. Shattuck.

Clinton, Mass...................2d Sunday in each month
Scitico, Ct.............................Sunday, March [illegible]
H. H. Tucker.

Worcester, Mass.
C. Goodrich.............................Sunday, March 17th
E. A. Stockman...............Sundays, March 24th and 31st

Clinton, Mass.
H. H. Tucker...................3d Sunday in each month

New Bedford, Mass.
E. A. Stockman.......................Sunday, March 17th
J. Couch..................................Sunday, March 24th
M. Batchelor............................Sunday, March 31st
Geo. L. Teeple..................Sundays, April 7th and 14th

[illegible], Mass.
[illegible]...................4th Sunday in each month
[illegible].............................Sunday, March 31st
C. Goodrich.............................Sunday, April 7th

Haverhill, Mass. (New Chapel on Walnut St.)
J. Couch..................................Sunday, March 17th
E. S. Moulton...................Sundays, March 24th and 31st

Lowell, Mass.
G. W. Sederquest...1st and 3d Sundays in each month

Springfield, Mass. (Central Hall, Main Street)
J. Hemenway.

North Rutland, Mass.
W. M. Hall......................1st Sunday in each month

Lawrence, Mass.
T. W. Piper..............................Sunday, March 17th
A. W. Sibley............................Sunday, March 24th
A. A. Phelps............................Sunday, March 31st

Concord, N. H. (Centre Street Church.)
John G. Hook...........................Sunday, March 17th

Concord, N. H. (Bethel, Green Street.)
Rufus Wendell..........................Sunday, March 17th
J. Albert Libby................Sundays, April 7th and 14th
G. W. Burnham...............Sundays, April 21st and 28th

East Concord, N. H. (Ward House).—Meeting three times Sundays, and Tuesday and Thursday evenings.
John G. Hook....................Thursday evening March 14th
D. W. Davis......................4th Sunday in each month

Portsmouth, N. H.
Geo. W. Brown (of South Elliot, Me)..every 3d Sunday in each month.
C. Goodrich.............................Sunday, April 28th
C. S. Shattuck..........................Sunday, March 31st

Manchester, N. H.
A. W. Sibley............................Sunday, March 17th
A. Ross....................................Sunday, March 24th
J. G. Smith...............................Sunday, March 31st

Exeter, N. H.
E. B. Wells...............................Sunday, March 31st
I. C. Wellcome.........................Sunday, April 7th
A. A. Robinson.........................Sunday, April 14th
Wm. M. Harmon.......................Sunday, April 21st
T. W. Piper...............................Sunday, May 5th
Burley S. Emery...............Sundays, May 19th and 26th

Great Falls, N. H. (Franklin Hall.)
Joseph W. White......................Sunday, March 17th
A. A. Robinson.........................Sunday, March 24th
J. T. Libby...............................Sunday, March 31st

Seabrook, N. H.
E. S. Moulton...........................Sunday, March 17th

Hampton, N. H.
J. G. Smith...............................Sunday, March 24th
John Parsons............................Sunday, March 31st

Suncook, N. H. (Suncook Hall.)
Simeon Roby.............................Sunday, March 17th

New Durham Ridge, N. H.
J. T. Libby...............................Sunday, March 24th

Rochester, N. H.
J. T. Libby...............................Sunday, March 17th
J. H. F. Varney.........................Sunday, March 24th
J. W. Horn................................Sunday, March 31st
J. H. F. Varney.........................Sunday, April 7th

East Rochester, N. H.
J. Bickford..................1st Sabbath in each month
A. A. Phelps.............................Sunday, March 17th

South Rochester, N. H.
J. T. Libby..1st Sunday in each month for the present
J. H. F. Varney......................3d Sunday in each month
E. Johnson................................Sunday, March 24th

Dover, N. H. (Ham's Hall.)
George W. Brown..............1st Sunday in each month
A. Ross.....................................Sunday, March 31st

Providence, R. I. (Hammond St. Chapel.)
M. Batchelor.............................Sunday, March 17th
C. Goodrich..............................Sunday, March 24th
J. Miett.....................................Sunday, March 31st
E. A. Stockman.........................Sunday, April 7th
J. Couch....................................Sunday, April 21st

Portland, Me. (Union Hall, Free St.)
A. A. Robinson.........................Sunday, March 17th
Wm. H. Mitchell.......................Sunday, March 24th
Jared Whitman.........................Sunday, March 31st
A. Ross.....................................Sunday, April 7th
Rufus Wendell.................Sundays, April 14th and 21st

Bath, Me.
C. Goud.........................1st Sunday in each month

South Berwick, Me. (Great Works.)
L. T. Churchill.................1st Sunday in each month until further notice.
J. W. White....................2d Sunday in each month
J. Bickford......................3d Sunday in each month
H. K. Flagg...............................Sunday, March 24th
B. S. Emery..............................Sunday, April 28th

Sabbattus, Me. (Jones' Hall.)
H. D. Reed...............................Sunday, March 17th
R. R. York................................Sunday, March 31st
Jesse Gay..................................Sunday, April 7th
E. S. Moulton...........................Sunday, April 14th
Jared Whitman.........................Sunday, April 21st

Harrison, Me. (Woodsom school-house.)
Jared Whitman.................2d Sunday in each month

Biddeford, Me.—Meetings every Sabbath at 10½ A. M. and 2½ and 7 P. M. Also Wednesday and Saturday evenings. Wm. H. Mitchell, Pastor.

Milldale and Plantsville, Ct.
H. H. Flagg..........Milldale A. M., Plantsville P. M., Sunday, March 17th.
Seth Woodruff.........Milldale A. M., Plantsville P. M., Sunday, March 31st.
Mrs. E. L. Crumb.....Milldale A. M., Plantsville P. M., Sunday, April 7th.
B. Hitchcock..........Milldale A. M., Plantsville P. M., Sunday, April 14th.

Bristol, Ct.
Mrs. C. S. Whitney....................Sunday, March 17th
R. K. Stark................................Sunday, March 24th
Mrs. E. L. Crumb......................Sunday, March 31st
H. K. Flagg...............................Sunday, April 7th

Yalesville, Ct.
B. Hitchcock...................4th Sunday in each month

Newton Upper Falls, Mass., meetings every Lord's day, at the house of L. T. Cunningham.

East Hatley, P. Q...2d and 4th Sundays in the month
C. S. Shattuck.

Preaching in Granby, Mass., the first Sabbath in each month. For the Church, Geo. L. Teeple.

East Greenwich, R. I. (Swedish Church.)—Meetings 1st and 3d Sundays in each month.

Minneapolis, Minn.
Meetings every Sabbath at 10½ A. M. and 7 P. M.; also Thursday evenings, at 7 P. M. F. A. Baker, Pastor.

The Sandy Hill, N. Y., Advent Christian Church, corner of Maine and Willow Streets, have preaching services Sunday, at 3 and 7 o'clock p. m. Sabbath school at 3. Prayer and conference meetings each Tuesday and Friday evenings. Young people's meeting Wednesday evening. Arthur A. Waite, Pastor.

New York City.—Advent meetings at 128 West 24th Street, between 6th and 7th Avenue, every Sabbath, at 10½ a. m., 3 and 7½ p. m. Prayer and Conference meetings Wednesday evenings.
Thomas J. Cox, 273 West 22d Street.

Portland, Me. (Union Hall)
The Second Advent Church in Portland hold meetings every Sabbath, also on Tuesday and Friday evenings in "Union Hall," No. 87 Free Street. John Higgins, James S. Brooks, S. K. Dyer, Church Com.

Rye, N. H.—Meetings are held regularly at the Advent Chapel every Sabbath. Prayer meeting 10½ a. m. Sabbath school at 12 m. Preaching at 1 and 6½ p. m. Bro. J. W. White will supply the first Sunday in each month. C. E. Hurd, Pastor.

[illegible], R. I.
[illegible] every Sabbath at 10½ a. m. Preaching [illegible]
[illegible]

[illegible] Advent Christian [illegible] their new [illegible]
[illegible], Church Clerk.

Augusta, Me.—Meetings are held at the Young Men's Christian Association Rooms, Darby Block, on Water Street. Preaching brethren wishing to visit the church at Augusta, will correspond with Bro. George B. Chase and H. G. Smiley, Committee.

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HIS COMING.

BY MRS. W. H. BAILEY.

Yes, we thought we heard the rattle
Of thy chariot wheels, O Lord,
In the din and strife of battle
So predicted in thy Word.

And our hearts stood still with gladness,—
Can this be our coming King?
Will he come and banish sadness?
Will he back our loved ones bring?

Hark! the rumbling's nearer, nearer,
Every token seemed to say;
We could scarce restrain hosannah
Till the breaking of the day.

But the sounds are ceasing, ceasing;
Doth thy chariot wheels stand still?
Oh, my God, what means this silence?
Wilt thou not thy word fulfill?

Pity, pity us, O Shepherd!
Waiting for thee in the cold;
All the long and dreary night time
Pining for thy sheltering fold.

See the lambs are fainting, dying,
'Neath earth's withering, biting blast;
O how long, dear tender Shepherd,
Will this awful silence last?

Every ear is bent to listen,
Every eye is strained to see;
Jesus, king in regal beauty,
O we long to be with thee!

Watchman, watchman, listen closely,
Echo forth the faintest sound
That the chariot wheels are moving,
Let it shake the solid ground.

Earth is groaning for redemption,
And our hearts with waiting break;
Let thy kingdom come, O Father,
For our blessed Savior's sake.

LETTER FROM ENGLAND.

BY W. KELLAWAY.

The public religious mind of England has been definitely and finally stirred upon the question of life eternal through Christ alone. You were of course aware that here and there one had embraced the Divine teaching upon future destiny; but it remained for the last few weeks to develop the inquiry, so as to extend it through the length and breadth of the country. Dr. Pope, the President of the Wesleyan body, has been playing the part of an old sectarian once and again, warning the youthful ministry of that denomination against deviation from the Wesleyan standards, under threat of pains and penalties should they leave the beaten path of their predecessors. Then again the very learned and silver-tongued author and preacher, Canon Farrar, has in Westminster Abbey torn up the dogma that God will eternally hate and everlastingly torment the lost soul. I have sent you his discourse printed in full, so that I need not make any comments thereon. Perhaps it may please you to publish some parts of them. They are in the direction of restorationism, described by Dr. Pope as a "more generous error" than what he terms "annihilationism." Canon Farrar has deviated from the truth by not listening to texts, but to his own heart. Of course it is not right to ignore the heart altogether, and be cold and loveless; on the other hand, to throw away the eternal principles of justice for a mere sentiment is equally unwise. "The heart is *deceitful* above all things"; and "he that trusteth in his own heart is a fool." It is surely wiser far to abide by the statements of God—"*texts*"—which are no lie, but "truth, truth."

I am happy also to be able to tell you that a movement has been started by a few friends and myself to open a chapel in London for the earnest preaching of the saving Gospel of God. You very kindly published a notice in the *Crisis* not long ago to say that I intended coming to the States, and should be glad to hear of a sphere of labor. So I had; but when I mentioned it to one or two here, and saw how things stood, I "assuredly gathered" that I ought to remain in this country at any and every cost, and endeavor now by word of mouth to help complete what has been done through the press. I had been invited to speak in a little room, and a series of addresses resulted in the conviction of some ten or a dozen of the soundness and goodness of our faith and hope. Another dear brother said he wished I could remain; and after prayer to God, I consulted them all, to see if they would unite in one, and procure a more public and respectable building, and promised to stay, leaving my sustenance in the hands of our Father, who certainly will not let us perish. The result of that consultation was an appeal to the scattered believers as follows:—

"*Dear Friend:*—An opportunity offers to secure a MISSION CHAPEL, situate in the main street of a densely populated district of London, the cost of which, including repairs and seating, will not exceed £300. This sum we wish to raise at once. We have therefore decided to make this APPEAL, and we hope all who love the gospel of the kingdom of God and of Jesus Christ will not be slow to respond. Attached is a collecting sheet, which, if you would make an effort to get filled up, and send it to any name and address below, we should be glad. Where pounds cannot be given, shillings or pence will be acceptable. A list of subscribers, of amounts of 2s. 6d. and upwards, will be published in *Bible Echo*. Sums received before the 10th of December will appear in the first list. Collectors' names will be printed as such. No bazaars, teas, entertainments, musical recitals, rafflings, etc., will be used to raise any part of the money, and friends who approve this are asked to contribute their utmost without these devices. Loving the Lord Jesus, and seeking to make him and his Gospel known in the earth, we are, yours truly,

R. BLYTH, The Elms, Stratford Green, E., Treasurer.
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W. KELLAWAY, Editor of *Bible Echo*, Hauken Villa, Birkbeck Road, Lytonstone, E.

Some of our friends were holding back, saying they would help as soon as the project had become an undertaking; so we have paid the deposit, and have to complete the purchase by the 25th of March. We shall be under the necessity of taking up £100 towards the building, unless the friends help liberally. The present amount subscribed is £64. 7s. 6d. We shall no doubt have all our work in raising the balance of the two hundred pounds, and if our brethren in America would like to assist us with a contribution—"having a brick or two in the building" as the Methodists put it—their help will be very gratefully received.

I think it will be for the glory of God and the good of his people and truth if this place can be successfully opened and maintained. It will be the *first in London* separate from all *denominational* interests. There are two or three others, but they are bound to systems in which they are anomalies, and are unable to be centres such as we hope ours may be. Surely, great London *ought* to have such a building; and I hope, for the encouragement of my brethren, who are zealous in this work, there will be some sympathy shown from "over the ocean." It will, I am convinced, be but the beginning of an active dissemination of the truth. There will be special opening services, and I am asked to give six addresses on Conditional Immortality.* This move will also drive me to the completion of a project long entertained—the preparation of a Hymn Book, embodying our faith and hope.

May all things be under God's prompting and help, without which our best intentions and endeavors are fruitless.

A FEW THOUGHTS AND QUESTIONS.

BY B. MATHEWSON.

What a bright galaxy of names of our transatlantic Christian divines are appended to that call (in the *Crisis* of Feb. 20th) for a Conference of no common moment. Notice one or two items specified for the said Conference in their own language: "Let us gird our loins; let us trim our lamps; let us, as one man, beseech Him whom having not seen we love, to tarry no longer, but to come quickly.

It is proposed that with the view of affording an opportunity for such united prayer, and for bearing testimony to the second coming of our blessed Lord, as the proper hope of the church, a three days' conference should be held on the 26th, 27th, and 28th of February. I am glad to see such a frank, noble acknowledgement of culpability for their reticence on this subject in the past, and now manifesting a desire to redeem the time. O that other portions of the church may soon extricate themselves from that apparent apathy so long resting upon her, relative to this the grand consummation of her hope, by the Bridegroom's return.

But verily there is a cause. What is it? Why have the professed church throughout the length and breadth of Christendom been so reserved upon this subject? Has it come about by the teaching, so contrary to Christ's declaration to his disciples in John 13: 33? "As I said to the Jews, whither I go, ye cannot come; so, now I say to you." Or is it in consequence of their affections being transferred to other lovers? Hosea 2: 13.

God complains of his affianced bride decking herself in a manner to attract other lovers. Does she now court the honor of the world, by building gorgeous houses of worship, employing human eloquence in its desk instead of godliness, a few trained opera singers to do the praising, which is only comely for the upright? Does she not eat and drink with the drunken in a manner never thought of fifty years ago? Scarce a house of worship built now, of much consideration, but a kitchen and parlors, and all the paraphernalia for cooking and eating is attached. Does the Bridegroom mean anything when he warns his bride about this peculiar eating and drinking after the signs, just prior to his coming? Does it not look as if the bride had forgotten her calling and portion, and seeking for ease and glory, where her Lord is not?

Can any explain why many of the professed bride are even farther in the background than mere indifference? That they even heap contempt upon those who love his appearing, and are waiting with anxious heart for his return? Why does a blush mantle their cheek when approached on this subject? Look into the popular religious papers, and listen as they demur, relative to the great Evangelist's preaching upon the second coming of the Master: "Many of us thought it would have been better if Mr. Moody had let that subject entirely alone." Why so, my professed brother, when Inspiration brings it to view more times than any other one subject in the New Testament? If all that Scripture is useless, better cut it right out, for the Word of God was to thoroughly furnish the bride, and we do not wish to have any useless furniture to lumber up our house. No, no. So out with it.

I can furnish you a precedent in the person of a king, in cutting from the Word, and burning what was not in harmony with his proclivities. It was a prophecy exceedingly disagreeable to Jehoiakim, but he let Jehudi read it to him, surrounded by his courtly princes who (some of them, at least), begged he would not burn it, but he would only allow Jehudi to read, and then cut it out, and then cast it into the fire upon the hearth, until it was all consumed. Better turn to Jer. chap. 36, and read the whole account, and see how Jehoiakim fared, ere undertaking to take from the Word of the Lord. In Ezek. chap. 34, it is quite apparent there is food for God's flock that somebody is not pleased with; but instead of cutting it out and burning it, they put it under their feet and foul it.

God declares that his flock eat and drink that which others have trodden upon and fouled with their feet. Do not God's flock live by every word which proceedeth out of the mouth of God? Is it not apparent then that somebody has adopted a course that will bring some part of the Word of God into contempt? If their foot is upon it, perhaps it will be partially concealed, and held in contempt; and if fouled, that is, covered with noxious and offensive matter, it will be rendered odious, so that a young convert may almost fear to partake, unless they have a thoroughly spiritual appetite. Is there now any part of God's Word that is scarcely mentioned, except it be to reproach and ridicule, by the great mass of professed Christendom? If so, what part is it except it be the eschatology of the Scriptures? Is there any one doctrine so despised as the second coming of Christ, and its kindred doctrines? Well, God's flock eat and drink it with a relish, notwithstanding some of their dearest earthly friends contemptuously scorn it. Yes, this food they will have in spite of the devil. We can easily determine whether this food is palatable.

Castleton, Feb. 18th.

P. S. May God bless the Conference that is so soon to convene to welcome Jesus back to take the diadem of earth and reign without a rival. Shall hope to hear of the outpouring of the Spirit upon them. B. M.

I HAVE heard of a good woman, who asked her husband, "My dear, do you think you will know me when you and I get to heaven?" "Shall I know you?" he said. "Why, I have always known you while I have been here, and do you think I shall be a greater fool when I get to heaven?" I think it was an apt answer. If we have known one another here, we shall know one another there.—*Spurgeon.*

A HEART-MEMORY is better than a mere head-memory. Better to carry away a little of the life of God in our souls, than if we were able to repeat every word of every sermon we ever heard.

BROKEN NETS.

BY O. R. COPP.

If we were to go a fishing expecting to catch anything, we should examine our net first of all, and constantly while in use, to see whether it was whole or not. If not, our first business should be to mend it; for we could not expect success with rents in the net. Indeed, if there were but one break in it, the best fish of the lot, and the very one we wanted, might escape.

Mending nets constitutes a part of a good fisherman's duties. James and John were doing this when summoned into a higher order of fishing by Him who knew the fishing boats of Galilee contained men with larger hearts and quicker perception than the halls of Jewish literature.

"Come ye after me, and I will make you to become fishers of men," said Jesus to Simon and Andrew "as they were casting a net into the sea; for they were fishers." And it may be said of us all that we are "fishers of men," if we are following Jesus. For as soon as one gets fished out of the devil's slough-pond and his feet established on the Rock, he begins to realize the necessity and importance of fishing out somebody else. He could not fish out anybody else and be all over himself in this slough-pond. But having got fished out, and mended his own net, he is ready to scoop up his nearest associate.

We must certainly mend ou[illegible] they are not whole, if we expect to take a fish. What about a christian corresponds to the fisherman's net? Why, it is his *influence* as such. "Let your light *so shine* before men that they may see your good works, and glorify your Father which is in heaven." In other words, we must possess an unbroken christian character, or influence, if we are to draw men into the kingdom of God.

We have seen men lay out their net with much calculation, and pull in with equal zeal, expecting a "great draught," but the fish knew too much for them; they saw the holes in the net and made good their escape. An unsullied christian life, daily supplemented with strenuous efforts, seldom fails of bringing in the desired fish.

A broken net can be mended (it is better that they should not break), and it can quickly be accomplished with a little painstaking humility. When fishermen break their nets they do not sew on more twine where it is whole, but take the trouble to find the break and and go there and fix it. Christians are not always as true to their interests. It is not uncommon to see them very persistent in sewing on the twine where it does not need it until it is very strong there, but a little inspection would reveal a rent elsewhere large enough to let the largest fish through. Mend the breaks. Never mind the part that is whole.

If you have injured or otherwise lost the confidence of your neighbor, go mend it there, and perhaps you will easily scoop him in. Do not expect to mend it by confessing to the priest or in public hearing; that is sewing on where it is whole. If you are all right to human ears, but have sinned against heaven, arise and go to your Father, confessing to him.

Breaks in your net of a public character must be mended publicly, and of a private character privately. In all cases, be sure and find out whether your net is whole or not. If not, ascertain the exact spot where the break is and fix it, and you are whole and fit for "a fisher of men."

Lawrence, Mass., Dec. 25th, 1878.

THE CRY OF THE POOR.

BY H. T. PAGE.

"Whoso stoppeth his ears at the cry of the poor, he also shall cry himself, but shall not be heard."

The command to us is to listen to the cry of the poor, yet do we obey the divine injunction in this particular? are we thoughtful of those about us who are in want and cry to us for help, or do we stop our ears to all such appeals and turn the poor away empty? If we are unmindful of such as are hungry, and who have not sufficient clothing to keep them warm, are we not stopping our ears to the cry of the unfortunate for help, and will not God turn a deaf ear to our appeals to him for mercy when our turn comes? And come it surely will in due season.

We do not know that a more appropriate time could be selected than the present in which to call the attention of the truly good and philanthropic to the need of the poor and unfortunate in our midst, who may possibly be suffering with hunger and for want of clothing to keep them warm this cold weather.

How can we better serve God than to do good unto those about us, remembering that the poor are as much the children of God as those who are wealthy. If we refuse to aid the poor in this world and do what we can to relieve their suffering, God will hold us accountable for such neglect at the judgment day.

But how shall we know who is poor? The poor have hearts and sympathies as well as those who are in more comfortable circumstances. They have pride and do not like to beg. This is a proper pride, and a pride that should be respected. This being true, what is our duty to the unfortunate poor and to God? Shall we turn a deaf ear to the cry of the poor? Shall we look upon such with a coolness that will make their hearts sink within them, and shall they be made to feel that Christianity is a sham and a delusion? Shall we wrap our cloaks of morality about us and thank God that we are not like that publican, because we have the means to live in what is called a respectable manner?

Go and administer unto the wants of those who may want, and in this way great good may be accomplished. Lay aside sectarianism, and do not stop to inquire which church people attend, or if they ever go inside of any church. That is a matter of no consequence. We are to open our eyes to the cry of the poor. What wealthy lady who resides in Loudon, will lead in such matters? What lady in every town will step to the front and lead off in feeding the hungry and clothing the naked?

What the poor want is sympathy. They feel that, to a certain extent, they are outcasts, and have no friends; and, in their despair, they may commit crime, which they would not do if they were assured that the so-called upper classes were mindful of them, and took an interest in their temporal affairs.

One great difficulty in the way of improving the condition of the poor is the cold shoulder which they receive from those about them, and from those of their class. But this is no fault of theirs, for they have not had the advantages of an education, and do not understand that kindness and gentleness are essential to their well being and happiness. This great truth must be taught them. If the upper classes are refined and gentle, and if they will mingle with the poor and lowly, they will do much to soften down all asperity of feeling in their minds, which exclusiveness engenders, and which makes them look upon others more fortunate than themselves in possession of this world's goods, as their enemies. This is not true to any extent, to be sure, but selfishness must be rooted out of our hearts, and we must all of us, rich and poor, remember that God is just, and that he will render exact justice to his children, and mete out to them rewards and punishments as they may deserve.

Loudon, N. H.

A HOMEWARD LOOK.

BY J. ALBERT LIBBY.

Ask me not whither I have come,
The stormy past I would forget,
And o'er my wayward ways be dumb,
So often mourned with deep regret.

But ask me whither I would go,
Then hope hath not within me died;
I'll haste to tell, it charms me so
To speak of things the other side.

[illegible]l that the sweet word home contains,
[illegible]ansions, fair lands, and all the good,
[illegible]ng in victor choral strains
[illegible] sang across the flood.

[illegible]ife always! and we then shall find
The hand that undertook to save,
Hath purged from out the flesh and mind
Each sad remembrance of the grave.

Fullness of joy! the tides of grief
That rolled like Marah's bitter stream,
Have dried, and endless sweet relief
From every ill brings joy supreme.

Bright home, long life, and lasting bliss!
With eyes and heart intent on these,
What wonder that earth's vanities
With tinsel glitter, fail to please.

OMENS OF THE TIMES.

It is an oft-quoted axiom, that "coming events cast their shadows before." There always seems to be a preparation for any marvelous visitation about to occur. The hearts of good and true men are moved, and the wicked become more God-forgetting than ever. At no period in the history of Christianity, have the enemies of the Gospel been as bold and determined as at present. They may have been more blasphemous, but they never have been so defiant. The devil is truly "among men in great wrath." We trust it may be, "because he knoweth he hath but a short time. There is a mighty "noise and shaking" in the valley of vision. Tumultuous elements are at work, and antagonistic forces are colliding, and everything indicates that something is coming." It may be well for all of us to see that our garments are unspotted by the world, and that we are prepared to "walk with him in white."

There is a kind of "solemn midnight cry" in the souls of those who live near to God. They hear from afar the announcement: "Behold, the Bridegroom cometh." What is the import of much that is transpiring about us, we may not be able to define. The time for testing men's work "as by fire," is at hand. Whoever has built of "wood, hay or stubble," will find his work perishing about him, though he himself may be saved. Some have built splendid structures in the way of ecclesiastical systems. These cannot stand the "fiery ordeal" through which they are now passing. Those whose energies have been spent in efforts to establish some particular mode of church government, or partizan view of doctrine, will find out they have used material for erecting a building, which in these times is only adapted to destruction.

Those most interested in these matters, cannot discern the signs of the times. If there should be a tendency to tardiness in their approaching overthrow, it only needs for their deluded votaries to be let alone, who for the want of something to do, if for no other reason, will themselves effect the work of destruction. The uneasiness of certain representative minds, who, because their craft is in danger, are sensitive at any intimation of their estrangement from the simplicity of the Gospel is significant and ominous. The slightest allusion to the true state of things, makes them feel that they are in a sense "tormented before the time." But our God is coming, and coming with a recompense. He will mete out to every man according to his work and character.

True holiness through the blood of the Lamb, is the only thing that will stand the "wreck" of plans and the "crash" of systems. The Lord help all who read these words to be "up and doing." Work while the day lasts, for the night cometh, and a night this will be, in which "no man can work." What our hands now find to do, "let us do it with our might." Eternity is at hand. The day is far spent. We must soon give account of our stewardship. Let every reader propound to himself this inquiry: Am I ready?—*Christian Standard.*

CONFERENCE REPORT.

The first Tri-Annual Session of the A. C. Conference of Northern Pa. and Southern N. Y. was held at Little Marsh, Pa., commencing Jan. 11th, 1878, and continuing over Sunday.

We had a fair representation of ministers and delegates, taking into consideration all the circumstances, and especially the fact that the snow was going off so rapidly. We had a very good time, and the utmost harmony prevailed throughout the business, preaching and social meetings. It was really gratifying to witness the good feeling manifested by all classes of people in the place.

There seems to be a great change taking place in the minds of the people all over the country as the end approaches. They seem to be more willing to listen to the truth, to be more anxious to investigate. The words of our Savior are surely coming true, "Men's hearts failing them for fear, and for looking after those things that are coming on the earth." It seems as though we all ought to feel as Bro. Moody said he did, when asked why he started out to hold meetings (after his return to this country from England). He replied, "I cannot sleep nights for thinking of the many all about me going down to ruin and perdition."

It is indeed fearful to think we are so near the end of all things, and yet the mass of the people so utterly unconscious of the fact—eating and drinking, marrying and giving in marriage, as it was in the days of Noah. It behooves us all to redouble our diligence, and to watch and pray more and more earnestly, if possible, as we see the day approaching. May God help us to be faithful. R. KELSEY, *Secretary.*

DRESS AND ORNAMENTS.

My Dear Sisters:—In my early christian experience, before I came into that liberty in Christ which gives great joy to do the least of his will, I did not have a spirit of love about dress. I know I often grieved God more by the unloving judgment I passed upon others who dressed differently from myself, because he says, "Love is the fulfilling of the law," than if I had dressed contrary to his Word. But now, when I see them it only gives me grief and a longing desire to see them sanctified through his truth.

In John 8: 47, it says, "He that is of God, heareth God's words." This is a mark of God's children—that they hear his word. God prefers obedience rather than sacrifice, and that we should purify our hearts through obedience to his truth. In 1 Peter 3: 3 and 4, he makes a simple command as to how women should dress, and objects to three things: The adorning themselves with putting on of apparel, wearing of gold, and plaiting of hair. Then the Holy Ghost speaks of the ornaments "which in the sight of God are of great price,"—viz.: "the hidden man of the heart," and "a meek and quiet spirit." God foresaw what a test it would be to woman and deigned to tell his mind concerning it. In 1 Tim. 2: 9, is a similar command, defining the "putting on of apparel," to be "costly array." This passage is usually interpreted that woman should adorn herself *with* modest apparel. But it does not say so. It says adorn themselves *in* modest apparel with "shamefacedness and sobriety."

There were reasons in God's mind for giving the command, and since laboring among the heathen women of India, they have become more apparent to me. A heathen woman delights in her gay-colored clothing and jewels. I have seen them loaded with the latter, and when they become christians, it is one of their greatest tests to give them up. Can we tell them to leave off eleven pair of their bracelets, and give them permission to wear one? Can we tell them it is not right to wear two or three rings in their ears, but it is to wear one? She delights more in her nose jewel, especially if it be a handsome one, than in her ear-rings; —so how can we explain the difference? No. We can give no explanation to them, but that it is one of God's commands, and ask, "Do you love Christ better than these?"

In reproving a native christian for replacing her nose jewel—not a large ring, but a tiny green stone with brass tip—I said to her, "You are breaking God's command, and now you look like a heathen woman." "But all christian women wear them." "No," said I confidently. "Well," naming two or three children among us, "these wear them on their hands, neck and breasts." And as the vision of their jewelry came up to me, I was dumb, and my heart was sorrowful. When I go to the Bazaar to visit the women in their huts, if I should wear the least superfluous clothing, it would catch the eye of these dress-loving creatures, and my message of God's love fall upon a divided attention. Said a dear sister to me the other day: "I was so reproved to-day in the bazaar by a native watching my hat all the time I was talking." Then, if native christians by resuming their jewelry, look like heathen women, does it not put God's child on a level with the woman of the world?

"But it makes us peculiar." Ah, that is it. That is the badge of God's people,—they are a "peculiar people." Why should you shrink from his own mark? "But it gives me more power with worldly people." It may win them more to yourself, and you may have less of reproach to bear, but by disobeying God's Word, we are only shorn of real power to win souls to Christ and deep consecration. We never gain anything as influence for Christ by ceasing to be faithful to his word. A sensible man or woman inwardly despises our inconsistency. Not dressing like the women of the world frees us from the snares of the world. This little departure of his Word is a little leak in our power.

Plain dress, too, is a safe-guard to a woman's virtue. Many a poor girl has laid herself open to the power of some designing man, who was attracted by her showy dress. Her vanity made her weak. Have we influenced her by our own beautiful and costly dress,—we, who should have given her a moral support by our obedience to God's Word? It seems as if we could do nothing to lessen the evil, and only succeed in making ourselves singular. But are we expected to reap before we sow? A faithful witness for Christ is like one touching a key that will vibrate through all eternity.

And lastly, ornaments and costly apparel use money that was only intrusted in our hands. They will rise up in judgment with the cry: "We kept you from feeding the hungry, clothing the naked, sending the gospel to the heathen, and influenced many a woman to follow your example." And as we see the hundreds of souls leaving God's presence forever, because the gold glittered on our breasts and fingers, the costly apparel—plain, perhaps, but costly, adorned our persons, and carried not to them "the pearl of great price," or the "robe of righteousness," will it seem a little or peculiar thing? Would not ruffles and trimming that added dollars to the cost of a dress, mock you if you were to step in among the Bulgarian sufferers who perish for necessaries? or among the starving men and women in India who would give you their lives just for the cost of one ruffle? Then the millions of heathen who perish without the Word of God, because no one has gone to them! If you are not called to go to them as a steward of God, can you not send a substitute? If the price of the costly dress and ornaments of the christian women alone were given, it would send fifty thousand missionaries forth.

But if there were no other reasons to be given, the fact that God has given us his command "who has exalted his Word above all his name," shall in turn be honored by God. Let us exalt the word of God, because it is his word. Your Sister in our Lord Jesus Christ. JENNIE A. FROW.

Ellichpoor, India, Nov. 10th, 1877.

—*Advocate of Christian Holiness.*

LOW as the grave is, faith can climb high enough to see beyond it.

SERMONS ON DEMAND.

A few Sabbaths ago a distinguished clergyman of Boston, on ascending his pulpit after the conclusion of the preliminary service, was seen suddenly to lay aside the manuscript he held, to turn, and descend to the reading desk, where he spent a moment examining the leaves of the Bible. Resuming the pulpit after a moment of only slightly awkward delay, he proceeded to deliver an extemporaneous discourse upon the text: "What must I do to be saved?" The discourse is spoken of as having been one of unusual power.

Of this rather singular proceeding the explanation proved to be that the minister had brought the wrong manuscript with him to church and into the pulpit, and did not discover his mistake until he rose to its delivery. It was then entirely too late for the mistake to be rectified, and the only thing to be done was to substitute an extemporaneous sermon in place of the written one. Hence the sudden searching of the Bible for a text, and what followed. Whether the preacher actually extemporised an entirely new sermon, or whether by effort of a well-trained mind and long practiced memory, he simply recalled the one that had been written whose manuscript he had left behind, or whether he resorted to some often used and hence familiar train of thought upon a rather trite theme, we are unable to say. But, in either event, the incident was a suggestive one.

The occasions must be frequent in every preacher's experience when, either by accident or emergency, the solid footing of manuscript is knocked away from under him, and an extemporized sermon furnishes his only way of meeting the necessity that is upon him. Herein is found one of the strongest of reasons why preachers should cultivate the power of extemporaneous speech, even if they seldom use it. They should drill themselves in those qualities of mind which will enable them to furnish sermons on demand, even if ordinarily they are quite able to take a full advantage of the ample notice usually afforded in the routine of labor. We know of a good minister of this vicinity who makes it a rule always "to keep one extemporaneous sermon on hand."

More and more we are impressed with the fact that the secret of preparation for the pulpit lies in the steady acquisition of knowledge, first Biblical, and second general, and in the faithful discipline of all the powers whose healthful exercise contributes to oratorical success, rather than in the elaborate study and finish of special sermons. We know this view is a heresy with some professors of homiletics, but it may be the true one, nevertheless.

Let the minister, like the shop-keeper, keep his shelves full of goods, then when occasion, like a customer, calls for a given article, he can lay his hand at once upon it, and not need to send out to have it made up.—*Congregationalist.*

WEST CORNWALL, CT.

Elder Potter has been laboring with the dear people at this place. His first and second discourses were on the origin, nature, and destiny of man, and were very ably delivered. His third and fourth were on the signs of the times, the prophetic periods, and the necessity of watching for the sign of the coming of the son of man; as that, and the shaking of the powers of the heavens are to be the first thing in order, the other signs being considered in the past. His fifth and last discourse was on the inheritance of the saints, and the glories of God's everlasting kingdom to be established here upon the earth.

The attendance was large, and perfect order reigned throughout the entire meeting. There were none that manifested any desire to become christians, but all gave evident marks of interest and excellent attention. People of all denominations came out to hear the great cardinal truths of the Gospel as laid down in divine authority. May God continue to give our brother his all-sustaining grace.

God has a few chosen ones here and there, in this part of his moral heritage, who attended the meeting, and were much profited and strengthened in their purposes to serve God. May the good Lord continue to keep us by his almighty power, that at last we may be brought to share the glories of that eternal day so soon to dawn on all God's waiting people. A. J. S.

CONFERENCE REPORT.

According to adjournment, the Quarterly Conference of the Northwestern Evangelical District No. 2 of the State of Kansas met at Spring Hill school-house, Republic Co., Feb. 18th, 1878. Bro. T. R. Comstock, District Evangelist, called the meeting to order. Prayer by Bro. A. Henry.

Ministers present: T. R. Comstock, Jas. Page, N. T. Case, W. H. Shriner, and Sr. S. Shriner. The Secretary being absent, Bro. W. H. Shriner was chosen Secretary *pro tem.* The minutes of the previous meeting were read and adopted. Delegates present: Bro. J. Stryker, Spring Hill; Sr. J. E. Comstock, Salem; Bro. A. Henry, Marsh Valley; Bro. Guy Porter, White Creek Valley; Bro. W. H. Shriner, Greenleaf; Sr. S. Shriner, Cole school-house.

Churches reported by letter: Sherman Centre and Oak Creek. Preachers reported their labors. Report of District Evangelist accepted and approved. A motion was made and carried that the license granted to Bro. W. H. Shriner, by the Washington Co. Quarterly Conference, be accepted. A resolution was presented and adopted unanimously that the words "contribution box" be stricken out of Art. 7 of our By-laws, and insert the words "*and others*" after the word ministers.

A resolution was adopted that the Elders of the churches be requested to solicit funds, to be forwarded to H. H. Klock, Ottumwa, Coffey Co., Kansas, to defray the expenses of publishing the revised Constitution of the State Conference.

It was suggested by the members present that Bro. Guy Porter be requested to go to work in the vineyard, as laborers are few, but the harvest is great.

Resolved, That the Secretary be requested to send a copy of the minutes of this meeting to the *Crisis* and *Times* for publication.

Owing to the condition of the roads, many who were expected were prevented from coming to this meeting; nevertheless, the few who were present worked with a will for the Master's cause, and peace and harmony prevailed throughout. Many saw the need of the Savior's return to the earth to complete our salvation, and may God enable them to fully appreciate the plan of redemption and accept of offered mercy. "Paul may plant, and Apollos water, but God giveth the increase."

Adjourned to meet on the 9th of May, 1878, with the church at White Creek Valley, Cloud Co., Kansas.

W. H. SHRINER, Sec. *pro tem.*

MISSION SCENES.

BY A. S. BURNHAM.

Some of the first ladies of the city called at my house to know if I knew of any American families who were needy. But shall I make a distinction? Would Jesus? I asked myself. No, he would not, nor shall I.

I was out the other day, and a girl in rags says, "Please, sir, will you come to my house? We have nothing to eat." I went with food, provided by a brother, and found a father, mother, and five children; the father out of work. At another time I went, and the father was locked up, with a badly sprained limb, having been drinking and fighting. Shall I leave them *now?* Jesus says, No.

I went again; the mother was weeping, and the children. The father had been taken to the House of Correction for drunkenness. He is now at home, penitent enough, promising never to drink again. I left some papers and talked with them about the picture in one of Dr. Cullis' papers of the Ascension, and told them that just as sure as he went away he will come again, and that soon. The girl wanted a Bible, and if the little readers could have seen her joy when she got one! Will such small work do any good?

LIGHT AND RESPIRATION.

Dr. Pettenkofer, an eminent European physician, has, by an extended series of observations, ascertained that sunlight has a direct effect upon respiration. While in complete darkness the respiratory movements become greatly diminished, so that the breathing is superficial and slow; exposure to sunlight speedily quickens the movements of the chest, and produces a corresponding quickening of all the vital forces.

In this interesting fact we have another argument for the free admittance of sunlight into our dwellings. Respiration is one of the most important of all the vital functions. One lives just in proportion as he breathes. The vital forces of the person who breathes little are always at a low ebb. He will be quite likely to be weak, nervous, spiritless, and possessed of little vitality. An abundance of sunshine brings, through a quickened respiration, a quickened pulse, a stronger heart-beat, a more vigorous and equable circulation, a more perfect digestion, firmer muscles, stronger nerves, and a general renovation and vitalization of the entire system.

If parents wish their little ones to grow and develop into perfect manhood and womanhood, they should allow and encourage them to bathe in the sunshine like the birds, the squirrels, the frisking lambs, and most others of nature's happy and healthy creatures. Darkened rooms are excellent to preserve the brilliancy of the colors in Turkish tapestry and damask curtains, and the lustre of polished mahogany furniture; but they are sure to fade out the roses from the cheeks of mothers and little ones, and the light and joy from bright eyes. Thousands of children have faded quite away under the deadly influence of the darkness and dampness of fashionable drawing-rooms.—*Health Reformer.*

MAY God hasten the time when war shall be buried—that grim old breaker of hearts. Carry him out on a rusted shield. Put him down in the most desolate part of all the earth. Bury his sword with him. Heap on his grave-stone broken chariot wheels. Let widowhood and orphanage clap their hands over his burial and the winds howl for requiem.—*Talmage.*

PROPER FOOD.—The importance of proper food is almost universally under-estimated. It is a subject worthy of the most careful attention. If the material taken into the body as food is of poor quality, then the brain, bone, blood, and muscle made of it will most certainly be of poor quality also; just as poor leather makes poor shoes, and rotten timber poor ships.—*Selected.*

HOT alum water is the best insect destroyer known. Put the alum into hot water and let it boil till the alum is dissolved, then apply it hot with a brush to all cracks, and other places where insects are found.

DRINK little at meals, and never a full glass of very hot or very cold liquid. Never wash down a mouthful. Avoid waste of saliva by expectoration.

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"BEHOLD, I COME QUICKLY; AND MY REWARD IS WITH ME."

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THE DEAREST NAME.

BY W. KELLAWAY.

There's no name so dear to us
As the name of Jesus;
For no other name than this
From defilement frees us.

There are heroes' names that speak
Bravest of behavior;
But what's that beside the thought,
Jesus is our Savior?

Names of kings and councillors,
Wreathed with earthly glory,
Are not grand to us as His
Of the Bible story.

No, no name so dear to us
As the name of Jesus;
From our guilt and shame and sin
Blessedly it frees us.

London, England.

PREREQUISITES FOR EFFECTIVE PREACHING.

BY C. R. BARNES.

What are the essential conditions necessary to result in a successful ministry?

First, there must be the Divine call to preach. This lacking, a man's efforts will not accomplish any permanent good. "How shall they preach except they be sent?" asked a man well qualified to speak on the subject. The question implies its own answer. They cannot preach. They may talk, they may reason, they may sermonize; but to *preach*, that is, to proclaim the gospel with saving efficacy, they cannot, except they be sent for that purpose by the Lord of the harvest. Better to be an useful layman, accomplishing duties providentially provided, than to be preaching with no blessing from God upon your work. Better it is to be engaged in a private and humble capacity in work for God, carrying sunshine into desolate homes, and inspiring hope into desponding hearts, than to be toiling in vain in the pulpit unbidden by the Lord. Many lives are almost wasted by mistaking the right calling, and laboring in departments of activity for which they are unsuited. Many a man who, in some profession, is eking out a scanty living, might have been enjoying comfort if he had turned his attention to some mechanical pursuit for which he is better adapted. In all professions the sad sight is continually presented of men neglecting duties for which they are fitted, and toiling to accomplish ends for which they are quite unqualified. The ministerial ranks present no exception to this statement, for all around us is unblessed labor, spiritual vineyards running to decline under the injudicious and unwise direction of those who have, indeed, a capacity for usefulness, but who are in the wrong field of labor. Let not love of fame tempt you to enter the gospel ministry. Let not the few dollars which may thereby be gained be an incentive to take up the work. Let not the desire to make known some cherished theory induce you to take the step. Move not in this matter until you are moved with a power outside of yourself, and which you dare not resist. Move not until you can no longer with a quiet conscience keep still; for remember that the very first fact necessary for a successful ministry is the call to it by the Head of the church.

Second, there must be a clear apprehension of the object for which the gospel was given, and a wise choice of means to accomplish that end. The object of the gospel is not to convince men that the dead are unconscious, that sinners will be destroyed, that the earth shall be redeemed; nor was it given for the express purpose of disproving any of the various errors which men hold. Its object is higher and grander than this. Its aim is to lead men to reconciliation with God; to turn them from sin and the love of it to a hearty loyalty to Him who hath made them, and redeemed them. He who preaches merely to circulate his theory, to lead men to adopt this creed or the other, who is laboring chiefly to build up his sect, is preaching for unworthy ends; and however he may succeed in that for which he is striving, his ministry will not be a success as it regards the accomplishment of the legitimate end for which the ministry was instituted. The preaching of truth is not itself the ultimate object of the ministry, but proclaiming the truth is merely the means by which the end—the conversion of sinners—is to be attained. Is your ministry barren? Are no sinners led to Christ by your preaching? Examine yourself; ascertain the precise object for which you have been working, and see whether it, after all, has been for such an end you have been toiling. Perhaps you have been zealous to prove your doctrine, to build up your cause, when you should have been more anxious to lead souls to Christ, and point out the way of salvation to those who sit in darkness. How can the marksman hope to win the prize except he clearly sees the target, and deliberately aims at that, and nothing else?

Third, a prayerful study of the Word of God. The ministry of to-day are not to preach a gospel revealed unto them, but a message originally committed to others, and contained in the Scriptures. An extensive acquaintance with other literature and learning, in the various departments of human knowledge, will be aids to the minister, but not essentials. The one Book of which he should know more than all others is the Bible; and this book, studied with prayer, and made familiar to the mind, its spirit permeating his being, and its facts stored in his memory, will cause him to be so equipped for his work that he will be "a workman that needeth not to be ashamed, rightly dividing the Word of truth." But this absorption of Holy Writ cannot be accomplished simply by reading it, nor by study only. Prayer must be one of the steps. As wax needs the heat of fire to make it impressible, so our minds, our hearts need to be softened by the influence of prayer; and then coming to the Word of God in such a mood, and continuing its study in that mood, the thoughts of God will be stamped into our minds, and their gracious imprint will not be soon effaced. Do we thus study? Do we often come to the throne of grace for this purpose? If we do not, we are making ourselves weak when we might be strong. The work of the ministry is one of no common responsibility. It is a service for which an account is yet to be given. "They watch for your souls, as they that must give account." Well might Paul ask, "Who is sufficient for these things?"

Brethren, let us be encouraged, for "our sufficiency is of God." If he has called us to this work, then he will not leave us helpless in our toil. He is with us, helping us do that for which he has called us. While we preach the various truths of his Word, let us always regard them only as the means he has given us to lead men to reconciliation with himself; and let us never labor for any object other than this in telling the story of the cross. Let no study draw our minds away from the Divine store-house, but keep the words of God ever in our thoughts, and make them our meditation day and night. If thus we do, we may lack many other qualifications, but in these three we shall find the essentials of success, and our labor will not be unfruitful, nor in vain in the Lord.

MIRACLES REASONABLE.

"When Israel went out of Egypt, the house of Jacob from a people of strange language, Judah was his sanctuary, and Israel his dominion. The sea saw it, and fled; Jordan was driven back. The mountains skipped like rams, and the little hills like lambs. What ailed thee, O thou sea, that thou fleddest? thou Jordan, that thou wast driven back? Ye mountains, that ye skipped like rams; and, ye little hills, like lambs? Tremble, thou earth, at the presence of the Lord, at the presence of the God of Jacob; which turned the rock into a standing water, the flint into a fountain of waters."—Ps. 114.

This most majestic Psalm is but the rehearsal of the miracles wrought by Israel's God for their deliverance from their bondage in Egypt. They seem to have been noted here to inspire faith in his yet future deliverance; when, in consummating his promise and oath to Abraham, he will shake not the earth only, but also heaven; that those things that cannot be shaken may remain. Hag. 2: 6; Heb. 12: 26, 27. The past deliverances are but so many pledges and precursors of the crowning glory of the final, universal deliverance that awaits our groaning creation.

There seems the highest reason for believing that the earth, with all its elemental forces for good, should be subservient to human welfare. For man was enthroned to have dominion; and though now "subject to vanity" by reason of sin, yet in the unfolding plan of redemption all things should concur, on occasion, to promote that end. The world was made for man (like the Sabbath), not man for the world. It was his servant, and never designed, except by Satan, to be his master.

The miraculous history of Israel and of Jesus and his gospel of salvation is reasonable, because God is good. He delighteth not in the death of the sinner, that he die; but rather that he "turn and live." Hence the call of mercy: "Turn ye, turn ye; for why will ye die?" Hence his intervention to arrest the prevailing idolatry by the call of Abraham, the exode of Israel, the promised Messiah, and the good news of "the restitution of all things spoken by all the prophets."

As unbelief in God and his gospel of Jesus Christ is but another word for trust in *nature*, the creature, or *self*, so every miracle arrests the course of nature (so far as it goes), confounds the creature, and humbles the pride of self. Note king Saul, Jeroboam and Ahab; nay, the Jews in their prolonged dispersion.

The final shaking—God's setting his hand "the *second time*"—will be but the consummation of his one grand purpose of mercy to man and earth. It will restore from sin and death, and from him that has the power of death—the devil. Then all will be again good, for ever and ever. Amen. Ps. 72; Heb. 2: 14; Rev. 21.

This sublime series of miracles to instruct, deliver and bless, which is to ultimate in complete redemption, is but one of the many that illustrate and establish it beyond all reasonable question. They are all in accord with the loving character and goodness of God; but based on the moral and responsible constitution of man, and that with reference to the great ends of moral government over the universe.

"The great day of God"—the year of recompense for the controversy of Zion—is here brought into view. "Tremble, thou earth, at the presence of the God of Jacob." This scene opens "the second time" of Israel's deliverance. Isa. 11: 11. All prophecy announces the power of that coming day, when the second advent will surprise the world as the Divine presence did the seas and the hills, described here. This, taken in the light of revelation and its facts, commends itself to our understanding. For God made the day. He set its limits, and he has ordered its various changes so that there is a change daily, and that change goes on through about every day in the year from nine to fifteen hours. Hence, on occasion, his presence and power *lengthen the day*, as to Joshua, and to confirm his promise to Hezekiah. Josh. 10; 2 Chron. 32: 24–31. These facts give us the secret of this trembling. God's presence will be felt through all creation for its crowning miracle in the regeneration—the second genesis—in *his day*.

The popular drift is away from the doctrine of this *crisis*—this turning-point in the affairs of the world. But this ignores the most profound facts in human experience. Every age and nation has had its *crisis*, as it gave place to that which succeeded. "Thus it is written, and thus *it must be*" at the consummation of "the times of the Gentiles," and at the opening of "His times, who is the blessed and only Potentate, the King of kings and Lord of lords." Every human judicature, from the Court of Common Pleas to that of the Czar, the Pope, and the Grand Turk, pronounce judgment in their sphere.

Thus man, made upright, in "the image of God," exercises the prerogative which unbelief denies to his Creator—God. But as fallen man has abused his prerogatives in his administration of affairs, God has proclaimed the judgment—the crisis—the *end* of this world, and the inauguration of "that which is to come." Matt. 12: 31; Heb. 2: 5; Rev. 11: 15. But as some ask, "Where is the promise of his coming, and of the day of God?" I answer by rehearsing this impressive Psalm; the mountains have beaved, the rivers and seas have turned back, or fled, and all creation has bowed trembling at the presence of its God.

Take the trembling of the earth under the march of the foretold earthquake, from the days of Uzziah, the king of Judah, to that of the five hundred successive shocks in our day. What is human pride, pomp or power? What are cities, armies, emperors, in the presence of Him who has called on the earth to "tremble at his presence" in righteous judgment? They are as the feather to the tempest.

Thus there are varied lines of light that shine through all history, and demonstrate that miracles are as reasonable as creation. Man cares for the labor of his hands. Why should not God? Is it not from sheer blindness of mind to all history that any doubt "the judgment to come"? *The command to repent* sounds out to all men everywhere, in view of the coming judgment. It is not arbitrary, but in great mercy, that we may "flee from the wrath to come," come unto Christ—into his precious name, as a strong tower, where we may be safe. Acts 2: 38; 17: 31; Gal. 3: 26–29. The Christian is called to "the church of the first born"—to the honors of a crown in the coming kingdom. Amen.

SUPPLEMENT.—The following facts as to earthquakes may interest the reader, as given from careful writers:

Four destructive earthquakes prior to the Christian Era are on record. Fifty-three of like character are recorded through the first nine hundred years of our Era. Sixty more from the year 900 to 1500. One hundred from the year 1500 to 1800. Thence from 1800 to 1850 more than eight thousand are recorded of all grades.

In Matt. 24: 7, we find the prophecy of "earthquakes in divers places"; and its advancing and amplified verification is seen in the occurrence of an earthquake for *every month* from the year 1850 to 1868. Baron Von Humboldt says in his "Cosmos" that "if we could get all the intelligence daily, we should probably arrive at the conviction that the surface of the earth is always shaking at some point"! But a greater than he has told us that "*we know* that *the whole creation groaneth and travaileth in pain*," awaiting deliverance. Rom. 8: 22. "Because the creature [the very *creation*—same word] itself also shall be DELIVERED from the bondage of corruption into the glorious liberty of the children of God."

Our world awaits the regenesis—the regeneration. Matt. 19: 38. Hence, "the times of refreshing [re-animation] from the PRESENCE of the Lord," or the second coming of Christ at "the times of restitution [restoring] of all things which God hath spoken by the mouth of all his holy prophets." Acts 3: 19–21.

Well does our text teach us to turn from the overwhelming impression made on the mountains, on the nations and on the waters by "the presence of God" to deliver Israel, to the crowning consummation of his promise—"Tremble, thou earth, at the presence of the Lord, at the presence of the God of Jacob; who turned the rock into a standing water, the flint into a fountain of waters."

IT is a perilous thing to try to stand still in our consecration, and to think that because we "gave up" all once in our religious experience, we need not continue to give up all. Let us beware how we tie up our pound in a napkin, as did the unprofitable servant. And if the pound intrusted to us is gaining five pounds or ten pounds, still let us remember to say to the Lord, "Thy pound hath gained," and give all back to him. Thus doing, we may become fitted for greater things; God will be glorified, and we shall receive the blessed "Well done!" from the Lord.—*Christian Advocate.*

IF there are unobserved flowers in our path, the humblest eyes are most likely to find them, and the most prayerful knees to press out their perfume.

A SCRIPTURE DISCOURSE ON THE DESTRUCTION OF THE WICKED.

BY WM. [illegible]

"God is not the God of the dead, but of the living."—MATT. 22: 32.

This text is chosen as illustrative of the nature of death, for we read that "the wages of sin is death;" and if the text teaches the utter unconsciousness of the dead, it will illustrate the destruction of the wicked as complete and total. For if the first death is the penalty of Adamic sin, and is destructive of conscious existence, the second death being the final penalty of personal sin, must eternally obliterate the consciousness of being. And this is infinitely preferable to the doctrine of endless misery.

But let us consider the text: "God is not the God of the dead, but of the living." These words were used by our Lord by way of argument to refute the Sadducean disbelief in the resurrection. The Sadducees could not dispute the truthfulness of these words, because they perceived a truism therein in harmony with their own view of death. But it may be asked, Wherein does the truism consist? And the only obvious answer is, that God is not the God of the dead, because they are utterly unconscious. For if they possessed the least consciousness, they would be living, and God would be their God, because "he is the God of the living."

To infer because God is not the God of the dead, and yet said to Moses, "I am the God of Abraham, and the God of Isaac, and the God of Jacob," that they were not therefore dead, is a very [illegible]. For if it follows that they were not [dead], it would be fallacious to teach he is not the God of the dead, if they were more alive than dead. Besides, it contradicts Paul, who declared that Abraham, Isaac and Jacob, with certain other Old Testament saints, all died in the faith; and if they *died*, they have remained dead ever since, or else had a resurrection. But this cannot be, because the apostle also declared that "they without us should not be made perfect." Heb. 11: 13–40. So they could not have been raised since they died, and therefore are numbered among the dead still. Therefore the text teaches the utter unconsciousness of the dead, and it is impossible to prove anything contrary thereto by it.

The argument of Christ with the Sadducees started with this proposition: "Now that the dead are raised"—not now that the dead are not dead! And then in proof thereof he said: "Even Moses showed at the bush, when he called the Lord the God of Abraham, and the God of Isaac, and the God of Jacob." He then made the argument turn on the evident truthfulness of the statement, "God is not the God of the dead, but of the living." And the argument was so effective as proof of the future resurrection of the dead, that they were effectually silenced thereby.

The Sadducees believed in the unconsciousness of the dead, and so knew that God could not have spoken with reference to the dead condition of Abraham, Isaac and Jacob, for that would teach that he was the God of the dead. Hence it followed that as he could not have referred to their dead condition, that he used the present tense for the future, and referred to their future revival when he said: "I am the God of Abraham, and the God of Isaac, and the God of Jacob." So the force of the argument turned on the absolute unconsciousness of the dead, for otherwise their resurrection would not follow as a logical inference from the words offered in proof. For the point in dispute had no reference to the intermediate state, but to a future resurrection of the dead. The argument, therefore, turned on the fact admitted by the Sadducees and endorsed by Christ, that the dead are utterly unconscious, for any other view makes the argument fail to prove the proposition stated. Solomon defines the state of death where he says, "The living know that they shall die, but the dead know not anything: neither have they any more a reward, for the memory of them is forgotten. Also their love and their hatred and their envy are now perished, neither have they any more a portion forever in anything done under the sun." Eccl. 9: 4–6. And in verse 10, we read: "Whatsoever thy hand findeth to do, do it with thy might: for there is no work, nor device, nor nor wisdom, nor knowledge, in the grave [Heb., *sheol;* Greek, *hades,*] whither thou goest." This particular definition of death includes the attributes of the soul, and fully explains why God is not the God of the dead, because they are non-existent, or asleep in death. But we are met here by some with the cry of "soul-sleepers!" Well, if the friends of endless misery are reduced to such futile arguments, let them prove that man never loses his consciousness in natural sleep, for Inspiration has used sleep as a type of death.

Sneers, to have any force in argument, should not react against the sneerer. Because man is said to have no prominence above a beast, in the article of death, and we believe it, shall this be profanely stigmatized as a "beastly doctrine"? Such should not hypocritically profess to believe in the plenary inspiration of the Scriptures, for said the preacher, "I said in mine heart concerning the estate of the sons of men, that God might manifest them, and that they might see that they themselves are beasts. For that which befalleth the sons of men befalleth beasts; even one thing befalleth them; as the one dieth so dieth the other; yea, they have all one breath, so that man hath no preeminence above a beast. All go unto one place, all are of the dust, and all turn to dust again. Who knoweth the spirit of man that goeth upward, and the spirit of the beast that goeth downward to the earth?" Eccl. 3: 18–21.

Solomon is not alone in this estimate of the complete mortality of man, for the apostle Peter quotes Isaiah as saying, "All flesh is as grass, and all the glory of man as the flower of grass." But if a man had an immortal soul, that would be his chief glory. But no; all the glory of man is as grass; transient, perishable, fleeting, dying. "The soul that sinneth, it shall die." Ezek. [illegible] 20. Beastly doctrine is it? But the opposite of this was what the serpent of the garden of Eden taught to Eve. "He said unto the woman, Ye shall not surely die: [illegible] doth know that in the day [illegible] then your eyes [illegible] be as gods knowing good and evil." Did he tell the truth? Christ said "he was a murderer from the beginning and abode not in the truth, because there is no truth in him. When he speaketh a lie he speaketh of his own, for he is a liar, and the father of it." John 8: 44.

If the penalty of sin was physical death, then the serpent, by tempting mother Eve by his gilded lie, became a murderer by bringing death upon mankind, but not if spiritual death was the penalty. But the penalty was not to be inflicted in the day they ate of "the tree of the knowledge of good and evil," for in that case the adverb *then* would have been used thus: "For in the day that thou eatest thereof *then* thou shalt surely die." But it not being used, it only signifies that the penalty was to be incurred in the day they ate thereof, for Adam did not die till he was "nine hundred and thirty years" [old]. Gen. 5: 5. And if he died then actually [and] utterly, his death proved that the [serpent lied], and was the author of the beastly [li]e, "Thou shalt not surely die." And [this wi]ll account for the fact that so many [are dece]ived by the doctrine of the natural [immort]ality of the human soul, the deception being implanted in human nature, when mother Eve was deceived thereby.

Sheol, hades and *hell* are synonyms for the general receptacle of the dead, for the Greek rendering of the Hebrew word *sheol* is *hades*, which the Lexicon defines as "the unseen;" and *hell* means that which is hidden or covered. The dead are hidden in the invisible sleep of death; they sleep in the dust of the earth, destined to awake again. "The rich man died and was buried." Luke 16. But while dying he was partially "in *hades*" or *hell*, and while under the somnambulic condition that attends death, he could have held that seeming conversation with Abraham [illegible] in vision "Lazarus in his bosom." But this he could not have done after he was dead, "For the living know that they shall die, but the dead know not anything." "For there is no work nor device nor wisdom nor knowledge in *hades* whither thou goest." And as this was where the rich man went, if he had knowledge when he was entering in, he must have lost it all when he got there, so that his experience must have preceded instead of followed death.

Paul speaks of being "absent from the body" and "present with the Lord." 2 Cor. 5: 8. But the connection shows that he had reference to the body that he was "at home in," which was this mortal body. So he simply wanted to vacate that corruptible tenement he was born with and move into the new one, and so be present with the Lord in the incorruptible and resurrected body. For he says in that connection, "For we that are in this tabernacle do groan, being burdened; not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life." To be unclothed or have the body divested of its mortal life, was not therefore what he desired, but to be clothed upon with immortality, which he himself hath shown is not to be accomplished until the last trump. 1 Cor. 15: 50–57. 1 Thess. 4: 13–18.

Paul said, "For to me to live is Christ, and to die is gain. But if I live in the flesh, this is the fruit of my labour; yet what I shall choose I wot not. For I am in a strait betwixt two, having a desire to depart and to be with Christ, which is far better; nevertheless to abide in the flesh is more needful for you." Phil. 1: 21–24. But the words "to depart" are from the original "*to analusia*," literally "the unloosing." He desired the unloosing from the mortal condition and to be with Christ in the future resurrection body, and death would obliterate the intervening time, and so be gain to him.

The souls under the altar cried, "How long, O Lord!" etc. Rev. 6: 10. Well, the blood of Abel cried to God from the ground. Gen. 5: 10. If the souls under the altar were conscious for that reason, then by parity of reasoning the blood of Abel was conscious. But if this does not follow, neither does the other. Did not Job say that in the grave "the wicked cease from troubling and the weary be at rest"? Did he not say that man giveth up the ghost and where is he? Did he not say that man lieth down in death, and riseth not, till the heavens be no more; they shall not awake, nor be raised out of their sleep?" Chap. 14. Does he not say also, "If a man die, shall he live again?" How can he live again unless death puts a period to his existence first? And how can he speak of the dead being raised out of their sleep if their soul is not unconscious? The body does not sleep, for that moulders back to dust. Then it is the soul that sleeps the unconscious sleep of death. Therefore, as death is real, God is not the God of the dead, because they are unconscious.

(*To be continued.*)

A SMILE costs the giver nothing, yet it is beyond price to the erring and repenting, the sad and cheerless, the lost and forsaken. It disarms malice, subdues temper, turns enmity to love, revenge to kindness, and paves the darkest paths with gems of sunlight.

In the wilderness of sorrow, temptation and care, Jesus often goes forth to meet and converse with his people; and when he meets with them, he speaks to their hearts.

THE IRON AND CLAY.

BY FRANK BURR.

In examining the description of the image of Nebuchadnezzar's dream, as given in Dan. 2, it will be seen that the portions which form the different elements of the [illegible] are each intact, or unmingled. [illegible] the silver was separate [illegible] there was no silver in the [illegible]. So in the iron and [illegible], there was [illegible] commingled, or [illegible] of the territory of the iron portion in order to bring in the additional element of clay. No protuberance upon the feet, as formed by clay fastened upon the iron, but rather the iron is displaced in portions in order to make place for the clay. This is undoubtedly the territory of the old Roman kingdom divided into parts, yet intact to the extent that the various governments within its boundaries are united in their various national operations, which has been the case from the time the division took place until now. The iron and clay represent actual governments on the old Roman territory, and these governments clinging together in one common interest and combining to overthrow revolutions, and preserve the old Roman boundaries from being possessed by any foreign powers. This was the case in the Napoleonic revolution, when they combined to overthrow his ambitious designs.

The present crisis also shows the same unity of purpose, as was also shown in the Crimean war. The various powers of Europe that occupy the ground of the old Roman boundaries, are combined to prevent Russia, a power outside of these boundaries, from slicing off a piece of the territory and causing it to become more particularly under her own patronage. The iron and clay governments seem yet to agree in their understanding with regard to Russia, and the English government is a leader among them. It is very probable that Russia will not be permitted to obtain any foothold which will give her a possession of a portion of Europe that was included within the old Roman boundaries, nor will she be permitted to so fasten herself upon the feet of iron and clay as to become an excresence, or an enlargement thereof.

The iron and clay must remain intact and without protuberances, until the stone strikes them. Then, and not until then, are they to be broken in pieces.

Philadelphia, Pa.

THE JUDGMENT.

BY O. S. MERRILL.

Reader, do you realize the fact that the judgment is impending? Are you living as those that must give an account? "For we must *all* appear before the judgment seat of Christ, that every one may receive the things done in the body, according to that he hath done, whether it be good or bad."

Reader, Christ *will* come; the judgment *will* set, and the books *will* be opened. Are you ready for the solemn hour? Are you ready to hail with sweet delight the coming of the Son of man? If not, make haste to meet thy God; prepare for that grand, that glorious, yet awful day.

"That fearful day will surely come,
The appointed hour makes haste,
When you must stand before the Judge,
And pass the solemn test."

But now, while time lasts and mercy lingers, you have the opportunity to prepare for the appearing of the great God and our Savior Jesus Christ. Soon, very soon, he will rise up and shut to the door, and then mercy is clean gone forever. Think of it! Mercy gone, the day of probation ended! No "age to come," no salvation for man—rebellious, unrepentant human souls. This life, this age. No other.

Reader, friend, precious one, I invite you thus because of the words of Jesus, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." "Him that cometh unto me I will in no wise cast out." O, then, come; accept the blessed invitation. Come, enter rest through faith in the Lord Jesus Christ. Come this day, this hour, this moment. No matter what you are, or what you have been; none have been so low in sin but the dear Lord with his arm of strength and heart of love can reach you, and bring you up on high and holy ground; can wash and make you clean, every whit whole, "as white as wool." "The blood of Jesus Christ his [God's] Son cleanseth us from all sin." "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." Confess, forsake, be clean, be righteous. Be ready for the judgment, all ready to meet Jesus at his coming and kingdom.

Worcester, Mass.

FAITH IN CHRIST.

It is blessed to have faith in any being who is worthy of confidence, and the riches of the experience of faith will correspond to the perceived excellence, the benevolence, and the ability of that being. The promises of God pledge to believers eternal and exhaustless good, as great as their natures will enable them to receive. They are all "yea and amen in Christ," and can bring in them to us no more of divinity than we apprehend in him. With the eye of our faith open upon God revealed to us in Jesus, we dwell in that light which can come only from the Divine Mind; with our hearts stayed on him, "the peace of God which passeth understanding, keeps our hearts and minds through Christ Jesus;" anchoring our being in him by faith, we outride all the storms of earth, and are nearest heaven when on the crest of the topmost wave; with our ear open to him, his word is a sword which cleaves down every foe, or a fountain whose living waters well up and lave and refresh our whole being, and cool the fever of sin; walking with him, we are in ways of pleasantness and paths of peace; sitting at his feet, our pride is consumed by the glory of his meekness and lowliness of mind; seeing in our duty his will, it is the very elixir of privilege to do it; casting the burden of our sins upon his mercy, they are gone forever. But alas! if our faith does not find him manifested, all this is lost; the frosts of sin are not dissolved, and the vibrations of heavenly joy cannot reach our hearts.—*Rev. Wm. L. [illegible]*

[illegible] YOUR HEARTS.

BY [illegible]

Not upon human opinion merely; that is subject to great shrinkage. Not upon error, for mercy's sake; enough are glued there already. Then upon what? The Word of the Lord—the Bible—nothing else.

Among the "perilous times" of these last days—the shifting sands of human thought; the breakers of unbelief, right and left; the many false lights here and there; and that mirage of the devil where everything appears the reverse of what it means—God keeps the old beacon light burning. My soul, what could we do without it? That light you may reckon on with entire safety for guidance into the eternal port. By making observations with the Spirit's compass, which you will take good care to have on board, minding also that no foreign metal is contained in the cargo, there are no fogs in existence that you need to slacken your speed for, for the chart contains the "sure word of prophecy" giving us due warning of every danger on the course. Who does not want to "ship" under such safe and heavenly regulations?

Yet how hard it appears for some to make the Bible their guide in precept and doctrine; they are looking in all directions for something that is more according to reason. Well, it is not surprising; if a man has no faith, he will be likely to need something to stand on. But if a person is full of God-given faith, it makes the best foundation by far. There is nothing that can shake it. Forked lightnings of persecution may dance with devilish glee around it; the billows of affliction may submerge it and chill it with even a crust of ice, yet when Jehovah brushes away the storm, and the rays of the Everlasting Sun touch it, all these things melt away and reveal the same old "Solid Rock," unscattered!

Not so of *brain work*. Alas! how sandy the foundation. They appear strong enough in fair weather, but how great the fall when the sand goes out!

Friends, do not hearken too much to fair-weather preachers. Never mind the Ingersolls. Steal down beside the dying bed of an old saintly woman. Bend low. Catch the whispers, and let them sink into your soul, and act! Better to listen there than in the halls of fair-weather orators. Look not for better evidences of the genuineness of Christianity than these circumstances and the Bible affords. No more revelation to come until he—the Son of man—is revealed from heaven. Think well, act better.

Lawrence, Mass.

APPROVED OF GOD.—2 Tim. 2: 15.

BY S. W. LEMON.

It is a great thing to be humble enough to be taught by the Spirit of God; to find the narrow way, and then to travel onward with steady step. We need an enlightened religion arising from conviction, so that we can listen to such teaching as the Spirit of God presses home to the teachable, humble soul.

The religion of the present time is an easy-minded religion, without conflict and wrestling, without self-denial and sacrifice, in which there is no largeness, no grandeur, no self-devotedness, no all-constraining love; —a religion that may be marked by excitement, but betraying all the while the consciousness that it is not approved of God.

How broad the commandments of the Lord are! Covetousness is idolatry. He that hateth his brother is a murderer. He that looketh with an evil eye is an adulterer. He that biddeth God-speed to the man that preacheth any other doctrine than that of Jesus Christ, is partaker of his evil deeds. Is it our only aim to please God? Christ should be our standard. We are only so far Christianized as we are like Christ. He says, "Learn of me, for I am meek and lowly of heart." The life of Jesus is the model after which the Spirit works. It is to conform us to him. The true Christian's study is to be like Christ. Am I called to suffer? I must seek grace to suffer as he did. Am I called to work in his vineyard? Let me ask, How did Christ work?

We can be more like Jesus if we study to show ourselves approved of God. Of one thing we may be assured, this study will lead us to the cross. It will cause us to crucify self, and it will let the light of God's Word shine in our hearts, "teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously and godly in this present world." Let us get nearer God, and receive from him fresh supplies of grace every day, and let us watch more closely over our words and thoughts. Let us strive a little harder to overcome evil with good, exercising more faith. Then shall we receive a crown of life in that glad morning when the Son of God shall come. O, what joy will be ours when we stand on Mt. Zion's lofty heights among the redeemed of God! Our eyes will behold the King in his beauty, and we shall hear his voice and be led by his own loving hand; and we shall join in ascribing blessing and honor unto the Lamb who died that we, through him, might be approved unto God.

Westfield, Mass.

THE spirit of piety is the spirit of genuine courtesy. It prompts a man to be urgent in his proffers of kindness towards others.

THE WORLD'S CRISIS
AND
SECOND ADVENT MESSENGER.
Boston, Wednesday, June 12, 1878.

☞ Take Notice!

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WE would say to all of our subscribers to send us our dues just as promptly as you can, but please do not send *torn and mutilated scrip*, as we have to lose by it. AGENT.

"SHADOWS ON THE NATION."

Shadows are evidently gathering over the nations of earth, sending a thrill of sorrow to the hearts of great and far-seeing politicians. The most intellectual and sober men in the political, ecclesiastical, financial, social and scientific world, who carefully view the progression of all things in these departments, express fearful forebodings of coming calamitous changes. Jesus expressed it, "Men's hearts failing them for fear, and for looking after those things which are coming on the earth." The men who exercise the most independent thought, and occupy the most advantageous positions for observation express these fears most boldly. The late Senator Sumner possessed a mind and occupied a position to make him as good a judge of the immediate future of this nation as any man living. He is reported by a Pennsylvania paper as saying to friends whom he met on a social occasion:

"'Ah, I won't live to see it, but you will, gentlemen; you will if you live to be as old as I am now; you will see the streets of our cities run with blood, and the blood will be the blood of our own people.' The special cause of Mr. Sumner's despondency is alleged to have been the evidences of political corruption which he discerned on every hand, and worst of all, in his own Massachusetts, which he said had always been so loyal to all that is good in a good Government."—*Boston Journal.*

We have been preaching and publishing such things for many years, but the world has looked upon us as visionary fanatics. We obtained our evidence from the prophetic Scriptures, and Mr. Sumner from the political situation. The prophecies, when in process of fulfillment, must agree with the circumstances foretold; therefore, two conclusions legitimately drawn from the prophecies and situation must agree.

The Word of God clearly teaches that a great slaughter of humanity will take place at the end of the Gospel, reaching "from one end of the earth unto the other end of the earth," when "every man's sword shall be against his brother." All nations must drink of this deadly cup. Such a war will not come causelessly, but events must gather around which will result in the terrible fray. Those events become the signs of the times to the prophetic expositor, and cause the hearts of worldly men to fail for fear. Senator Sumner only expressed of this nation what the wisest statesmen of all nations express in relation to their governments. Deep rooted corruption in human society is cropping out everywhere, from the mightiest empires to the smallest families. Jealousy and faction are becoming the ruling elements of this generation. Artful, intrigueing men, extortioners, libertines, blood-thirsty aristocrats and tyrants are everywhere striving to grasp the reins of government, and crush with heavy hand all who oppose them. A government is in the last stages of consumption when its principle offices are filled by intrigue and bribery.

Rome lost her liberty and government when the political element became so corrupted that her imperial and subordinate offices were purchased by money, or filled by the dictation of soldiers, or by the intrigue of factious parties. So it must be with all other governments. A nation is on the high road to ruin when it becomes fashionable or customary for its officers of trust to sell their official power to the highest bidders, so that the love of money becomes the ruling element of the nation. Then the monied corporations and aristocrats will so control the legislatures and courts, as to oppress the lower classes, who are always a large majority, and who will in an emergency count on their superior strength, and rise in bloody revolution to obtain their rights.

These principles have always been the leading cause of all internal war and revolution. No man in this nation understood these principles and their inevitable results better than did Mr. Sumner. He was unlike many of our legislators, who have had no particular training in the science of political economy; for he was thoroughly educated in that department, and comprehended well the principles which strengthen and those which destroy a government.

It is a painful thought that this great nation should so soon become so divided into factious parties, and its rulers so dishonest and corrupt, and its citizens so demoralized, that its wisest statesman and most enlightened people should forebode immediate bloodshed and revolution. But when we consider that the day of the Lord is at hand, when all the nations must be overwhelmed in the bloody conflicts of the last battle, it is not surprising that the youngest of the great nations should so early mature into ripened depravity.

The doom and destruction of all nations is evidently just before us, and may we have wisdom, so as not to be caught in any of their coils, depending upon, or engaged in any of their anti-gospel and fruitless sensational and spasmodic movements to reform society. Christ never sent scoffing worldly men to lead his people in any gospel work of reformation. Do not let Satan deceive you by thinking that you can do more good by going outside of the gospel with unbelievers than you can by the gospel with God's people. God has instituted the best possible means to save the world; and when those means become [illegible]ffectual to secure good society, and w[illegible] threatens to produce revolutio[illegible]ly try something new of [illegible] and sink in the trial.

If God scuttled the ship of State, and she is absolutely in a sinking condition and must go down, we only endanger the lives of the passengers when we make a show of putting in new pumps, and give encouragement that she can be saved. A true friend of humanity, under such circumstances, would faithfully give the alarm, and exhort all to immediately put on life-preservers and man the boats. So we would say to all that the old ship bearing humanity over the boisterous sea of time is fast sinking, while the storm is raging fearfully, and every moment adds to the danger of the awful position.

But amid the howling tempest and foaming waves, hope still lives; for there alongside of the sinking ship lays a life-boat, in which sits the virgin church, meek and calm, lifting her sweet voice in emphatic tones of assurance and invitation, beckoning all to come on board, and be safely carried to the stormless shore of the eternal Eden of rest. J. C.

"STRIVE NOT ABOUT WORDS."

There are two kinds of strife. One is to "strive lawfully," the other is to "strive about words to no profit." To strive is to make great efforts with earnestness,—"to labor hard"—"to struggle in opposition." We do not strive without some strong motive power propelling us in the exertion. This power comes from two sources, usually. It comes from either love and good-will, or from combativeness or enmity and hatred. Men in a state of nature are excited to earnest acts by an influence from the two sources. A father might earnestly labor to save his son from evil because he loved him, and strive just as earnestly to defame and injure his neighbor because he hated him. But when men become Christians, they are restricted from the earnest acts produced by the power of rivalry or contention, and are only allowed to be stimulated by love and a desire to benefit.

Men contend more about little things than great matters. They contend more about "words" than principles,—more about the manner of speaking, than the matter spoken of. One man has been trained to represent a subject in a certain way, another man describes the same thing differently, and they contend about the matter and become angry as if they were advocating radically different principles, when their difference is only in words and not in sentiments.

When Christians allow themselves to indulge in strife upon any subject with the spirit of rivalry, hatred or revenge, they violate a sacred principle of the Gospel, and commence a course of backsliding from God. When this strife about words is allowed in meetings of worship, their winning, saving influence is invariably lost. When a religious paper is made the medium of carnal strife about questions which angels could not settle, and abstractions which cause men to play on words and attempt to explain what they do not understand, producing alienation, contention and war, its usefulness in the cause of truth and salvation is destroyed.

Good articles are sometimes destroyed by a few sentences which are personal; other writer's words quoted and thrown into their faces in an unkind manner. Such things tend to alienate brethren, harden sinners, and defame Christ. A person holding an error (and who can say that he has none?) is much more easily convinced of it by showing him the truth upon the subject in its beauty, and in a loving, kind way, than by making his error appear hideous, and representing him as very foolish and wicked for holding it.

Let all who would do good study human nature, and understand that if we would save men, we must win and draw them as the "serpent" charms, and not attempt to drive and dictate them. If any speak, write, or do anything to others with a desire to injure their feelings or reputation, they are moved by a wrong spirit, and should rid themselves of it by earnest prayer and constant watchfulness to guard against it. The Spirit of Christ produces but one motive, and that is to benefit men in all we do in our associations with them. It never produces rivalry or retaliation.

May God grant us much of the divine Spirit and a fullness of heavenly love, which will conquer self, restrain from evil, and prompt us with a mighty energy to do good unto all men. J. C.

BRO. GEO. W. WRIGHT, Lexington, Mich., writes, June 5th:—"*Dear Bro. Couch*,—I have been making aggressive efforts in a new field for the past three weeks; and, although only ten miles from Lexington, in visiting from house to house one mother told me she had not heard a sermon for eleven years; and one young married woman, twenty-one years of age, never heard a sermon till she came to our meeting three weeks ago. We are having a glorious revival. I baptized eight last Sunday, as part of the fruit. I return to-day, and expect to organize a church of fifteen members, and still there are more to follow. We are looking forward with deep interest to our Campmeeting, commencing June 22nd."

THE I[illegible] OF CRIME.—No. 7.

[illegible]

The [illegible] says: "Very few persons [illegible] night, or wake in the night [illegible] without thinking of the bull[illegible]ssin. The whole country is in a state of apprehension and alarm." Aug. 10, 1876.

The *Times* (N. Y.), under the head of "Killing no Murder," refers to "the frightful increase in the number of violent crimes, etc.," and declares that "human life is as insecure in this boasted civilization of the nineteenth century as in semi-savage times." Jan. 26, 1876.

The *Church Union* says: "The recent Report of the Prison Association of New York (city) exhibits statistics showing the constant increase of crime among children since our civil war. During the past year over nine thousand were committed under twenty years of age." Sept. 22, 1877.

The *Observer* (N. Y.), writing of "American Banditti," says: "The atrocity, the brutal recklessness with which human life is sacrificed by the American brigands, exceeds that of the old-world villains, in all the annals of Italian and Greek brigandage." Sept. 14, 1875.

The *Kemper Herald* (Miss.) says: "From the Alabama line to the Mississippi River, and from the sea-coast to the Tennessee line, all kinds of crimes are being daily committed." Murder, torture, etc., are instanced. January, 1878.

Anthony Comstock says that in five years past twenty tons of obscene matter had been seized and destroyed, and that "the year past had yielded more evidence of this terrible evil in the highest institutions for the education of the young than any previous year." *Boston Journal*, March 28, 1878.

The *Christian Advocate* says: "The Carnival of blood seems to rage as fiercely as ever. We have a veritable dance of death in our midst. Everywhere it is blood,—a fearful state of affairs." January, 1878.

The *Watchman and Reflector* says: "The sea of crime, always beating and surging and roaring around us, has lifted itself to an unusual height, and is deepening its thunderings." 1875.

The *Christian Union* says: "It is not to be denied that corruption, both in private and public life, is lamentably frequent, an[d] crime of every grade abounds." Nov., 18[illegible]

The *Post* (N. Y.) says, under the [illegible] of "Bloody Days": "The rate at which [illegible] are running up a list of murders and assassinations is fearful. Every day brings a new recital more terrible than that of the day before, and no voice of power cries Hold." May 17, 1872.

Governor John Dix of New York says: "The alarming increase in frequency of the crime of murder in Albany and its environs demands serious attention. Scarcely a day passes without witnessing a brutal and in many instances a fatal assault upon unoffending individuals." Message, Jan., '72.

The *Christian Statesman*, in an article on "Barbarism or the Millennium," asserts that there is danger of our country relapsing into barbarism, rushing to it as the avalanche dashes down the mountain side. Nov., 1874.

The *Times* (N. Y.) says there is a growing lawlessness of our people, and a reckless disregard of human life, evidently increasing at a most fearful rate in every part of the land. "None can deny the fact that the vulgar crowd now govern the land." November, 1871.

The *Herald* (Boston) says: "Men tremble for themselves and the country; crime is sweeping through every avenue of society and making fearful wrecks in all ranks. The knife, the bullet, or the subtle poison of the assassin is at work day and night all over the land." February, 1872.

The *Detroit Post* says: "The city of New York is under the control of its dangerous classes." February, 1872.

The *Louisville Ledger* (Ky.) alleges the commission of forty or fifty murders, and as many more outrages in Southern Indiana, and says: "The devil seems to be having it pretty much his own way there, fulfilling the prophecy, 'Satan is loosed for a season.'"

The *Chicago Tribune*, Nov. 27th, 1871, calls attention to "the unusual prevalence of crime in the country, the daily perpetration of murders, assassinations, burglaries, and brutal assaults, and the lax administration of justice which permits crime to go unchecked. . . . Human life was never considered of so little value as now." 1872.

The *Post* (N. Y.) says: "Profanity is on the increase. The use of the most shocking profanity is more observable than it used to be; it pervades almost all classes." 1872.

A London letter writer to the *Cincinnati Gazette* quotes the homicides in our land in 1872 as numbering 2060, and says: "Every body here, in London, has made up his mind that our love of money has ruined us, and that we—the American people—are going straight to the devil." Jan. 11, 1872.

BURLEIGH, Sept. 25th, 1877, said: "One of the new and alarming features of the day is the resort to violence to redress personal wrongs. If a man has an altercation with a neighbor, somebody's barn is burned down. This virus has got into the churches." *Boston Journal.*

Of California TOBY CANDOR writes, Sept. 24, 1877: "Juvenile depravity is on the increase, and the army of hoodlums is gaining recruits every day." *Journal.*

The *Witness* (Montreal) says: "There is a painful feeling manifest in the community, that, in spite of all the efforts of the officers of the law, crimes of violence, in which a lust for blood and revenge appears to be the impelling motive, have multiplied rapidly since July, 1876." Nov. 15, 1877.

Judge C. D. McNamara, charging a Grand Jury in Carroll Co., Kentucky, last November, said: "The blood of the slain cries for justice everywhere. Human life in this State is not worth the snappings of a man's finger. The finger ends of many men who go unpunished are dripping with the gore of their victims. Acres of grass grow on the graves of the murdered men in my District." The *Courier Journal* declares the Judge does not exaggerate the situation in the least. *Boston Journal*, Nov. 10, 1877.

The *North American* declares "our cities are rapidly descending to the level of Sodom and Gomorrah." 1877.

The *Scientific American* says: "It is admitted by all parties that crimes of the most outrageous character abound throughout the country to a degree wholly unparalleled." *Crisis*, November, 1877.

The General Convention of the Episcopal Church (at Boston, Oct., 1877) "Resolved, Whereas, forgeries, and other equally glaring frauds now superabound in high places, extending even to the trusted ones in Church and State," etc. *New York Witness*, Oct. 24th, 1877.

In a speech at Augusta, Me., Jan. 22nd, 1878, Gen. James A. Hall said, "From the daily paper which he took, he learned that during the month of November, 1877, in nine States—Maine, N. H., Mass., Conn., N. Y., Penn., Ohio, Ind., and Ill.—*thirteen* wives were brutally murdered by drunken husbands, many of these cases being of a most revolting nature. In December, 1877, in the same nine States, there were seventeen murders, every one caused by rum."

The Grand Jury of Toronto, Ont., "refer to the fact that crime in its most atrocious aspect is fast developing itself in Canada." Attacking ladies and children, abortion, obscene literature, etc., are named. *Witness*, (N. Y.), Nov. 5, 1877.

In a county in New York, one Margaret, ninety years ago, became the mother, grandmother, etc., of six hundred and twenty-three criminals, lunatics, paupers, idiots, prostitutes, etc. In one generation of her descendants, out of seventeen children, nine served in the State's Prison. She bred two hundred hard[illegible]inals, and her criminal progeny had co[st th]e State $100,000.

In an article on the "Increase of Crime," *Boston Journal*, Dec. 27th, 1873, its editor said, "Crime has increased very much faster than population in New England, and the worst kinds of crime seem to have become particularly prolific. There has been a great change in New England." Even so, alas!

The *Church Journal* (N. Y.) said: "Our Centennial year has thus far been over the land a carnival of crime"! Feb. 17, 1876.

Rev. Mr. Dunn, of Boston, said Sunday, May 26th, in preaching on the Commune: "Vice and irreligion, in all our cities and large towns, are washing away the soil from beneath the lowest courses of the social fabric. Let this undermining process go on till a convulsion come, and no power on earth can keep the pyramid from toppling over, burying institutions, and altars, and homes in a common RUIN"! *Journal*, May 27, 1878.

Yes, and it will go on; there is no hope [illegible] of reform. I am done with [illegible] of crime. My readers have [illegible]ugh supped on horrors. All men [illegible] know and feel that our times grow worse and worse. The Lord is at the door. Make ready for the Judge of all the earth, who comes in wrath to punish all sin and crime.

THE CONGRESS OF NATIONS.

It is now pretty sure that there will be a Congress of Nations in Europe, commencing probably at Berlin, June 11th. Prospectively, one may be justified in saying it will be the most important gathering of political men that have been together since the Congress of Vienna, Sept. 26th, 1815, when the Holy Alliance was formed by Alexander I., Emperor of Russia, Francis of Austria, and king Frederick William III., of Prussia; and afterwards accepted by the other principal governments of Europe, except Rome, England and France. Then they made a new map of Europe, and now they propose to make another. The present aspect of things indicates that it will be very difficult to secure a harmonious arrangement of existing troubles. There is good reason to believe that Russia consents to the present Congress for the sake of securing more time to prepare for the war with England.

The Congress may occupy the summer so far that fresh hostilities may not be opened before autumn, and possibly not till another spring; but the probability that the Congress will secure permanent peace is very small. It is more likely to produce some new bone of contention, than to put an end to the bloody strife. It is expected that Bismarck, the great war lion, will preside at the Congress. Interests of great magnitude [illegible] involved. M. G.

CHICAGO.—Bro. D. Mathewson is now pastor of the church at 91 South Green St., Chicago, and has a fair prospect of good success. A new and healthy interest is being awakened, and some who have been like sheep frightened from the fold are returning and finding good pastures. Members of other churches are attending and becoming interested in the meetings. Bro. Mathewson is to baptize to-morrow, June 2d. Bro. M. Batchelor has been spending a few weeks with his son-in-law in Chicago, and is looking quite fresh. He fed the church with some excellent gospel preaching. He is all alive in the service of his divine Master, ardently longing to see him coming in all his glory, and hoping to live till the arrival of the hour when the sorrows of the saints will come to a perpetual end. M. G.

LET US APPEAL TO THE BIBLE.

BY C. E. BARNES.

In *The Watchman* for May 16th, is a very readable editorial entitled, "Let us appeal to the Bible," in which the proclivity of Baptists to adhere to the plain teachings of the inspired Word is set forth by way of contrast to others who do not thus "appeal to the Bible." Upon reading the items in the next column, I was greatly surprised and somewhat amused to find the following instance of readiness to admit as Bible language what was not penned until a comparatively recent date. The item was as follows:

"We find in an exchange the following, quoted from the Rev. Robert Collyer:

'Solomon may slip in with his cruel maxim of 'Spare the rod, and spoil the child'; he has no business about my place while my children are tender. I can no more be hard on them than Jesus could. If I hurt them in this evil way, I hurt those who are of the kingdom of heaven. My gray hairs have brought me this wisdom (and woe is me I should be so wise!) that the unpardonable sin is to be hard on a tender child.'

For a Unitarian, with 'free and easy' views as to the divine inspiration of Scripture, it may be consistent to treat in such a way the words of 'holy men' who 'spake as they were moved by the Holy Ghost,' but evangelical editors should no more quote than they would originally utter such language."

Familiar as both Mr. Collyer and the editor of *The Watchman* are with English literature, and familiar with Biblical language as they ought to be, it seems strange that the one should quote as Solomon's words what he never said, and that the other should tacitly assent to the quotation as correct. The sentence, "Spare the rod, and spoil the child," is from the humorous poem of Samuel Butler, Esq., entitled "Hudibras," which was written some two centuries ago. The connection in which the sentence occurs is this:

"Love is a boy by poets styl'd,
Then spare the rod, and spoil the child."
Part 2, Canto 1, v. 843, 4.

The extract quoted from Mr. Collyer shows indeed the liberty he would have taken if Solomon had said what be imputed to him, and therefore the criticism of *The Watchman* is not out of place, but to ascribe to Solomon what was written by an English poet suggests the thought that before assenting to supposed Biblical quotations, it will be well to heed *The Watchman's* counsel, "Let us appeal to the Bible."

THE TRACT FUND.

It is a well known fact that we are living in perilous times, and it behooves us who are looking for the return of the Master to be up and doing.

This Society has been and is now publishing Tracts upon the coming of the Lord which are especially adapted to the times in which we live, and we wish to circulate them as extensively as we possibly can. We have now given away a larger amount in Tracts than our funds would warrant, and consequently we are out of funds for this object.

We now appeal to all who are able, to assist us by contributing to the Tract Fund, which will enable us to send out Tracts in new and poor places, thereby getting the truth before the people, and be the means of saving some before it is too late, and also gaining another star for the crown that awaits those who are accounted worthy to enter the kingdom.

Brethren and friends, let us be up and doing; let us attend to this matter without delay. Time is short, and what we do must be done quickly. Send all contributions to OZIAS GOODRICH, Box 5140, Boston, Mass.

TO OUR SUBSCRIBERS IN WISCONSIN.

As Bro. Miles Grant intends to be at the Campmeetings in Wisconsin in June, we want our subscribers who are owing for the *Crisis* to make extra efforts to pay their bills to him at these meetings. Also, all can renew, and new ones subscribe at the same time. Now, brethren and friends, we know these are hard times, but we want you to do the best you can, and if you will only do what you *can*, it will assist us very much. Also, all who owe for the *Young Pilgrim*, or wish to subscribe for it, can do so by paying it to Bro. Grant. You will be sure it will come all right, and you will not run the risk of losing it in the mails. AGENT.

TO OUR SUBSCRIBERS IN IOWA.

As Bro. John Couch, Editor of the *World's Crisis*, intends to be at the Campmeetings in Iowa, in June, we want our subscribers who are owing for the *Crisis* to make extra efforts to pay their bills to him at these meetings. Also all can renew, and new ones subscribe at the same time. Now, brethren and friends, we know it is hard times, but we want you to do the best you can, and if you will only do what you *can*, it will assist us very much. Also, all who owe for the *Young Pilgrim*, or wish to subscribe for it, can do so by paying it to Bro. Couch. You will be sure it will come all right, and you will not run the risk of losing it in the mails. AGENT.

ELDER A. W. SIBLEY will act as Agent for the *World's Crisis* at Beebe Plain Campmeeting. AGENT.

ELDER GEO. A. STREETER'S post office address until further notice will be Massena, St. Lawrence Co., N. Y.

FROM H. L. STEVENS.

Dear Bro. Couch:—Thinking that some of the dear ones in Christ would like to hear from this part of the Master's vineyard, and to hear of my faith, whether I have denied "the faith" or not, I write. I will give the points that I hold to be essential to true Christianity. 1. Repentance. 2. A holy walk. 3. To look for Jesus daily, who will accomplish his work on the earth. He will raise the *dead* saints, change the *living* saints, first; after which he will destroy the wicked. Then we shall witness the scene which John saw; a new earth surrounded by new heavens, where we shall be "forever with the Lord." I say, "Amen, so let it be."

Anything more? Please let me know. I am a truth-seeker? I am one of Africa's sons; served as a slave sixteen years; have had a poor chance to acquire an education since, being compelled to study at night, which has weakened my sight. But I thank God that it is as well with me as it is. I have my Bible, and can let it lie on an open shelf, or any other conspicuous place. Whereas, when I was a boy, there were nocturnal fellows (patrol guards) who went about at night to set things aright, who would take the Holy Bible from us, and sometime burn it up, and then whip us.

What a change! Glorious change! Have I not a right to serve God with gladness? Shall I ever deny the faith revealed to us in the Book which was kept from us for two hundred and forty-five years? (I mean to say that it was kept from my ancestors that that time.) I have no desire to go back into Egypt, to eat the fish, the cucumbers, the melons, the leeks, the onions and the garlic, and to work in the brick-yards for naught. I wish to press forward for the prize that will soon, I hope, be given to all of the faithful.

I have just read with much interest an article in the *Crisis* by Bro. L. T. Cunningham, denouncing the attempt to prove Antiochus Epiphanes to be the little horn of Dan. 8. I consider such an attempt to drift back into orthodoxy, to be seeking popularity. I think it better to preach, "Behold, he cometh." "Be ye also ready." It is well to search out the blessed prophecy, "but not to doubtful disputation." Education is good if used aright, but I think some of our band would be better off without any. We have none, comparatively speaking. Down here, we teach the people and they believe.

Bro. I. C. Wellcome often writes of the sacrifices made by ministers. I will state my case. I have to board myself at $9 per month, clothe and shoe myself, look after a dear old mother, and preach the gospel FREE. Pioneers don't make fortunes while preaching a doctrine that condemns the world. I don't see how I shall preach and bear up much longer, as I have lost my position of dependence. But I trust in Jehovah.

Aspinwall, Vt., June 4th.

A CHINESE paper states that Rev. T. Richard of Chefoo, owing to the kindness displayed by Christians during the famine last season, has over four hundred religious inquirers, none of whom were recipients of the bounty distributed, but who were led to think that the religion that prompted the charity must be more than human.

"THE TIMES OF REFRESHING."
Acts 3: 19.

BY A. W. SIBLEY.

This phrase, as found in this chapter, has been subjected to various criticisms and theological twistings, and no doubt cramped by many from the intended meaning of the inspired writer. Notwithstanding the phrase has been thus treated, and conclusions arrived at wholly unwarranted in the Word of God, yet it has not lost any of its original beauty, neither has its truth been obliterated or tarnished in the least degree; but it remains uncontaminated, and stands out as boldly as ever.

That we may clearly understand the idea of the divine writer in this phrase, allow me to call the attention of the reader to the definition of the term "refreshing" in the text, as given by standard authorities. Says a writer: "The term *anapsuxis*, from which we have 'refreshing' in English, occurs but once in the New Testament, and is defined as follows: 'A cooling, refreshing, respite, rest, recreation, reviving.'" Another writer says: "It is derived from *ana*, again, and *psuzo*, 'to breathe, to cool, to refresh.' Its primary meaning—'a breathing again'—is evidently its meaning in the case before us. It implies a recovering of breath—a breathing again; and, as this is a sign of life, A LIVING AGAIN."

That this is the true meaning of the term "*refreshing*," the following translations and authorities show:

Dr. E. Burton translates the passage as follows: "That you may see the times which which the Lord has appointed—the resurrection to eternal life."

Dr. Samuel Clarke—"The times when ye shall be cheered and revived, and abundantly satisfied with the presence and enjoyment of God at the last day."

Dr. Whitby says: "The expression refers to the time of Christ's second coming to give unto all his servants rest with him, which he will do by raising them from the dead."

Says Dean Alford: "No other meaning, it seems to me, will suit the words but that of the *times of refreshment*—the great season of joy and rest, which it was understood the coming of the Messiah in his glory was to bring with it."

Chrysostom, Olshausen and Meyer: "*Of refreshing*; the expression evidently refers to the second coming of the Lord."

Says Albert Barnes: "The word rendered '*refreshing*' means properly the *breathing* or *refreshment*, after being heated with labor, running, etc. It hence denotes any kind of refreshment, as rest, or deliverance from evils of any kind."

The distinguished Matthew Henry says: "There is a future state, another life after this; those times will come from the presence of the Lord, from his glorious appearance at that day, his coming at the *end of time*. . . . *The presence of the Lord* will introduce (1) The restitution of all things, *the new heavens and the new earth*, which will be the product of the dissolution of all things (Rev. 21: 1), the renovation of the whole creation. (2) With this will come *the times of refreshing*, of consolation to the Lord's people, like a cool shade to those that that have borne the burthen and heat of the day. All Christians look for 'a rest that remains for the people of God,' after the travels and toils of their present state, and with the prospect of that they are borne up under their present sufferings. . . . The refreshing that then comes from *the presence of the Lord* will continue eternally in *the presence of the Lord*."

This text clearly teaches (1) A rest and refreshing at the coming of Christ, when all the sanctified hosts of God of every age will be brought to share in the great blessing of immortality. (2) A deliverance from all the moral and physical evils of this world. (3) A rest from political evils and disturbances, such as characterize earthly governments. Wars, bloodshed and carnage will eternally cease, when the Divine Administrator shall take to himself his great power and shall reign, or when the *times of refreshing* shall come from the presence of the Lord. May the glad hour soon arrive. Amen.

Providence, R. I.

Obituaries.

ATKINSON. In Shipton, May 14th, 1878, Sister Prudence, wife of Wm. Atkinson, aged sixty-three years.

Sister Atkinson with her husband were among the first in Shipton to welcome the news of the coming of Jesus. And when she fell asleep it was with strong assurance that a glorious awakening awaited her. In the death of this pilgrim the husband has lost a faithful companion of forty years of life's journey. The children, who are widely scattered, have lost a tender mother. Some of them are living with reference to a future meeting. The daughter who cared for her during her last illness has since given her heart to the Lord. May we all meet her. Words of comfort by the writer. G. H. WALLACE.

ADAMS. In Fingsey, P. Q., April 24th, 1878, Alvah, son of Wm. and Sarah Adams, aged eighteen years.

In life he was beloved by all who knew him. He sweetly sleeps in Jesus. In the morning of eternity the voice of the Life-giver will awaken him to share the glories of the immortalized saints. He was a member of the Congregationalist church, and an interested member of their Sabbath-school. May the rich blessings of God abide with the mourning family. Funeral attended by the writer. G. H. WALLACE.

ADAMS. In Kingsey, P. Q., little Mary, daughter of Lyman and Ellen Adams, aged four years.

The early frosts have nipped the tender bud, but the flower will yet unfold its silken leaves in a richer soil beneath more congenial skies. May mourning parents follow the Great Shepherd closely, that the little one may be restored to them finally. Sermon by G. H. Wallace.

WENTWORTH. In Belgrade, Maine, May 4th, 1878, of dropsy, Bro. Reuben Wentworth, aged seventy-one years.

Bro. W. was converted some forty years ago, was baptized by the writer, and joined the Christian Church in Rome. He was a great sufferer in his last days, but he bore it with Christian fortitude, and would often say, "All is right." In his last hours he said, "Jesus will soon come, and I shall wake again at the first resurrection." He left a widow and eight children to mourn his loss. Words of comfort were spoken by the writer. L. ELDRIDGE.

MOULTON. In Lyman, Me., May 20th, 1878, Mrs. Elizabeth A. Moulton, wife of Jefferson Moulton, aged sixty-seven years.

Her last sickness was long and distressing, not being able to walk without help for nearly a year; yet she was perfectly resigned to the will of God. She leaves a husband and five children to mourn her loss; but they have the blessed satisfaction that their loss is her gain. May God sanctify this great affliction to us all, and prepare us to meet her in the blessed kingdom when Jesus comes. J. M.

ALLARD. At his residence in Waterloo, May 24th, 1878, of kidney disease, Jonathan Allard, in the seventy-first year of his age.

Our beloved brother has fallen with the gospel armor on. The last few months of his life were characterized with devout and humble trust, after years of firm and patient adherence to the only gospel hope of life eternal. Smitten with pain, in the sight of kind and faithful friends, while sleepless eyes watched o'er him, and loving hands wiped the death damp from his brow, he sank to rest. So the righteous die. A large and sympathizing audience was addressed by the writer at the Universalist Church, which was kindly offered for the service, from 1 Thess. 4: 13–18. C. P. DOW.

SMITH. At Granby, Mass., May 19th, 1878, Edwin P. Smith, aged ten years.

Eddie was sick but a few days. Strange and unknown diseases are slaying the loved ones; but he who holds the keys of death can undo the work of the strangest disease. Bro. and Sr. Smith are much comforted with the blessed hope of soon seeing Jesus, when the loved one will awake to suffer or sorrow no more. Funeral sermon by the writer. GEO. L. TEEPLE.

Married.

CONVERSE—JOSEPH. At the residence of the officiating clergyman in Westfield, Pa., May 25th, 1878, by Elder E. C. Cowles, Mr. MATTHIAS CONVERSE and Miss LIBBIE JOSEPH, both of Brookfield, Pa.

SHAW—JONES. At the residence of the officiating clergyman in Westfield, Pa., June 2d, 1878, by Elder E. C. Cowles, Mr. CHARLES S. SHAW, of Austerlitz, N. Y., and Miss ALMIRA H. JONES, of Harrison, Pa.

HURD—COOK. In Freedom, N. H., June 5th, 1878, by Eld. Mark Stevens, Mr. JOHN HURD, of Freedom, and Mrs. BETSEY COOK, of Porter, Me.

WARDSWORTH—NASON. In West Parsonsfield, Feb. 18th, 1878, by Eld. Mark Stevens, Mr. PELEG T. WARDSWORTH and Miss EVTLINE NASON, both of Hiram, Me.

SMITH—BROWN. In Newport, R. I., May 18th, 1878, by Rev. Edgar M. Smith, Mr. GEORGE T. BROWN, of Westerly, and Miss ELLA A. GARDNER, daughter of Sylvester S. and Lizzie A. Gardner, of Wyoming, R. I.

FOREIGN NEWS.

Belgrade, June 7. The Servians continue with energy their military preparations, while at the same time they are making efforts to obtain admission to the Congress.

Vienna, June 7. The Lower House of the Reichsrath has finally passed the bill providing means for realizing the 60,000,000 florins credit. The Austrian and Hungarian delegations have arrived at an agreement on the points of the budget on which they have hitherto differed. The session of the Austrian delegation has closed.

Constantinople, June 7. Difficulties are renewed with regard to the Turkish and Montenegrin forces in the neighborhood of Scutari. They mutually accuse each other of menacing movements. Prince of Montenegro disclaims all responsibility for a possible collision.

A Bucharest dispatch to the *Times* says that the execution of the Topola rioters was a cold-blooded murder, intended to terrorize the Servian people, and it succeeded in producing that effect. The rioters were not revolutionists. They only made some noisy public demonstration against the Cabinet's policy in going to war without summoning the Skupschina. There was no question of a Karageorgevitch conspiracy.

Rome, June 6. The Pope has sent an appeal to the Powers to protect the interests of the Roman Catholics while they are regulating the affairs of Turkey.

Berlin, June 3. The attempted assassination of the Emperor created the most intense excitement. Vast crowds assembled in front of the palace. When the first shot was fired the Emperor rose in his carriage, but immediately fell back into his seat, bleeding copiously from a wound in the face. Numerous telegrams have been received from all parts of Europe, expressing the most profound sympathy.

London, June 3. The outbreak of public feeling went far beyond the manifestations made on the previous occasions, as Dr Nobeling's attempt exceeded that of Hoedel in the seriousness of its results. Dr. Nobeling came to Berlin a few weeks ago from Halle. He hired a room on the second floor of No 18 Unter-den-Linden from the window of which the shots were fired.

London, June 7. It is stated that the Berlin Criminal Court has received several letters threatening the assassination of all the sovereigns if Nobeling is harshly treated. The number of arrests in Prussia for disloyal utterances are increasing significantly.

June 9. The *Standard's* special from Berlin states that the correct report of the only judicial examination of Nobeling before he became unconscious shows that he said he himself offered to undertake the work, and discussed the plan with several persons who approved it.

Dr. Nobeling's younger brother has been arrested. A professed accomplice of Nobeling writes anonymously to the *North German Gazette* that ten persons, four of whom belonged to the Berlin University, with whom Nobeling drew lots, have quitted Berlin. The writer professes that his object is to prevent the arrest of innocent persons, as those he mentions are alone implicated.

Berlin, June 8. Several houses in this city were searched by the police yesterday, and a number of persons were arrested. Herr Most, a Socialist member of the Reichstag, was sentenced to six weeks' imprisonment for persisting in addressing a meeting at Chemnitz, after the police declared it closed. Eight persons were tried to-day for using disloyal language in speaking of the Emperor. Seven were sentenced from five years to eighteen months' imprisonment.

The attempted assassination of Trepoff, the Czar's chief of police, by Vera Sassoulitch, has created a great and apparently lasting impression on the Emperor. Letters from St Petersburg represent him as most melancholy and nervous; so much so, indeed, that whenever he leaves the palace he has a foreboding that he may never return. Charlotte Corday did a good deal to stop the reign of terror; it may turn out that Vera Sassoulitch has played no inconsiderable part in preventing a European war.

The *Post's* Berlin dispatch says Prince Bismarck's nervousness has so increased since the attempt on the life of the Emperor that it is expected it will be necessary to appoint a colleague.

London, June 7. The explosion in the coal pit at Haydock to-day shook the earth for miles. The first explorer descended the shaft five minutes after the explosion, and others followed. Ten men were rescued alive and sent to the surface, when one died almost immediately, and the others suffered much. Eight other men are alive and have taken refuge in a working of the mine. Two hundred and thirty-two men are dead. The explorers state that they found bodies decapitated, reduced to shapeless masses and some blown to pieces. It is expected the corpses will be brought up by midnight. A large crowd of men, women and children surround the mouth of the pit. The cause of the explosion is unknown, as blasting with naked lights is prohibited.

CALMNESS IN DANGER.—The ill-fated ship London sailed from the Thames with a large number of emigrant passengers. She was too heavily laden, and in the Bay of Biscay it was evident that she would founder. At such a time, when sudden death stares men full in the face, without the excitement of a great accident, when death has to be quietly waited for, a great demand is made for moral courage, such courage as we only find in its noblest forms in those who realize the comforting presence of a living Savior. On board the London was a Wesleyan minister, Rev. Mr. Draper; a gentleman who had won the love and esteem of many friends while visiting England, and was returning to his beloved work in the colonies. Those who survived tell a touching story of his calmness and self-sacrifice, going from one to another, telling them of the present Savior, and praying with them; he was engaged in this work when the mighty waters overwhelmed the vessel.—*Selected.*

MR. MOODY emphasizes temperance in his recent sermons as never before. It is made prominent. Pastors are everywhere engaged heart and hand in helping the liquor captives—drinkers, sellers, and manufacturers—into liberty. While a few pledged men fall, the vast majority stand. May the present revival intensity more and more, until the dreadful destroyer, Intemperance, shall be utterly destroyed!—*Sel.*

NEVER in modern times has there been such a period of famine as in the last five years. First in Anatolia (Turkey), then in India, and now in China and Brazil. Tens of thousands have died from sheer starvation. Last month the deaths from this cause in Brazil were reported to be as many as one hundred in a day. Government and individuals have done what they can, but are powerless to deal adequately with the calamity.—*Sel.*

Notices.

SECOND ADVENT CHRISTIAN ASSOCIATION.

The Annual Meeting of this body will be held in Chelsea, Mass., at the Advent Chapel, commencing TUESDAY, AUGUST 20th, at two o'clock P. M. Conferences entitled to representation in this body will please take timely action in electing their delegates. A full attendance of delegates is specially desired, as matters of great importance to the Advent cause will be brought before the meeting.

E. A. STOCKMAN, *President.*
C. E. BARNES, *Secretary.*

NOTICE.—Those who wish to sell, buy, let, or hire tents or rooms on Alton Bay camp-ground, can correspond with J. G. Smith, Farmington, N. H. Also, all who have had lots booked to build on, should notify him by the first of July, whether they build or not, that if any do not build, others can have the lots to build on. Bro. E. G. Osgood lives upon the ground, and is ready to do any building or repairing; and any one wishing his services can address him at Alton Bay, N. H.; and any desiring to go to the camp-ground before the meeting can have their baggage taken to the ground by addressing a card to John L. Ricker, Alton Bay, N. H. He will do it for a reasonable compensation. J. COUCH.

NOTICE.—To let upon Springfield camp-ground three cloth Tents, 12×15, water proof. Price, $4.50 each Tent for one week. Also four rooms in a house upon the ground. Address Eld. Jas. HEMENWAY, Athol, Mass. For the Committee.

CAMPMEETING.—The Alton Bay Campmeeting will commence TUESDAY, AUG. 27th, and close Thursday, Sept. 5th.

☞ It is decided to have the Springfield Campmeeting commence SATURDAY, AUG. 10TH, and continue to the 19th.
MILES GRANT, Sec. C. M. Committee.

THE Campmeeting at Coventry Centre, R. I., will commence Wednesday, Sept. 4th. Particulars hereafter.

NOTICE.—The Tremont Campmeeting will commence Wednesday, July 17th, and continue over the following Sunday, closing the following Friday. Brn. Hemenway, Ross, Batchelor and Stockman are expected to be present and preach the Word.
H. V. DAVIS, for the Committee.

NOTICE.—The Hoosic Valley Conference will hold its next Quarterly Session with the Church at North Shrewsbury, Vt., commencing Wednesday, July 3d, at 7½ o'clock P. M. Buy your tickets for Cuttingsville. Teams will be in readiness to meet the train from Rutland at 12.29; and also the train from Bellows Falls at 1.45, and convey passengers to the meeting, four miles. The meeting will be held in the Christian Church. If further information is wanted, write to Willard Guild, North Shrewsbury, Vt.
S. G. MATHEWSON, President.
GEO. STREETER, Secretary.

NOTICE.—The California Advent Christian Conference will be held in Petaluma the last week in June, under the Tent. Labors commenced in the Tent June 1st. The Campmeeting will commence on the 20th of June. We shall have a supply of small family tents for the accommodation of any who may desire, which will be rented as low as they can be afforded. Friends attending will provide their own bedding and provision. The Tent will be a short distance away from Petaluma City, where all the necessaries of life can be easily obtained. We expect a general rallying from all parts of the Union to attend this State Campmeeting and Conference. A. J. YOUNG, Secretary.

Minnesota Campmeeting.

The Minnesota A. C. Campmeeting will be held near the city of Owatonna, Minn., on grounds immediately adjoining the celebrated "Mineral Springs" grounds, commencing Wednesday, June 12th, and holding over Sunday.

The State Conference will be held in connection with this meeting, and will be called on Friday, June 14th, at nine o'clock A. M.

The State Mission Society will also be held in connection with this meeting, and will be called on Saturday, June 15th, at nine o'clock A. M.

It is proposed not to have any regular boarding tent on the ground, nor is it expected that a collection will be taken to pay the travelling expenses of preachers. Churches should make provision for the necessary expenses incurred by their preachers in attending this, our annual gathering. We expect to have two large tents pitched on the ground, one fifty feet in diameter, and one forty feet by sixty. This is a new field, and we want a general attendance from all parts of the State and adjoining States. Let all come so as to be here at the commencement of the meeting, for it will be short. Correspondence should be directed to the undersigned, at Owatonna, Minn.

☞ *Reduction of Fare.*—Persons wishing to attend this Camp-meeting by way of the Milwaukee and St. Paul R. R. will pay *full* fare to reach here, and pay *one fifth* fare to return.

In behalf of a majority of the Committee,
E. K. SMITH, Secretary.

NOTICE.—The fourth session of the Oxford County Quarterly Conference will be held at West Poland, Me., commencing Thursday, June 13th, at two o'clock P. M., and continue over the following Sabbath. Brethren and sisters, lay aside the cares of life for a little season, and come up to the house of the Lord, praying for a meeting that shall make us all feel that the Lord is soon coming.
JARED WHITMAN, President.
JOSHUA HOWARD, Secretary.

NOTICE.—The second Quarterly Session of the North Western Michigan Advent Christian Conference will be held with the church at Sylvester, Mecosta Co., commencing on Friday evening, June 14th, and continue over the following Sabbath. All in this district who love the appearing of our dear Lord should endeavor to attend this meeting, as business of importance is likely to come before it. Homes will be provided for all who come.
DANIEL WEAVER, Pres.
T. P. S. HAMPSON, Sec.

NOTICE.—The next session of the Advent Christian Conference of Northern Pa. and Southern New York will be held at Westfield, Tioga Co., Pa., commencing Friday evening, June 14th, and continue over the following Sunday. A cordial invitation is given to all. Let every church belonging to the Conference send their delegates.
A. H. BRIGGS, President.

NOTICE.—There will be a Campmeeting held near Perryville, in Cecil Co., Maryland, under the auspices of the "Household of Faith," commencing July 25th, to continue ten days. For particulars write to Oliver Currier, Corresponding Secretary, Perryville, Cecil Co., Maryland.

Committee: Jacob Elliott, Frank Burr, Geo R. Kramer.

NOTICE.—The Advent Christian Conference of Nova Scotia will meet this year at Bear River on Thursday, June 20th. A cordial invitation is extended to all God's dear children, especially all who are looking for the sublime fulfillment of the divine Word. These are blessed seasons. Come, dear children, make a little sacrifice, and all our hearts will be made glad. By order of the President, John J. Woodworth.
JAMES MORRISON, Secretary.

NOTICE.—There will be a Dedication and Basket Meeting in Jay, Me. (Bean's Corner), commencing Sunday, June 30th, at 10½ o'clock A. M., and continue as long as thought best. The meeting will be held in a vestry recently fitted up by Bro Lewis Bean. A general invitation is extended to ministers and friends to come, to do good and get good. E. M. HAGGETT.

NOTICE.—The Advent Christian Conference of New Brunswick will meet at Middle Simonds on Thursday, June 20th, and hold over the following Lord's day. A cordial invitation is extended to all. J. M. TOZIER.

NOTICE.—There will be a Basket Meeting in the grove near Bro. R. G. Patterson's farm, Range 6, Town 4, Sec. 1, Jewell Co., Kan., commencing Friday evening, June 21st, and continue over the Lord's day, and as long as thought best. There will be several of our preaching brethren and sisters present to preach the Word. E. N. BLISS.

NOTICE.—There will be a Fourth of July meeting in the grove near the Glidden school-house in Somerville, Maine, to commence evening of July 3d. We extend a cordial invitation to all. Call on Bro. Dodge. GEO W. WEEKS.

☞ CHANGE.—The Second Advent Church formerly worshiping at 246 Bridge Street, Brooklyn, N. Y., have removed to the Church of our Mission, 416 Adelphi Street, near Fulton Avenue. Preaching every Sunday at 10½ A. M. and 7½ P. M. Prayer meeting Wednesday and Friday evenings.

For the Church: G. W. Libby, M. C. Cogswell, A. S. Munger.

NOTICE.—So far as my age and infirmities, by the aid of the Holy Spirit, will allow, I am anxious to preach the glad tidings of the soon coming One. Address S. S. BREWER, care of W. Ellis, 123 Pleasant Street, New Bedford, Mass.

The Beebe Plain Campmeeting.

The Third Annual Session of the Beebe Plain Campmeeting will be held on the Camp-Ground, commencing SATURDAY, JUNE 22ND, and holding over two Sabbaths.

The following are the arrangements with all the Rail Roads over which we have reduced fares:

The Passumpsic, as usual, will sell half-fare tickets, good from June 18th to July 5th to go and return; sold at all points on the road between White River Junction and Sherbrooke, and special excursion rates on much lower terms, for particular days, between St. Johnsbury and Sherbrooke.

The Grand Trunk Railway will sell through coupon tickets from Montreal via. Sherbrooke, Acton, Richmond, Danville, Quebec, Winsor Mills, Waterville, Coaticook, Island Pond, North Stratford, and Groveton Junction. Inquire for *Campmeeting Tickets* to Stanstead.

The Vermont Division of the Portland and Ogdensburg Rail Road will sell through tickets to Stanstead Junction from all stations, good from June 18th till July 5th, at half-rates.

The Quebec Central and the International Rail Roads will this year sell through coupon tickets to Stanstead Junction, good the same as the others.

The Boston, Concord and Montreal Road will (it is expected) sell tickets from Concord and way tickets through and return for fare one way. These tickets are issued specially for accommodation by special request, that the few who attend from Concord, and places south and other stations, may be accommodated; and it is hoped that enough will come over the Road this year to make it an object. All parties coming from places below Concord must purchase regular tickets to Concord, and there call for Stanstead Junction *Campmeeting Tickets.*

The Central Vermont Road. Passengers coming over this Road will purchase regular tickets to points where they strike the Passumpsic or other Roads, and at such stations follow the directions given for those Roads, purchasing either Campmeeting or regular tickets for points on the Passumpsic, and free return checks will be given, without regard to the numbers who come. We hope there will be fifty at least.

The Portland and Ogdensburg Road between Portland and the Connecticut River will issue free return checks. At Lunenburg purchase *Campmeeting Tickets.* Parties coming from Whitefield must pay full fare both ways between Whitefield and Scott's Mills.

See that all baggage is checked through (when possible to check it through) to 300. C. M. If to be re-checked, see that it is finally checked thus. Point out baggage to Custom Officers at Newport. We shall endeavor to have better facilities for passing customs than usual. Baggage may be checked through over Roads which issue through tickets. Come, all who can, and the Lord bless you all in coming. Good low-rate board at the Boarding House and in private families.

Committee: Eld. T. E. Lang, President; Eld. D. E. Chadsey, Vice President; Eld. L. C. McKinstry, Secretary; Eld. C. L. Percival, Treasurer; J. H. Carbee, John Elliott, G. H. Clark, Lewis Bergoine, I. M. Colby.

Pittsfield, Me., Campmeeting.

This meeting will commence Wednesday evening, Aug. 14th, if the Lord will, and close Friday, Aug. 23d. Particulars hereafter.

E. O DINSMORE, } For the
JER. CARR, } Committee.

NOTICE.—The Lord willing, we purpose to hold a Campmeeting near Lexington, Sanilac County, Michigan, commencing June 22d, and holding over two Sundays. The time has come when we think such a meeting can be sustained in this Eastern District. The Starr Line of Steamers arrive here daily from the South about seven o'clock P. M. On their way here from Detroit they touch at Port Huron about 4½ P. M., at which point the Grand Trunk R. R. crosses the River St Clair from the East, and the Chicago and Lake Huron R. R. terminates here from the West. A ride of two hours on our beautiful Lake Huron, and you arrive at our pleasant village of Lexington, where conveyances will meet the boat to convey all to the campground. We cordially invite all of like precious faith in Michigan and Ontario to meet with us. Come, and bring your unconverted friends. Eld. Miles Grant of Boston will be with us. This will be a rare chance for isolated ones to hear our dear brother and other successful laborers in the Lord's vineyard. A Boarding Tent will be on the ground to supply all at reasonable rates. Let us have a grand rally in the name of the Lord. For additional particulars address Eld. Geo. W. Wright, Orin Avery, Wm H. Dawson, Lexington, Mich.
GEO. W. WRIGHT, Campmeeting Committee.

NOTICE.—Providence permitting, a Fourth of July meeting is proposed to be held at West Levant, Me., in the grove of Bro. J. F. Emerson, to commence June 30th and hold over the Fourth. It is desired that as many as can will bring their family tents and remain on the ground. We hope to enjoy a sort of old-fashioned Campmeeting. It may be our last ere peace forever leave our earth, to be restored never until the blessed Prince of Peace comes. Those who may not be able to bring tents, bring what you can in the Camping line. The necessities of the meeting will be cared for by the brethren in the place. We heartily invite all who are looking for and expecting speedy deliverance to participate with us at this annual feast; and those of the servants giving meat in due season—the immediate coming of the Lord, with an entire preparation to meet him—to come and labor with us for the good of all.
J. F. EMERSON.
I. DAMMAN.

N. Y. STATE ANNUAL CONFERENCE.—The Annual Meeting of the above A. C. Conference will be held with the church at Ontario, Wayne Co., commencing Wednesday evening, June 12th, and hold through the week and over the next Sabbath. The Semi-Annual Meeting voted that the Annual Session be held one day earlier, as business of importance will come before this meeting; therefore it is earnestly desired that all the preachers and delegates be present at the beginning. Every church should send delegates and quarterly collections. We desire that every church in the Conference report their standing for the last year—number of members, number baptized, number added and excluded, number of pupils in Sunday School and volumes in library, also valuation of church property. Ontario is on the Rome, Watertown and Ogdensburgh R. R. (Ontario Div.), twenty-five miles east from Rochester. Now, brethren, let us have a grand rally from Western N. Y. Come praying that we may have the very best meeting ever held in this State. Homes provided for all who come.
C. W. LOW, Pres.
JAS. E. WELLS, Sec.

CAMPMEETING.—The Seabrook Advent Campmeeting will be held on the camp-ground in Beckman's Grove, near the depot in Seabrook, N. H., commencing Saturday, June 29th, and continuing over two Sundays to July 7th. Fare will be reduced as usual on the Eastern R. R. and all its branches one half, with ten cts. added. All desirous of building or renting tents on the ground, or renting rooms in the neighborhood, or for information relative to the meeting, will please address the Secretary at Seabrook, N. H.; and all orders will be promptly attended to. The Com. will spare no pains for the advancement of the interests of the meeting. Further particulars hereafter. C. A. BARTON, Secretary.

DISTRICT CAMPMEETING.—There will be a Campmeeting near West Salem, La Crosse Co., Wis., commencing Saturday, June 15th, and holding over two Sundays. Eld. Miles Grant is expected to be with us. The resident ministers of the State who can come are also cordially invited to attend. Many who are not able to be present at the State Campmeeting can perhaps attend this. Come in the Spirit of the divine Master to work for the salvation of the lost. We shall expect one or more tents from each of the following places, and others if possible: Sparta, Salem, Burns, Burnham Valley, Mendora, Springville, Malvina, Mt. Vernon. The following brethren will act as Committee, for either of whom strangers may inquire: L. W. Wood, H. F. Bowles, Geo. Leavitt, James Hewitt, A. Mosher, J. Lowrie, D. W. Favor.
PHILO HITCHCOCK, State Evangelist.

NOTICE.—A Conference will be held at Deer Isle, Stinson's Neck, commencing June 27th, and holding over the Lord's day. We cordially invite all the ministering brethren to come and help in the work of the Lord in saving the perishing. The little church there is in a prosperous state. There are several to be baptized. Brethren coming from Rockland will call on Bro. G. Macomber to find out the way of conveyance. Those coming by the way of Bangor can go in the Steamer May Field, and stop at Brooklyn, to be set across to Stinson's Neck. Those from Indian River, or Beals Isle, can go in the Steamer Lewiston. She will touch at the head of the Isle. There will be teams to meet them at the boat. We hope to have a large gathering, that good may be done in the name of the Lord. N. SMITH.

NOTICE.—The Mechanic Falls Campmeeting Committee will meet on the ground Monday, June 17th, to make arrangements for the contemplated meeting, and also such repairs as are needful. All interested are invited. We want to do all that will add to the interest of the meeting, that we may enjoy another like the one that was enjoyed last year. J. WHITMAN, for Com.

Appointments.

☞ Appointments must be received as early as TUESDAY MORNING (as our paper goes to press about noon), to insure insertion for the coming week.

In accordance with the direction of the A. C. P. Society, the Secretary called the attention of the Association to the matter of not publishing certain appointments in the *Crisis*, whereupon Bro. Wellcome offered the following resolution:

Whereas, the doctrines of the non-resurrection of the wicked dead, trine immersion, and probation for sinners after the second advent of Christ, savor largely of heresy, and their influence has, in our judgment, done much injury to the cause of true faith and piety by undermining in the minds of those brought under their influence the scriptural doctrine of the wages of sin, the atonement and judgment; therefore

Resolved, That we cannot lend our influence, either directly or indirectly, to the promulgation of these doctrines, or views on which they depend; and we hereby instruct those having charge of the columns of our paper not to allow any appointments or notices of meetings held by such men as declare themselves believers in said doctrines to be published therein.

The resolution was adopted.

Resolved, That no appointments be published in the *Crisis* henceforth for persons unknown to the Editorial Board (by which is understood the Editors, Editorial Committee, and Business Agent, unless satisfactory reference shall be given.

Resolved, That when the Editorial Board is properly notified by any of our Churches, or Ministers, or responsible persons, by a written allegation that a certain minister, or ministers, lack moral character, that they be instructed to notify such minister or ministers of the information received, as a reason for withholding their appointments till after a proper trial and acquital.

☞ All communications in relation to this matter should be addressed to the Secretary of the Board—OZIAS GOODRICH, Boston, Mass.

Anthony Hall, R. I., at 10½ a. m. and 2 p. m., every fourth Sunday. E. R. WOOD.

BOSTON (Branch Chapel, 2029 Washington Street.) John G. Hook Pastor. Services at 10½ A. M., 2½ and 7½ P. M. Meetings Tuesday and Friday evenings.
John G. Hook (Baptism)..........Sunday, June 16th

BIDDEFORD, ME.—Meetings every Sabbath at 10½ A. M. and 2½ and 7 P. M. Also Wednesday and Saturday evenings. WM. H. MITCHELL, Pastor.

BATH, ME.
C. Goud..........1st Sunday in each month

Chelsea, Mass.
A Conference Meeting Sunday, 10.30 A. M. Preaching at 3 and 7 o'clock P. M. Young Peoples' Meeting Sundays, at 6 o'clock P. M. Conference Meeting Tuesday and Friday evenings, at 7½ o'clock P. M.
J. F. Clothey..........Sunday, June 16th
Geo. W. Sederquest..........Sunday, June 23d
J. Couch..........Sundays, June 30th and July 7th

CHARLESTOWN, MASS.
Prayer and Conference meetings Sunday morning at 10½. Preaching at 3 and 7½ P. M. Also Tuesday and Friday evenings, at 7.45.

CONCORD, N. H. (Centre Street Church.)
Hiram Munger..........Sunday, June 30th

CONCORD, N. H. (Bethel, Green Street.)
Porter J. Smith..........Sundays, June 23d and 30th
Geo. W. Burnham..........Sundays, July 7th and 14th

DOVER, N. H. (Ham's Hall.)
George W. Brown..........1st Sunday in each month

EAST BOSTON, MASS. (Hall 132 Meridian Street.)
Advent Meetings every Sunday, at 10½ a. m. and 3 p. m. Christian Temperance Meeting at 7½ p. m.

EXETER, N. H.
W. M. Harmon..........Sunday, June 16th
E. B. Wells..........Sunday, June 30th
I. C. Wellcome..........Sunday, July 21st
Wm. S. Campbell....Sundays, July 28th and Aug. 4th

EAST CONCORD, N. H. (Ward Room.)
Simeon Roby..........Sunday, June 16th
C. W. Sargent..........1st Sunday in each month

EAST WOODSTOCK, CT.
H. Davis..........Sunday, June 16th
P. S. Butler..........Sunday, June 23d

East Greenwich, R. I. (Swedish Church.)—Meetings 1st and 3d Sundays in each month.

GREAT FALLS, N. H. (Franklin Hall.)
E. B. Wells..........Sunday, June 16th
C. Goodrich..........Sunday, June 23d
J. W. White..........Sunday, June 30th

HYDE PARK, MASS. (Avenue Hall.)—Meetings every Sabbath at the usual hours.
C. Goodrich..........Sunday, June 16th
Mrs. J. R. Boynton..........Sunday, June 23d

HAVERHILL, MASS. (Chapel on Walnut Street.)
L. Boutell..........Sunday, June 16th
C. Goodrich..........Sunday, July 14th

HARRISON, ME. (Woodsom school-house.)
Jared Whitman..........2d Sunday in each month

HAMPTON, N. H.
C. E. Hurd..........1st Sunday in each month

HARTFORD, CT. (Melodian Hall.)
Richard K. Stark..........Sunday, June 16th
Mrs. E. A. Warren..........Sunday, June 30th

LAWRENCE, MASS.
T. W. Piper..........Sunday, June 16th
D. M. Leavitt..........Sunday, June 23d
Hiram Munger..........Sunday, July 21st

LEWISTON, ME.
J. F. Chamberlin..........Sunday, June 16th
F. E. Blaisdell..........Sunday, June 23d
H. S. Mitchell..........Sunday, June 30th

LOWELL, MASS.
G. W. Sederquest..1st and 3d Sundays in each month

MELVIN VILLAGE, N. H.
D. M. Leavitt..........Sabbath, June 16th
C. H. Shepherd and F. L. Piper....Sabbath, June 23d
T. W. Piper..........Sabbath, June 30th

MANCHESTER, N. H.
J. W. White..........Sunday, June 23d
H. Munger..........Sunday, July 7th
Geo. W. Sederquest..........Sunday, July 14th
C. Goodrich..........Sunday, July 21st

MINNEAPOLIS, MINN.
Meetings every Sabbath at 10½ A. M. and 7 P. M.; also Thursday evenings, at 7 P. M. F. A. BAKER, Pastor.

NEW BEDFORD, MASS.
Geo. W. Sederquest..........Sunday, June 16th
C. E. Barnes..........Sunday, June 23d
E. A. Stockman..........Sunday, June 30th
M. Batchelor..........Sunday, July 7th

NORTH RUTLAND, MASS.
W. M. Hall..........1st Sunday in each month
W. G. Ruggles..........2d Sunday in each month
Samuel Ayres..........3d Sunday in each month

NEW DURHAM RIDGE, N. H.
Hiram Munger..........Sunday, June 23d

PORTSMOUTH, N. H.
Hiram Munger..........Sunday, June 16th
A. Ross..........Sunday, June 23d
Geo. W. Sederquest..........Sunday, June 30th
E. A. Stockman..........Sunday, July 7th
N. Glidden..........Sundays, July 21st and 28th
W. S. Campbell..........Sunday, Aug. 4th

PLANTSVILLE, CT.
Mrs. E. L. Crumb..........Sunday, June 16th
G. L. White..........Sunday, June 23d
Mrs. E. L. Crumb..........Sunday, July 7th

PORTLAND, ME. (Union Hall, Free St.)
Geo. W. Burnham..........Sunday, June 23d
Geo. W. Brown..........Sunday, June 30th
J. Albert Libby..........Sunday, July 7th
E. A. Stockman..........Sunday, July 14th
R. F. Emerson..........Sunday, July 21st
J. Albert Libby..........Sunday, Aug. 4th

ROCHESTER, N. H.
J. T. Libby..........Sunday, June 16th
J. W. Horne..........Sunday, June 23d
J. H. F. Varney..........Sunday, June 30th
E. Johnson..........Sunday, July 7th
T. L. Churchill..........Sunday, July 14th

RIVERPOINT, R. I.
Sunday-school every Sabbath at 10½ a. m. Preaching at 2 p. m. Conference meeting at 7 p. m.
Joseph Miett (Pastor)..........2d Sunday in each month
C. R. Card..........3d Sunday in each month
Joseph Miett......4th and 5th Sundays in each month

SOUTH BOSTON (National Hall, corner of Dorchester and Fourth Streets.)—Conference meeting 10½ A. M. Preaching 3 and 7½ P. M. Sunday School and Bible Class 1½ P. M.
Z. Boody..........Sunday, June 16th
J. Couch..........Sunday, June 23d
C. Goodrich..........Sunday, June 30th

SOMERVILLE, MASS., Templar's Hall, No. 18 Summer Street.—Meetings 10½ o'clock A. M., 3 P. M., and 7½ evening. Friday evenings, at 7 o'clock. E. GORDON.

SALEM, MASS.
Enoch Morrill..........Sunday, June 16th
W. S. Campbell..........Sunday, July 14th
Geo. W. Sederquest..........4th Sunday in each month

SPRINGFIELD, MASS.
H. K. Flagg..........Sundays, June 16th and 23d

SEABROOK, N. H.
J. G. Smith..........Sunday, June 16th
Joseph W. White..........Sunday, June 23d

SOUTH BERWICK, ME. (Great Works.)
L. T. Churchill..........1st Sunday in each month until further notice.
J. W. White..........2d Sunday in each month
J. Bickford..........3d Sunday in each month

SQUARE POND, CT.
S. Woodruff..........Sunday, June 16th
Mrs. E. L. Crumb..........Sunday, June 23d

SABBATTUS, ME. (Jones' Hall.)
W. H. Mitchell..........Sunday, June 16th
H. D. Reed..........Sunday, June 23d

SOUTH ROCHESTER, N. H.
J. T. Libby...1st Sunday in each month for the present
J. H. F. Varney..........3d Sunday in each month
C. S. Emerson..........Sunday, June 30th

TREMONT, MASS.
Ira Morgan..........Sunday, June 23d
L. Boutell..........Sunday, June 30th

WORCESTER, MASS.
E. A. Stockman..........Sundays, June 16th and 23d
B. Woodside..........Sunday, June 30th
M. Batchelor..........Sunday, July 14th

YALESVILLE, CT.
B. Hitchcock..........4th Sunday in each month

New Hampton, N. H. (Plaisted school-house) Sunday, June 16th. LEVI ALLEN.

Fairhaven, Mass..........Sunday, June 30th
M. BATCHELOR.

Whitefield, N. H..........Sunday, June 16th
G. C. BOWLES.

Woodstock Valley, Ct..........Sunday, June 16th
East Woodstock, Ct..........Sunday, June 23d
Abington, Ct..........Sunday, June 30th
P. S. BUTLER.

Southbridge, Mass.....every 2d Sunday in each month
North Rutland, Mass.......4th Sunday in each month
RUFUS BAKER.

North Shrewsbury, Vt......1st Sunday in each month
Hebron, N. Y..........June 15th and over the Sabbath
Fort Ann, N. Y. (Welsh Hollow)...June 17th and 18th
Factory Point, Vt..........2d Sunday in each month
North Fort Ann, N. Y.....last Sunday in each month
WM. J. BLANCHARD.

Augusta, Me. (Cross school-house) Sunday, June 16th
Cornville, Me. (Union meeting-house) Sun., June 30th
F. E. BLAISDELL.

Bar Mills, Me..........Sunday, June 16th
GEO. W. BROWN.
JOHN C. SHOREY.

Brimfield, Mass..........Sunday, June 16th
Natick, R. I..........evening, June 20th
Providence, R. I..........evening, June 21st
Bristol, R. I..........Sunday, June 23d
W. S. CAMPBELL.

East Hiram, Me. (Methodist Church) Sun., June 16th
Limington, Me. (Nason's Mills)....Sunday, June 23d
East Hiram, Me. (where Bro. Geo. Lombard may appoint) Sunday, June 30th.
Limington, Me. (Anderson's school-house) Sunday, July 7th.
Bonny Eagle, Me..........Sunday, July 14th
J. L. CHUTE.

Wakefield, N. H. (Union meeting-house) Sabbath, June 16th.
Pleasant Valley, N. H..........Sabbath, June 23d
C. COLMAN.

Vershire Conference..........June 7th
North Pomfret, Vt..........every 4th Sunday
B. B. CHEDEL.

North Scituate, R. I..........Sunday, June 16th and every 1st and 3d Sundays of each month.
D. S. CLARK.

Wallingford, Ct. (Morse's Hall)....Sunday, June 30th
MRS. E. L. CRUMB.

West Abington, Mass..........Sunday, June 16th
North Easton, Mass..........Sunday, June 30th
N. M. DAVIS.

Cornville, Me. (meeting-house)....Sunday, June 16th
I. DAMMAN.

New Hampton, N. H. (Brick school-house, near Town Hall) Sabbath, June 16th.
Hebron, N. H. (McClure school-house) Sab., June 23d
STEPHEN DINSMORE.

Charlton, Mass..........1st Sunday in each month
Warehouse Point, Ct..........Sunday, June 16th
Other Sundays at liberty.
J. J. DENVER, Springfield, Mass.

Moultonboro Neck, N. H. (Lower school-house) Sunday, June 23d.
New Hampton, N. H. (Town House) Sunday, June [illegible]
Dorchester, N. H. (Town House).. Sunday, July [illegible]
JOHN H. EVANS.

East Weare (Freewill Baptist House) Sun., June 16th
Fisherville, N. H..........Sunday, June 23d
C. H. FLETCHER.

Eliot, Me. (Junkin's school-house) once in two weeks
J. P. GOODWIN.

Vernon, Vt..........Sunday, June 16th
Beebe Plain Campmeeting......from June 22d to 27th
J. HEMENWAY.

Meredith Neck, N. H..........Sunday, June 16th
E. N. HINCKLEY.

Mexico Corner, Me..........Sunday, June 23d
E. M. HAGGETT.

South Livermore..........Sunday, June 16th
D. H. KILBRETH.

North Shrewsbury, Vt..........June 14th and over the following Sunday.
Factory Point, Vt..........June 18th
Bennington, Vt..........June 19th
Eagle Bridge, N. Y..........June 20th
Hoosick, N. Y..........June 21st and over the following Sunday.
North Adams, Mass..........June 24th
South Adams, Mass..........June 25th
Savoy, Mass..........June 26th
Castleton, Vt..........June 13th
J. KINGSLEY.

Centre Harbor, N. H. (Hawkins meeting-house) Sunday, July 7th.
Whitefield, N. H..........Sunday, July 14th
D. M. LEAVITT.

Dover, N. H..........Tuesday, June 18th
Great Falls, N. H..........Wednesday, June 19th
Rochester, N. H..........Thursday, June 20th
Farmington, N. H..........Friday, June 21st
South Barnstead, N. H..........Tuesday, June 25th
Pittsfield, N. H..........Wednesday, June 26th
Loudon Ridge, N. H. (if desired) Thursday evening, June 27th.
Suncook, N. H..........Friday, June 28th
Four evenings the following week at liberty, from Tuesday until Saturday. Address me at South Barnstead or Suncook, N. H. HIRAM MUNGER.

Northwood Narrows, N. H..........Sunday, June 23d
Seabrook Campmeeting..Sunday, June 30th to July 7th
Rye, N. H..........Sunday, July 21st
Springfield Campmeeting.......Aug. 10th to the 19th
ENOCH MORRILL.

Wales, Mass..........Sunday, June 30th
A. MORSE.

Ways Mills, P. Q..........Sunday, June [illegible]
L. C. MCKINSTRY.

Stanstead (Tisi's school-house) 10 a. m., Sunday, June 16th. Beebe Plain at one and five o'clock p. m.
M. MCKINSTRY.

Newton Upper Falls, Mass., meetings every Lord's day, at the house of L. T. Cunningham.

Campton, N. H. (Bump school-house) Sun., June 23d
C. W. NELSON.

North Adams, Mass..........Sunday, June 16th
Unity, N. H..........Sunday, June 23d
MARY E. OTIS.

St. Johnsbury, Vt..........Sunday, June 16th
M. A. POTTER.

West Norwich, Vt..........every alternate Sunday
DANIEL D. PAGE.

Chicopee Falls, Mass..........Sunday, June 23d
Goshen, Mass..........Sunday, June 23d
H. PRATT.

Bow, N. H. (Woodbury Dist.) 2d Sunday in each month
North Pembroke, N. H.....3d Sunday in each month
West Deerfield, N. H..........Sunday, June 23d
JOHN B. PAINE.

Grafton, N. H. (Slab City..........evening, June 15th
Danbury, N. H..........Sunday, June 16th
J. B. S. PILLSBURY.

Rawsonville, Vt..........Sunday, June 16th
Wardsboro, Vt. (as Bro. Wright may appoint) Sunday, June 23d.
Whitakerville, Vt..........Sunday, June 30th
J. A. PACKARD.

Warner, N. H. (Lower Village meeting-house) Sabbath, June 23d.
Warner Gore, N. H. (at Bro. Andrews) Sabbath, June 30th. Tory Hill school-house five o'clock in the evening.
Suncook, N. H. (Suncook Hall).....Sabbath, July 7th
SIMEON ROBY.

Plymouth, N. H. (Tent Meeting)..........June 15th
A. ROSS.

West Deerfield, N. H..........Sunday, June 16th
North Pembroke, N. H..........Sunday, June 23d
GEO. W. RANDALL.

Fisherville, N. H..........Sunday, June 16th
East Weare, N. H..........Sunday, June 23d
CHARLES ROSS.

East Douglas, Mass..........Sunday, June 16th
A. W. SIBLEY.

East Woodstock, Ct..........Sunday, July 7th
PORTER J. SMITH.

Massena, N. Y.......Sunday, June 16th, and onward
GEO. A. STREETER.

South Hiram, Me. (Baptism)......Sunday, June 16th
West Parsonsfield, Me..........Sunday, June 23d
Water Village, N. H..........Sunday, June 30th
MARK STEVENS.

Sandwich, N. H....1st and 3d Sundays in each month
Moultonboro, (Neck Road school-house) Sun., June 23d
C. H. SWEET.

Hardwick, Vt....once in two weeks until further notice
J. H. SMITH.

Bonny Eagle, Me..........Sunday, June 16th
D. W. STEVENS.

Granby, Mass..........Sabbath, June 16th
Montgomery, Mass..........Sabbath, June 23d
Granby, Mass..........Sabbath, July 7th
Palmer, Mass..........Sabbath, July 14th
GEO. L. TEEPLE.

Stonington, Ct..........every Sunday for the present
H. H. TUCKER.

Rockland, Me., State Conference....June 11th to 14th
Round Pond, Me..........Sunday, June 16th
Beebe Plain Camp, P. Q..........June 22d to 30th
Seabrook Camp, N. H..........July 2d to 7th
Bonny Eagle, Me..........Sunday, July 14th
I. C. WELLCOME.

Warehouse Point, Ct..........Sunday, June 23d
S. WOODRUFF.

Cheshire Street, Ct. (Baptism).....Sunday, June 16th
G. L. WHITE.

New Castle, N. H....first Sunday in each month until further notice. E. B. WELLS.

Hartland, Vt. (Fieldsville school-house) Sun., June 16th
Bridgewater, Vt. (Daily Hollow)...Sunday, June 23d
A. S. WILLIAMS.

East Stoneham, Me..........Sunday, June 23d
JARED WHITMAN.

NOTICE.

Whosoever may recommend a person for the free list, will please send 25 cts. with the recommendation, to pay the postage upon the paper. AGENT.

EIGHT NEW TRACTS.

We have now ready EIGHT NEW TRACTS upon the *Coming of the Lord.*

One by C. E. Barnes, entitled "The Second Personal Coming of Christ. 12 pages.

Three by Miles Grant, entitled "Prophetic Symbols," Nos. 1, 2, and 3; each 16 pages.

One by E. A. Stockman, entitled "The Moral Signs of Christ's Coming." 16 pages.

Two by J. Hemenway. One entitled "The Expectation of the Church"; and one "Signs in the Heavens of the Second Advent Near." 12 pages each.

Price of the above Tracts, 3 cts. single; 20 cts. per dozen; $1.25 per hundred.

One by J. Couch, entitled "The Present Financial Disturbances. Its Causes and Results." 24 pages. Price 3 cts. single; 25 cts. per dozen; $1.50 per hundred. AGENT.

NEW TRACT.

We have published in Tract form a Sermon preached by E. A. Stockman at the Annual Session of the Mass. A. C. Conference, April 11th, 1878, upon "THE TRANSFIGURATION." It is pronounced by those who heard it one of the very best Sermons that has been [illegible]hed. We would advise all to have it. 16 pages. Price 3 cts. single copy; 20 cts. per dozen; $1.25 per hundred. AGENT.

YOUNG PILGRIM STORIES.

We have a lot of these books, and we think they should be out doing good, but we cannot afford to give them away. There are two volumes—Nos. 1 and 2. Each volume contains 192 pages. No. 1 has eight Illustrations; No. 2 has twelve. They are especially calculated for children from five to fifteen years of age. We now offer them single copy, postpaid, for 40 cts.; 2 copies, Nos. 1 and 2, 75 cts., postpaid, or $3.60 per dozen by express. Former price has been 50 cts. single; $4.00 per dozen. AGENT.

TESTAMENTS.

We have some very nice Testaments in flexible covers, the right size to carry in the pocket; and we offer them very low, so that no one can have any excuse for not owning one. Price, single copy, 10 cts., or $1.00 per dozen postpaid. AGENT.

THE NEW TESTAMENT IN GREEK AND ENGLISH,
ENTITLED
THE EMPHATIC DIAGLOTT.

[Cont]aining the ORIGINAL GREEK TEXT OF THE NEW TESTAMENT, with an Interlineary Word-for-Word English Translation, based on the renderings of eminent critics, and on the various readings of the VATICAN MANUSCRIPTS, together with Illustrative and Explanatory Foot Notes, and a copious selection of References.

The different renderings of various passages in the New Testament are the foundations on which most of the sects of Christians have been built up, with this work each reader may judge for himself whether the words there literally translated are so arranged in the common version as to express the exact meaning of the New Testament writers. One vol., 884 pages. Price, extra Cloth, $4.00; Library Binding, $5.00 postpaid. For sale at *Crisis* Office. AGENT.

THE GOSPEL AWAKENING.

This is a book of nearly 800 pages, and contains the Sermons, Addresses and Bible Readings delivered by D. L. Moody in New York, Philadelphia, Chicago and Boston; also Sketches of the Lives of D. L. Moody, I. D. Sankey, P. P. Bliss, Joseph Cook, D. W. Whittle, G. F. Pentecost and F. E. Willard. We think it a valuable book, and one of much merit, and should be widely circulated. In order that it may be within the reach of all, we offer it very low. Price $2.00 postpaid. For sale at the *Crisis* Office.

ALSO, we have a work by Wm. W. Patton, D. D., entitled "Prayer, and its Remarkable Answers." This is a work of great value. It gives authentic accounts of answers to prayer in temporal wants, healing the sick and lame; also conversions, etc. It is just what every professed christian should have for daily reading. It contains over 400 pages. Price $2.00 postpaid. For sale at the *Crisis* Office. AGENT.

MATERIALISM.

This Tract was published by the Western Association, and the edition is exhausted; so we shall not have any more to sell. AGENT.

We are out of LLOYD'S WAR MAP, and probably shall not have any more, as the kind we have been selling has run out. If we should learn of any that would be just the right thing, and that would be instructive, we shall give notice in *Crisis.* AGENT.

We have sold ALL of the *old* edition of Professor Ives on the Soul, and now shall have only the *late* edition. Price in cloth, 75 cts.; in paper, 50 cts. postpaid. AGENT.

ANOTHER GOOD BOOK.
"THE SEVEN GOLDEN CANDLESTICKS."
BY ELD. H. F. HILL.

We have read several works on this part of the book of Revelation on a similar plan, but this far surpasses all we have seen for evidence, argument and practical excellence. We think no candid, intelligent reader can go through this book faithfully, noting the epistles in their practical bearing, the names of these churches and their definitions, the characters given them by our Lord, the warnings and promises he gives them, without feeling strongly impressed with the great fact that the church has lived out all these prophetic features, and is now in the very last stage of her mortal history as given in the epistle to the Laodicean church.

This is a book which gives conclusive evidence that our Lord must soon appear in his glory, and celebrate the marriage supper with his bride. Buy the book and read it. You will enjoy a feast.

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BY W. A. BURCH.

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"And the Lord direct your hearts into the love of God and into the patient waiting for Christ."—2 THESS. 3: 5.

In his beauty and glory our King will appear,
Fulfilling the promise he gave,
That he would come back to this earth yet again,
Where once he did suffer to save;
And when the glad hour of his advent is nigh—
That advent which all eyes shall see—
Will his people then, all in readiness, cry,
"We've been waiting and watching for thee"?

E'en as shineth the lightning from east to the west
The Son of man's coming shall be;
Be ye also ready, for when you think not,
The Bridegroom appearing you'll see.
And since you know not of the hour or the day,
With lamps filled, you watching must be.
Take heed! be not sleeping, but ready to say,
"We've been waiting and watching for thee."

Though the signs of his coming we see in the past;
Though the vision to tarry has seemed;
Yet still wait for it, for of patience you've need
Till the Master his bride has redeemed.
Hold fast to your confidence; great recompense
Of reward to the just soon shall be.
If any draw back, the glad welcome they'll lack—
"We've been waiting and watching for thee."

While the Bridegroom now tarries, your talents improve;
Till he comes you must occupy.
If your portion be small, yet one talent you have—
Let that not in idleness lie.
Then the Master will say, "Well and faithfully done!"
Thus the joy of your Lord you may see;
And, work all completed, with others exclaim,
"We've been waiting and watching for thee."

When with voice of archangel and trumpet of God,
Thus Jesus himself shall descend;
When the sleeping ones rise and the living are changed,
With theirs may our glad voices blend.
Saying, 'This is our God, we have waited for him;
We glad and rejoicing will be;
Dear Savior, 'mid trial, temptation and pain,
We've been waiting and watching for thee."

MIDNIGHT IN THE PRISON AF PHILIPPI.

BY DANIEL MARCH, D. D.

Praise and prayer were strange sounds to be heard at midnight in the heathen prison at Phillippi. And the two men whose voices broke the silence of the hour were in a sad condition to sing. But their song swelled loud from the deepest and darkest dungeon of the prison where they had been confined as if of all criminals they were the worst, and they kept on singing until all the prisoners waked and wondered at the sound. Shrieks and groans and execrations had many times been heard in that dark abode. Never before had the unhappy inmates been disturbed at midnight by the sound of praise and prayer.

Who were the men that drew the attention of all the prisoners at that solitary hour? And how came they to be in such a place? The day before they had been down by the river's bank, in a quiet place outside of the city walls, talking with the company that came and went about Jesus and the way of salvation. They were doing nothing to excite the people or to disturb the peace of the city. They were only ministering comfort and rest to sorrowing and weary hearts. They were only answering for others the most solemn and important question that can ever engage the human mind: "What must I do to be saved?"

While thus employed they were frequently interrupted by the cries of a poor slave girl who was held in double bondage by her human masters and by the demons of darkness. One of the two men, Paul, by virtue of the divine power given unto him in the name of Jesus Christ, delivered the unhappy slave from her spiritual tormentors, and so her masters could no longer make gain of her pretended inspiration. They were greatly incensed because their fraud and cruelty were now exposed, and their opportunity to profit by imposture was lost. In their rage and excitement they laid hands upon the two peaceful strangers, hurried them back into the city, gathered a crowd about them in the market-place, and vehemently charged them with causing the tumult which themselves alone had excited.

The rude idlers of the town ran together from every quarter, and cries were lifted up from many voices. No opportunity was given to the two defenceless men to speak or explain what they had done. The attention of the magistrates was drawn to the tumult. The officers of the Roman government were great sticklers for order, and they sometimes restored quiet by the most cruel and hasty process. In this case, seeing that Paul and Silas were set upon and denounced by all the rest, they took it for granted, without delay or inquiry, that they were the guilty cause of the disturbance. They accordingly commanded them to be taken from the hands of the rabble and stripped and scourged by the public executioner in the market-place. Their garments were torn off, they were thrown violently upon their faces to the ground, their hands and feet were held down by strong and cruel men, while others beat with blow after blow upon their naked backs with tough and flexible rods of elm, that tore the flesh and drew blood at every stroke. If they tried to speak or to ask a hearing of the magistrates, they were seized by the hair of the head and their faces ground into the dust. The heartless rabble looked on with eager eyes, and shouted savage applause, while the blows fell thick and fast upon the quivering flesh. The sight of blood and the writhings of the victims only roused the brutal passions of the crowd to a wilder pitch of excitement, and made them encourage the cruel lictors to strike with the greater force and upon the part where the blow would cause the greatest suffering. Such exhibitions were always witnessed with fiendish delight by the rabble in Roman towns, and many times the leading motive of the magistrate in condemning the accused was to please the people with the sight of torture and blood.

When the executioner was weary with giving many blows, and their heavy rods were dripping with blood, the poor men were lifted up from the ground and taken away to prison. The rabble went hooting after them —the magistrates sent the solemn charge to the jailor at the peril of his life to keep his captives safely. Being taken in at the main gate, they were led through the crowd of prisoners in the outer court. They were seen by all, bruised and bleeding, and their lacerated bodies covered with dust. A more secure and horrible place was sought for these men than for the common criminals. And they were accordingly taken into the deepest recesses of the prison and let down into a damp, cold, pestilential dungeon. The jailor descended after them, laid them upon their inflamed and tortured backs on the stone floor, stretched out their feet and hands and pinioned them down between strong timbers, so that they could not rise or relieve themselves by changing their position. Thus bound and secured, the jailor left them, neither giving them water to assuage their burning thirst, nor anything to alleviate their painful wounds. He climbed up out of the dungeon, and the iron covering crashed down behind him upon the stone floor over their heads like the fall of a millstone upon the pavement. And there they were for the night, suffering hunger and thirst and cold and torture, in darkness so deep that they could not tell the day from the night.

Such was the reception given to the first missionaries of the cross who passed over to Europe from the Asiatic shore to proclaim the glad tidings of the great salvation. They came to feed the hungry and clothe the naked and comfort the sorrowing, and they were stripped of their garments and scourged in the market-place. They came to proclaim liberty to enslaved millions, and they were bound and consigned to the deepest dungeon. They came to bring light into the hearts and homes of all men, and they were imprisoned in utter darkness. They brought a message from heaven which has been for ages the source of power and prosperity to the mightiest and [illegible] enlightened nations of the earth. [illegible]ey were treated as if they were robbers [illegible]eivers of mankind.

So the world crowns its worst enemies and crucifies its greatest benefactors. So hard is it even now for men to accept the richest blessing when it is offered as a free gift. So slow of heart are millions to believe that the humbling, self-denying religion of Jesus does most to improve man's condition in this world, while in the world to come it ensures glory and life everlasting.

The excitement of the day was over. The lictors had bound up their bloody rods and laid them aside for the next victim. The magistrates had gone to their homes, flattering themselves that by promptness and energy they had suppressed a popular tumult and vindicated the majesty of Roman law. The jailor had fulfilled too well the charge to put the two prisoners beyond the possibility of rescue or escape. The other inmates of the prison congratulated themselves that they at least had not had their flesh seamed and torn by the cruel rods, nor had they been buried alive in the cold dungeon of the inner prison. The rabble of the town had slunk away to their wretched homes.

Midnight had come down with its deep shadows upon the sleeping city. There was silence in the deserted streets, silence in the outer wards of the prison, silence in the cells where wretched men were shivering on the stone floor, silence in the inner prison. But no, from that dungeon deep and cold, where the two tortured men had been bound with their inflamed flesh to the hard and rough stone, there comes a sound. Is it a cry of pain? Is it the wail of tortured men in their agony? Is it a maddened supplication for death to come and release them from their misery?

No, far from it. It is the voice of singing. It is a strain of joy and triumph. It is a psalm of victory and thanksgiving. We do not know precisely what it was that they sung. But we may be sure that it was in that ancient and inspired Hebrew strain which delights in ascribing glory unto God and in declaring unshaken trust in him under the sorest affliction: "Oh sing praises unto Jehovah. For he heareth the poor when they cry, he despiseth not his prisoners, he bringeth them out that are bound with chains. He breaketh the gates of brass, and smiteth the bars of iron in sunder. Oh sing praises unto Jehovah, for he is good, for his mercy endureth forever."

And still that glorious song swelled loud and clear from the depths of the dungeon's gloom, until it was heard through all the wards and outer courts of the prison, and all the wretched bondmen within the walls were awake and listening to the strain. When they saw the swollen and bleeding flesh of the two men as they were taken into the inner prison the evening before, they thought their sleep would be disturbed that night by groans and cries of agony. And now they are waked by the strains of joy and exultation.

And while they listen and wonder what all this can mean, suddenly there comes a mysterious and awful sound, as if the solid earth were rent asunder beneath the whole city. The foundations of the prison are shaken. The bolted doors are all thrown open. The chains and fetters of every prisoner are loosed and all are free. The jailor, who had slept through all the singing, is waked by the earthquake. He sees the prison doors open. He supposes the prisoners to have gone. He knows that, by the stern usage of Roman law, his life will have to be paid as the forfeit for their escape. In despair he determines to anticipate the shame of a public execution by plunging his sword into his own bosom. He would be like Brutus and Cassius, who ended their last struggle against Cæsar on the plains near this city of Phillippi, by falling upon their own swords. The jailor's hand is upon his sword, and he is just about to give himself the fatal blow, when a voice comes up from the dungeon of the inner prison, saying, "Do thyself no harm, for we are all here." It is all dark. The jailor himself cannot see the one who speaks. But the voice is so loud, clear and calm, it is so full of earnestness and assurance, that the excited man becomes himself again. He drops his sword, calls for a light, rushes into the inner prison through the open doors, leaps down into the subterranean dungeon, lifts up Paul and Silas from the pit and brings them out into the open court of the prison.

And now there comes over this man a strange fear, a mighty and an irrepressible longing which declares itself in the most momentous inquiry man can ever make: "What must I do to be saved?" Saved, not simply from the terrors of the earthquake; that is already past and has done no harm. Saved, not simply from punishment under Roman law for the escape of the prisoners; for the prisoners are all here. But saved from that awful and infinite peril of which the accusing conscience whispers in the secret place of every human soul. Saved from the wretchedness of living without God and dying without hope. Saved with that everlasting salvation which is preached by these persecuted prisoners in the name of the Most High God.—*Night Scenes in the Bible.*

IS IT TRUE?

"The Secretary of the N. E. E. Society has received the following touching note, enclosing a check for the money.

Rev. N. T. Whitaker—*Dear Brother*:—Enclosed, please find check of $14 for the N. E. E. Society. It is the amount of our little Willie's bank account. He will not need it. He has gone to receive better care and education than father and mother could give him. Willie was two years and four months old when he went away to the eternal land. H. D. WESTON."

Worcester, March 20.

I cut the above from *Zion's Herald.* It contains the honest sentiment of the author, I doubt not, as it is the faith of all evangelical denominations. But is it Bible? Is it the truth? Look at it, digest it, compare it with Bible, with reason and common sense. "Our dear little Willie died at two years and four months old, when he went to the eternal world." Where has Willie gone? Has he not gone into the *grave*, where all other children go? Is hades (the grave) the eternal world? His bank money will not be needed because he has gone to the eternal world! What has he gone there for? Surely to receive care and education. "He has gone to receive better care than father and mother could give him." Exalted privilege for our children to die! Think of it, parents, and bring it home to the family circle. The scarlet fever rages; five out of seven of our children [illegible] victims to its ravages; but let the fatal disease be welcomed; it only introduces our darlings to a higher clime, where they have better care and education than father or mother could give them. Yes, superior to high school education. Would not all the mothers be in haste to get their children into this school? Bless me! Rachel must have been in the dark. She had never learned of this educational paradise when, with bitter tears and weeping, she refuses to be comforted for her children "because they were not." If she had only understood that instead "they were not," they were in this school in paradise making greater progress and under more careful tutorship than father or mother could give them, it would have assuaged all her grief and turned her mourning into joy.

The Lord also seems to have mistaken himself, or forgotten it, in trying to comfort the dear motherless soul by saying, "they shall come again from the land of the enemy." Could he be so mistaken as to call this educational land "the land of the enemy"? W[illegible] he have said, to stop the last tear of [illegible] mothers, that "their children should [illegible] again from the land of the enemy"? [illegible] he does not even stop here; "they shall come *again* to their own border." The Lord himself has *entirely* overlooked this infantile educational training paradise that little Willie has gone to. I have been looking over this matter with deep solicitude. I am interested for the little ones. And it seems to me that the children must all wait till the morn of the resurrection, when the Lord comes with keys in hand, unlocking the great prison house of death and hades, and all that death has housed away will be let out to receive reward. "Suffer little children to come unto me and forbid them not; for of such are the kingdom of God." When Christ comes to set up his everlasting kingdom the children will not be left out. It is made up of such. They are in the kingdom of God. L. BOUTELL.

"THE TRUTHS WE REPRESENT."

BY C. E. HURD.

As I took up this valuable paper (the *Crisis*), and was perusing its interesting columns, in one article, or rather report, my eyes rested upon this interesting sentence: "The truths we represent" Somehow my thoughts centred in those words. I attempted to read on, but I seemed restrained. I reread them. Two thoughts presented themselves for my consideration. 1. What are "the truths?" 2. Who are the representatives? 1. What are "the truths?" We answer, generally, they are the truths of the Gospel of Jesus Christ, practical and doctrinal. Specifically, the great and sublimely grand prophetical and dispensational truths, the keystone of the great gospel building. They are the foundation of our whole theological super-structure. The speedy personal appearing of our blessed Lord from his intercessory throne to judge the world in righteousness, the resurrection of all the dead, some to the resurrection of life, some to shame and everlasting contempt. "The restitution of ALL things which God hath spoken by the mouth of all his holy prophets since the world began." Acts 3: 21.

2. Who are the representatives of these "truths"? I suppose the brother, in the use of the term in his report, had in his thought the general Advent body, specially. But how, we ask, do the Advent body represent those truths? We understand to represent is to personate. A book represents not only the type of the printer's office, but also the moral characteristics of the author. With these thoughts we have definitely before us the second principle of our subject. The representatives of the above specified gospel, religiously. A true representative is one that demonstrates his or her faith by a corresponding work. Noah not only believed God when he spake to him and declared, "I will destroy man whom I have created from the face of the earth"; but he, by his every act in preparing the ark that he had been directed to build, demonstrated that faith. He not only faithfully proclaimed the God-given message, the coming flood, until the dark clouds of dissolution closed in upon that doomed world, but he straightway set about and continued in the work of building the ark. He also gathered his effects together, and, with his family, moved into it. What if Noah, when nearing the great crisis, had purchased a farm; remodelled the old buildings, re-furnished them with a lot of superfluous furniture that would require four horses to draw; bought five horses and carriages; planted a nursery of fruit trees; loaned money with usury and a bonus of one per cent; been found at public or private sociables! What if Noah had possessed one, three, five, ten, twenty, fifty thousand, or even two hundred thousand dollars in excess of a requisite amount with which to carry on his legitimate business, by which he obtained redress for his immediate wants! What if Lot, when the fires of eternal vengeance were scintillating in the very heavens, had engaged in negotiation for a site on which to erect a fine residence, or had bought one outright in the city of Sodom! What if his wife and two daughters, at that extreme epoch, had rushed into the emporium of fashion and attired themselves in the excessive paraphernalia of these times; hitched, tucked, folded, flounced and fringed.

What if the Christian people of Jerusalem had slumbered, when their beloved city was encompassed with armies! What if the worthy martyrs, when the faggot, gibbet, rack, and various implements of torture and death had met their gaze, had recanted! What if, when the first note of the judgment message, as it fell from the lips of a Wolfe upon that benighted realm (Asia), echoed by Irving, that English divine, re-echoed in America by the faithful Miller, when the first word of persecution was hurled in among them, had showed the white feather and retreated! What if the veterans of this Advent cause (better known as the '43 people), in the seventh month prior to the tenth day, 1844, had gathered their crops, had continued to operate in their various departments of business unrestrained! What if *now*, when, as we affirm, the nations are marshalling for the last and final conflict, Peter's fires already kindled, we lapse into lukewarmness, infidelity, and undue worldliness! Shall we be fit representatives? It seems to me I can almost hear the echo of your voices as you reply with an emphatic *no.* Then let us be admonished.

Rye, N. H.

EXPERIENCE.

As given in the 6th Chapter of Romans.

BY J. W. BRITTAN.

The cross on which I died
To all beneath the sun—
There with Jesus crucified,
There the victory won.

I've come down from the cross,
For death hath set me free;
I've counted all but loss,
That Christ may live in me.

Risen with Christ I live,
The world beneath my feet;
My all to him I give—
In him I am complete.

Now, why no fear of death?
Because no death to fear.
Now, why no love of wealth?
Because no wealth is here.

Heaven is all my own,
The price of precious blood;
Such wealth was never known
As that revealed in God.

My will in God is lost,
My life in Christ concealed;
The dreadful gulf is crossed,
And Satan quits the field.

No work of self to do;
No life of self to live,
My work is his to do,
My life is his to live.

This work is all of grace,
This love is all divine;
Boasting can have no place
In this poor heart of mine.

HOME.

BY MARY L. TOWER.

Let one who no longer resides under the parental roof hear the simple word "home," and it awakens a thousand tender recollections of the past. It tells of a loved circle far away. It pictures father and mother, brothers and sisters, in their respective places as of old, and lingers over the time when all this loved group gathered to acknowledge the Giver of all good, and to ask a continuance of Heaven's blessing upon them, and the sweet peace that was sure to follow.

If there is music in the sweet word home when it has reference to an earthly habitation, how doubly dear does it become when we turn from this world where there is sorrow connected with all our sweetest joys, and look to the home of the righteous which Jesus has promised to those that love his appearing; and though time and distance now intervene, yet we know that at his right hand there are pleasures forevermore; and what adds to the peculiar charm is the fact that some will never taste death, but be changed in a moment, in the twinkling of an eye. O glorious thought! Not one that truly loves Jesus will be left out. And there will be no more separation.

We are nearing that home, our heavenly home. The signs warn us that Jesus is [illegible]ming. Then shall the redeemed o[illegible]e gathered home. I earnestly long for that day to come. May the Lord help all who profess to be looking for him to do his will, and have an abundant entrance into the heavenly home. Amen.

North Adams, Mass.

THE KINGS OF THE EAST.

BY P. ALLING.

In Revelation 16: 12, we read as follows: "And the sixth angel poured out his vial on the great river Euphrates; and the water thereof was dried up, that the way of the kings of the East (or according to Whiting's translation, 'towards the rising of the sun') might be prepared."

That the Ottoman Empire is this river but few doubt, and most believe that in the events of the past year we have witnessed this drying up accomplished to the fulfillment of the prophecy.

The inquiries now suggested are these: 1. What is meant by the expression "that the way of the kings of the East may be prepared"? 2. Is this work now in progress? These are important inquiries, as indicating our whereabouts in this prophecy.

By a careful reading of the next three verses it will be seen that by the workings of the three unclean spirits that go forth, "the kings of the earth and of the whole world" are to be "gathered to the battle of that great day of God Almighty." This of course includes the Eastern nations of Asia in the final conflict. The second inquiry is answered by the following extract, copied from the *Restitution* of May 1st.

"*Bombay, April 26th.* Troops are arriving here daily for embarkation. The first detachment will leave for Malta April 29th, and the second May 1st. They will not stop at Aden. Fifteen ships and twelve steamers have been engaged for the conveyance of the expedition, which will be convoyed by a man-of-war. Great enthusiasm is manifested throughout India, and native troops are volunteering for the service."

This gathering of the nations now in progress, and more especially those of India, are the direct results of this Russian-Turko war, and is as literal a fulfillment of this prophecy as can possibly occur, whilst the actors of these scenes and the world at large are as ignorant of the facts as were the Jews and the Romans when they crucified the Son of God between two thieves.

O, how immensely important is the warning of verse 15th at this time—"Behold, I come as a thief." All may see this who are watchful and keep their lamps trimmed and burning, with oil in their vessels. May the Lord help all to heed this command.

SHALL WE SURRENDER THE BIBLE?

BY DR. TALMAGE.

"Heaven and earth shall pass away, but my words shall not pass away."—MATT. 24: 35.

What is that scrolled, clasped, Dore-illustrated volume lying on the cover of the drawing-room centre-table? What volume is it, defaced and worn and lead-pencilled, lying on the clerk's desk in the court-room? What volume is it that the gowned professor reads in the college chapel? What volume is it that is packed away by loving hands in the trunk on the morning of the young man's leaving home? What volume is it on which the Judges of the Supreme Court of the United States, and all our Presidents, take the oath of office? Of what volume have the printers made two hundred million copies? That is the book upon which infidelity puts its hands to-day and cries, "Surrender!" Shall we do so? is the question of the day and of the hour.

For years I have heard many complaints made against the Bible, and I have classified these complaints. Sceptics allege that the Bible is impure; the Bible is cruel; the Bible is contradictory; the Bible is unscientific.

First, let us look at these charges brought against the Bible. 1. To prove that the Bible is impure, its enemies read portions of Scripture which they say are unfit for the eye and ear of the family circle. They read Solomon's Song, and put upon it their own interpretations, and then fling down the book, denouncing it as a polluted volume. Is the Bible impure? I lay it down as a principle that an impure book will have impure results. No man will deny that proposition. Now of all your friends, how many have had their purity of soul stained, tarnished, or despoiled by Bible reading?

Two hundred million copies of an impure book scattered through Christendom, there must be a great many victims. Show me a thousand victims. Show me five hundred victims. Show me a hundred. Show me fifty. Show me ten. Show me one victim. Is that exorbitant? I do not care what the specimen, whether man, woman, child, white, black, copper colored, American, European, Asiatic, African. Two hundred millions of books, in each one of which sceptics say there is the leprosy of impurity.

Show me one victim. I do not confine you to our own times. Range through all the four thousand years that have passed, and show me one soul whose chastity and purity have been dispoiled and ruined by Bible perusal. I challenge all earth and hell for one victim. Your charge collapses and dies in the presence of every frank minded man. So far from the Bible being an impure book, you know very well that it is only where the Bible reigns that the family institution is regarded.

The only difference between Sodom, and Constantinople, and Pekin, and Madras on the one side, and our American cities on the other, in regard to the status of purity and impurity, is the difference between Bible and no Bible. If the Bible be an impure book, I am only asking of you a fair thing when I ask that after two hundred million copies have been doing their work you show me one victim.

2. Charge the second. The Bible is cruel. To prove this, the enemies of the Bible give us the story of the ancient wars, passages in the story of David and Joshua, the extermination of the Canaanites, and then declare that the Bible approves of laceration and manslaughter. You have known a great many people who had this "cruel" book in their hands. Was the effect of this "cruel" book upon them to send them towards vivisection, towards maltreatment, towards mauling? Did your friends come out and practically say, "I have been reading about the extermination of the Caananites, and now mean to cut, stab, bruise, and beat to pieces everybody I can meet?"

As your children have studied the Bible, have they got more and more of a tendency to pull off the wings of flies, and to pin grasshoppers, and to rob birds' nests? If the Bible is cruel, why does it not show its cruelty in that direction? So far from its being true, all the asylums and institutions of mercy in this country have been founded by Bible believers. When did this bloody book, so called by some, implant cruelty in the heart of George Peabody, of Miss Dix, of Florence Nightingale, of John Howard, of John Frederick Oberlin, of Abbott Lawrence?

Look at those twenty Christian women in a hospital. They are washing wounds, they are administering cordials, they are taking the last message of the expiring. Those Christian women have been reading this book all their lives, and now they are reading it to the sick and the dying. At what point does the cruelty of this book crop out in the life of that ministering angel of the hospital? Do you find it in the gentleness of her step, or in the soft cadence of her voice, or in her prayer for the dying, "Lord Jesus, receive his spirit?"

When you can make a rose leaf pierce like a bayonet, when you can make icicles out of the south wind, when you can poison the tongue with honey made out of blossoming buckwheat—then you can find people practising cruelty learned from the Bible. —*Christian Herald.*

PREACHING.

BY D. B. PEARSON.

To go into the sacred desk and speak to the people, and reason on righteousness, temperance, and judgment to come, is but one way to preach the gospel; there are other ways quite as effectual. All cannot be ministers in the common sense of the term, but all who have met with a change of heart can preach Jesus.

The manner in which we conduct ourselves through the week will have more effect on the people than all we can say Sunday. Our prayers and exhortations are valued and heeded according to the life we live. In every word we speak, and in every act we perform, we preach Jesus or we deny him, for Christ says "he that gathereth not with me scattereth abroad." We can preach Jesus by being upright and honorable; in giving full weight and measure; selling an article for just what it is; telling at all times the truth, the whole truth, and nothing but the truth.

May the Lord help us not only to talk religion, but live it also; not only on Sunday, but every day of the week. Pure religion is durable, and can be worn every day in the year. The more we wear it the brighter it will shine, and the more plainly it will tell the story of Jesus and his love. O that we might be living epistles of Christianity! If we are true Christians we shall be.

Wilmot, N. H.

A PROMISE.

BY M. W. BUXTON.

"A promise should be given with caution, and kept with care. A promise should be made with the heart, and remembered by the head. A promise is the offspring of the intention, and should be nurtured by recollection. A promise and its performance should, like a true balance, always present a mutual adjustment. A promise delayed is justice deferred. A promise neglected is an untruth told. A promise attended to is a doubt settled."

"All the promises of God are Yea, and Amen." "The Lord is not slack concerning his promise." "And this is the promise that he hath promised us, *even* eternal life." "We, according to his promise, look for new heavens and a new earth." "For yet a little while, and he that shall come, will come, and will not tarry."

"And is it so? *a little while,*
And then the life undying,
The light of God's unclouded smile,
The singing for the sighing?
A little while! Oh, glorious word!
Sweet solace of our sorrow,—
And then 'forever with the Lord,'
The everlasting morrow."

UNBELIEF A PRINCIPLE.

Unbelief is a principle as well as an act —always operative with a continuous force, which is not fictitious, but most dreadfully real. The principle abides, even when it is not developed in outward acts. It lies behind in the secret disposition, which is the spring of all action, and gives it complexion. For the existence of this we are responsible, and must plead guilty before God. In this view we are chargeable with unbelief at all times, so long as the disposition exists which would prompt the act. In deepest sleep, or when the thoughts are absorbed in worldly care, it is the sleep or the pre-occupation of an unbeliever. A tiger is as much a tiger when he sleeps, or when he is gorged with his prey, as when the ferocity of his nature is fully aroused. The generic disposition, which forms his characteristic, is there—a constant quantity—whether it be dormant, or in full activity, is more an accident than otherwise. So the sinner's attitude toward God is one of abiding hostility, whether it break forth in insurrection or not; and the unbelieving temper which would reject the Savior at any given time, will reject him at all times—and with this continuous rejection we accordingly stand accused at the bar of final judgment.—*Rev. B. M. Palmer.*

SOMETHING WORTH KNOWING.

BY H. MUNGER.

Five years ago I learned the way to have apples every year from the same trees. Instead of stripping off the blossoms of one-half of the apple-tree limbs, as many fruit raisers have done to make them blossom and bear the next year,—to save time, girdle every other limb near the body of the tree, about one eight of an inch wide, taking out the whole bark to the wood. This will stop the sap going up, and the apples will fall off from the limbs girdled and cause the rest of the limbs to bear larger fruit. This is reasonable and true. The girdled limbs will heal over in ten weeks, and the next year they will bear. By so doing once will change the tree as long as it lives; one half will bear every year. The time to do it is from the tenth to the twentieth of June, the bearing year.

One man told me he got a hundred barrels of apples last year by this process; and I know of others in proportion. Every other year they had so many they were worth nothing. The next year, and for twenty years, he had none until he took this course. It is said to work the same with other fruit. This is the year to do it. All who have tried it are more than satisfied. In our region apples are a great blessing to man and beast. Give your poor apples to your cattle and horses in the fall, and they will not be so anxious to get out. It is apples they want. Nature calls for them. This will pay better than to make them into cider. Try it, and you will find your cows will give more milk. Horse-radish will cure more sick horses than any other medicine. God made it for them. And catnip for cats. Try it.

PERSONAL EFFORT.

There are a great many of us who are willing to do great things for the Lord, but few of us willing to do little things. The mighty sermon on regeneration was preached to one man. There are many who are willing to preach to thousands, but are not willing to take their seat beside one soul, and point that soul to the blessed Savior. We must get down to personal effort, this bringing one by one to the Son of God. We can find no better example of this than in the life of Christ himself. Look at that wonderful sermon he preached to that one woman at the well of Samaria. He was tired and weary, but he had the time and the heart to preach to her. This is but one of the many instances in the life of the Master, from which we may learn a precious lesson. If the Son of God had time to preach to one soul, can not every one of us go and do the same? Look at the work of John Wesley; the world never saw a hundred such men living at the same time. The trouble is, we are afraid to speak to men about their souls. Let us ask God to give us grace to overcome this man-fearing spirit.—*D. L. Moody.*

REPORT OF TENT WORK.

JOHN PARSONS.

We pitched the N. H. Mission Tent near the village of Centre Harbor, June 1st. At the first meeting about sixty came out; in the evening about two hundred; on Sunday from six to eight hundred. There were three steam-boats came over the Lake, bringing passengers for the meeting. There is a great desire on the part of the people to hear on the signs of the times and the fulfillment of the prophetic Word. Bro. Jas. G. Smith and Brn. D. M. Leavitt and John Shorey, and other faithful men, are here to help in the work. We shall stay here through the week and next Sunday, and then go to Plymouth. Now, brethren of New Hampshire, we need funds to help carry on this work. All who have a desire to help in this work can address JOHN PARSONS, Northwood Narrows, N. H.

GOD'S VOICE.

Let there be a conflict of human opinions about doctrines; let there be contending systems and clashing creeds; in the midst of all there is one voice that always speaks the same thing, easily understood by all. Noisy and boastful contentions are vain. Hear the word of the Lord: "Say unto the people, As I live I have no pleasure in the death of the wicked. Let the wicked forsake his way, and the unrighteous man his thoughts, and let him return unto the Lord, who will have mercy, and to our God who will abundantly pardon." Some things are certain, and every human conscience bears its own testimony to them. "Say ye to the righteous, it shall be well with them; but say ye to the wicked, it shall be ill with him." This is as fixed and inexorable in the nature of things as the law of gravitation.—*Selected.*

WHY HE RESIGNED.

A lady was asked, "How do you like Mr. ——'s preaching?" "O," said she listlessly, "I don't like those old texts very well." The preacher was educated in college and seminary. He had labored faithfully and successfully in a hard field. But he selected his themes from the Bible, and "compared spiritual things with spiritual;" but she "didn't like those old texts very well." He was faithful as a pastor, and preached the truth in love. No one denied that. But he did not preach a series of sermons, "on the poets," as another did, and so he failed "to draw." His church grew steadily from year to year, but not very rapidly. He had the impression that as prophets, and apostles, and Christ himself preached a good deal on the subject of faith and repentance, the necessity of a new birth, and that without holiness no man can see the Lord, so he should frequently present these and kindred themes. But some young ladies and gentlemen "did not like those old texts very well;" and besides, "the city had grown to such proportions" that they thought they "should have a change."—*Baptist Weekly.*

EARNESTNESS.

Earnestness in religion everywhere commands respect; the lack of it invariably brings religious professions into contempt. The stammering tongue is eloquent, even in its most imperfect expression of the feelings of an earnest soul. The manner may be uncouth and ludicrous, and yet by its sincerity command our reverence. The excesses to which religious excitement sometimes carries people are readily overlooked, because that very excitement is the manifestation of spiritual life, while the most refined formality is despised for its very emptiness. The prayer-book can be no substitute for the heart in the work of winning souls to Christ. Earnestness inspired by the indwelling Christ alone inspires confidence, and gives us power over the consciences and lives of our fellow-men. Earnestness is Pentacostal, both in its source and in its results.—*Northern Advocate.*

BIBLE READING AND STUDY.

If you have but ten or fifteen minutes night and morning, read God's Word—and read it consecutively. In this way you get a grasp of the "whole counsel of God." But this is not Bible study. For this fifteen minutes will not suffice. Try and secure two or three hours as often as possible, and then set yourself down to your Bible, with your concordance, your text book, and pen, ink, and ruler. Determine you will not be diverted from your purpose, and you may expect a feast of fat things. Don't be impatient; light from God does not break over the sacred page in a moment; so wait, and ponder, and pray,—compare Scripture with Scripture—and as you thus dig, God will unfold to you "precious things."—*Sel.*

WORN-OUT PREACHERS.—What a history in a name! Nothing wears out in this world but Methodist preachers and draught horses. Merchants fail, bankers break, lawyers retire, but Methodist preachers wear out. If any body can have a claim upon the church, it must be these men. They planted our churches. They baptized us when we were little. They married us in later years. Gratitude, one of the last virtues to die out of the human heart; justice, the deepest foundation of all Christian character, without which profession is hypocrisy and piety is a hollow pretence; brotherly kindness, which is catalogued in good company in the New Testament—all these combine to secure proper care for the old heroes of the field.—*Christian Advocate.*

A SPIRITUALIST advertises with great flourish of trumpets that "he will give names in full of your departed spirit friends at his circle—admission 25 cents." Well, suppose he does that. What's the good of it? Don't we all know the names of "our departed spirit friends," without paying 25 cents to have a juggler tell us? Of course we do; but then the juggler wants the 25 cents! That's the beauty of Spiritualism!—*Sel.*

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"BEHOLD, I COME QUICKLY; AND MY REWARD IS WITH ME."

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THE VOICE THAT CALMS.

Upon that night,
That stormy night on Galilee,
When wind and wave were high,
When o'er that vessel, drifting on,
There hung a gloomy sea;
When terror came to those on deck
Who feared the angry deep;
While Jesus, 'mid the danger wild,
Lay on his couch asleep.
'Twas then he rose, and lo! his voice
Did soothe their wild alarm;
He hushed the wind and stilled the sea—
He wrought a wondrous calm
On Galilee!

When sorrow's storm
Comes darkly o'er the way of life,
That we in heart must brave,
And when we seem adrift at sea,
'Mid stormy wind and wave;
'Tis then, before the eye of faith,
This same blest Lord appears.
He speaks, and lo! his sacred voice
Is full of love that cheers;
He soothes us as we weep and sigh,
With his all soothing balm,
While o'er the billows of our grief
He brings a blessed calm,—
His sweet relief!

—*Selected.*

THE NEW MAN AND THE NEW EARTH.

BY GIO. R. KRAMER.

There will be, as the shining result of the redemption in Christ Jesus, a "new man" and "a new earth." It can be a new creation with the preservation of identity. The Psalmist prays, "Create in me a clean heart, O God." Though a new divine creation is spoken of, it is the same heart made pure; and yet such is the wonderful change wrought, it is called a new creation. "We are his workmanship, created of God in Christ Jesus." The new man, though he becomes such in conversion in his purposes and affections, is not completed until the day of redemption, when Christ shall come and make these "vile bodies like unto his glorious body." We can be holy now through the grace of our Lord Jesus Christ, for we are to "put off the old man with his deeds, and put on the new man, which after God is created in righteousness and true holiness"; but the new man—the real spiritual man—as contrasted with the natural man, will not be manifested until the effulgence of the morning, when "this corruptible shall put on incorruption, and this mortal shall put on immortality."

Whatever degrees of divine grace we may realize in this present life, we are only natural, animal, flesh and blood men. "That was not first which is spiritual, but that which is natural, and afterward that which is spiritual. The first man is of the earth, earthy; the second man is the Lord from heaven. As is the earthy, such are they also that are earthy." And whatever may be our progress in heavenly things, even though we stand on the top of Pisgah and drink in the radiance of the vision of the land of promise, and regale ourselves amid the fountains and groves of Bunyan's Beulah Land, yet we are of the earth, earthy, and will be so until resurrection and translation. If alive (and we may be, praise the Lord!) when Jesus comes, we must be changed. Why must we be changed? Because natural men, called "flesh and blood," cannot inherit the kingdom of God.

In view of this Paul groaned for the house not made with hands. He groaned, not to "be unclothed," not to die, not to be dissolved, but to be clothed upon with the tabernacle of the new creation. Compare with 2 Cor. 5: 4, 5, Rom. 8: 22, 23. While we are at home in this present corruptible body we must be "absent from the Lord." We could not endure the awful yet delicious blazings of his countenance. His disciple who leaned on his bosom, when a vision of his Master's grandeur stood before him, "fell at his feet as dead." What then does the apostle groan for? to die—to be without a body? and does he expect to be with the Lord in that way? Or does he groan, as in Rom. 8: 23, for "the redemption of the body," for "the spiritual body" of 1 Cor. 15, and thus be absent from this and be present with the Lord? as we read of being "ever with the Lord" when caught up in the clouds to meet him in the air. Compare Heb. 9: 11 with 2 Cor. 5: 1. "Not made with hands" is spoken of as having the sense "not of this building," not of this present piling up, but a piling up in towering grandeur upon the great corner stone of the new creation. It is rendered in the *Emphatic Diaglott* "not made by hands; that is to say, not of this creation." There is to be a new creation built upon Jesus Christ, as the chief corner stone. The resurrected and translated man will be a new man, yet his identity is preserved. He shall "soar and shine another and the same."

This new man will be a partaker of the heavenly man—Christ Jesus, who laid aside his divine glory "which he had with the Father," and took of flesh and blood because the children were partakers of flesh and blood. The man Christ Jesus was raised from the dead, and around him and upon him, as the basis, as "the sure foundation stone," there shall be piled the magnificent stories and towers of the new creation. "As we have borne the image of the earthy, we shall also bear the image of the heavenly." Not we *do*, but "we *shall* also bear the image of the heavenly." This will be by resurrection and translation "when Christ who is our life shall appear."

To be "like him" is redemption. It is the culmination of saved humanity. These bodies, now temples of the Holy Ghost, will have every pillar and dome, as incorruptible temples, strengthened to sustain the flamings of the "far more exceeding and eternal weight of glory." In this redeemed new man there will be the manifestation of the glory of the great Creator. Each form will bear the impress of the "chiefest among ten thousand and the one altogether lovely."

If "the heavens declare the glory of God, and the firmament showeth his handy work," what shall we say of "the morning stars" of the new creation, which shall sing together in the "new heavens," and "the sons of God" who shall "shout for joy" on the hill-tops and mountains of Paradise regained, in the "new earth wherein dwelleth righteousness"? Those redeemed ones shall declare his glory, for they "shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars forever and ever."

This new man will have his home in the new earth. He is redeemed from this earth of briers and thorns. The curse is upon this earth, and it must go, with all its sin and corruption, into the lake of fire. It is the old creation, the home of the old man, of the earthly ones, and truly they are at home in it, living in the enjoyment of its wealth and honors; but the children of God are pilgrims and strangers."

The new Earth, spoken of so much by those of us who are looking for the coming of the Lord Jesus, is not a new idea; it is an old belief, and has been a favorite theme among different master minds and pulpit orators. (See the sermons of Wesley and Chalmers.) Henry B. Bascom was perhaps one of the greatest natural orators in the world. He was elected chaplain to Congress through the influence of Henry Clay. On one occasion he preached on the new earth, a sermon of wonderful force and thrilling eloquence, some of the language of which I quote from his life, written by Dr. Henkle. Bascom, at the time of his death, was one of the Bishops of the Southern Methodist Church.

"It was a day of exceeding beauty. Every aisle in the spacious church was filled to overflowing. . . . His countenance seemed intensely intellectual. . . . His eyes at the moment were dreamy and set in empty space. . . . Presently he raised his right hand with a gesture of impatient haste, and pressed his fingers on his pale forehead, as if to assist the brain in its mighty labors of thought, and then instantly announced his text from the book of Revelation: 'Behold, I make all things new.' He pierced at once into the heart of his subject, and then took wing and rode away on a whirlwind of fiery words. His voice from the commencement rolled and peeled and rang like the beautifully modulated music of some wondrous organ, alternating with crashes of tremendous power, that seemed to jar the walls of the building. . . . Now it sunk into a mild wail, mellow and plaintive as a funeral chime; again it swelled to the steady roar of a hurricane. . . . The effect was aided too by the orator's gesticulation,—now graceful as the airy circles of a butterfly in the air, and anon grand to sublimity, and urgent as the swoop of the eagle climbing the heights of the storm-cloud.

"As the mighty magician went on, the whole multitude seemed charged with electricity. Here and there single individuals began to rise to their feet, then others by twos and threes, next a dozen sprang up together, and finally the whole living, throbbing, enthusiastic mass might be seen standing as one man. The excitement was measureless, and yet too profound for any species of utterance. His theme was 'The future eternity of matter, and the possible splendor of the New Heavens and Earth.' A few of his inimitable touches linger in my memory to the present hour. He inferred the beauty of which all even the coarsest matter is capable from the following illustration:

"'Chemistry, with its fire-tongue of the galvanic battery, teaches us that the starry diamond in the crown of kings, and the black carbon which the peasant treads beneath his feet, are both composed of the same identical elements; analysis also proves that a chief ingredient in limestone is carbon. Then let the burning breath of the Almighty pass over all the limestone of earth and bid its old mossy layers crystallize into new beauty, and, lo! at his fiat the mountain ranges flash into living gems, into a lustre that renders midnight noon and eclipses all the stars.'

"He urged the same view by another example: 'Look yonder; see that wrathful cloud—the fiery bed of the lightnings and the hissing hail, the cradle of tempests and floods! What can be more dark, more dreary, more dreadful? Say, scoffing skeptic, is it capable of any beauty? You pronounce, No. Well, very well; but, behold, while the sneering denial curls your proud lips, the sun with his sword of light sheers through the sea of vapors in the west, and laughs in your incredulous face with his fine golden eye. Now look again at the thunder cloud! See! where it was blackest and full of gloom the sunbeams have kissed its hideous cheek; and where the kiss fell there is now a blush, brighter than ever mantled on the brow of maiden—the rich blush of crimson and gold, of purple and vermillion—a pictured blush fit for the gaze of angels—a flower-work of pencils of fire and light, wrought at a dash by one stroke of the right hand of the Almighty. Aye, the ugly cloud hath given birth to the rainbow, that perfection and symbol of unspeakable beauty.'

"On another occasion, in a sermon on the Judgment, which is among his published sermons, he remarks, after describing the burnt-up world, 'And yet from this wreck—these ruins—there shall emerge, as God hath promised, new heavens and a new earth, the abodes of truth and righteousness, complete in all possible glory and loveliness.'"

The New Man, the New Earth, and the New Jerusalem will present a scene of grandeur which all taken together will constitute "the redemption that is in Christ Jesus." O, let us love and adore that blessed Christ who has "washed us from our sins in his own blood." He is coming! Let us be fitted into the Holy Spirit, "put off the old man with his deeds," and be ready to walk the gold-paved streets of the city—the beautiful city, the holy city, the New Jerusalem.

FAITH.

BY REV. W. HOTT, D. D.

A belief which prompts to action is alone worthful. Any other sort of faith is but a seeming. A great deal of that which men call faith, is nothing more than opinion. Those matters about which such an unreal faith is concerned, these subjects of a mere opinion, lie in the mind but as intellectual propositions to which the mind assents. They remain in the mind as some books, unread and with the leaves uncut, stand to day upon the shelves of my library, they are mine, I own them, but not yet have I studied them. That which they contain has not yet become any part of my mental or moral furniture. I read the names of their authors and because they are the men they are, I am quite certain that what they may tell in their books is true; but to me, in my methods of thought, in my ways of moral feeling, they do not yet hold any real relation; nor yet have the truths they tell deepened into my being, been set at work urging on and coloring its various activities.

Now a great deal of that which men call faith, is exactly like the relation which I hold to these as yet unused books. The subject matter of faith is something received, accepted, assented to by the mind; but that is all it is. It does not move the heart, it does not energize the life, it does not prompt and impel to action correspondent with itself. Opinion is always something immensely less than faith.

Look at the saved ones from the flood,—Thou shalt make thee an ark of goffer wood, said God to Noah. Rooms shalt thou make in the ark, and thou shalt pitch it within and without. And this is the fashion that thou shalt make it of—the length of the ark shall be three hundred cubits—that is about five hundred and forty-seven feet, and the breadth of it fifty cubits—that is, more than ninety feet, and the height of it thirty cubits, —that is, more than forty-seven feet. Thus slowly through the one hundred and twenty years did the vast vessel rear itself—the outcome and effect of a belief that was genuine, because it pushed toward action. So, too, when the long probationary time was ended, and the last days of the one hundred and twenty years were slipping by, Noah and his family entered the ark, sheltered themselves within its safety, and the Lord shut Noah and his household in. These saved ones pushed their belief into deed.

Thus must it be with any one of us, if we would escape that other destruction to which this of the flood is parable. It will not do for us to have an easy-going and listless opinion that God will punish sin. It will not do for us, just as an intellectual proposition, to assent to the truth that Christ is our Savior. It will not be enough for us just to run over the articles of a creed, called orthodox, though we do it never so glibly. We must act on our belief, our faith must urge us forth toward Christ. It is faith so genuine that it carries a man's whole being into Christ, which saves a man. —*The Standard.*

A NEVER DYING NAME.

BY W. H. ADAMS.

Voltaire said he lived in the twilight of Christianity. He spoke the truth. He did live in its twilight, but it was the twilight before the morning, not the twilight of the evening as he meant to say; for the morning comes when the light of the sun breaks upon us in its truest glory. The scorners have said that we should soon forget to honor Christ, and that one day no man would acknowledge him; but his name shall endure forever, as to the honor of it. Yes, I will tell you how long it shall endure; as long as on this earth there is a sinner who has been reclaimed by Omnipotent grace. Christ's name shall endure as long as there is a Mary ready to wash his feet with tears and wipe them with the hairs of her head; as long as there breathes a chief of sinners who has washed himself in the fountain opened for sin and uncleanness. As long as there exists a Christian who has put his faith in Jesus, and found him his delight, his refuge, his stay, his shield, his song and his joy, there will be no fear that Jesus' name will cease to be heard.

We can never give up that name. We let some take the gospel without a Godhead in it; we let them deny Jesus Christ; but as long as Christians—true Christians—live; as long as we taste that the Lord is gracious, have manifestations of his love, sights of his face, whispers of his mercy, assurances of his affection, promises of his grace, hopes of his blessing, we cannot cease to honor his name. But if all these were gone; if we were to cease to sing his praise, would Jesus' name be forgotten then? No; the stones would sing, the hills would be an orchestra, the mountains would skip like rams, and the little hills like lambs; for is he not their Creator? and if these lips and the lips of all mortals were dumb at once, why, the sun would lead the chorus, the moon would play upon her silver harp and sweetly sing to his music, stars would dance in their measured courses, the shoreless depths of ether would become the home of songs, and the void immensity would burst out into one great shout—Thou art the glorious Son of God! great is thy majesty and infinity thy power!

Can Christ's name be forgotten? No. It is painted on the skies, it is written on the floods; the winds whisper it, the tempests howl it, the seas chant it, the stars shine it, the beasts low it, the thunders proclaim it, earth shouts it, and heaven echoes it. But if that were gone,—if these great worlds should all subside into the wave that bears it and is lost, would his name be forgotten then? No. Turn your eyes to restored Paradise. Who are those that are arrayed in white, and whence come they? "These are they that came out of great tribulation, and have washed their robes and made them white in the blood of the lamb"; therefore they are before the throne of God and praise him day and night in his temple. If these were gone—if the praise of the saints had ceased, would his praise cease then? No. If the angels who sing his glory, the cherubim and seraphim who cry "Holy, Holy, Holy, Lord God Almighty,"—if these were perished, would his name be lost then? Ah! no; for as God upon the throne he sits the Everlasting One, and the Father would honor it, and, deeply graven in the Rock of Ages it would stand—Jesus the Son of God, co-equal with his Father; for his name *shall endure forever.*

Philadelphia, Pa.

IS IT A SIGN OF THE END?

BY C. P. DOW.

Not one jot or tittle of God's inspired Word shall fail of accomplishment. Every foretold feature and lineament must be met by historic facts. Ours is a religion of facts. If Isaiah foretold that the Messiah should be "a man of sorrows and acquainted with grief," then it must be precisely so with him; and if he had escaped sorrow and not felt it, nor known grief, then should we look for another."

The most of the signs of Christ's first advent were, when viewed from their standpoint, not miracles so much as commonplace events. A virgin was to have a son; it was a possible, if not a common event, and no strange thing as it appeared to outside beholders. This son was to be carried to Egypt. Other sons had been thus carried. He must be called "out of Egypt." Other sons might be. Thus we might pursue the subject of the signs of the first advent, but let the above suffice, by way of example.

If signs foretold were heralds of the first advent, may we not reasonably expect the last advent to be thus indicated? And may we not expect them to be a variety of phases of society, historic events occurring in connection with time's closing period? Most certainly. And so we find men's "scoffing" made to be a sign, the cry of "peace and safety" a sign," "the sea and waves roaring" a sign, also "on the earth distress of nations" a sign, national "perplexity" a sign, and many other things are evidently so to be regarded. "Let him that readeth understand."

In the second chapter of Isaiah's prophecy we have a prophecy of the day of the Lord, when "the Lord alone shall be exalted," or have no rival;—a day of terror and vengeance, "when he ariseth to shake terribly the earth." And it appears clear to my mind that the state of the world at that time is somewhat indicated, and so it is fair to call them signs of the end. So we read in the seventh verse, "Their land is also full of silver and gold, neither is there any end of their treasures." Is it true of this time? Verily, as of no other time of which history gives account. If so, is it a sign of the end? This silver and gold, from various mines recently opened, has been coined and hoarded.

The remainder of the verse reads: "Their land is also full of horses, neither is there any end of their chariots." What are the facts? Recently, the number of horses in our world, as gathered from reliable sources (the trained, domestic animal we mean), was estimated at fifty-eight millions. Of these, eighteen to twenty millions were to be found in the Russian empire; in France, three millions; in Great Britain and Ireland, two millions five hundred thousand; in the United States, six millions; in Austria, three millions five hundred thousand; in Prussia, one million five hundred thousand; Denmark, six hundred thousand; Bavaria, four hundred thousand; English American Colonies, five hundred thousand; Australia, five hundred thousand; Southern Africa, two hundred and fifty thousand. The "chariots," vehicles, or wheeled carriages bear a correspondence to the habits of the several countries. Of course there are more in the world by far than are here put down. If the prophetic ken saw that the land and age bordering upon the last judgment, or day of the Lord, would be filled with horses and chariots, indicating a pleasure-loving and a pleasure-seeking age, is not the sign fulfilled? Let us "discern the signs of our time," and be ready for the great event now so manifestly "near, even at the door.

THE rich and the poor, the king and the beggar, must alike lie down in the grave at last. All other distinctions fade into insignificance at the gate of the tomb, and princely dust perishes as soon as pauper's clay. That only is the true glory of man which outlives death, and outlasts the grave.

PENCIL POINTS.

I. I. L.

EVANGELICAL.

What is it to be *evangelical?* It is amusing, and yet pitiable to hear some men continually talking themselves up as *evangelical.*

Not long since I met a good, "evangelical" brother. I knew he pitied me on account of my heretical views, and would have done or given anything in his power to have had me become, like him, "evangelical." But I could not believe that the penalty of the law of God was anything but death, and that eternal torment was not the punishment of the wicked.

But I did claim to be equally evangelical with him. He thought that was absurd. I asked him to define the word *evangelical.* He said it meant "sound in the Christian faith." I said to him that is the definition of *orthodox* and *orthodoxy.* He replied that is what I mean by *evangelical.* I gave him Webster's definition of the words *evangelic* and *evangelical,* and I said to him, "I believe the gospel of Christ as recorded by the four evangelists as fully as you do, and I am therefore according to the definition of the word, as evangelical as you are. You take a term which is not found in the Bible, and make it a synonym, and *assume* that what you believe in regard to the teachings of Christ and his apostles is expressed by this term. Suppose I do the same. My assumption is as good as yours." He seemed to admit the force of my remarks, but soon replied,

"But you *cannot* be evangelical while you hold your views that man is not immortal, the dead sleep, and that there is no hell now for the wicked."

"But," said I, "why am I not evangelical, if the Scriptures teach what I believe; that man is mortal, the dead are without knowledge, and there is no burning hell until the judgment? If the Bible teaches this and I believe it, am I not *evangelical?*"

My good, evangelical brother hesitated a few moments, and then said, "*No, I do not believe any one can be evangelical and believe as you do—that's impossible!*"

I had no more to say about being evangelical, and I did not think he had at that time.

PAUL IN THE LAW AND GOSPEL.

Did Paul understand the law and gospel? Come, my Seventh day brother, what say you? Did he who was born under the law and educated in it know what the law was, and what it was for? And did he who was converted from the law to Christ and his gospel comprehend that which he was called to teach? What say you?

If you say that he did, why not accept of his teachings, both in regard to the law and the gospel? If you say he did *not* understand them, whom do you think does?

Now you know that Paul says plainly (2 Cor. chap. 3) that he and others were made ministers of the *New* Testament, and not of the letter (the Old.) And he gives the reason: the letter (the Old) killeth, but the Spirit (the New) giveth life. He tells you and me that that which was written and engraven on tables of stone, and which was brought down from Mt. Sinai by Moses, was "the ministration of condemnation and death." He says that ministration is "done away," is "abolished."

You have thought, and perhaps said that it was only the ritual part of the law that was "done away" and "abolished" by the coming of Christ. But I remind you again that Paul says it was what was "written and engraven on tables of stone," that is done away and abolished. The ritual portion of the law was not written upon the tables of stone which Moses brought down from Sinai; and Paul does not mention in this chapter that part of the law which related to sacrifices and offerings, though these are included in the things done away.

How is it proposed by you, my brother, to make Paul teach that you and I should observe and keep this "ministration of condemnation and death, written and engraven on tables of stone"? Will you show me how Paul teaches us to do this? The fourth and Seventh day commandment is among those written and engraven on tables of stone. How does it appear here that Paul teaches us to observe this command as a means now of our salvation? Will you answer, my brother?

EZEKIEL 3: 17.

BY J. P. MARQUAND

"Son of man, I have made thee a watchman unto the house of Israel."

No one can read the prophets without observing a manifest difference in their tone and manner. In Isaiah we have many sweet promises to the redeemed church, and expostulations to the Jews to cease from their sins, lest God withdraw his favor from them. In Jeremiah we have the touches of pathetic sadness and heartfelt grief at their wilful wanderings from the truth and the path of duty. In Ezekiel we have the plain truth spoken without compromise, and an earnest zeal and fidelity for the honor of God and humanity. As every succeeding prophet came, the Jews grew worse, filling up their cup of woe and punishment, until the Son of God came, whom they despised and treated with scorn. He said unto them, "Your house is left unto you desolate."

In the first chapter of Ezekiel we are told that he (Ezekiel) was a priest, probably of the Aaronic order, and being faithful to his high trust, God had designed to add to him the gift of a prophet. This was done no doubt by the operation of the Holy Ghost. He says in many places that the hand of the Lord was upon or strong upon me.

The dealings of God in subjecting him to rigorous treatment and severe discipline is seen in his after conduct and character. He brought before him some of the most astounding visions of majesty, power and glory, and he fell on his face filled with awe and wonder. Then the Spirit entered into him and bade him stand on his feet, and gave him his commission to go to the house of Israel and proclaim the words spoken unto him. He was bidden to do his duty whether they would hear or forbear. The people of the Jews were impudent children, stiff-necked and rebellious, and no doubt Ezekiel felt his weakness, but God promised him help in the hour of trial. The land was full of crimes and violence, but this one man stood forth as the champion of right and order.

There were many false prophets and prophetesses at that time, but they prophesied to please the carnality of the people; but Ezekiel spoke from the inspiration of the Holy Spirit. He told them of all their secret abomination, and their secret wickedness, and threatened them with the just displeasure of the Heavens unless they repented and forsook their sins. Their high standing as the children of Abraham and their "silver and gold would not deliver them."

In the 9th chapter of Ezekiel is a picture of the day of judgment, in which God will render to every man according to his deeds. From the 10th chapter to the 24th, there is a minute description of the sins of the whole nation. Their idolatry, their deceit, their licentiousness, their professing with their lips to love God, while their hearts were far from him, their prophets dealing in lies, and women also professing to prophesy, would make the heart of the righteous sad whom God hath not made sad. Ezek. 13: 22. In the 22nd chap. are these words addressed to the p[illegible]: "Can thine heart endure, or thine hands be strong in the day that I shall deal with thee?" In the 24th chapter we have a painful account of the death of Ezekiel's wife. Could anything be more touching? He was told that she would die, be taken away from him while she was in the midst of health. What a comfort and consolation doubtless she had been to him, with her loving heart and cheerful songs. Probably his wife and home were all he had on this earth to solace his weary hours while dealing with that ungodly people—the Jews. Ezekiel was forbidden to drop a single tear or show any grief at her loss. So he went from his home that morning leaving his wife well; he preached unto the people in the morning, and that same evening she died.

In the 33rd chapter the duty of a watchman is clearly stated and also that of a prophet. In the 34th chapter it speaks of false ministers and their doom. In the 36th chapter are blessings to be given to the saints, and among them the gift of the Holy Ghost; also the 37th chapter is an account of the dry bones being resurrected by the power of the Holy Spirit. From the 37th to 47th is given a description of the New Jerusalem City and its blessings. In the 47th chapter the vision of the holy waters and the tree of life, and in the last verse of the book (Ezek. 48: 35) we have the best of all—*God is there!*

New York City.

PATIENCE.

Among the exhortations recorded in God's Word for the church to-day, none seem so little needed, as the exhortation to patient waiting for the coming of Christ, for the most of those, who are professedly waiting for the coming of Jesus, are so very patient that they are almost wholly indifferent. Nearly everybody is contented to live out the moments without hearing anything on that subject, that is all there is of hope to God's church. How many sermons are there preached to-day, even by Adventists, in which the coming of Christ is not mentioned at all, or, if mentioned, is but an empty echo, with no power, no force, no life in it!

How many papers do you read, even of those pledged to the advancement of the truth respecting Christ's speedy advent, that sound forth in their columns the warning of earth's doom! They may repeat the statement, that "Christ is near," but it is with no appreciation of the fact, that they once had, it is with no flood of warmth and longing, that once accompanied the statement, and burned its way into the hearts of all who read it. This is manifest to all who will lift their sleep-heavy eyelids long enough to make an observation. The very pall of darkness is resting on the church that God called out to meet the Bridegroom, and for the reason that the only light that God has given to light up their darkness is neglected by them, viz., the sure word of prophecy. It is no fable we are speaking. We do not imagine it. It is the Heaven-depicted condition of the church just prior to the coming of Christ, alas! too faithfully lived out. The church is sleepily drifting with the world down the current to utter destruction. No appeal is loud enough, no warning is solemn enough, no evidence weighty enough to arrest their rapid course to death. Will nothing awake them? List the loud "alarum bells," that clamor forth peal on peal their warning of earth's final contest, . . . will they not awake you? No, no. The weight of cares has benumbed the sensibilities of those who were once his people, the alluring voices of earth have deafened them; the glamor of gain has bewildered and dazzled them. They are hopelessly, surely, swiftly gliding on to death.

Be patient, brethren. Ah! yes, there are a few who, even as the husbandman watches for the fruit of his sowing, and has long patience for it, as his only dependence for life, so they watch for Him in whom is hid the life, that will be given the church when he appears. There are a few who, with Job, are obliged to be patient under the infliction of trials of every kind, even of false religionists, who, as did the comforters of Job, try very hard to prove to us and to the world that we are in the wrong, and for our wrong-doing are afflicted of God. Just as the friends of Job, while professing to worship God, strove to convince him that he had all his lifetime been living a lie, even so do the professed church of to-day, and very many of them Adventists, try to prove that we have been following cunningly devised fables, when we gave such earnest heed to prophecy, in our search to know when Christ would make his second advent according to divine prediction. Job [illegible] patient, and his patience consisted in unflinchingly declaring, in the midst of all difficulties, and seeming contradictions, that he had been right, and was approved of God. He is our example of suffering affliction and patience, so says James: As he endured taunts and revilings, so must we, and still, with steady hand, ever keep aloft the banner of truth, and with untiring lips, speak forth the warning cry of "doom," the thrilling cry of "life."

Brethren, be patient. Would there were more that could feel the need of such an exhortation, but to the few, that still, with anxious eye, are looking for the King, we would say, with all in nature, politics, religion, and the financial condition of the world, to give confirmation to the statement, "Be patient, stablish your hearts, for the coming of the Lord draweth near."—*Sel.*

THE STORM-SIGNAL.

Looking out of my window I see fluttering from a flag-staff on the top of a lofty building a few rods distant, a tattered red flag, having a blue square in its centre. Hour after hour it has been flapping there beneath the dull November sky,—a portent of danger which I look at with a shudder, but have learned not to disregard. Sometimes when all seems bright and fair, that ominous flag is unfurled, and then we wait in suspense knowing that a storm is drawing near. From the central office of the signal service at Washington, there is flashed along the wires, a warning that a storm, moving in a certain course, is approaching, and ere long it breaks upon us.

There are storm signals all around us in this world. They hover above the scenes of sinful pleasure; they float along the ways trodden by the votaries of vice and folly, they flutter above the dizzy heights of ambition and the lofty paths of pride. It is no unfriendly hand that unfolds to the breeze these ominous banners, and that warns the heedless to stay their headlong course. "The prudent man foreseeth the evil and hideth himself, but the simple pass on and are punished."

There are storm signals overhanging the world. A world that lies in wickedness is a world exposed to wrath. Sin ever has calamities following in its train; and so long as iniquities abound, so long as injustice and ungodliness and blood and strife prevail, so long there are dangers and calamities in store for this world. Let the scorner scorn if he will, and let the rash adventurer brave the fury of the tempest, and despise the dangers that are before him, but let men of considerate judgment and of candid minds watch the storm signal, and see what God has said in his Word of the ways of sin and the awful doom of a sinful world. The prophets of peace may stifle fear, but they cannot stay calamity, they may cry "Peace, peace," but they cannot avert the impending doom of a world at war with its Maker.

"For behold, the day cometh that shall burn as an oven, and all the proud, yea, and all that do wickedly shall be stubble, and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch. But unto you that fear my name shall the Sun of Righteousness arise with healing in his wings, and ye shall go forth, and grow up as calves of the stall. And ye shall tread down the wicked, for they shall be ashes under the soles of your feet in the day that I shall do this, saith the Lord of hosts." Malachi 4: 1-3.

"But of the times and the seasons, brethren, ye have no need that I write unto you. For yourselves know perfectly that the day of the Lord so cometh as a thief in the night. For when they shall say, Peace and safety, then sudden destruction cometh upon them, as travail upon a woman with child, and they shall not escape." 1 Thess. 5: 1-3.

"There shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation. But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also, and the works that are therein shall be burnt up. Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat? Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness. Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot, and blameless." 2 Peter 3: 3-14.—*The Wayside.*

IT is notorious that the attacks of unbelief are usually made rather on the human interpretations of divine truth than on the truth itself. The positions of the latter are impregnable, while various weak sides may be found in the former. The human statement is often an exaggeration rather than a true copy of the original, and the opposer finds the task of refuting the extreme expressions comparatively easy. But he does not always stop to note that the substantial truth remains. He has shot down only the man of straw.—*Zion's Herald.*

THE darkest dreams of life have had beautiful awakenings.

THE WORLD'S CRISIS AND SECOND ADVENT MESSENGER.

Boston, Wednesday, Dec. 4, 1878.

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WE would say to all of our subscribers to send us our dues just as promptly as you can, but please do not send *torn and mutilated scrip*, as we have to lose by it. AGENT.

OLD TIMES AND OLD WAYS.

That great changes in the habits and experiences of people have taken place during the last century is patent to all. An important question relating to this subject is, Has the change elevated or depressed the moral standard of society in the political and religious departments? A vivid description of the olden times is given in *Scribner's Monthly* by Mr. John Burroughs:

"When my grandfather and grandmother came into the country where they reared their family and passed their days, they cut a road through the woods and brought all their worldly gear on a sled drawn by a yoke of oxen. Their neighbors helped them build a house of logs, with a roof of black ash bark and a floor of whitewood plank. A great stone chimney and fire-place—the mortar of red clay—gave light and warmth, and cooked the meat and baked the bread, when there was any to cook or to bake. Here they lived and reared their family and found life sweet. Their unworthy descendant, yielding to the inherited love of the soil, flees the city and its artificial ways, and gets a some acres in the country, where he proposes to engage in the pursuit supposed to be free to every American citizen—the pursuit of happiness."

Comparing the old times with the modern, he says:

"How much soever we may admire machinery and the faculty of modern invention, there is no machine like a man; and the work done directly by his hands, the things made or fashioned by them, have a virtue and a quality that cannot be imparted by machinery. The line of mowers in the meadows, with the straight swaths behind them, are more picturesque than the 'Clipper' or 'Buckeye' mower, with its team and driver. So are the flails of the threshers, chasing each other through the air, more pleasing to the eye and ear than the machine, with its uproar, its cloud of dust, and its general hurly burly."

The Editor of the *Standard*, in commenting upon the old times, the habits and character of the fathers, and the changes which have taken place, says:

"They had some elements of character which we cannot afford to lose. They were contented with the simple life of the country, and were not forever longing to partake the feverish life of cities. They accepted labor as a noble heritage, and looked upon the hard hand as the symbol of a man. They were willing to acquire slowly, and valued money for the sake of its uses. The millionaire was to them an abnormal and fabulous creation, a thing to be wondered at, like a giant in a show. They despised meanness and indirection. They could hardly conceive of such a thing as defalcation, in the exercise of either a public or a private trust. If they could have foreseen the dishonesties and the hateful, horrible corruptions in public life of the very next generation following their own, they would have felt sure that the end of the world had come. They believed in God, and the Bible, and eternity, and heaven and hell. They looked upon atheism as an impossible thing; the meeting-house had not yet become a place for see-sawing speculation, nor had the Sabbath yet been Teutonized or Gallicized. They had faith, hope and principle. How far "modern improvements" are to be held responsible for the changes seen in all these respects, we do not undertake to say. This, at least, is true, that in so far as they have led to the impression that a machine is better than a man, that a gold dollar is of more worth than a human soul, and that a rich man is a nobler "work" than an honest one, in so far, it were better that the faculty of invention had been denied to man, and that a Fulton, a Morse and an Edison had been an impossibility."

These comments we consider very correct, and show clearly that the moral standard has fallen since the days of our fathers. It is true that they knew but little about "defalcations," "dishonesties," "horrible corruptions in public life," compared to what we are witnessing in this generation. The Editor no doubt very truthfully said, "If they could have foreseen the dishonesties and the hateful, horrible corruptions in public life of the very next generation following their own, they would have felt sure that the end of the world had come." Why would they have felt sure that the end of the world had come? Because they, as he said, "Believed in God and the Bible." They would have believed it, because the Bible teaches that the last days would be "perilous," and that wicked men would "wax worse and worse, deceiving and being deceived."

The reason why the people of this generation, who are witnessing these rapid departures from virtue and righteousness, do not see that the end is near, is because they are being deceived more and more. J. C.

CRIME.

The question of the increase or decrease of crime for the last fifty years has become one of much interest, politically and theologically. Governments are becoming fearfully burdened with the expense of the criminal department, and the people demand more protection from the lawlessness which now prevails. Among theologians there are two classes who look at the crime of these days from two stand-points. Both classes agree that a change of the Divine Administration may soon be expected, and also agree that that change will be preceded by a gradual moral change which will be premonitory of the great change to follow it. The two hold exactly opposite views as to the nature of the change which must first take place. One class believes that the great change will take place at Christ's advent and the last judgment, which will be preceded by a gradual change with an increase of crime. The other class believe that the great change will be the conversion of all men to Christianity, and the commencement of a spiritual reign of Christ over the converted nations;—this to be preceded by a gradual moral change,—the diminishing of crime and the increase of righteousness.

As both agree that the great change may now be looked for, they agree also that the present time is the period when the moral change may be expected. Each class, to defend their theological position, earnestly gather all the proof they can to show that crime is increasing or decreasing. This fact causes an unusual earnestness in the discussion of this question; for an increase of crime at the present time is certainly a strong proof that the post-millennialists are not correct in their interpretations of the prophecies, and the reverse would prove the opposite. It is a fact that each of the classes rely much upon the rise or fall of the moral standard as a sign of the nearness of the grand event looked for. It is natural therefore that each should use all of the arguments which can honorably be adduced to show the relative moral status of the world at the present time.

On one side it is argued that Christianity is extending itself through the world, subduing opposing principles, increasing its area, membership and controlling power. On the other side it may be argued that there is a true and a false Christianity; the true always diminishes crime exactly in proportion to its increase; while the false always increases crime in its malignity and extent.

By these facts we get this rule: A religion, the power and influence of which can be increased, where crime at the same time is increased, is a false religion; and a religion which always diminishes crime in proportion to its increase, may be considered a true or saving religion. By this rule we test the religion of Christendom at this time, to ascertain if its boasted increase diminishes crime; and we find it a "fact that tabulated crime of every nation in Christendom is rapidly increasing. What does this prove? It proves that religion is diminishing, or that it is degenerating from the pure and saving, to the false, which gives license to sin; either of which becomes a sign that the Second Advent is at hand, and not the conversion of the world.

Will our brethren of the Christian faith, who differ from us upon this momentous question, candidly and in a courteous and brotherly way meet those questions squarely, and show us from the Scriptures and the history of Christ's Church that pure religion does not diminish crime, or that the statistical tables are incorrect, which give an increase of crime; or acknowledge that the present signs of the times do not indicate the speedy conversion of the world? We feel perfectly satisfied to have the unprejudiced public mind judge as to the candor and truthfulness of these conclusions, and determine whether crime of nearly all classes is, at the present time, diminishing or increasing. J. C.

CHICAGO NOT SECOND.

We feel confident that if a just classification of the cities of this country were made, as to the number and merit of their newspapers—secular and religious—Chicago would stand in the first class. We thus judge from an examination of those which we find weekly upon our table. *The Interior* is a large eight-page Presbyterian paper, well-filled with a good variety of religious matter, with but few advertisements. It is ably edited, and conducted by a good corps of contributors; and by its denominational standard it is sound in its doctrinal teachings and faithful in its exhortations to Christian obedience.

The Northwestern Christian Advocate is a large eight-page Methodist paper, exhibiting good mechanical skill, is printed on good paper, with good type, presenting commendable Christian enterprise, and containing much gospel truth; while its criticisms and rebukes of what it regards erroneous and sinful, are kindly expressed. We consider it a first-class Methodist paper.

The Advance is a sixteen-page Congregationalist paper, which we had an occasion recently to notice favorably.

The Standard is a beautiful eight-page paper, and is the leading representative paper of the Baptists in the West. It has but few equals in the land as to paper, type, mechanism, editorial ability, able contributions, strong defense of its denominational creed, and general gospel tone.

Our Rest is a sheet of sixteen pages, without special denominational connection, advocating prominently the speedy advent of Christ and purity of heart as an essential preparation to meet it.

* We also receive on exchange from Chicago *The Weekly Inter Ocean*, which is a high-toned and reliable secular paper. It gives the most interesting domestic and foreign news. It is candid in its discussions of home and foreign politics, and admits into its columns many interesting religious articles. It is a very good political paper. With such periodicals as these standing at the head of Chicago's list, we think that she will not fall behind her sister cities in enterprising journalism. ED.

OPPRESSION OF TAXATION.

One alarming feature of the present financial pressure is the burdens of taxation. All of the associated bodies of people in the world, from the empires down to the cities and towns, are being taxed beyond endurance, and, worse than all, this burden is increasing by the wicked ambition and recklessness of the rulers. Great appropriations for public buildings, much of it for ornaments and the foolish indulgence of a few office-holders, are wickedly made, thus imposing crushing burdens upon the poor and middle classes. These unprincipled rulers vote themselves and their friends high salaries, which the toiling, oppressed millions have to pay out of their hard-earned, scanty wages.

The following item of news will give a sample of this kind of oppression:

"The Providence City Hall was dedicated yesterday. The building is probably the most elegant of its kind in the country, no expense having been spared to give the city officials, the Aldermen, and everybody else who chose to witness the proceedings of the City Council very elegant quarters. The cost of the building will be over a million dollars, the gas fixtures alone costing $15,000, and two lamp-posts in front of the building $1500." J. C.

ENGLAND is relied upon as the most efficient national instrumentality in the speedy conversion of the world. Is the English nation preparing for such a holy, responsible work? Is the nation becoming more pure and Christ-like, so as to warrant the expectation of a great increase of gospel light and power in the enlightenment and conversion of the hundreds of millions now in moral darkness? Is the standard of Christian purity and morality rising or falling? Is it indicating an increase or decrease of evangelizing power? As is London so is England. A man in London makes the following statement relating to gambling in that city: "A well informed London correspondent states that more money has been won and lost in London during the past two seasons than in the twenty years previously." J. C.

GOOD TRACTS.

Those who wish some excellent tracts, to read and circulate, will do well to send to the *Crisis* office for tracts entitled: "Holiness to the Lord;" "The Second Coming of Christ," and "Partaking of Christ." These are the results of sermons preached by Bro. Geo. R. Kramer, last summer, at the Alton Bay Campmeeting, and phonographically reported by Bro. C. E. Barnes. These tracts are full of live thoughts, adapted to the times. Those who heard the sermons, as delivered by Bro. Kramer, need no further recommendation of the tracts, than to know that they are faithful reports of the same. M. O.

TURKISH HISTORY.

The Turks were not known much before the fourth century. They were then Buddhists, and embraced Mohammedanism in Persia, in the early part of the tenth century. Their fury was not diminished by becoming Mohammedans. These were the Seljuk Turks. They took possession of Jerusalem in 1065, and provoked the crusades, the first of which was in 1096, and the last in 1270. The Crusaders took Jerusalem in 1099, when Godfrey was made king of the city. During the progress of the crusades some two million men lost their lives in their efforts to keep Jerusalem out of the hands of the Turks, but they hold to-day the place where once stood the temple of Solomon. The evidence is strong to show that they will not much longer tread down "the Sanctuary." M. O.

INCREASE OF CRIME.

That crime is rapidly increasing is a fact most thoroughly sustained by passing events. License and lawlessness, lust and lasciviousness, seem to be the governing principles in the lives of thousands upon thousands in the larger cities, and popular villages. So it was in the days before the flood, and in the cities of the Jordan plain. These moral signs chime in with other prophetic tokens to show that we are passing through the last-day scenes. What a solemn, awful hour is this!

A late item of foreign news reads as follows: "Crime has increased rapidly in Germany during the last eight years. The convictions in Prussia alone have risen from 6403 in 1871 to 12,707 in 1878." This is a sample of the progress being made in these last days. There is no prospect of any improvement, because men are turning away from the sacred Scriptures to infidelity, thus allying themselves with Satan instead of Christ. M. O.

"DECRETALIA."

The Roman Decretalia is an authoritative work in Roman ecclesiastical law; the decretal epistles form the second part of the canon law. Each Pope, when invested with "the succession," declares the Papal decretals to be true; hence, though the Popes be many members of one body or system, they assume to be one mind, or embodiment of the system they represent. . . . The following is a portion of the Decretalia:

"The Pope is considered to be the Vicar of Christ, not only upon earth, in heaven, and hell, but also over the angels and over the evil spirits. He administers at the same time jurisdiction and power over all patriarchs, a greater one than that of all angels, even so that he can place the latter under his ban.

"The whole world is to be taken for his diocese. He can turn a square into a circle, wrong into right, and can make something out of nothing. He can pronounce sentences and judgments, in contradiction to the right of nations, to the law of God and man—sentences, however absolute yet always just. He can free himself from the commands of the apostles, he being their superior; and from the rules of the Old Testament, aye, even from the prescriptions contained in the gospel. For the 'will' of the Pope is the rule laid down for the administration of justice. What he does is considered by God as being well done. He sits in one consistory with God, and shares the same judicial stool with Christ. The Pope is God's equal, except in sin; so that in cases where he changes his mind, it should be understood as if God himself had changed his mind. From the Pope there exists no appeal to God, because he himself is God upon earth and judges like God."

Truly these are "great words against the Most High." Is it not strange that a puny man should ever arrogate to himself such authority. Well may the system that sanctions such blasphemous things be called by the Lord an "*abomination*." M. O.

WORTH REMEMBERING.

A telegram from Berlin, dated Nov. 21st, 1878, says: "Gen. Kauffmann, while presenting a sword to the Afghan envoy at Tashkend for transmission to the Ameer, declared that whoever sided with Russia need not fear that a hair of his head would be injured." There is no room to doubt that the Russians are in sympathy with the Afghans. As the Russians helped the Bulgarians in their conflict with the Turks, before war was actually declared between Russia and Turkey, so it may be expected that the Russians will help the Afghans in contending against England, till the time come for Russia and England to engage directly in the bloody conflict. This will afford Russia a fine opportunity to seize upon Constantinople. Whoever lives to see another summer may expect to read of terrible fighting in the East. Earth's closing drama is rapidly approaching. Is the reader ready to meet the coming One? M. O.

NO MESSIAH.

A large number of the Jews have given up looking for the coming of any Messiah. This has been done by means of a spiritualizing system which will also enable one to upset the whole Bible, making it only a book of uncertainties, that may be changed as often as the currents of the wind. Mr. Solomon Schindler, a Jewish priest in Boston, is about giving a course of lectures in the Temple Adath Israel, each alternate Saturday morning (their Sabbath), to show that no personal coming of the Messiah can be expected. He refers, of course, to the first coming, and if there is no first coming, there can be no second. M. O.

REQUEST.

It is desirable to know and sum up what the leading papers of the great religious sects have said about the New York Prophetic Conference. I have ordered some of them—of course not all. Will brethren, who can lay hand on them, mail to my address the issues of the week ending Nov. 2, as also of Nov. 9? Will some one send the New York *Evangelist*, which cannot be obtained at its office? I desire the organs of *all* denominations, East, West, North and South. Good may come out of the move. Send the paper, or clip the article, with date, etc., and send that. Thanks for several already sent. D. T. TAYLOR.

Rouse's Point.

CARRYING TRACTS.

The practice of carrying a few choice tracts on the distinctive features of our faith is too much neglected by our traveling preachers. Often an opportunity presents itself for the accomplishment of great good in this way. If the minister has not a large fund to invest in this enterprise, let him keep just a few; if he does not wish to offer them publicly, still have them in his satchel in case of need. It is not every locality where they will be needed, but it is often like the experience of a western mountaineer, who said: "It isn't often that a man needs a pistol in this country, but when he does need it, he needs it awful bad."

So we must pass scores of men who are not in a condition to be reached by a tract, but occasionally we find one who is ripe for just the kind of instruction they furnish, and eager to investigate a particular topic, and we have not the needed document with us to open his eyes, and we reluctantly part, after a short effort to enlighten him, feeling we wanted that tract "*bad*," to finish the work begun. How many instances of this kind are constantly occurring, and for want of tracts we lose our opportunity of doing good. Then carry tracts—not the shallow kind that evince no thought upon the part of the writer, except on the surface, but tracts that will not repel thinking men by their internal intellectual weakness, even though they contain the truth. Traveling laymen, as well as preachers, should adopt this practice. Try it. W. S.

OLD FRIENDS.

Old friends, who really are "the true and the tried," should not be hastily exchanged for the new and untried ones, especially among ministers who have stood shoulder to shoulder in the work of God, "through thick and thin." Some forfeit their claim to our special friendship, it is true, by apostacy; but aside from this there is a proclivity on the part of some, as friends grow old, no matter how true, to get weaned from them and become allied to new ones, who often fail us. But there may come a day when the memory of old friendship will awaken the feelings of the poet—

"I am alone—my friends are gone;
Deep silence doth pervade the room,
And dark and dreary hangs the gloom
Around my heart. Ah! they are gone.

Yes, they are gone, to come no more;
Without, the chilling night-winds blow,
And on the hearth the bright coals glow
As cheerily as heretofore.

But, ah! their cheering warmth seems cold;
No are my friends—some in the grave,
And some estranged by love—ah! rave,
Poor heart, and the forgotten—mould—

I'll rave no more. My bosom-friends,
I love them yet; those that are gone
And those that live I e'er shall mourn,
And e'er shall love—all *once* were friends."

Alienated friends, misled by the strategem of wily foes, may be good at heart. Dead friends, whom we but half appreciated while living, will now be regretfully remembered. We cannot change the past, but looking upon the past we may borrow a lesson that may help improve the future. We have friends now living that may one day be among the dead. At their funerals we may show our esteem for them; but, if they are worthy, friendship should not be buried before burying the friend. Old friends are being diminished. The angel of death is touching one here, and another there. Let us prize them before deprived of them. W. S.

TIME OF THE ADVENT.

Dogmatic and speculative positions bearing upon this important topic we deplore; and the experience of the past should make us both modest and cautious. But when this is said, we are not to conclude that the time of the close of this world's sinful history is not to be known *approximately*. We think it is. Not perhaps with the absolute positiveness and definiteness that some speculators may wish, if they meddle with it; but in the light of strong probabilities, *presented as probabilities*, a cycle of time can be clearly marked as a period of blessed expectation. I am strongly impressed that 1880–3 is that cycle. I am not a rash know-so believer, but an array of facts so impress my mind that I think of giving to the *Crisis* readers some of my thoughts for examination, perhaps in January, in a series of prophetic articles. Let friends beware of sticking a *know-so* stake for 1880, for there are facts to be considered about that point that forbid all absolute positiveness, which should be considered before rashly rushing to a partially and poorly-digested conclusion. You will get my meaning in due time, with my arguments. W. S.

BRIEFS.

ELEMENTS OF HOLINESS.—No. 1.

S. A. S.

Holiness! Great and solemn word to be uttered in a world of sin and of sinners. Word indicative of grave necessity and grand possibility. Word suggestive of a pure, perfect, infinite God; and of weak, sinful, helpless men; and how they may be brought into fellowship one with the other. *Key* word in the wondrous redemptive plan. Word which stands sentinel over the claims of God and the hopes of men. Word inscribed in letters of blood on the cross and in letters of resplendent light over the gates of pearl which stand ajar to the city of the great King. Word evermore repeated by seraphic myriads, with veiled faces, in the unseen temple of the Most High Jehovah, and soon to be chanted by the "great company which no man can number," as, blood-washed and crowned, they march to their possessions of righteousness and peace.

Word before whose searching power the most saintly of saints, still in the body, may well pause for heart review and reassurance.

That holiness is as clearly and imperatively taught in the New Testament as repentance and regeneration we assume as too plainly true to need any proof. But just what holiness *is* remains to this moment an open question. Much has been written and still more has been *thought* and *prayed* touching this great subject, but its vastness has not been grasped nor its depths reached; and for the reason that *finite* mind cannot analyze an *infinite* force. We may, therefore, never expect, in this life at least, to be able to give an exhaustive definition of this grandest of all themes, among angels and men. But, in the light of revealed truth, we may *all* contribute our thought and experience *concerning* it, and so, with the Spirit's blessing, strengthen the mutual faith.

What is holiness? As ascribed to the Father and the Son and the Holy Ghost it is absolute, infinite, ineffable purity and perfection of parts. It is the inclusive and eternal element of the Divine Subsistence. That to which nothing can be added, and from which nothing can be taken away. Unspeakable and incomprehensible *completeness*. This is holiness in God. But what is holiness in man?

The first event in christian holiness is the washing of the heart or moral nature in the blood of Christ. By which we mean the *application* of the expiatory *merit* and the cleansing *power* of the blood of the immaculate Lamb of God. The blood applied till all and every part is *clean*. Washed till the will and the affections are pure. The very *taint* of sin expunged. The whole moral and spiritual being made "whiter than snow." Less than this does discredit to the merit of the atonement and comes short of the complete work of the Spirit.

"If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth. But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from *all* sin." 1 John 1: 6, 7.

The Bible says very much about *washing, cleansing*, being *clean*. "But ye are *washed*", "That *washed* us"; "Saved us by the *washing*"; Now ye are *clean*"; "Let us *cleanse* ourselves."

The figure is striking. Sin is moral defilement. Our whole being is contaminated. The leprosy strikes through every fibre and every drop of blood. "The whole head is sick, the whole heart is faint." Touch the carnal man where you will; in his relations to himself—the relation of one faculty to another—in his relation to his fellows; in his relations to God, and the deadly virus at once oozes out. The terrible history of human nature proves that carnal man is at enmity with all cleanness, all holiness—at enmity by the force of *innate corruptness*. Man's lapse from primeval holiness was more than a peccadillo; it was an act of deliberate and unmitigated apostasy from God, by which his entire nature became alien, hostile, guilty; morally and physically corrupt.

The first *element* of holiness, therefore, is *cleanness*. Inward cleanness, and outward cleanness. The heart clean; the affections clean; the thoughts, the *tongue*, the imaginations clean; the whole being clean. Filth, whether of thought, word or act, gone; all washed away. Corruption poured out. The soul cleansed; cleanness, *moral* and spiritual, the *status* of heart and life.

If the words are filthy—savoring of tainted imaginations—if the deportment be rude and vulgar; if the exhibition of any carnality be otherwise than painful, then we are not yet clean; the washing, if any washing there has been, is but partial. The seeds of the old native corruptness remain. We have not yet said, "Lord, not my feet only, but also my hands and my head."

Clean. How pleasing the impression made on the feelings by the simple word. How exhilerating the sensations produced by the *sight* of cleanness; be it of the grassy lawn, the hearthstone or the person. How sweet is nature when it has been *washed* by a great summer shower—all the gathered dust and debris swept away. How green, fresh, flowering, beautiful. So is a *washed* soul, a cleansed heart to the eye of God and Christ and the Holy Spirit and all the holy angels.

And as really as the wretched victim of vice, groveling in some dark, loathsome, subterranean slum; dripping with rags and filth and pestiferous disease; but just now extricated and washed till he is clean every whit—as really as he is conscious of the wonderful regeneration of his whole condition, so really is a soul conscious of washing in the precious blood of Christ—washing till all is "whiter than snow." *Cleanness* is the first element of holiness.

Dispatches from the West say that a tremendous snow and sleet storm prevailed on Sunday, Dec. 1st, along the line of the Missouri Pacific R. R., extending into Kansas.

SPECIAL NOTICE.

We would say to those who have ordered "The Christian Secret of a Happy Life," that they are now being published, and as soon as they are ready we will fill their orders. Please be patient. AGENT.

NEW TRACTS.

PARTAKING OF CHRIST—A Sermon preached by Elder Geo. R. Kramer, of Wilmington, Del., at the Alton Bay Campmeeting, Aug. 31st, 1878. This Tract is now ready.

Also, one on "THE SECOND COMING OF CHRIST." A Sermon preached by Elder Kramer at Alton Bay Campmeeting, Sept. 1st, 1878.

Also, "HOLINESS TO THE LORD," by Elder Kramer.

We consider these sermons very valuable, and they are especially recommended to all. They should be circulated extensively, as they are calculated to benefit all who will read them. Each Tract contains 24 pages. Price, postpaid, 3 cts. single; 25 cts. per dozen; $1.50 per hundred.

"JUSTICE AND MERCY HAND IN HAND."—A Sermon by Eld. E. A. Stockman, preached at Alton Bay Aug. 31st, 1878. This is just the tract for the times, and it should be circulated extensively. We think it is calculated to do much good. 16 pp. Price 3 cts. single; 20 cts. per dozen; $1.25 per hundred, postpaid. AGENT.

GOSPEL BAPTISM.

This is a new Tract of 16 pages, written by Elder FRANK BURR. A Tract upon this subject was very much needed, and we think this one covers the main points relating to the ordinance of baptism. It is cheap, so that all can have it and read for themselves, and it should be largely circulated. Price 3 cts. single; 20 cts. per dozen; $1.25 per hundred, postpaid. AGENT.

GERMAN TRACTS.

We have purchased the German Tracts written and published by Bro. Reimer, of Philadelphia, Pa., and we are now ready to fill orders for the following named Tracts: "Rich Man and Lazarus," 3 cts. single, 25 cts. per dozen, $1.50 per hundred postpaid. "Malachi's Burning Day," 2 cts. single, 20 cts. per dozen, $1.25 per hundred postpaid. "The Soul," 15 cts. per dozen, 75 cts. per hundred postpaid. "Doom of the Ungodly," 3 cts. single, 25 cts. per dozen, $1.50 per hundred postpaid. "Immortality of the Soul," 3 cts. single, 30 cts. per dozen, $1.75 per hundred postpaid. "Coming of Christ," 3 cts. single, 20 cts. per dozen, $1.25 per hundred postpaid. One Tract of 4 pages, 10 cts. per dozen, 50 cts. per hundred postpaid. AGENT.

MINISTER'S HAND BOOK.

This book treats upon the following subjects: Suggestions to Ministers, Funerals, Weddings, Visitations of the Sick, Councils, Ordinations, Dedications, Scripture Selections, Thanksgiving, Fasts, Baptisms, Forms of Marriage Service, Parliamentary Rules for Deliberative Bodies, Ecclesiastical Forms and Blanks, Bible Proper Names, The Pronunciation and Signification of them, Religious and Moral Facts and Figures, Tables of Secular Facts and Figures. 288 pages. Leather bound. Price $1.00, postpaid. AGENT

"NEW CYCLOPÆDIA OF PROSE ILLUSTRATIONS." By Rev. Elon Foster. This book is especially adapted to Christian Teachings, embracing "Allegories," "Analogies," "Anecdotes," "Aphorisms," "Emblems," "Fables," "Legends," "Metaphors," "Parables," "Quotations," "Similes," "Biblical Types," and "Figures," etc. There are two Series—the First and Second—792 pages in each. Each Series complete in itself. Price for each Series $4.50 postpaid, or $4.25 by express. AGENT.

"THE YOUNG PASTOR AND HIS PEOPLE."—Practical advice to young Clergymen by distinguished Ministers. By B. F. Liepaner. This is a book of 284 pages, and we think it an excellent book for every preacher. Price $1.00 postpaid. AGENT.

JESUS IS COMING.—This is a book of 96 pages. Paper covers. Published by F. H. Revell, of Chicago, Ill. The title of this book ought to sell it. Price 15 cts. postpaid. AGENT.

ADVENT MINSTREL.—There has been another edition of this book published, so that we are now ready to fill orders. Price single 25 cents postpaid; by express, $2.40 per dozen. AGENT.

Gospel Hymns No. 3.

The *Third* No. of Gospel Hymns are now ready, and for sale at the *Crisis* Office. Price 35 cts. each, postpaid. AGENT.

TO THE BRETHREN OF NEW HAMPSHIRE.

At the late session of the State Conference, held at South Barnstead, a protracted meeting committee and a State Evangelist were chosen to hold and make arrangements for meetings in places where there might be need of protracted effort, and in new fields where there had been little or no preaching. Much good was accomplished the last winter in this work, and we trust that with the hearty co-operation of preachers and laymen in different sections of the State, the work may be even more widespread and successful than heretofore. Being unacquainted with the wants of places in the larger portion of the State, we would request those living in different sections who desire protracted meetings, or who wish to invade new fields, to inform us, and such arrangements as thought best will be made.

We believe the time has come for more earnest labor in the great field already white for the harvest. The season for holding such meetings has now fully come, and we desire that the coming campaign may not be one of defense, but aggression; not merely to "hold the fort," but to advance on the strongholds of the enemy, and rescue some who are perishing. Let the army not idly repair to winter quarters, but with courage and boldness take the open field and fight until an honorable discharge shall be given. Communications may be addressed to John Parsons, Northwood, State Evangelist, or the writer. F. L. PIPER.

Melvin Village, N. H.

WILLIAM MILLER, THOUGH DEAD, YET SPEAKETH.

The following, taken from "Miller's Views," p. 33, I most fully endorse as sound, scriptural faith. I would like to see the belief of our honored Bro. Miller, on this important theme, published in the *Crisis*. T. M. PREBLE.

"I believe in God, the Father of our Lord Jesus Christ, who is a spirit, omnipresent, omniscient, having all power, Creator, Preserver, and self-existent. As being holy, just and beneficent. I believe in Jesus Christ, the Son of God, having a body in fashion and form like man, divine in his nature, human in his person, God-like in his character and power. He is a Savior for sinners, a Priest to God, a Mediator between God and man, and King in Zion. He will be all to his people, God with us forever. The Spirit of the Most High is given him, the power of the Most High is given him, the people of the Most High are purchased by him, the glory of the Most High shall be with him, and the kingdom of the Most High is his on earth."

THE BOSTON MEETING.

It was our privilege yesterday to attend the Advent Christian Meeting in Boston. There has not been for years in this city such an interest in the soon coming of the Lord and the salvation of men as is now manifested at Morgan Chapel, Shawmut Avenue. A *united* effort is being made to give the gospel of the kingdom to the people here, and save as many as possible from the destruction which is impending.

The meetings are largely attended, and the Holy Spirit attends both the preaching and other meetings of the church. The prospect is most cheering. Elder C. E. Barnes preached the Word yesterday. Some one hundred partook of the Lord's Supper. Pray for this church. I. I. LESLIE.

Boston, Dec. 2d, 1878.

INFORMATION WANTED.

Quite a number of years ago, myself and others held a Tent Meeting in the vicinity of Caldwell's Manor, Canada. During the services one day a colt belonging to some one attending the meeting strayed away after an unknown team that passed by, and was supposed to be lost. I now have valuable information to the advantage of the owner of the colt, or his heirs if he be not living, which I will promptly communicate if I shall ascertain the name and address. Any one who can inform on the matter please address me at Newburyport, Mass. EDWIN BURNHAM.

FROM BRO. J. J. DUNN.

Dear Brn. in the "blessed hope":—I have received the first number of the *Crisis* directed to this place. Misfortune compelled me to change. I have been troubled ever since a child with lameness. When I first commenced to walk it was on crutches. It wore away when I was sixteen, and I did not feel any more of the pain until recently. I have always been deformed. I had to stop work and go where I could be taken care of. My life has been filled up with sorrow, but I know that my Redeemer liveth, and that he will come soon, and then I shall be made sound in flesh, and the tears of my sorrow will be wiped away. If I should depart this life before he comes, I shall go to my grave knowing that I have fought a good fight, finished my course, and kept the faith, and that henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day; and not to me only, but unto all them also that love his appearing.

Nov. 17th, 1878

Obituaries.

SALTMARSH. In Haverhill, Mass., Nov. 21st, 1878, very suddenly of paralysis, Sister A. T. Saltmarsh, wife of Bro. A. H. Saltmarsh, aged fifty-one years.

Sister S., during the last twenty-five years, lived an exemplary, devoted Christian life, exercising strong faith in the great cardinal truths of the gospel,—the personal speedy Advent of Christ, resurrection of the dead, Messiah's future reign upon the earth, and calmly waited Immanuel's glorious triumph—the redemption of his people at his blessed manifestation. Her piety shone brightest in her own family circle, in her earnest prayers and chaste conversation, love and loyalty to her husband, true motherly interest and care for her children, unceasing kindness for her parents, hospitality to friends, benevolence to the poor, and good will to all. Her feet have ceased to walk in the thorny path of the curse. She has laid down at death's dark station, to rest in undisturbed sleep, awaiting the last trump, when in bridal robes of queenly glory she will walk the rosy path of the restored Paradise. The bereaved family—husband, children, father and sisters, are grief stricken at the loss of one so noble and true. The parting was bitter, but the separation will be short, and the reunion will be infinitely blessed and eternally glorious. Amen. J. C.

HARLEY. In Newcastle, Me., Oct. 22nd, 1878, after an illness of four days, Thomas Harley, aged eighty-four years.

Another good man is gone. Bro. H. was one of the few in that town who read the lectures of Bro. Miller in 1842 and became firm and consistent believers in the soon coming of Christ. He has been kept by the blessed hope ever since. He was present at the funeral of his cousin, the late R. Harley, whose death occurred only five weeks previous; and the next day, although in usual health, remarked to me, 'You will probably be called in a short time to attend my funeral.'

Bro. H. was a faithful member of the Baptist Church until excluded for his faith in the soon coming of Christ. Yet he ever retained the confidence and fellowship of the living members of the church and of the community, for his strict integrity and real piety. For many years has his heart rejoiced in prospect of soon seeing his Savior. He was a faithful Christian, a kind husband and father, and a true friend. But he sleeps in Jesus, leaving a faithful, believing widow, a daughter and son-in-law, with many friends, to mourn their loss. May the God of all grace comfort and sustain our aged sister, and also lead the affectionate daughter to trust her father's God and Savior, that, as a family, they may be ready to meet husband and father at "the resurrection of the just." J. C. WHITCOMB.

MILLETT. In Garland, Maine, Oct. 9th, 1878, Bro. Abner M. Millett, aged fifty five years.

Bro. Millett for many years believed in the near coming of the Lord, and hoped to be among the number that would be alive in that day, instead of going down to the grave. But death marked him for its prey, and after a brief illness, in which he suffered much, he fell asleep in Jesus, in hope of a better resurrection and a part in that inheritance which fadeth not away. He leaves a beloved wife and children to mourn his loss. Words of comfort were spoken from a text of his own selection in 1 Thess. 4: 18—"Wherefore comfort one another with these words." G. W. BEAN.

BONNEY. In Hartford, Me., Oct. 14th, 1878, Bro. D. B. Bonney, aged fifty-four years.

That fell destroyer—consumption—has found another victim in the subject of this notice. Bro. Bonney for many years lived a faithful, consistent Christian life, and waited with earnest expectation for his Redeemer from heaven. The church will miss his presence at our meetings, his material help, his exhortations, his prayers, and his voice in our songs of praise. He was always at his post. His wife and children will greatly miss his counsel; but they sorrow not as those that have no hope, not being ignorant concerning them that are asleep. E. M. HAGGETT.

MONSON. In Bantam, Ct., Nov. 12th, 1878, Bro. Leavitt Monson, aged eighty-four years.

The subject of this notice was entirely blind for nearly sixty years, and for over two years confined to his bed. Bro. M. was converted when a young man, and loved the life and power of godliness. He embraced the doctrines held by us as a people about twenty-eight years ago, and hoped to live till Jesus came; but he has fallen asleep. By his request the writer attended the funeral, and spoke from Eccl. 9: 5, a text selected by himself. I. CURTISS.

ALLEN. My father, William Allen, fell asleep in Jesus at East Haddam, Ct., Oct. 10th, 1878, aged eighty-eight years.

He was brought to New Britain, Ct., his former home, for burial. Very many of the dear brethren and sisters who started out to meet the Lord in 1843 will remember him, and his earnestness in the cause. His home was always open to God's children. The *Crisis* has been a weekly visitor in his home since it was first published. He loved the truths it promulgated. We feel assured that he is safely hid away for a little while, and when the great Life Giver comes will come forth to life.
E. N. BURT.

WOOD. At the residence of her father in Paoli, Wis., Nov. 10th, 1878, Mary Wood, aged twenty-six years, wife of Prof Edwin D. Wood, and daughter of Bro Peter W. Matts.

Sister Mary gave her heart to Christ about a dozen years ago, and was baptized by the writer, with between twenty and thirty others. She died in the faith of a coming resurrection. By her request we tried to comfort her numerous friends with these words: "I shall be satisfied when I awake with thy likeness." This makes the second time that death has entered Bro Matt's house within a year. God comfort the afflicted.
WM SHELDON.

BUTTON. At the residence of her son in Brodhead, Wis., Nov. 11th, 1878, Mrs. M. Button, in her eighty-fourth year.

She had long been a believer in our Savior's return. But she sleeps. We called the attention of the numerous friends to Paul's admonition: Sorrow not as others which have no hope. Her intellectual powers were not much weakened by age. Five middle-aged sons and one daughter were present at the funeral, among whom were two clergymen and one lawyer, besides a large number of more distant relatives, who deeply deplore the loss.
WM SHELDON.

TOMPKINS. In New Haven, Ct., Nov 8th 1878, suddenly, while at work, of heart disease, Edmund Tompkins, aged seventy-three years.

Bro. Tompkins was an uncompromising Adventist and a good man. He died with the armor on, looking for the blessed hope. We miss the dear brother, but hope to meet him on the immortal shore.
J. E. CLARK.

Bible Banner, please copy.

FULTON. In Paris township, Howard county, Iowa, Bro William T. Fulton fell asleep in Jesus after a severe illness, July 16th, 1878, in the sixtieth year of his age.

So has passed away another old standard-bearer. Bro. Fulton was born in Clarian Co., Penn., Oct. 31st, 1817, and died in the full assurance of a joyful resurrection at the soon appearing of our Lord and Savior Jesus Christ.
JOSEPH CHAPMAN.

ROBINSON. In Howard Centre township, Howard Co., Iowa, Oct. 26th, 1878, my niece, Mary Jane Robinson, in the 27th year of her age.

Funeral services conducted by the writer.
JOSEPH CHAPMAN.

FOREIGN NEWS.

London, Nov 28. The *Times* has the following dispatch from Berlin: "The St Petersburg correspondent of the Vienna semi-official Political Correspondence says that Russia has announced the intention of actively supporting the Ameer, in the event of England occupying any points in Afghanistan from which the Russian dominion in Asia might be effectually threatened. The announcement is based upon the assertion that England has violated the alleged Afghanistan agreement of Lord Clarendon by the occupation of Quettah. The intention of Russia to interfere in Afghanistan is apparently confirmed by the Moscow Gazette declaring that interfering is indispensable, now that the occupation of Quettah has been succeeded by expeditions in the direction of Candahar and Harat."

A dispatch from Pesth states that there have been serious floods on the river Save, attended by considerable loss of life and immense destruction of military stores.

A dispatch from Erzeroum declares the Russian army in the new Asiatic provinces of Russia has again been placed on a war footing.

Appalling distress and destitution exists among the mechanics and laborers of Sheffield in consequence of the business depression. Hundreds are living in tenements without clothing or furniture, which they have been forced to sell to procure food. They are without fuel and dependent on the charity of their neighbors for subsistence. The Mayor has called a public meeting to devise relief.

The Mayor of Barrow-in-Furness has called a public meeting to adopt measures to relieve the distress caused by depression in trade.

The Turkish Redifs and Circassians sacked 1200 houses in the Melnik district in Macedonia on the 20th inst., and massacred the inhabitants without distinction of age or sex.

London, Nov 29. The Russian journals state that the Ameer is concentrating his forces near Cabul, which is strongly fortified.

Ten thousand operative cotton spinners at Oldham, Eng., came out on a strike to-day.

Lisbon, Nov. 25. This part of the coast of Portugal was visited by a storm on Saturday. At the mouth of the Tagus three vessels and eighteen lives were lost.

Rome, Nov 25. Signor Cairoli suffers considerably from inflammation of his wound, and will be obliged to keep his bed some days. News is received from Florence that the man arrested for throwing a bomb into the procession there has confession his crime.

Berlin, Nov. 26. The *Post* says that the effect of the Afghan war will be that England will have to renounce the idea of maintaining the Turkish rule in Eastern Roumelia, because, even if successful in Afghanistan, she will need her Indian forces in Asia, and be unable to brandish them as a threat on the European theatre of war.

It is officially announced that Russia and Roumania have arrived at an understanding by which the regulation of the treaty of Berlin, relative to the passage of Russian troops through Roumania, is extended to the Dobrudja. The matter is thus settled in accordance with Roumanian wishes. It is confirmed that the Roumanians will enter the Dobrudja Tuesday.

Pesth, Nov. 28. A dispatch to the Pesther Lloyds from Berlin says: "Russia is about to begin a diplomatic campaign with England in relation to Afghanistan. Gen. Kauffmann has handed his Government a memorandum, pointing out how dangerous to the security of the southern frontier of Turkistan it would be if the Khyber passes were permanently occupied by the British troops. Gen. Kauffmann regards as groundless the British apprehensions of Russia's threatening the northern frontier of India from Central Asia. This frontier is quite impregnable, while the British occupation of southern Afghanistan would be a standing menace to Russian Turkistan. The St. Petersburg Cabinet, relying on the report, will ask serious guarantees from England, that no changes be made in the territory or independent condition of Afghanistan."

A dispatch from Sukhar says: The news from the Quettah column is discouraging, and it is believed the advance on Candahar will be delayed.

DOMESTIC NEWS.

There has been a disastrous flood at Norwich. From 3000 to 4000 dwellings rendered uninhabitable. The damage is very great.

St. Louis, Nov. 10. A slight shock of an earthquake was felt here about midnight. A shock was also felt in different parts of the State.

Little Rock, Nov 19. A severe shock of earthquake was felt here at 11 40 last night and considerable exitement prevailed in several parts of the city.

New York, Nov. 18. Panama advices of the 7th state that a severe earthquake occurred in Manizales, the capital of Antioquia, Oct. 9. One hundred and twenty-one houses were destroyed, including a church, hospital, the principal school, the city buildings and many others.

Louisville, Ky., Nov. 17. A dispatch from Mt. Sterling says: "A riot took place here to-day in which from twenty to thirty shots were fired. Two men were instantly killed and three wounded. Marshal Young, in attempting to quiet the disturbance, was mortally wounded.

There are rumors of revolution in Ecuador. Several arrests of prominent citizens of Guayquil have been made and others banished. They are accused of planning to assassinate the President and several of his trusted adherents.

Panama, Nov. 7. Advices from Salvador state that the volcanoes of Izalco and Santa Ana are in a state of tremendous activity. For miles around ashes are falling, and the air is filled with smoke, darkening day and making the scene look gloomy and terrifying. The inhabitants in the neighboring villages are terribly alarmed, and many have fled to places of safety.

Two steamboats recently collided on the Mississippi river, and twenty lives were lost.

The President of a coal company in Philadelphia has recently made way with $83,000.

Notices.

NOTICE.

A Protracted Meeting will be held (the Lord willing) at the Second Advent Church, Worcester, Mass., commencing SUNDAY, DEC. 15TH, and continue as long as duty demands. Eld. E. A. Stockman will preach the Word and conduct the meetings. It is hoped that the brethren and sisters of the Worcester Church will make a *special* effort to attend these meetings, and all who will. Come "filled with the Spirit," with the Pentecostal power, and let us make one more effort to save the perishing. Time is short. Soon the cry will be heard, "Behold the Bridegroom cometh!" In view of this, let us come together in "*one* accord," with *one* mind, and make a strong pull—a pull all together in the Holy Ghost, in the name of Him who is "mighty to save," and we shall see our labors blest, and souls added to the church, such as shall be saved in the day of God.
G. E. MERRILL, Committee.

NOTICE.

A Quarterly Session of the Massachusetts Second Advent Conference (Eastern District) will be holden in Lowell, Mass., at Mechanics' Hall, commencing Wednesday evening, Dec. 25th, at 7.30 P. M., continuing daily and over the following Sunday. Preaching afternoon and evenings, with prayer and conference services as the Lord wills. Come, dearly beloved, respond to this invitation from the church in Lowell, and the call for the meeting. Come up to this feast in the spirit of consecration and effort consistent with our message. You may expect the Lord's anointed there to preach and labor for the salvation of the lost.
L. BOUTELL.

New York Conference.

The Semi-Annual Meeting of the New York A. C. Conference will meet with the A. C. Church worshiping in their new Hall on the south side of Main Street bridge, Rochester, N. Y., on Thursday evening, Dec 12th, and continue over Sunday. We desire a full attendance of all the ministers, and a good representation from every church, in the form of delegates and free-will offerings. Let every brother and sister who believe Jesus is soon coming show their faith by their works, in contributing liberally to aid the missionary cause, that others may bear the glad tidings of his near approach, and lay hold on the hope of eternal life.

The Rochester Church not being sufficiently strong in numbers and finance to entertain all who might come to this great central city, only pledge themselves to entertain all the ministers and delegates. If, after these are supplied with homes, there is yet room, they will accommodate as many more as they can. It is designed to have a large able spread in the Hall for dinner and supper. A good idea. We hope this meeting will be a genuine revival one from beginning to end, as the church is now advancing towards this point. Let us all pray and work for this one object.
R. H. BATEMAN, Sec'y of Conf.

Conference Notice.

The Advent Christian Conference of the Province of Quebec, Northern Vermont, and Northern New Hampshire, will hold its Annual Session, as per adjournment, at Coaticook, P. Q., in the new and commodious Advent Hall, kindly built for our use by Bro. G. Taplin, commencing Thursday, January 9th, 1879, at 2 o'clock P. M., and holding over Sabbath, Jan. 12th. Two sermons each day, business sessions also, and a good attendance, with ample provisions for all who come, may be expected. Circumstances favor the hope that it will be a harmonious and profitable meeting. Let all our ministers, officers of churches, duly appointed delegates, and all others who can, attend, and let all parts of our field be reported by the living voice, or by letter. Let fervent prayer be offered by all interested, for the good of the meeting, that by God's abundant blessing it may be the beginning of better days.
C. P. DOW, President.
A. N. TILSON, Secretary.

NOTICE.—The Lord willing, there will be a Protracted Meeting at Hardwick, Vt., commencing Tuesday evening, Dec 10th, and continuing evenings during the week and over Sunday, the 15th, and longer if duty requires. Bro. J. H. Smith is expected to be with us in this meeting. Brethren and sisters in the vicinity are requested to make a special effort to attend this meeting, and to work for the salvation of the perishing. May the blessing of the Lord rest upon the meeting.
L. C. & M. MCKINSTRY.

NOTICE.—The next session of the Oxford and Androscoggin County Quarterly Conference will be held at East Sumner, commencing Friday evening, Dec 27th, and holding over the following Sunday. Strangers may inquire for Bro Thomas J. Stephens. Passengers coming on the Buckfield and Rumford Falls R. R. will leave the cars at "Warren Road" (a flag station), by notifying the conductor. Those coming from McFalls, purchase tickets to Sumner. Those coming from Canton, purchase tickets to Buckfield. Teams will be at the station to take all who come to the place of meeting—Stephens' School House.
JARED WHITMAN, President.
JOSHUA HOWARD, Secretary.

NOTICE.—The next Quarterly Meeting of the Advent Christian Churches in Sanilac Co., Mich., is appointed to be held with the church at Elk, in their new Chapel in the village of Peck, fourteen miles west of Lexington, commencing Friday evening, Jan 3d, 1879, and continue over the Sabbath. Business session and reports of ministers and delegates Saturday, at 3 P. M. Love-feast Sunday, at 9½ A. M. Sister churches of adjoining counties are cordially invited. Come all, in the spirit of the dear Savior, and a rich blessing will be ours. In behalf of the Churches.
Pastors: GEO. W. WRIGHT, Lexington; L. C. KERR, Peck.

NOTICE.—The first Annual Meeting of the North Western Michigan A. C. Conference will be held with the church at Hesperia, Mich., commencing Thursday evening, Jan 2d, 1879, at 7 o'clock. Let as many of the brethren and sisters attend this meeting as circumstances will permit, as important business demands your attention. We also expect, by the help of the Lord, to do something toward upbuilding the glorious truths we have espoused. Come, ready to work for the Master. Good homes will be provided for all.
For the Board, T. P. S. HAMPSON, Sec.

NOTICE.—The Second Session of the Knox and Lincoln County Quarterly A. C. Conference will meet in South Hope, Me., in Bro Robert Martin's Hall, Thursday evening, Dec 26th, and hold over the Sabbath. Come, brethren and sisters to this meeting to work for God and the salvation of sinners. Do not come riding a hobby, but come walking by faith.
S. K. PARTRIDGE, President.
H. S. MITCHELL, Secretary.

NOTICE.—The Annual Session of the York Co A. C. Conference will be held at Biddeford, Me., commencing Dec 5th, at two o'clock P. M., and continue over the Sabbath. Brethren and sisters of York county and vicinity, let us give up every worldly care and come up to the house of the Lord, that we may unite our voices in praises to God for his loving kindness to us, also in warning sinners of the judgment day that is so near at hand. May God help us to sound the alarm in thunder tones in the ears of the ungodly, and may they hear and flee to Jesus for refuge.
M. F. NORTON, Secretary.

NOTICE.—The first Quarterly Session of the Vermont Adv Chris. Conference will be held in Warren, Vt., commencing Dec. 4th, 7 o'clock P. M., and hold over the 8th. It is desired that as many of the preachers as can, and others also, will be at this meeting. Come, let us be in earnest. Do not let the traveling and other petty hindrances be heard any more, but up and work for the truth's sake.
A. L. DINSMORE, Sec.
A. DAMON, Pres.

NOTICE.—If the Lord will, Mrs. C. S. Whitney will be at Yalesville, Ct., Sunday, Dec. 8th, through the week, and over the next Sunday. It is expected that she will hold a series of evening meetings. A cordial invitation is extended to all, especially to those who love the Lord, without respect to sects. Come in the name of the Lord, that good may be done for the upbuilding of Zion and for the glory of God. For the Church,
S. C. LINSLEY.

NOTICE.—There will be a two days' meeting of Little Marsh Church, Tioga Co., Penn., held at the Button school-house, commencing Dec. 7th. All are invited.
D. B. HUNT, Pastor.

To the Brethren in Kansas.

At our last Annual Meeting a motion was carried that all the brethren be asked to donate the small sum of fifty cents, during the coming year, for the support of our State Evangelist, and that the financial committee, whose names are published in the report of said meeting, be required to report quarterly to the Treasurer, Wm. H. Snyder, of Centropolis. You will see by the report of Eld. J. C. Smith that he did not receive enough last year to defray expenses. The first quarter of the year will soon be expired. Will our financial committee look after this matter at once? "The laborer is worthy of his hire."
M. MCGUIRE, Sec. of State Conf.

NOTICE.—There will be a "Gospel Revival Meeting" on Montgomery Hill, Mass., commencing Sunday, Jan. 5th, to hold through the week. Preaching by Eld. B. Hitchcock and the writer.
WM. C. STEWART.

NOTICE.—Any wishing me to labor with them in a series of Protracted Meetings, for the salvation of those unsaved, from one to three weeks, please address me immediately at Savoy Centre, Mass.
H. K. FLAGG.

Appointments.

☞ Appointments must be received as early as TUESDAY MORNING (as our paper goes to press about noon), to insure insertion for the coming week.

Resolved, That no appointments be published in the *Crisis* henceforth for persons unknown to the Editorial Board (by which is understood the Editors, Editorial Committee, and Business Agent, unless satisfactory reference is all be given.

Resolved, That when the Editorial Board is properly notified by any of our Churches, or Ministers, or responsible persons, by a written allegation that a certain minister, or ministers, lack moral character, that they be instructed to notify such minister or ministers of the information received, as a reason for withholding their appointments till after a proper trial and acquittal.

☞ All communications in relation to this matter should be addressed to the Secretary of the Board—OZIAS GOODRICH, Boston, Mass.

BOSTON, MASS. (Morgan Chapel.) Corner of Shawmut Avenue and Indiana Street.

Advent Christian Meetings will be held in Morgan Chapel every Sunday. Social Meeting at 10.30 A. M. Preaching at 3 and 7.30 P. M. Praise Meeting at 7 P. M. Sunday School and Bible Class at 1.30 P. M. Prayer meeting Tuesday and Friday evenings, at 7.30. All are invited, and all are welcome.

C. E. Barnes......Sunday, Dec. 8th
C. Goodrich......Sunday, Dec. 15th

BROOKLYN, N. Y.—The Second Advent Church of Brooklyn meets at No. 416 Adelphi Street (Chapel of "Our Mission") near Fulton Avenue. Preaching Sundays, at 10.30 a. m. and 7.30 p. m. Prayer meetings Wednesday and Friday evenings.

BIDDEFORD, ME.—Meetings every Sabbath at 10½ A. M. and 2½ and 7 P. M. Also Wednesday and Saturday evenings. WM. H. MITCHELL, Pastor.
W. S. Campbell......Sunday, Dec. 15th

BELMONT, N. H.
D. F. Leavitt......Sunday, Dec. 8th
E. N. Hinckley......Sunday, Dec. 29th

BRISTOL, CT.
S. Woodruff......Sunday, Dec. 8th
Wm. C. Stewart......Sunday, Dec. 15th
Mrs. E. L. Crumb......Sunday, Dec. 22d
H. Pratt......Sunday, Dec. 29th

CHELSEA, MASS.
A Conference Meeting Sunday, 10.30 A. M. Preaching at 3 and 7 o'clock P. M. Young Peoples' Meeting Sundays, at 6 o'clock P. M. Conference Meeting Tuesday and Friday evenings, at 7½ o'clock P. M.
B. Woodside......Sunday, Dec. 8th
L. Boutell......Sunday, Dec. 15th
C. Goodrich......Sunday, Dec. 22d
I. I. Leslie......Sunday, Dec. 29th

CHARLESTOWN, MASS.
Prayer and Conference meetings Sunday morning at 10½. Preaching at 3 and 7½ P. M. Also Tuesday and Friday evenings, at 7.45.
F. H. Burbank......Sundays, Dec 8th and 15th

CHICOPEE, MASS. (Advent Christian Church, Music Hall, Exchange Street.)—Lord's day services—Love feast at 10 o'clock a. m. Preaching at 2 and 6.30 p. m. Sunday School at 11.15 a. m. Social meeting Tuesday and Thursday evenings, at 7.30 o'clock.
A. C. JOHNSON, Pastor.

CONCORD, N. H.
C. S. Emerson......Sunday, Dec. 8th
J. G. Smith......Sunday, Dec. 15th

CHICAGO, ILL.—Meeting at the Green Street Chapel, No. 91 South Green Street, every Lord's day, at quarter to eleven a. m. and quarter to eight p. m. Sunday School at twelve o'clock a. m. Prayer meeting at the Chapel Wednesday evening at quarter to eight p. m.
D. MATHEWSON, Pastor.

EAST BOSTON, MASS. (Hall 132 Meridian Street.)
Advent Meetings every Sunday, at 10½ a. m. and 3 p. m. Christian Temperance Meeting at 7½ p. m.

EXETER, N. H.
W. M. Harmon......Sunday, Dec. 8th
I. C. Wellcome......Sunday, Dec. 15th
Chas. R. Parsons......Sunday, Dec. 22d
J. Couch......Sunday, Jan. 5th
L. Boutell......Sunday, Jan. 19th

EAST CONCORD, N. H. (Ward Room.)
John B. Paine......Sunday, Dec. 22d

EAST WOODSTOCK, CT.
E. S. Bugbee......Sunday, Dec. 8th
H. Davis......Sunday, Dec. 15th
P. S. Butler......Sunday, Dec. 22d
J. S. White......Sunday, Dec. 29th

GREAT FALLS, N. H. (Franklin Hall.)
C. S. Shattuck......Sunday, Dec. 8th

HYDE PARK, MASS., Advent Chapel, Fairmount Avenue, near N. E. R. R. Station.—Prayer meeting Sabbath morning at 10½. Sunday School at 1½. Preaching at 3 and 7½. Prayer meeting Wednesday evening at 7½.
W. S. CAMPBELL, Pastor.

HARTFORD, CT. (Melodeon Hall.)
Mrs. E. L. Crumb......Sunday, Dec. 8th
H. A. Chittenden......Sunday, Dec. 15th

HAVERHILL, MASS. (Walnut St., New Chapel.)
A. Ross......Sunday, Dec. 8th
Wm. H. Mitchell......Sunday, Dec. 15th
S. S. Brewer......Sunday, Dec. 22d

HARRISON, ME. (Woodsom school-house.)
Jared Whitman......2d Sunday in each month

HAMPTON, N. H.
C. E. Hurd......Sunday, Dec. 8th
A. Fogg......Sunday, Dec. 22d

LOWELL, MASS.
G. W. Sederquest...1st and 3d Sundays in each month
Wm. H. Crockett......Sunday, Dec. 8th
J. Hemenway......Sundays, Dec. 22d and 29th

LAWRENCE, MASS.
T. W. Piper......Sunday, Dec. 8th
S. S. Brewer......Sunday, Dec. 15th
T. M. Preble......Sunday, Dec. 22d
C. S. Shattuck......Sunday, Dec. 29th

LOUDON RIDGE, N. H.
John Parsons......Sunday, Dec. 8th
A. Kidder......Sunday, Dec. 15th
Joseph Harvey......Sunday, Dec. 22d
D. F. Leavitt......Sunday, Dec. 29th

MANCHESTER, N. H.
C. Goodrich......Sunday, Dec. 8th

MASSENA, N. Y.—Meetings every Sunday at 10½ a. m. and 7½ p. m. Also prayer meeting Thursday evenings, at 7½.
GEO. A. STREETER, Pastor.

NEW BEDFORD, MASS.
E. A. Stockman......Sunday, Dec. 8th
M. Batchelor......Sundays, Dec. 15th and 22d
Hiram Munger......Sunday, Dec. 29th

NORTH RUTLAND, MASS.
W. M. Hall......1st Sunday in each month
W. G. Ruggles......2d Sunday in each month
Samuel Ayres......3d Sunday in each month

PORTSMOUTH, N. H.
Geo. W. Sederquest......Sunday, Dec. 8th
C. S. Shattuck......Sunday, Dec. 15th

PORTLAND, ME. (Union Hall, Free St.)
J. Albert Libby......Sunday, Dec. 8th
J. Couch......Sunday, Dec. 15th
S. K. Partridge......Sunday, Dec. 22d
J. A. Libby......Sunday, Jan. 5th
S. K. Partridge......Sunday, Jan. 19th

PLANTSVILLE, CT.
Warren Teff......Sunday, Dec. 15th
Wm. C. Stewart......Sunday, Dec. 29th
and evenings through the following week.
Watch Meeting Tuesday night, Dec. 31st.

PUTNAM, CT.
Enoch Morrill......Sunday, Dec. 8th

RIVERPOINT, R. I.
Sunday-school every Sabbath at 10½ a. m. Preaching at 2 p. m. Conference meeting at 7 p. m.
Joseph Miett (Pastor)......2d Sunday in each month
C. R. Card......3d Sunday in each month
Joseph Miett......4th and 5th Sundays in each month

SOUTH BOSTON (National Hall, corner of Dorchester and Fourth Streets.)—Conference meeting 10½ A. M. Preaching 3 and 7½ P. M. Sunday School and Bible Class 1½ P. M.
I. C. Wellcome......Sunday, Dec. 8th
Z. Boody......4th Sunday in each month

SOUTH ROCHESTER, N. H.
J. T. Libby......1st Sunday in each month
Mrs. A. Marston......2d Sunday in each month
J. H. F. Varney......3d Sunday in each month

SOMERVILLE, MASS., Templar's Hall, No. 18 Summer Street.—Meetings 10½ o'clock A. M., 3 P. M., and 7½ evening. Tuesday and Friday evenings, 7½ o'clock.
J. G. Smith......Sunday, Dec. 8th

SABBATTUS, ME. (Jones' Hall.)
G. L. Tracy......Sunday, Dec. 8th
A. A. Robinson......Sunday, Dec. 15th
H. S. Mitchell......Sunday, Dec. 22d
D. H. Kilbreth......Sunday, Dec. 29th

SEABROOK, N. H.
Geo. W. Brown......Sunday, Dec. 8th
Wm. S. Campbell......Sunday, Dec. 22d
J. G. Smith......Sunday, Jan. 5th
A. Fogg......Sunday, Jan. 12th
E. B. Wells......Sunday, Jan. 19th

SCITICO, CT.—Meetings every Lord's day, at 10½ a. m. and 1½ and 7 p. m. Also Tuesday and Friday evenings, at 7½ o'clock.
BENJ. FINNEY, Pastor.

SALEM, MASS.
E. N. Hinckley......Sundays, Dec. 8th and 15th

SOUTH BERWICK, ME. (Great Works.)
L. T. Churchill......1st Sunday in each month
J. W. White......2d Sunday in each month

TAUNTON, MASS.
I. I. Leslie......Sunday, Dec. 8th
Hiram Munger......Sunday, Dec. 22d

WORCESTER, MASS.
J. Couch......Sunday, Dec. 8th
E. A. Stockman......Sundays, Dec. 15th, 22d and 29th

YALESVILLE, CT.
Mrs. C. S. Whitney......Sunday, Dec. 8th
evenings through the week, and over Sun., Dec. 15th
Mrs. E. L. Crumb......Sunday, Jan. 12th
B. Hitchcock......4th Sunday in each month

North Rutland, Mass......4th Sunday in each month
RUFUS BAKER.

North Shrewsbury, Vt......1st Sunday in each month
Factory Point, Vt......2d Sunday in each month
Chittenden, Vt......3d Sunday in each month
North Fort Ann, N. Y......last Sunday in each month
WM. J. BLANCHARD.

Wilbraham, Mass......Sunday, Dec. 8th
Woodstock Valley, Ct......Sunday, Dec. 15th
East Woodstock, Ct......Sunday, Dec. 22d
P. S. BUTLER.

Belgrade Depot, Me......Sunday, Dec. 8th
F. E. BLAISDELL.

Meredith Neck, N. H......Sunday, Dec. 15th
Lake Village, N. H. (North Church) Friday evening, Dec. 20th, Saturday evening, Dec. 21st, and over Sunday, Dec. 22d.
W. A. BURCH.

Easton, N. H......Sunday, Dec. 8th
North Benton, N. H......Sunday evening, Dec. 8th
West Groton, Vt......evenings, Dec. 12th—13th
East Topsham, Vt. (Cason Bridge) Sunday, Dec. 15th
Lyme, N. H. (Acorn Hill)......Sunday, Dec. 22d
GEO. E. BROWN.

Centre Harbor (Cram school-house) at 6½ P. M. Friday, Dec. 6th.
W. A. BURCH.
J. G. MOULTON.

Exeter, N. H......evening, Dec. 11th
Great Falls, N. H......evening, Dec. 13th
Kennebunkport, Me......evening, Dec. 17th
W. S. CAMPBELL.

North Scituate, R. I. 1st and 3d Sundays of each month
D. S. CLARK.

Brookfield (District No. 4)......once in four weeks
C. COLMAN.

North Pomfret, Vt......every 4th Sunday
B. B. CHEDEL.

Rye, N. H......Sunday, Dec. 8th
J. F. CHAMBERLIN.

Braggville, Mass......Sunday, Dec. 8th
GEO. A. COLE.

Waterloo, P. Q......Sabbath, Dec. 8th
and each alternate Sabbath.
Ayers Flat......Sabbath, Dec. 29th
C. P. DOW.

Unity, N. H......Sunday, Dec. 8th
Holderness, N. H. (Page school-house) eve., Dec. 18th
Campton, N. H. (Bump school-house) eve., Dec. 19th
Warren Summit, N. H......evening, Dec. 21st
and over Sunday, Dec. 22d.
Haverhill, N. H......evening, Dec. 24th
Haverhill Centre, N. H......evening, Dec. 25th
North Benton, N. H......evening, Dec. 26th
Easton, N. H......evening, Dec. 28th
and over Sunday, Dec. 29th.
Franconia, N. H......evening, Dec. 31st
Whitefield, N. H......evening, Jan. 1st
Stewartstown, N. H......evening, Jan. 4th
and over Sunday.
JOHN H. EVANS.

Farmington, N. H......Sabbath, Dec. 8th
and evenings through the week.
New Durham Ridge, N. H., Wednesday, Thursday and Friday evenings, Dec. 4th, 5th and 6th.
Great Falls, N. H......Sabbath, Dec. 15th
and five following evenings.
Sunday, Dec. 22d, not engaged.
H. K. FLAGG.

Olive Branch, Ind......once in four weeks
Porter Centre, Mich......once in four weeks
Sumption Prairie, Ind......once in four weeks
JAS. FERRIS.

Warehouse Point, Ct......Sunday, Dec. 8th
BENJ. FINNEY.

Elliot, Me. (Junkin's school-house) once in two weeks
J. P. GOODWIN.

Bath, Me......1st Sunday in each month
C. GOULD.

Athol, Mass......Sunday, Dec. 8th
Vernon, Vt......Sunday, Dec. 15th
J. HEMENWAY.

Otisfield, Me. (Gore school-house)......Sunday, Dec. 15th
HENRY HOWARD.

Sandy Pond, Mass......Sunday, Dec. 8th
S. P. HAYWARD.

Hartford, Me......Sunday, Dec. 8th
Sumner (where Bro. Stevens appoints) Monday evening, Dec. 9th.
J. I. JORDAN.

Lake Village, N. H. [illegible]......Sun., Dec. 8th
A. KIDDER.

Jay, Me. (Bean's Corner)......Sunday, Dec. 15th
D. H. KILBRETH. E. M. [illegible]

South Rochester, N. H......Sunday, Dec. 22d
Meredith, N. H. (Dolloff Hall)......Sunday, Jan. [illegible]
D. F. LEAVITT.

Pittsburg, N. H. (Stream school-house) Sun., Dec. 8th
Stewartstown, N. H. (Blue Rock) Tuesday evening, Dec. 10th.
Kiddersville, N. H......Friday evening, Dec. 13th
and over Sunday, Dec. 15th.
U. G. LADD.

St. George, Me......Sunday, Dec. 8th
Mosquito Harbor, Me......Tuesday evening, Dec. 10th
Rockland, Me......Thursday evening, Dec. 12th
Cushing, Me......Saturday evening, Dec. 14th
Friendship, Me......Sunday, Dec. 15th
Long Island......Monday, Dec. 16th
Will some one meet me at Thomaston when the noon train comes in Saturday?
H. S. MITCHELL.

East Bowdoinham, Me......Sunday, Dec. 8th
S. F. MORSE.

Newton Upper Falls, Mass., meetings every Lord's day, at the house of L. T. Cunningham.

West Groton, Vt......Sunday, Dec. 8th
Wheelock, Vt. (where Bro Woodmansee may appoint) Sunday, Dec. 15th.
Westmore, Vt. [illegible]

North Shrewsbury, Vt. [illegible]

Danielsonville, Ct. [illegible]
Brimfield, Mass. (Powers Corner) [illegible]

Goshen, Mass. [illegible]
Wallingford, Ct. [illegible]
H. PRATT.

North Pembroke, N. H......3d Sunday in each month
JOHN B. PAINE.

Fisherville, N. H......Sunday, Dec. 8th
Nottingham, N. H. (as Bro. Garland appoints) Sunday, Dec. 15th.
Salisbury, N. H. (as Bro Foote appoints) Sunday, Dec. 29th.
Watch Meeting Tuesday evening, Dec. 31st, at Bro. Foote's house.
C. R. PARSONS.

Burke, N. Y......Sunday, Dec. 8th
C. PIKE.

Newcastle......Sunday, Dec. 8th
Augusta, Me. (Spaulding school-house) eve., Dec. 11th
Augusta (Church Hill)......evening, Dec. 12th
S. K. PARTRIDGE.

West Norwich, Vt......every alternate Sunday
Warner, N. H. (Lower Village)......Sunday, Dec. 8th
South Sutton, N. H......Sunday, Dec. 15th
Melvin Mills, N. H......Sunday, Dec. 22d
CHARLES ROSS.

Salisbury, N. H. (Centre meeting-house) Sab. Dec. 1st
SIMEON ROBY.

La Fayette, R. I......Sunday, Dec. 8th
East Douglas, Mass......Sunday, Dec. 15th
A. W. SIBLEY.

Westfield, Mass......Sunday, Dec. 8th
Springfield, Mass......Sunday, Dec. 22d
WM. C. STEWART.

Springvale, Me......evenings, Dec. 12th, 13th and 14th, and over Sunday, Dec. 15th.
D. W. STEVENS.

Berwick, Me. (at the house of the late Solomon Clark) evening, Dec. 9th.
South Elliott, Me......Dec. 20th, and over Sun., Dec. 22d
Haverhill, Mass......evenings, Dec. 24th and 25th
Salem, Mass......evening, Dec. 26th
Chelsea, Mass......evening, Dec. 27th
Northwood Narrows, N. H., Dec. 31st, and onward through the week.
Pittsfield, N. H......Sunday, Jan. 5th
C. S. SHATTUCK.

East Sandwich, N. H...1st and 3d Sundays in each month
Wolfboro, N. H. (Pleasant Valley) evening, Dec. 6th
New Durham, N. H. (Rines' school-house) evening, Dec. 7th.
East Alton, N. H. (Free Baptist Church), Sunday, Dec. 8th.
C. H. SWEET.

Granby, Mass......Sabbath, Dec. 1st
Palmer, Mass......Sabbath, Dec. 8th
Brimfield, Mass......Sabbath, Dec. 15th
G. L. TEEPLE.

Stonington, Ct......every Sunday for the present
H. H. TUCKER.

Anthony Hall, R. I., at 10½ a. m. and 2 p. m., every fourth Sunday.
E. R. WOOD.

New Castle, N. H......first Sunday in each month
E. B. WELLS.

Fairhaven, Mass......Friday evening, Dec. 6th
and over Sunday, Dec. 8th.
J. S. WHITE.

East Canaan, N. H......Sunday, Dec. 8th
A. S. WILLIAMS.

Keene, N. H......Sundays, Dec. 15th and 22d
B. WOODSIDE.

Putnam, Ct......Sunday, Dec. 22d
J. S. WHITE.

Rockland, Me......Sunday, Dec. 8th
Topsham, Me. (as Bro. Wm. Patten may appoint) Friday evening, Dec. 13th, and over Sunday.
West Falmouth, Me......Sunday, Dec. 22d
H. M. YORK.

PORTLAND, ME. (Union Hall.)
The Second Advent Church in Portland hold meetings every Sabbath, also on Tuesday and Friday evenings, in "Union Hall," No. 87 Free Street. John Higgins, James S. Brooks, S. K. Dyer, Church Com.

NINE NEW TRACTS.

We have now ready NINE NEW TRACTS upon the *Coming of the Lord.*

One by C. E. Barnes, entitled "The Second Personal Coming of Christ. 12 pages.

Three by Miles Grant, entitled "Prophetic Symbols," Nos. 1, 2, and 3; each 13 pages.

One by E. A. Stockman, entitled "The Moral Signs of Christ's Coming." 16 pages.

Two by J. Hemenway. One entitled "The Expectation of the Church"; and one "Signs in the Heavens of the Second Advent Near." 12 pages each.

One by A. W. Sibley, entitled "Objects of Christ's Second Coming."

Price of the above Tracts, 3 cts. single; 20 cts. per dozen; $1.25 per hundred.

One by J. Couch, entitled "The Present Financial Disturbances. Its Causes and Results." 24 pages. Price 3 cts. single; 25 cts. per dozen; $1.50 per hundred.
AGENT.

NEW BOOKS.

"THE CHRISTIAN'S SECRET OF A HAPPY LIFE."—This is a book that every professed Christian should have, and we think it cannot be recommended too highly. It has 199 pages. Price, post paid, paper covers, 50 cts.; cloth, $1 00.

"GRAHAM'S HAND BOOK OF SCRIPTURE PROMISES."—This is a book of 76 pages. It is a collection of Scripture promises, and is a valuable book for every one. Price, paper covers, 25 cts.; cloth, 35 cts.; board, 50 cts., post paid.

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Christian, in the hour of darkness
Falter not, but hope in God;
In well doing be not weary,
Resting on his faithful word—
"I am with you!"
Strong "endure," and reap reward.

Labor in the whitening harvest,
Where the Lord hath marked thy lot;
Lo, thy Savior is beside thee,
Gladly gather, falter not;
Strong in Jesus,
Whose own blood thy pardon bought.

Bid the many that surround thee—
All the weary, faint, unfed,
In the highways and the hedges,
To the Gospel banquet spread,—
"Come to Jesus!"
Come and eat the "Living bread!"

Faint not! keep thy Lord's love burning;
He bore weariness and pain,—
When, to promised rest returning,
Many sheaves shall be thy gain.
Toil with Jesus
Never, never is in vain.

Faint not, fear not! night's dark shadows,
Soon they'll haste to flee away;
Even now the daystar rising
Marks the dawning of the day;
Christ shall conquer,
Earth shall smile beneath his sway.
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Everywhere in the expository writings of the apostles is baptism associated with death and burial, or the resurrection. In that old familiar, resurrection battle-hymn—the 15th of 1st Cor.—which sends out such soul-inspiring notes at Easter morning, and from beside the bier, Paul brings them so close together, that their relationship cannot be doubted. "Else what shall they do which are baptized for the dead, if the dead rise not at all? Why are they then baptized for the dead? And why stand we in jeopardy every hour?" Unquestionably the absolute necessity of a resurrection, as the gate to our salvation from "jeopardy," is here proved, together with baptism as its type.

Again, Rom. 6 : 3-5—"Know ye not that so many of us as were baptized into Jesus Christ, were baptized into his death? Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall also be in the likeness of his resurrection." Col. 2 : 12—"Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead." Peter, in writing of the eight souls of Noah's family, who were saved by water at the deluge, says: "The like figure whereunto even baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God) by the resurrection of Jesus Christ."

This is enough to settle the purpose of baptism surely, and the purpose ought to settle the form, as really as a mould shapes the molten liquid poured into it. Is it not strange that so many diverse ways of administering it are resorted to? But false worship started with Cain's offering, and it will continue to the end, no doubt. Baptism is as much a figure of faith at work)—"faith, if it hath not works is dead"—this side of the death, burial and resurrection of the Lord, pointing back to it, as were the sacrifices under the law, on the other side pointing forward to it. They are all indexes. The first principle of every ordinance of the Bible is their correct outline or form, with which God teaches, in object lessons, his distant and great purposes to the faithless.

The benefit to the performer of the ordinance comes only through this channel. Hence, Abel's lamb, "without spot and blemish," was slain, which in outline pointed with exactness down through the ages, to the Lamb of God—Jesus—who should be slain for the remission of sin; and thus was righteous Abel blessed. Not so of Cain. We find him equally zealous in worship, bringing in (more in *value* no doubt than Abel) of the fruit of his field, which did not represent in figure the necessary faith; hence their refusal and the result. It is useless to attempt to worship God through works, or outward ordinances, without the gleaming light of true faith. We should blunder at every step. God was rich enough without Cain's fruits, or even Abel's lamb—they were already his—but he wanted faith illustrated or expressed. He is the same God to-day.

God's particular dealing is seen on every page of sacrificial law; and that in mercy, to encourage faith in the great sacrifice of his Son that was to follow. Have we any right to say that he is any less particular in the execution of the ordinances of the New Testament than he was with the Old? Who dare assume that? There was only one way to illustrate the present faith back there. Our present faith lies in the resurrection which is illustrated by baptism alone. Be careful of your figure then. The form must be carried out or not attempted. If the circumstances are such that the true form of baptism cannot be carried out, he will save without it at all, and only on those conditions. His love and mercy are exhibited in this, that he makes "belief" the keynote to salvation; because it can be experienced in any circumstances, anywhere; on the dying couch or gallows, where the performance of the ordinance is impossible. "He that believeth not shall be damned."

Many resort to a more agreeable form of baptism, as they have an idea the form is of no consequence. Let such know that the form is the first consideration in an illustration. A draughtsman who had been requested to draw, in outline, a horse, might with equal right present an outline of the stable, saying: "I don't like to draw a horse; it don't make any difference, I feel just as well drawing a stable as I should drawing a horse." True feeling exists in baptism only through "the answer of a good conscience toward God, by the resurrection of Jesus Christ," and of our death to sin fully realized in burial and resurrection. If Jesus Christ died and was buried, and raised three times successively, then let us have "triune" immersion; not otherwise. If they took him down from the cross and stood him on his feet and sprinkled or poured a little earth upon him, and from thence he was resurrected, let us by all means stand and be sprinkled or poured; not otherwise.

Sprinkling was done only under the law; and what for? As an emblem of how Christ's blood should be sprinkled from the cross on Calvary, as the atonement and sprinkling of a better covenant. Where is sprinkling done in the new covenant? It does say something about our bodies being "washed with pure water." God alone can "sprinkle the heart from an evil conscience," and that with the Holy Ghost. Hebrews 10 : 22.

John's baptism was a novel one at its commencement; it was down in Jordan. The Savior asks the significant question of the Pharisees,—as if it was a new order of things—"Was it from heaven or of men?" It occurred at places where the illustration of death, burial and resurrection could be carried out, in places where was "much water"—in Enon—or many springs, making much water (John 3 : 23), and on the shores of Galilee; proving practically that the baptism of the New Testament is immersion.

Correct baptism is the only kind that is of any value; no latitude is granted in its application. It is best that a person know its meaning before participating. There is every reason to believe that Philip's reasoning with the eunuch was to show its bearing as related to Jesus' death and resurrection. However, if a person has been baptized properly once, not understanding its meaning, there is no reason they should again be baptized, any more than that a man who is on the track which leads to a certain place should go back and start again because he failed to realize that he had passed a certain town of note.

Baptism was not intended as a blessing upon the feelings, merely. The question should be, Has he been baptized correctly, according to the Bible? If not, then he may with propriety retrace his steps. The reward at the journey's end is what is sought after; therefore let us not be concerned, only that we are proceeding on the right path.

It is related of Zacharias and Elizabeth, in Luke 1 : 6, that "they were both righteous before God, walking in all the commandments and ordinances of the Lord blameless." See to it, ye servants of his, that ye do likewise. What consistency is there in keeping so strictly to form in the Lord's Supper (though still farther removed as an essential to salvation), and in being so lax in regard to baptism, which is the next step to belief? The Bible says not, "He that believeth and eateth the Lord's Supper shall be saved," but "he that believeth and is *baptized* shall be saved." These two ordinances are both important, but be as particular, as to form, with one as the other, for they both point to the same event. The one—the supper—only bringing to remembrance his death, and appropriating his flesh and blood, through faith, as our atonement and eternal life to come; while the other—baptism—shows his death, burial, and that other event—his resurrection, which, were it not a fact, "your preaching is vain, your faith vain, and ye yet in your sins Then they also which are fallen asleep in Christ are perished;" and we who are alive, would remain in "jeopardy every hour." 1 Cor. 15 : 12-30.

O ye servants! ye cannot point with too many indexes to that old hope of the church, which is the central junction of every path of Scriptural truth—the resurrection of the dead.

Lawrence, Mass.

CONVERSATION.

R. D. FARNHAM.

"Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers." Eph. 4 : 29. "But fornication, and all uncleanness, or covetousness, let it not be once named among you, as becometh saints. Neither filthiness, nor foolish talking, nor jesting, which are not convenient; but rather giving of thanks." Eph. 5 : 3, 4.

Much has been preached and written upon this subject, and still the Bible commands seem to be almost entirely unheeded. Most professors are very careless about the expressions they use, and of the effect their example is likely to have on the weak ones of the flock, and also upon the world. They give way to their natural dispositions, obeying "the old man" (Eph. 4 : 22) which they profess to have put off with his deeds, until their influence for good is entirely destroyed. People do not respect professors who are careless about their talk. They know that true religion ought to refine, purify and elevate above the coarse jokes and trifling talk which is so pleasing to the natural ear.

We often hear expressions like these: "I do not believe —— has any more religion than I have. I do not see but —— relishes a joke as well as I do." O that all who love the Lord could realize the importance of taking the Bible for a guide in this matter, as well as in everything else. If Christians would bind the above texts on their hearts, and wear them as frontlets between their eyes, we should not so often hear the unconverted condemning the professor, and saying, "I do not want religion if it does not make one better."

Says one who professes to love Jesus very ardently, My natural disposition is so mirthful that I cannot be long-faced and sober, and I do not believe God wants me to be so either. Well, we can read God's commands in his written Word, and dare we say he does not require what he commands? Besides, if we have the joy and peace which Jesus gives to his followers, we have something so satisfying that the foolish jokes and vain conversation of this world will be very unpleasant to us; and instead of being long-faced, our countenances will beam with holy joy that is welling up within our hearts.

Few seem to realize how quickly the Holy Spirit is grieved away by light and trifling words. They wonder why they are cast down in spirit, when they have performed every known duty. This may be the very reason. They go to the prayer-room, and before meeting opens talk about fashions, and politics, and everything in general, and then wonder why they do not feel more spirit in meeting.

Some are in the habit of using the name of the Lord in a careless manner, and if they are reminded of it say, "O, I love the Lord so well that I dare say I use his name when I do not know it." This will be a poor excuse in the judgment day, for God says he "will not hold him guiltless that taketh his name in vain." And Jesus says, "By thy words thou shalt be justified, and by thy words thou shalt be condemned"; and, "For every idle word that men shall speak, they shall give account in the day of judgment." The apostle truly says of the tongue that no man can tame it, and that "it is an unruly evil, full of deadly poison." But the grace of God will do what man cannot, and cause it to drop sweet and pure words, calculated to edify the hearers, instead of using profane, filthy or foolish talk.

May the God of all grace enable us to have our conversation above reproach, for this matter will be brought into judgment, with every secret thing, and if we are found guilty of breaking God's commands we shall not be able to stand in the burning day. Let us strive to be overcomers in all things, that we may have a right to the tree of life, and gain an entrance into the everlasting kingdom of Jesus at his appearing.

THE DREAMLESS SLEEP.

BY R. L. STAPLES (Phrenologist.)

Whoever is in the right need not fear. He who has espoused error may well shun all investigation if he is bound to cling to untruth. The "New Philosophy," as it is called, will not injure any man if it be true. Orthodoxy may crumble before it, but all that is genuine will remain.

How do the declarations of modern physiologists affect the "popular tenets" of the times? Let us take a single illustration. The doctrine taught by our spiritual advisers, the ideas set forth on ten thousand tombstones, the inculcations of our Hymnal and church libraries, are all calculated to impress the reader with the thought that death is a conscious state, a better existence beyond the tomb; or, as our orthodox poet has it,

"Death is the gate to endless joy."

When a friend dies, it is a common thing to hear that "he has gone home"; "he is in Paradise"; or, "he is not dead; he is with us as a disembodied spirit", and many other like expressions, which characterize most of our funeral sermons. But they greatly differ from the teachings of Job, David, Paul, or any of the Biblical writers from the author of Genesis to the seer of Patmos.

Townsend asks, "May not every man attend his own funeral?" The pulpit utterances, with very little exception, answer, Yes. The orthodox reasoner settles the problem in this manner: It is the soul that thinks. The soul is by nature immortal, hence it lives after death; and being no longer burdened with this "mortal coil," it is free to move through the boundless expanse of the universe, and therefore can easily witness the interment of the fleshly tabernacle in which it once had an abode. Yes, every man can see his body placed in the grave, and guard his own sepulchre.

But what says the "New Philosophy"? From its earliest existence the science of Phrenology has been abused in the most shameful manner. It has been ridiculed by those who have but little brains to assail it in any other way, shunned by the bigoted as an intolerant heresy, and tortured by persecutions more multiform than those called forth by almost any other discovery; but in no instance has it received any lasting injury from its numerous assailants. True, it has been impeded in its progress by those who ought to have given it their aid, but in the future as in the past it will grow stronger by virtue of its very struggles, and verify, as every other rejected science has proven, the glorious declaration of America's lamented bard,

"Truth crushed to earth will rise again."

But not alone from foes without has the science of Gaul suffered. Its advocates, true to their early instructions, have made it minister to the dogma of the age, and thus it is that very few phrenologists have had the courage to state the facts as they exist, or dared to declare in their lectures or works that at least those very phenomena on which the science of phrenology rests—the very foundation of the system—prove, if they prove anything at all, that the brain is not only the organ of the mind, but that it is the fountain of thought; that is, that organized matter, when endowed with life, is capable of producing thought. And I venture to affirm that no Phrenologist, from the days of the Baden philosopher to those of Prof. O. S. Fowler, has or can show that mind is not the result of material causes.

It is objected to Phrenology that it leads to materialism; but if this be materialism, it is in keeping with the teachings of Scripture, for the Bible nowhere inculcates the idea that there is in the human body a soul, "the real man," that thinks by means of the brain, and that can exist apart from the corporeal organization as a conscious entity. Such a doctrine—the child of heathen philosophy—is worthy only of a heathen age; and as a phrenologist I do not hesitate to admit that my "New Philosophy" militates most truly against it. When I study the relations subsisting between the brain and the mind; when I learn that the latter is dependent upon the former to such a degree that any disease or injury of the cerebral organ is attended with mental disorder proportionally as the cephalic mass is affected, I cannot believe that (as the modern theologians and heathen savants have it) when the entire brain is dissolved by death, the evolution of thought still goes on with greater facility than before. As well maintain that a man can walk without feet, as argue that he can think without a brain.

Yet if the popular idea be true, and men think after death more fluently than in life, then may we conclude that they can move with greater ease after the dissolution of these material limbs; and yet who that has lost a single leg by amputation feels the more agile, or rejoices over the abandonment of so much of the poor "mortal coil"? Indeed, if the doctrine of the unconscious state of the dead be false, we ought to herald with ineffable exultation the advent of any accident which brings about the surrender of any part of this "earthly coil" to which the soul is bound.

A brief review of certain facts which have been collected from various sources, and and bear upon the subject under consideration will not be amiss; and in the next number of these articles we propose to consider the bearings of modern science upon this problem of death, and shall endeavor to show there is a striking similarity between the inculcations of Scripture and those of the "New Philosophy"; that both science and revelation declare that when the brain is dissolved at death all consciousness is suspended, and in the language of the ancient savant—the oracle of God—"there is no work, nor device, nor knowledge, nor wisdom, in the grave whither thou goest"; that death is indeed a dreamless sleep.

WAYSIDE GLEANINGS.

BY A. GORDON.

Left home Aug. 22nd. Stopped at Lewiston over night and the next day went to Alton Bay. For the first time found myself at the great feast of tabernacles. I enjoyed the meeting better than I expected to. Think good was done. I especially enjoyed the meetings conducted by Bro. Grant. Went from Alton Bay to Magog, P. Q. The meeting was small, but a good spirit prevailed, and good was accomplished. The meeting was under the charge of Eld. C. P. Dow, who presided with ease and to the satisfaction of the people generally. A prayer and conference meeting, led by Bro. Bissell, of Lowell, Mass., was very interesting. The preaching by Elds. Blake, Lombard, Wallace, McKinstry and wife, Dr. Gunner, and others, was deeply interesting and instructive. Several avowed a determination to renew their covenant and wait upon the Lord, and others requested prayers. The importance of keeping the distinctive features of the Advent movement before the people was urged as of peculiar importance considering the shortness of the time that is left to work.

Leaving Magog, I went to East Bolton, on the west shore of Lake Memphremagog, where I held a few meetings. There are quite a number of Adventists in this place, who are very hospitable and kind. Politics were raging there, it being just prior to the election of members of the Provincial Parliament. I think some of the children seemed affected by the political fever.

Leaving East Bolton I went to Patton, and tarried over night with a very genial though rather profane farmer. He refused pay for my keeping, and learning my profession he seemed ashamed of his rough conversation. I told him that was between himself and God, and he should have enough respect for God to refrain from such language, which he admitted.

From thence I went to the Beebe Plain Campmeeting. Found the meeting proceeding briskly. The preaching by Brn. Grant and Hemenway was especially cheering and instructive. The truth of the simplicity of the Gospel seemed to impress them, thereby leading them to make practical suggestions which are especially needful in these times. I love to hear the lofty peals of eloquence that burst forth from a heart full of the Spirit of the Blessed One, but the finely polished sentences only human, is not at all edifying to the nature renewed by grace divine.

The meetings at Beebe Plain were, in my opinion, conducive to the good of the cause. It seemed to me that this was the very best of the three that I had attended, at least, in proportion to the number in attendance. I returned to my home by the way of the White Mountains. The ride through the mountains su[illegible]ing of the kind that I had ever [illegible]. Such lofty heights and yawning depths create a feeling of awe and reverence toward the Great Architect.

Leeds, Maine.

"THE SPIRIT SUFFERED THEM NOT."—ACTS 16: 7, 8.

BY LUCY D. HARRINGTON.

In an upper room in the city of Jerusalem, just before the feast of the passover, were spoken by the Wonderful One words of richness and sweetness—such as never fell from the lips of any save "Him who spake as never man spake." He who had taught and led his chosen disciples, was soon to leave them; but to cheer and strengthen them, gave promises which for more than eighteen hundred years have been living words—promises which to-day thrill and have power over many hearts. He himself was the Great Teacher, but he promised that when he had gone away they should be taught by his Spirit. He was the Guide, but he promised continued guidance—"another Comforter, who should abide with them forever." "He shall teach you all things." "He shall guide you."

We find a beautiful illustration of the fulfillment of this promised guidance in the record of the life of the apostle Paul as given by the Evangelist Luke in Acts. In the sixteenth chapter we read of his preaching the Gospel of Christ from place to place with Timothy as a fellow-laborer. The result of this missionary work was that "the churches were established in the faith, and increased in number daily." Continuing their journey they came to Mysia, "and assayed to go to Bithynia." Their will was to go there and labor for the Lord. They had chosen this place, invited by existing advantages or supposed needs, but God's thoughts are not like our thoughts. His ways are not like our ways. The record tells us, "but the Spirit suffered them not." Obeying the guidance of the Holy Spirit, they were saved from fruitless toil. They passed by and came to Troas."

What was the consequence of yielding their will to the divine leading? In 2 Cor. 2 : 12, we are told the sequel of the story. Paul afterwards in writing of this same journey says: "Furthermore, when I came to Troas to preach Christ's gospel, "A door was opened unto me of the Lord."

What blessed gain—to pass by chosen Bithynia—to yield the human will and follow the leading to Troas—to do the will of the Lord, and find there a prepared place—to know that the Lord had gone before, and all things were ready.

Obeying the divine guiding, Paul was saved from disappointment and mistakes in Bithinyia, and passing by to Troas, found that "He who openeth and no man shutteth" had set before them an open door through which he might pass to work effectively for Christ.

Turning to the Word of God for a contrasting illustration, one which shows the consequence of refusing to obey the Lord, we find an example of warning in the story of the prophet Jonah. Let us note the contrast between the conduct of Jonah and that of Paul, that we may take heed to our ways, and avoid on the one hand the danger and sorrow which are the fruits of disobedience, and on the other hand learn to secure and freely enjoy the light and blessing which God gives to the willing and obedient.

The Lord sent Jonah to Nineveh giving him a message to deliver. He chose to go to Tarshish; followed his own will, and soon found that he had involved not himself alone, but others also in serious difficulty. He says, "When my soul fainted within me, I remembered the Lord. I cried by reason of mine affliction unto the Lord, and he heard me." After the severe chastisement the commandment of the Lord was given the second time, saying, "Arise, go unto Nineveh, that great city, and preach unto it the preaching that I bid thee."

Jonah obeyed, but again manifested the same spirit of self-will after reaching Nineveh, and in consequence received the reproof of the Lord.

Let us remember Nineveh and Tarshish as types of disobedience and its consequences. Bithinyia and Troas as types of obedience and its consequences. The Lord has given to us individually his promises of guidance by his Holy Spirit. We have need to take heed unto the word of the Lord, and when sent to Nineveh not to choose Tarshish; or in other words, not to prefer our own will and way, and thus doing disobey and displease our best Friend, and bring needless suffering upon ourselves.

Conscious of our past mistakes, the fruits of trusting in ourselves or others, let us learn true wisdom, and whenever we wish, or it may seem profitable to go to Bithynia—yield our own will, watch for and follow the leading of the Holy Spirit, and, like Paul, pass by to Troas. Then we too shall find a door opened unto us by the Lord through which we may enter to do the will of Him who hath sent us, finding in his work abundant occasion for gratitude and praise to Him "who doeth all things well."

Our will no longer rules, "*Thy Spirit suffers not*",
But Thou, Oh! Christ, doth lead, and peace is now our lot.
On earth Thy Father's will it was thy meat to do.
"Thy will not ours, be done" is now our motto too.

And while we yield to Thee, and pass Bithynia's shore,
The Spirit guides us on through Troas' open door.
We walk this open way, and find our work to be
The work that Thou hast planned and given us for Thee.

We bow and worship Thee, Oh! blessed Son of God;
And meekly tread with joy the pathway Thou hast trod.
We count our loss our gain, our life flows from the cross,
Thou, Christ, art now our own, all else is only dross.

JEALOUS OF THOSE ABOVE US.

The truest philosophy that the world knows bids us be content in whatever state we are. There is nothing in this which excuses or encourages idleness. The honest, competent, active maid in the kitchen of a millionaire is as useful in the world as the master she serves, provided she is not coveting the estate and position of her employer. We are justified in striving to equal and surpass those who are ahead of us, provided we use only honorable means. Jockeying in human efforts is more detestable than the same mean trick on the race-course. The man who wins the prize by foul means is a pitiful creature who cannot in the end stand well with heaven or earth. His sin and shame will be sure to find him out. We know a man who was generally successful at agricultural fairs by winnowing his grain twenty or thirty times till he had the plumpest grain left for the show. He got his prizes, to be sure, but they bear the superscription of the devil, for the sample professed to be an average one from the field. We saw the mark on his brow as he entered church. He got the money, but he endangered and strained his soul, and we may hear heaven saying, as of old, "Thy money perish with thee."

Prizes or positions won by crooked ways are sure to trip up the winner sometime or other. We do not want to get ahead, then, by deception and dishonesty. Shall we be jealous of this successful but dishonest money getter? Nay, verily. The man who keeps his hands clean, although without wealth of any kind, is a nobleman in comparison. Material things are the perishable and unsatisfactory ones. If we covet at all we should covet the good and lovely things which are real accomplishments and real strength. In the race for money the superior is very seldom at the front. His kind heart has too often bled for the necessities of others. He has been a scatterer of ennobling principles, not a gather of dimes for their own sake. This man—all honor to him—is never weakened and vexed by the worldly successes of neighbors.

There are few who can sing like Jenny Lind, or who can accumulate like Rothschild. Shall we covet the gift of the one or the riches of the other? Yes, if we are fools. The servant thinks himself as good as the boss. He is only so when dutiful to God and his employer. They are the strongest and most successful who bear best the hardships of life.—*N. Y. Witness.*

PREACHING AND HEARING.

The pew asks for good preaching. The pulpit asks for good hearing. Where both are found there the pulpit and the pew rejoice together. Good hearers are almost as rare as good preachers. It s one thing to listen to a sermon, and wait patiently till it turns the corner at the application; but quite another thing to really hear it. One may pay respectful attention, and listen, without truly hearing. The first care of the hearer, as well as of the preacher, must be about the matter, the second about the manner. "Take heed what ye hear," first; then, "Take heed how ye hear." The *what* and the *how* must go together. The preacher must "take heed to the doctrine," first, so that he preaches only what is true," and good "to the use of edifying;" and then he must take heed how he presents his precious things, so as to win and hold his hearers. So the hearer must wisely discriminate as to the character of the utterances to which he gives a hearing.

There is much talking, in this age of gas, that is not worth the hearing—much that is absolutely injurious—and much that is of but limited value. There is also abundant provision of that which will instruct, elevate, inspire and edify. While the useless and injurious should be avoided, the good should not only be chosen and heard, but well heard. A single truth, rightly received in the hearing, is worth a thousand truths heard with indifference. A single seed fallen on good ground, is better than a thousand seeds scattered on the beaten road, to be wasted and lost. So also a single truth, clearly, forcibly, earnestly and effectively stated and applied, is worth a whole sysrem of truths thrown out carelessly, heartlessly and ineffectively.—*Evangelical Messenger.*

ITEMS OF INTEREST.

HERE is a sad statement: "The native women of Alaska are sold at the age of twelve or fourteen as wives, or as temporary wives for a month or a week, for a few blankets or less. The women captives of war are slaves. Sisters are often wives of the same man. One native chief has forty wives. On the death of a husband the wife must remain on his funeral pile until her hair is burned off. They are often killed when old, and often denied burial. All this in the United States."

"THE GREAT THIRST LAND."—Such is the title of a book published not long ago. The author was not familiar with some facts, or he would have applied the title to this country. For example, Cincinnati has 1,507 drinking saloons—which is 400 more than the number of groceries. The new Directory of Syracuse shows a similar state of affairs. There are more saloons and "restaurants"—in which more liquor is sold than food—than any other places of business. With few exceptions, the same is true of every city in the country. We must be an exceedingly thirsty nation.

A GERMAN correspondent says that the Pope is an object of universal pity at Rome, that he weeps piteously and has aged much, that he frequently packs up to go to Perugia, but at the last moment changes his mind; that he is in deadly fear of poison, and only eats food brought to him by his brother, making his own coffee, and keeping his wine under lock and key. Two attempts, the correspondent says, have already been made to poison him. When he took ill after drinking a glass of wormwood, some of the cardinals tried to dissuade his brother from bringing any other than the Vatican doctors, but he called an outside physician, who administered a powerful antidote.

PLEASE STOP MY—WHAT?—Times are hard, money is scarce, business is dull, retrenchment is duty, please stop my—beef? O, no! times are not hard enough for that yet. But there is something that costs me a large amount which I wish to save. Please stop my—tobacco, cigars and snuff? O, no! not these, but I wish to retrench somewhere. Please stop my—ribbons, jewels, ornaments and trinkets? Not at all! pride must be fostered if times are so hard, but I believe I can see a way in saving in another direction. Please stop my—tea, coffee and needless, unhealthy luxuries? No, no, no, not these; I cannot think of such a sacrifice; I must have something else. Ah! I have it now, my paper; I must save that, I will stop my paper; that two dollars will take me through the panic easily. I believe in retrenchment and economy, especially of brains.

SAYS the New York Tribune: "Spurgeon, in a sermon two weeks ago, replied to criticisms lately passed upon him as follows: "As surely as any of you speak for the Lord you will be misunderstood. This is not the worst of it. You will be wilfully misrepresented. They will turn your words upside down. As for me, it is utterly impossible for me to say a single sentence which some fool or other cannot twist into mischief; and I give patent and license to everybody to do so that chooses to do it, as far as I am concerned. The thing that was farthest from our mind and which our soul abhorred has often been made to be said, when we neither said nor thought anything of the kind. If any of you pass through that trouble, fall back on this: I have declared my ways—honestly, simply, plainly, with a pure desire to glorify God and bless my fellow-men, and Thou heardest me. I appeal to Thee. Thou knowest what was spoken. Thou art the last Supreme Judge; and with thee it is left."

HOME PIETY.

It is in the family life that a man's piety gets tested. Let the husband be cross and surly, giving a slap here, and a cuff there, and then see how out of sorts everything gets. The wife grows cold and unamiable too. Both are tuned on one key. They vibrate in unison, giving tone for tone, rising in harmony or discord together. The children grow up saucy and savage as young bears. The father becomes callous, peevish, hard, a kind of two-legged brute, with clothes on. The wife bristles in self-defence They develop an unnatural growth and sharpness of teeth, and the house is haunted by ugliness and domestic brawls.

Is that what God meant the family to be—he who made it a place for love to build her nest in, and where kindness and sweet courtesy might come to their finest manifestations? The divine can be realized. There is sunshine enough in the world to warm all. Why will not men come out of their caves to enjoy it? Some men make it a point to treat every other man's family well but his own—have smiles for all but their kindred. Strange, pitiable picture of human weakness, when those we love best are treated worst; when courtesy is shown to all save our friends.—*Rural Home.*

THE CONTAGION OF DIPTHERIA.—A few weeks ago a litle girl in St. Albans, who had just recovered from diptheria, was taken by her parents to visit a family in a neighboring town. She slept with the children in that family, and shortly afterwards three or four of them were taken with the malady and some have since died. The family permitted relatives and neighbors to visit them, and the result is several cases in the neighborhood. They had public funerals, even keeping the remains of one child an unusual time, waiting for another to die so as to bury them together, and this also spread the contagion. The physician was not powerfully impressed, as some physicians are not, with the contagious character of the disease, therefore he did not take the necessary precautions, for the protection of the neihborhood or of his own family, and the result is that one of his own children has died, and another is dangerously ill.—*St. Albans (Vt.) Messenger.*

FERTILITY OF DAIRY FARMS.—Much nonsense is circulated in regard to the rapid loss of fertility of dairy farms, by reason of the carrying away of the phosphate in the milk. Now one thousand pounds of milk contains about three or four pounds of phosphate, of which nearly the whole is phosphate of lime. Of this less than half is phosphoric acid. Five thousand pounds of milk, therefore, contains but seven and one-half pounds of phosphoric acid, which may be taken as the yearly consumption, in this way, of each cow. As wheat bran contains 2 9 per centum of phosphoric acid, it needs only that about 250 pounds of bran be fed to each cow yearly, to replace the draft upon the soil.

PORK PACKING IN CHICAGO.—A review of the packing season in Chicago—summer and winter—for the year ending N. 1, shows the enormous aggregate of 4,593,000 hogs packed during the year, which is an increase of 50 per cent. over the business, at that time unprecedented, of the previous year. No other city in the west, or in the world, it is needless to say, competes with Chicago in this branch of industry, and the business seems to go on increasing in geometrical progression. For the coming season the killing capacity of the houses has been increased to 60,000 per day, and there is a chance that it may all be needed. It is worth noting that one half of this tremendous business is done by two houses, the remainder being shared by about twenty smaller firms.

DO NOT put your pillows or feather beds, if you are so unfortunate as to have feather beds, into the sun to air, but in a shady place with a clear, dry wind blowing over them. If it is cloudy, but yet not damp, and the wind is strong, all the better. This will keep well cured feathers always sweet. Badly cured feathers cannot be made sweet. A hot sun on the best of feathers will turn them rancid.

BREVITIES.

There are 1,500,000,000 pounds of wool clipped in the world each year it is said.

The Duke of Sutherland will probably lose $5,000,000 by the Glasgow Bank failure.

It is stated that 250 Greek fa[illegible] were exiled from the Balkans by the Russians.

Over 10,000 books relating to the American civil war have been published.

There are 854 churches in London and its suburbs.

The Princess Thyra has an income of £100,000 a year in her own right.

The Pope is to have a visit from six hundred Roman Catholic editors in February.

It is now thought that the "Revised New Testament" will be published in 1880.

The products from the cows in this country are $500,000,000 in value annually

Crude petroleum is excellent for removing rust from steel or iron implements.

Leprosy has appeared in several towns in the province of Alicante, Spain—in some cases proving fatal.

Rev. C. H. Spurgeon, it is said, will not marry a person in his congregation who is not a professor of religion.

The number of members in the Congregational churches of the United States is about 366,000.

Further attacks on mission property are reported from China, by a Foochow correspondent.

There were 2,491 births and 1,259 deaths registered in London in the last week of September.

An earthquake at Montificelo, in the province of Umbria, Italy, rendered 149 houses uninhabitable.

Since 1860 England has paid £102,775 to inventors for discoveries in connection with ordnance and small arms.

Owing to a lack of money, many public schools in Virginia will not be opened this year.

It is reported that the Italian embassy in Paris was warned of the probability of a Socialist attempt upon the King's life.

An old resident of Oil City, Pa., confidently states that over seventy per cent of those who have grown rich in oil production or oil speculation are now paupers.

It takes 40,000,000 feet of lumber annually to furnish the ties for the railroads of the United States, and 300,000 trees are cut every year for telegraph poles.

During the passage of a procession in honor of King Humbert's escape, down via Nazionale, a bomb was thrown among the corps of veterans and and exploded. Two men were killed and several wounded.

The average annual exportation of flour from this country during the past eight years has been 3,200,000 barrels. The aggregate quantity annually produced in the mills of the United States is estimated at 45,000,000 barrels.

Crime has increased rapidly in Germany during the last eight years. The convictions in Prussia alone have risen from 6403 in 1871 to 12,807 in 1878. This melancholy state of things is attributed to the war with France.

Horr, Warner & Co., of Wellington, Ohio, are the most extensive butter makers in the world, using the milk of 9,000 cows the present year. During the season of 1877, they churned over 400,000 pounds of butter, and in one churn over 39,000 pounds.

Gambetta's speech at Romans, advocating the compulsion of "the religious" to military duty, has created a great disquietude at the Vatican. Peter's pence from France during August amounted only to 500,000 francs, as against 5,000,000 a year ago.

A curious ancient Mexican library has been found in the ruins of a vast palace at Xayi, near Chiapas, in Southern Mexico. The writings are inscribed on terra-cotta tablets, half an inch thick, and are supposed to be sacred records, but the language in which they are written is not accurately known.

A telegram from Berlin reports the belief current that a plot exists for the assassination of all the sovereigns. It is stated that the Prussian Judges, when examining Nobiling's case, were led to believe in the existence of a central organization for this purpose, and investigations are still going on.

THE WORLD'S CRISIS AND SECOND ADVENT MESSENGER,

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The World's Crisis

AND SECOND ADVENT MESSENGER.

"BEHOLD, I COME QUICKLY; AND MY REWARD IS WITH ME."

WHOLE NO. 1220. BOSTON, WEDNESDAY, APRIL 9, 1879. VOL. XLVIII.--NO. 23.

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☞ The Crisis is devoted to the exposition of all Bible truth; especially the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead, their literal resurrection, and final destruction of the wicked.

A RESPONSE.

BY J. E. LLOYD.

When He comes who loved his people
As he walked among them here—
Gave himself a ransom for them,
Counting not his life too dear,
Will he find the weakest, humblest,
Who have loved and trusted him—
All who praise him with child-voices,
All whose eyes with age are dim?

Doubt it not, O trembling traveler,
Far from home, alone and sad;
His great heart of love will cheer you.
He will come and make you glad.
Where the path of duty leads you,
Be it either near or far,
Onward go with trusting footsteps,
He will find you where you are.

If you sleep through death's dark night-time,
He, the bright, the Morning Star,
Filling all the earth with glory,
Will awake you where you are
O the gladness of the parted,
When our eyes with weeping dim
Shall behold the King of glory,
And be gathered unto him!

Omaha, Nebraska.

THE WEEKS OF DANIEL.—No. 15.

BY WM. SHELDON.

Every alleged truth is open to objections of some nature, whether valid or not. We here allude to some that have been supposed to militate against our argument.

1. One class blindly object to our locating the birth of Christ before the beginning of our vulgar Era, insisting that he was born at its beginning. Let us try this blind theory. If Christ really was baptized "about thirty years" after our Era began, and subsequently attended four Passovers, he certainly died either on Tuesday, A. D. 34, or on Monday, A. D. 35; for in those two years the passover fell on those days of the week, according to astronomy, and that would leave Christ in death either five or six days, instead of three only. This fact kills that claim at one stroke. Or, if we grant the unproven assumption that Christ preached seven years after his baptism, his crucifixion would thereby be located over two years after Pilate was deposed; and that consideration is fatal to the theory. It is hard work to dodge the truth.

2. Another gravely objects that I have made a mistake of one year in locating the birth of Christ in B. C. 5, as a voluminous writer has given strong arguments for locating it B. C. 6. But the argument that places Christ's birth one year earlier (in B. C. 6), also locates his death one year earlier (in A. D. 29); and if Christ really died in that year, he must have died on *Sunday* afternoon, and therefore have remained dead over seven days; for in that year the passover fell on Sunday; so neither the birth or death of Christ can be moved backward or forward even a year.

3. It is objected that it is not *certain* that the baptism of Christ, when "about thirty," was in the fifteenth of Tiberius' *full* reign, instead of the fifteenth of his *sole* reign. Well, it is certain that it was in one or the other; and it is also certain that if it was in the fifteenth of his *sole* reign, his death was in A. D. 32, on Monday, for in that year the passover-day was on Monday, which would leave Christ six days in the grave. This ends that quibble; but if the fifteenth of his full reign is meant, he died on the passover of A. D. 30, which fell on Thursday, leaving him dead but three days.

4. It is objected that the eclipse found in B. C. 4, which is supposed to mark the death of Herod, may not be the one meant by Josephus. But this objection is overruled by an array of historical and astronomical facts too strong to admit of doubt, showing that Herod did not die later than Sept., B. C. 4. (1) Josephus tells us that Herod was appointed king by the Roman Senate in the 184th Olympiad, and reigned 37 years from that epoch; and it is certain that the last year of that Olympiad began B. C. 41, from which subtract the 37 years' reign, and we reach B. C. 4. (2) Josephus tells us that Herod reigned 34 years from his capture of Jerusalem on a Sabbatic year in the 185th Olympiad, this being the third year of that Olympiad, which year began B. C. 38, from which subtract the 34 years' reign, and they end B. C. 4. (3) Josephus makes *seven* of Herod's 34 years' reign, and at the battle of Actium, which is astronomically assigned to B. C. 31, leaving only 27 years of his reign after B. C. 31, ending B. C. 4. It cannot be said that the seventh of Herod's 37 years' reign is meant, as that began in the 184th Olympiad, its last year beginning in July, B. C. 41; so seven years from that epoch would end B. C. 34, three years before the battle of Actium.

5. I am asked why I place the destruction of Jerusalem in A. D. 73, instead of A. D. 70? I have not even hinted anything of this kind, but have simply claimed that the mere capture of the city did not *finish* the work of exterminating Jewish nationality in Judea, it requiring several months more time, the war ending in A. D. 73. I have expressed a doubt about the capture of Jerusalem in A. D. 70, and shown why I think it fell in August, A. D. 71, giving Tacitus' record of an eclipse Oct. 18th, A. D. 69, about a month before Vespasian became Emperor, as well as the statement of Josephus that Jerusalem was taken in the "*second year* of Vespasian," which, as Josephus counts, would be A. D. 71. Various histories, I am aware, say A. D. 70. Some of these mistakes have been made by synchronizing Olympic years with our A. D., each Olympiac year containing a part of two of our years. But let this be as it may, it is certain that the capture of Jerusalem did not end the Roman war against the Jews; it ended with their national extermination, the ending of their sacrifice occurring in the midst of the last week, or before the war terminated. Allowing that the seventy weeks, like other prophetic measurements, may have either overrun or fell short a *fraction*, we fix a cycle from the capture of Jerusalem in A. D. 70, or probably A. D. 71 in August, to the end of the war in A. D. 73 for their termination; and making the same allowance for fractional variation in the balance of the 2300 days (1810), and they will end in a corresponding cycle—1880 to 1883. The 69 weeks overrun a mere fraction; the 62 weeks overrun about half a year; the "one week" fell short a fraction,—so the 70 weeks may have varied a mere fraction one way or the other; the event marking their end is not fixed like the birth and death of Christ; so we must allow a little latitude of possible uncertainty of date; so we must not be too definite in ending the 2300. We may feel reasonably positive about the cycle, but be modest about magnifying the preferable points in the cycle. Keep in mind the fact also that the 2300 reach beyond the resurrection a little ways at least—to the cleansing.

6. It is sometimes foolishly objected that it is wrong to even mark a *cycle* for the probable close of time, as we may finally be driven to the outer edge of the cycle. But the objection is just as good against naming the last generation, the last century, or the last thousand years of time, for fear that somebody might come to the close of these also, and be forced to be more definite. This objection either kills itself, or forbids faith in knowing approximately where we are in the prophetic programme. While there is a small class who have a morbid appetite for [illegible]ing, there is a large class who have a proclivity to indulge in excessive *indefiniteness*. Accept what light God has given, and let it shine. Do not smother it. Time will soon strike the last gospel hour.

7. It is objected that as Luke 23: 54–56 locates Christ's death and burial on the "preparation" day, this day being followed by the "Sabbath," that Friday must have been the day of crucifixion. Let it be remembered that John says, "*That* Sabbath-day was a high day," or festival "Sabbath" (John 19: 31), and that such a Sabbath always came the next day after the passover-day, the passover-day coming on the 14th day of the first month, which is called the "preparation" in consideration of the getting ready for the Sabbath feast that fell on the 15th day, on which they were forbidden to labor, it being as expressly called a day of "holy convocation," or Sabbath, as the seventh day itself, as the following text will prove: "Six days shall work be done; but the seventh day is the Sabbath of rest, a *holy convocation*; ye shall *do no work* therein. . . . In the 14th day of the first month at even is the Lord's passover. And on the *fifteenth* day of the same month is the feast of unleavened bread unto the Lord; seven days ye must eat unleavened bread. In the *first* day (of the feast, or 15th of the month) ye shall have a *holy convocation*; ye shall do no servile work therein." Lev. 23: 3–7.

This day always came next after the "preparation" day, which was the 14th or passover-day; and it is an astronomical fact that in A. D. 30 this passover Sabbath came the very day before the seventh-day Sabbath did, thus making it certain that two Sabbaths fell in succession in that year, after the crucifixion; thus allowing the next day after the crucifixion to be a Sabbath, and also the next after that, thus giving the requisite "three days and nights" between the Cross and resurrection. Work was forbidden on both of these days, "according to the commandment." These days of "holy convocation," even when not relating to the seventh day, are expressly called "*Sabbaths*" in the Bible, as well as by Josephus. "These are the feasts of the Lord which ye shall proclaim to be *holy convocations* . . . beside the Sabbaths of the Lord. . . . Ye shall keep a feast unto the Lord seven days; on the first day shall be a *Sabbath*, and on the eighth day shall be a *Sabbath*." So these festival days are interchangeably called holy convocations, and Sabbaths, the same as the weekly Sabbaths.

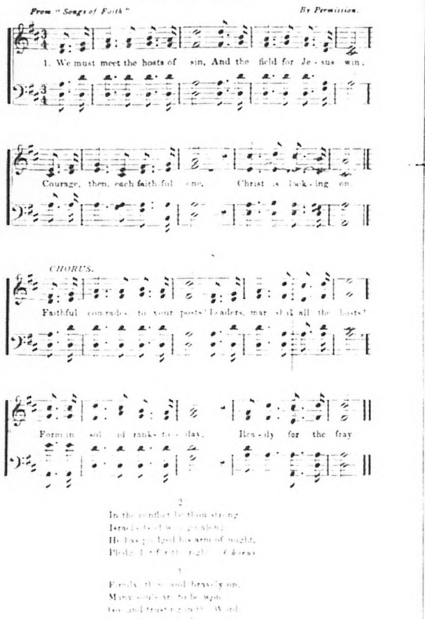
Here we briefly refresh the reader's memory with points before made. (1) The historic record that Christ was crucified on "the *fifth day* of the week" cannot be reconciled with the claim for Friday, A. D. 33, but agrees with the argument for Thursday, A. D. 30. Thursday is the fifth day. (2) The Roman records, locating the crucifixion in "the 17th" of Tiberius' sole reign, and in "the 19th" of his full reign, cannot agree with the claim for Friday, A. D. 33, but do harmonize with Thursday, A. D. 30; for Tiberius' sole reign is marked so unmistakably and indisputably by an eclipse fixing its beginning in August, A. D. 14, thus placing his two years' joint reign in A. D. 12, that we have a strong epoch from which to reckon; but we must remember that the Roman records are governed by this rule: the first year of a king's reign ends with the close of the Roman year, and January begins his second year, even if he has reigned but a part of the year. Overlooking this established rule, some chronologers have blindly placed the Cross in A. D. 31, leaving Christ in death from Tuesday afternoon till Sunday morning—five days. Others blunder in applying this *Roman* rule to Josephus and others, where it fails. Others, having overlooked the record that locates Christ's death [illegible] ing that the record of the crucifixion in the 19th of Tiberius must have *meant* his sole reign, have tried to make it reach A. D. 33 by violating this Roman rule; but if his sole reign were really meant, instead of his *full* reign, this Roman rule would place the Cross in A. D. 32, on Monday, leaving Christ six days in death. This kills the false claim.

(3) The fact already presented, that Caiaphas was deposed before the passover of the 20th of Tiberius' sole reign, as historically shown, (that is, before the passover of A. D. 33), cannot support the 33 claim. Vitellius, after deposing Caiaphas, went to Antioch; he then received instructions from Tiberius to negotiate with the king of Parthia, which effort failed, and resulted in a battle; but after the battle they went to the Euphrates, "and agreed upon terms of peace"; and Josephus adds: "About *this time* it was that Philip, Herod's brother, departed this life, in the *twentieth year* of the reign of Tiberius, after he had been tetrarch . . . 37 years." So Caiaphas was deposed several months before the death of Philip in the 20th of Tiberius, A. D. 33, which was 37 years after the death of Herod the Great, B. C. 4; for Philip began to reign over a fourth of the kingdom of Herod at that time; and by subtracting B. C. 4 from his 37 years' reign, 33 of the Christian Era is left, ending in the 20th of Tiberius' reign,—a new proof that Tiberias began his sole reign A. D. 14. The 20th of Tiberius' sole reign began, as counted by the Romans, in January, A. D. 33. Josephus tells us that Caiaphas was deposed "at the time of that festival which is called the Passover"; and as Caiaphas held his office over fifty days *after* the Passover at which Christ was crucified (John 3: 2; Acts 4: 6), or till after the season of Pentecost, it is *certain* that the Passover of A. D. 33 could not be the one at which Christ was crucified, if Caiaphas was deposed at that Passover; and he could not have been deposed a year later without getting out of "the 20th of Tiberius," or beyond Philip's death, whereas he was deposed before the death of Philip; so we are thrown back upon the Passover of A. D. 32 as the probable date at which Caiaphas was cast out of office; remembering, meanwhile, that if we place this event in A. D. 33, it will cut off the claim to that Passover as the one at which Christ was executed; for Caiaphas was in office several weeks after Christ died, and we cannot carry this event of deposing Caiaphas past the Passover of A. D. 33, without carrying it past the death of Philip in A. D. 33; so it is evident that Caiaphas was deposed before the Passover of A. D. 33, or if deposed at that Passover the crucifixion could not have been in that year, as Caiaphas reigned after the crucifixion.

8. It is objected that the Jewish sacrifice ended at the Cross. Yes, virtually, but not *actually*. Christ became its antitype, but as a matter of actual practice it continued till the Roman Horn ("by *him* the daily sacrifice was taken away") made its offering dangerous; and it "failed," said Josephus, "on the 17th day of Tamuz" (in July of A. D. 70 or 71), leaving a *part* of the last week still unfinished. This great Jerusalem stake at which the 70 weeks ended, though a little indefinite (perhaps purposely left so), marks *a cycle*, at least, from which the balance of the vision (1810 years), reaches another cycle of no ordinary interest to prophetic watchers. Day-dawn seems near. Watch, not knowing the *definite* point.

Win the Field.

From "Songs of Faith." *By Permission.*



THE RESURRECTION BODY OF BELIEVERS.

BY SILAS MENN.

The resurrection body of believers will doubtless be a *material* body. Christ's resurrection body was a material body, and their bodies will be like his. When Christ rose from the dead he had the same body which [illegible] laid in the tomb. The marks it received [illegible] being nailed to the cross, and from [illegible] dier's spear being thrust into his side, it still bore after his resurrection. This is fully proved by John 20: 24–28—"But Thomas, one of the twelve, called Didymus, was not with them when Jesus came. The other disciples therefore said unto him, We have seen the Lord. But he said unto them, Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe. And after eight days again his disciples were within, and Thomas with them; then came Jesus, the doors being shut, and stood in the midst, and said, Peace be unto you. Then saith he to Thomas, Reach hither thy finger, and behold my hands, and reach hither thy hand, and thrust it into my side; and be not faithless, but believing."

That Christ's resurrection body was the same which was laid in the grave, is further evident from his own words as recorded in Luke 24: 39: "Behold my hands and my feet," said he to his disciples, "that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have." It is clear from this that in its nature the resurrection body of the Savior was material.

Christ, after he had risen from the dead, ate food, as is evident from the following passages: "And while they yet believed not for joy, and wondered, he said unto them, Have ye any meat? And they gave him a piece of a broiled fish, and of an honeycomb. And he took it and did eat before them." Luke 24: 4[illegible]. "Jesus saith unto them, Come an[illegible]. And none of the disciples durst ask him, Who art thou? knowing that it was [illegible]rd. Jesus then cometh, and taketh b[illegible] and giveth them, and fish likewise. [illegible] now the third time that Jesus s[illegible] to his disciples, after that [illegible] risen from the dead." John 21: 1[illegible]. "Him God raised up the third day, and [illegible] him openly; not to all the people, but unto witnesses chosen before of God, even to us who did eat and drink with him after he rose from the dead." Acts 10: 40, 41. It is then beyond question that Christ ate and drank after his resurrection, and therefore had a material body.

But if Christ, after his resurrection from the dead, had still flesh and bones, as he was seen to have, shall not we also, after our resurrection from the dead, have bodies of flesh and bones—real material bodies? Will not the resurrection body of believers be like unto Christ's? Is there any evidence that it will be essentially different? If Christ's was material, will not ours be material also? It is true the apostle says, "It is sown a natural body; it is raised a spiritual body. There is a natural body, and there is a spiritual body." 1 Cor. 15: 44. But it is the opinion of Greek scholars that the term natural fails to give the true idea of the apostle's meaning. That idea is conveyed more correctly by the term *animal*. "There is an animal body, and there is a spiritual body." Our pr[illegible] body is a natural body, produc[illegible] generation, or an animal bo[illegible] subject to decay and death; the [illegible] will be spiritual because [illegible] mighty power of the Ho[illegible] cause it will be fitted to [illegible] tabernacle of the blood[illegible] spirit; and because it w[illegible] from animalism or corruption; but this is no proof that it will not be material.

But against this view the words of Paul are urged, "Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God." 1 Cor. 15: 50. By this phrase, however, is doubtless meant that men, as they are now depraved by sin, cannot thus become inheritors of the kingdom. The The carnal unregenerate man lives after the flesh, and in that state he will be excluded from the kingdom of God. "For they that are after the flesh do mind the things of the flesh." "So then they that are in the flesh cannot please God." Rom. 8, 5, 9.

Job evidently believed that his resurrection body would be a material body. "I know," says he, "that my Redeemer liveth, and that he shall stand at the latter day upon the earth: and though after my skin worms destroy this body, yet in my flesh shall I see God: whom I shall see for myself, and mine eyes shall behold, and not another." Job 19: 25–27.

The resurrection body will be stronger or more powerful than the body in the present state. This is proved by the words, "It is sown in weakness; it is raised in power." 1 Cor. 15: 43. Believers in their resurrection state will not be subject to weariness. They will never be exhausted, and require rest as they do now. "They shall run and not be weary." Isa. 11: 31.

The resurrection body will be a bright shining body. This is clear from Dan. 12: 2, 3: "And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt. And they that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars forever and ever." It is further evident from Matt. 13: 43, "Then shall the righteous shine forth as the sun in the kingdom of their Father." There is not the least doubt but these passages will receive a literal fulfillment. The same term, "shine as the sun," is used to set forth the brightness of the Savior's countenance when he was transfigured on the Mount: "And was transfigured before them: and his raiment was white as the light." Matt. 17: 2. Luke uses another expression. He says: "And as he prayed, the fashion of his countenance was altered, and his raiment was white and glistering." And in their resurrection state believers will resemble Jesus. Their bodies will be fashioned like unto his. "Who shall change our vile body," says Paul, "that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself." Phil. 3: 21. "Beloved," says John, "now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is." 1 John 3: 2.

But some believers will shine with greater splendor than others, because their moral light here has been greater. Paul says, "One star differeth from another star in glory. So also is the resurrection of the dead." 1 Cor. 15: 41, 42. We cannot suppose that Mary Magdelene will have as glorious a reward as the apostle John; or that a convict who obtains mercy in his cell before sentence of death is executed upon him, will have as great a reward as Fletcher or Wesley.

Believers look forward to their resurrection with hope: but unbelievers look forward to their resurrection with terror. To the former it will be the crowning time: to the latter it will be the time for judgment and punishment.

England.

TO-DAY.

Why should we so often distress ourselves with bearing the trials and temptations that may never come? The question is not, can we serve God and keep without sin always and all through the years to come, but can we serve God to-day? "Vouchsafe, O Lord, to keep us this day without sin." What a good prayer is that! And Jesus teaches us to say, "Give us this day our daily bread."

We are to live by the day. One day at a time is all we are able to manage. God knows it and teaches us to take care of to-day [illegible] leave to-morrow to him. "Take no thought for to-morrow," he says, "sufficient unto the day is the evil thereof." Ah! many precious hours are wasted in foolish regrets for the past. How many sad, weary and tearful anticipations for the future. Truly, many of the sorrows of life are from ills that will never harm us.

Let us fear nothing but that we may not make the most of to-day. To-day alone is ours. To-morrow may never be. What can we do for God to-day? How can we best serve our fellows to-day? How can we glorify God to-day? How can we live to-day so that in eternity we may look back upon this day with pleasure?

"One by one thy duties wait thee,
Let thy whole strength go to each;
Let no future dreams elate thee,
Learn thou first what these can teach."

Our duties, our privileges, our opportunities lie near to us. How often, alas! do we shut our eyes and blindly pass them by, and then they are gone forever. Oh! what a work then is to be done all around us! Are there not precious souls to be saved from death or ruin; words of warning or of encouragement to be spoken to the young; work to be found for the starving multitudes who are goaded to desperation and crime by the cruel stings of poverty; and [illegible] own homes are there not loving [illegible] to be said and kindly deeds to be [illegible] for those dear ones whom we may [illegible] to love and cherish? Are [illegible] to be led tenderly into [illegible] in our own hearts is there [illegible] to be fought daily with [illegible]? Are there not millions of our fellow creatures stretching out their arms to us for aid? Oh, there is work enough to-day for you and for me. Then

"Rise! for the day is passing,
And you lie dreaming on;
The others have buckled their armor,
And forth to the fight are gone.
A place in the ranks await you,
Each man has some part to play.
The past and the future are
In the face of the stern to-day."

Let us work with all our might, with all our heart, and with all our soul; "work while the day lasts, for the night cometh," and if trials and discouragements come, remember these beautiful lines by Gerald Massey,

"Triumph and toil are twins, and aye
Joy suns the cloud of sorrow;
And 'tis the martyrdom to-day
Brings victory to-morrow."

—*Household.*

CONFERENCE ADDRESS.

Delivered at Coaticook Jan. 10, 1879, by C. P. Dow.

(*Continued.*)

The signs of most literal import, foretold by Jesus (Luke 21) have been fulfilled. The sun has been darkened, the moon also has testified. Stars, or the lesser lights of heaven, have fallen as foretold. The "sea and waves" have tumultuously roared—tidal waves meet the demands of the picture. "On earth" has been and now is "distress of nations with perplexity." War, always cruel, has done, and is doing its full share, pestilence, that walks in darkness, has stalked forth on its murderous mission, cholera, small pox, yellow fever, and the dreadful diptheria, that has recently taken a daughter of Queen Victoria, causing a nation's sadness, are its forces, while gaunt famine has recently done an unusual work, and yet Sodom's condition is ours—"fullness of bread," the granaries of the world are full, and the means of heavy transit, and rapid, are abundant, and all parts of the world are in one neighborhood by the telegraph, and thousands of miles of foaming ocean form no barrier since 1866. Is there not "distress of nations with perplexity?" Glance at the monetary and business aspects of the world, national debts, the increasing burden of taxation, verging to universal bankruptcy, and individual failures by the million. "Men's hearts are failing them for fear." Read the numerous prints of the day, and there find the expressions of "fear." Read Taylor's "Voice from the Four Winds." "And for looking for the things coming on the earth." Is there an almost universal looking with strained eyes into the dark future? Yes, verily. All classes are anxiously looking, not all looking for the same thing, but all looking! Jesus was a true prophet; the thing foretold has come to pass, and at the right time. But the ones referred to by Christ, are fearful lookers, "their hearts failing them for fear." When Christ comes, a different class will be looking for him, who will say—"Lo, this is our God, we have waited for him, and he will save us; this is the Lord, we have waited for him; we will be glad and rejoice in his salvation." (Isa. 25: 9.) In the times of Paul, men turned to God from idols to serve the living and true God, and to wait for his Son from heaven, whom he raised from the dead, even Jesus." So Peter teaches: "Looking for and hasting unto [or earnestly desiring] the coming of the day of God." (2 Pet. 3: 12.)

By the preaching of Jesus near, this gospel of the kingdom at hand, and kindred truths, a people have been prepared for translation, who are anxiously looking for the same Jesus to come in like manner, or as literally as he went away. They have seen, and known the things come to pass that he foretold, and hence expect him. We ourselves are such a people, by profession at least, and hence we are here in an orderly way, an organized form, to do what? To comfort one another concerning our faith, the trial of which is more precious than of gold that perisheth, though it be tried with fire, that it might be found unto praise, and honor, and glory, at the appearing of Jesus Christ." Scattered over our world at the present time such a people are found; and this greatly confirms our faith in the grand issue expected. Prophecy has plainly foretold such a people, and their hope and work. Good servants, giving meat in due season, or proper truth at a time when the Lord is near, and at a time when evil servants say in their hearts "My Lord delayeth his coming;" and hence dare to smite those who say he is near," and eat and drink with the drunken." (Matt. 24: 45.) Now literally fulfilled! What does it mean? The Lord is near. Prussian exiles, the exiles of Zillerthal, exiled to Russia because they would not fight, whose history I read some years since, were Adventists—not Millerites, as they knew no such man, but learned their faith or creed in the Bible.

Such were the Molokaners of Russia, so called from their temperate and frugal habits, dwellers far off in Siberia, banished there by Russia, for dissent from the errors of the Greek church. Years since there were from sixty to eighty villages of them. Their faith rests upon the Scriptures, yet they are familiar with Luther and Albert Bengal's sixty discourses on the Apocalypse. Mr. Roth, a missionary stationed at Nelendorf, the utmost verge of christendom, visited them, and an old man of their number put the following question to him to his surprise:—"I should feel greatly obliged if you will give me your opinion, whether we Molokaners are right in thinking that the coming of the Lord Jesus cannot now be far distant?" This was in 1848. Thus we learn that the frozen north has its witnesses. Also, the mountainous regions of France, where that "most ancient stock of true religion, the meek confessors and noble army of martyrs" were found, still had its noble witnesses in 1823, when Edward Irving was proclaiming the Lord near to the masses of London. There were earnest, Bible-taught believers in the Advent near, found and reported by a Parisian merchant in the neighborhood. There were three or four hundred of them—noble witnesses!

At about the same time we find such believers in Switzerland, called Sardonites, resembling the Irvingites, who boldly took in hand the unfulfilled prophecies, or the study of last-day prophecies, and "declared themselves raised up to be messengers of one last warning to mankind before the coming of the day of judgment." Similar communities arose at the same period, in Germany, Sweden, and France. A writer in the Dublin University Magazine gives some account of them, and thinks their history would add a valuable contribution to "Epidemic insanity." The early Methodists were some of them fanatical, so might these have been, but they held most important truth at the right time.

The gospel sun arose in the East, and like the natural sun will set in the West. England, that centre of civilization and enlightenment, a land of religious liberty and light, has a multitude of believers in the established church, and many of dissenting bodies, of ministers and members who believe the end near. This is an age of missions. The first Protestant Missionary Society was formed in London. The first American Missionary Society dates 1810. There was but little interest in mission work until this most wonderful century, the century of preparation. There are now over fifty missionary societies that expend over six millions annually. This is an age of gospel liberty and light. Faust's art is of great use here. The slow process of hand transcribing would not answer God's gracious design of giving the world due warning of its approaching end. The first book printed from moveable types was the most important book—the Bible. The first society formed for the distribution of the Bible free and cheap was organized in London, in 1804. The simple cause was the poor Welch girl's tears. More than one hundred and fifty millions of copies have been scattered, in more than two hundred dialects. Thus the truth has gone forth in this wonderful age of preparation.

Then the newspaper agency is worthy of mention, as another potent means employed by God [illegible] of the gospel of the kingdom, and its corroborating facts. Both secular and religious journals are contributing to this work. And this is all recent,—a new medium of power put in requisition right here. The first religious newspaper was published by Elder Elias Smith, founder of the Christian Baptist denomination. He states the fact thus: "On the first day of September, 1808, the first number of 'The Herald of Gospel Liberty' was published in Portsmouth, N. H., which perhaps was the first religious newspaper ever published." (See Life of Smith, p. 383.) It had only two hundred and seventy-four subscribers to start with; it afterward increased to fifteen hundred. It was worked off by the slow hand press. Now, we have the celebrated eight cylinder Hoe press, that will print from sixteen to seventeen thousand large sized sheets per hour. The ever speaking types are used to print a large number of religious papers, and several widely circulated sheets advocating the Lord at hand. (*To be continued.*)

PRESENT TRUTH.

BY J. S. CLARK.

There is prophetic evidence, clear and convincing, that a great dispensational change is now transpiring—that the gospel age is ending. The fearful ordeal through which the world must soon pass has already commenced. The day or year when Christ shall come is not revealed, consequently we do not know the definite time of the second advent. Christ will come in the midst of great changes, and under the sounding of the seventh trumpet. These events cover many years of time. The time of these dispensational changes is so clearly revealed in the Word of God, that we are at no loss in determining our whereabouts in the closing scenes of earth's history. As to the exact time of Christ's coming, it is a matter of faith, and not knowledge. But the events of our time bring the conviction that we are living in the closing events of the gospel age.

Working for Jesus in the salvation of sinners is all very well, but not all that is required of us. We are not justified in remaining in darkness concerning these great and all-important truths. God never brought destruction upon any city or people without first giving them due notice and warning of it. There is an abundance of proof that the Lord will never pass judgment upon this world without due warning. While these events, which are to precede the final end, shall be discussed by the faithful and wise servant, there will be the evil servant saying in his heart, "My Lord de[illegible] coming, and shall begin to smi[illegible] servants, and to eat and d[illegible] drunken." The Lord of th[illegible] come in a day when [illegible] him."

When I see how in a [illegible] not his own glory, but that of [illegible] Father, I am ashamed of [illegible] when I see how he came [illegible] tered unto, but to minister [illegible] of my pride; when I see [illegible] cup which his Father ga[illegible] it, I am ashamed of my dis[illegible] I see how he bore the con[illegible] ners against himself, and [illegible] viled, reviled not again, [illegible] my impatience and my [illegible] has so subduing an influen[illegible] example.—*A. Tholuck.*

If mercies humble [illegible] knowledge of the tru[illegible] and active, your soul [illegible] pride and inactivity are [illegible]

THE WORLD'S CRISIS AND SECOND ADVENT MESSENGER.

Boston, Wednesday, April 9, 1879.

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WE would say to all of our subscribers to send us our dues just as promptly as you can, but please do not send *torn and mutilated scrip*, as we have to lose by it. AGENT.

IS THE CHURCH DRIFTING INTO HEATHENISM?

It is a fact saddening to all truly Christian people that our Protestant churches are being carried very far from their former habits, by the mania of religious festivals and church fairs.

It is a fact that the heathen nations who worship idols, have been in the habit since the earliest periods, of holding religious fairs and bazaars in their temples of worship, for the purpose of raising funds to build and ornament their temples, and support their priests. This religious habit and its designs were very early adopted and practiced in the history of the Roman and Greek churches, which has resulted in making their worship heathenish in ritual and spirit, so that they imitate them in building very costly temples, and ornament them gorgeously to gratify the lusts of unsanctified eyes. By the raising of these funds they have given their priests princely salaries, and clothed them, as the heathen do, in scarlet and fine linen.

When the Protestant Reformers came out of the Great Babylon, they loudly and persistently protested against all this heathenism, and because of this protest they were called "*Protestants.*" These Reformers taught (very truthfully, doubtless) that those State churches were called by Inspiration "Babylon the Great," because they had so largely adopted the theology and religious habits of the Babylonians, who worshiped idols and built idol temples, in which they celebrated their periodical fairs and held their money-raising bazaars. But where is the Protestant Church to-day? We answer mournfully, with a sad heart, Drifting over to the "*Mother Church*"—over to Babylon—where all the abominable fairs and bazaars originated. Our Evangelical churches,—shall we say it? God forgive us if it is not right to say it,—are rapidly changing their religious habits, and building more expensive houses of worship, and ornamenting them more gorgeously, making their worship more pompous and worldly, and elevating their ministry more above the people, in a way to gratify human ambition, pride and lust. All of this change is to us a drifting towards heathenism, popery, the world and the devil. This movement has been like an avalanche moving down the side of a mountain, slow at first, impeded by strong oaks, but as its velocity increases, all resistance is swept before it, and it grinds to powder all that is found in its path.

These heathenish religious fairs among Protestants are of recent date, for we can distinctly recollect the religious habits of the people of this country fifty years ago, and there was hardly such a thing known as a church fair.

When the Papists commenced to multiply in this country, and manifest their religious habits, the Protestants commenced to imitate them in the architecture of their houses [illegible] introduction of dramatic [illegible] in the general worldliness and [illegible] of religion, which greatly [illegible] the churches, thus [illegible] more funds; and to [illegible] also imitated the [illegible] fairs, and vari[illegible] for the purpose [illegible] means. These have [illegible] become [illegible] much more popular [illegible] this wicked habit has [illegible]

money to furnish worldly, sinful extravagance in religious worship.

We give below the published report of one case which fairly represents the spirit and purposes of modern church fairs. The report was kindly clipped and sent us by a brother, from the *Brooklyn* (N. Y.) *Eagle*, from which we give extracts as follows:

EFFORTS OF YOUNG LADIES TO CLEAR A CHURCH FROM DEBT.

The Fair of the Central Congregational Church.

When the members of Rev. Dr. Scudder's congregation undertook the task of clearing their church from debt, the Young Ladies' Society pledged itself to contribute the sum of two thousand dollars toward that object. . . . To cancel the debt in as speedy a manner as possible they are now (March 13,) holding a fair in the parlors of the church building.

Owing doubtless to the Rev. Dr. Scudder's long residence in India and his intimate acquaintance with the habits and manners of the people of that far away country, which the imagination pictures as filled with scantily clad natives, elephants, tigers and cobras, the fair now being held at the Central Congregational Church has a decidedly life-like Eastern air about it. There are many high caste Hindoos moving about the rooms—at least it is fair to presume their caste is high, or they would not be arrayed in such gorgeous and costly vestments. There can be seen all the bright colors, the fine textures and the lavish display of gold and silver so attractive to the natives of the East. The wearers of the Hindoo costume, if not "his sisters and his cousins and his aunts," are many of them relatives of Rev. Dr. Scudder, and like himself have been personally acquainted with the characters they personate. At any rate there they are, about twenty in number, ladies, gentlemen and children, and any one desirous of seeing as correct an imitation of an Hindoo bazar as it is possible to get up in this land of Yankee notions and modern improvements should not fail to pay a visit to the fair. It is like dropping through the earth and coming out right side up with care on the other side to step behind the curtain and into the crowded bazar, where there are ladies in Eastern costumes, gentleman and children also arrayed in the purple and fine linen of India, and many of their garments are so richly embroidered with gold that they appear to be made of bullion. Then children are seen in a Hindoo temple, where they are chanting Hindoo songs, while around them is a motley company of genuine Hindoo idols, many of which have actually been objects of worship. There are twelve gods in the temple, and one of them is said to have reached the ripe old age of two hundred years. Offerings of rice and other articles, which the Hindoos believe to be particularly acceptable to their gods, are placed before those in the temple, and the twelve deities are arranged around the place in a manner that shows there is such a thing as caste among the gods as well as among the Hindoos who fall down and worship them.

One dumpy looking little fellow is doing duty out of doors. That is for the purpose of giving an idea of the custom that prevails among the Hindoos of planting gods at the foot of the trees along the wayside, and so that little ill favored looking fellow is resting beneath the shade of a palm tree and alongside of him is an offering from one of his followers. It consists of a little cocoanut oil in a shell of the same nut, and the wick floating in the oil burns with a clear white flame. But a great deal of business is carried on in that crowded bazar. It is divided into small stalls, as is the custom [illegible] ter one was seated a little Hindoo maid keeping watch over a large stock of tropical fruits and nuts. There were bananas, dates, oranges, figs and cocoanuts, and ever so many other things, including that popular article of diet—peanuts. Adjoining the fruit vender's stall is the place where genuine specimens of Hindoo handiwork can be obtained at reasonable prices. A model of a Hindoo temple carved out of the pith of a tree, and looking like ivory, sandal wood boxes beautifully carved and inlaid with silver and ebony, the pen of an Eastern scribe, that looks like a young marlingspike, fans made of the feathers of the peacock, boxes and baskets and canes, a book that consists of wooden slats strung together, dolls dressed to resemble the various castes, photographs of jugglers, a stuffed cobra and ever so many other things can be seen there. Then in another stall is a large stock of Hindoo cloths, muslins, embroideries, slippers and rugs, which for beauty of design and excellence of finish it would be hard to match outside the great bazars of Bombay or Calcutta. There is also a table devoted to the sale of Japanese goods. The bazar is in charge of Mrs. Silas Scudder, Mrs. William Cummings, Miss Sarles, Miss Josephine Hutchinson Cummings, and the wooden, stone and bronze deities in the temple are under the care of the Misses Lillie and Fanny Scudder, daughters of Rev. Dr. Scudder. . . . Mr Alford had charge of the shooting gallery, where, with a range fifty feet in length, the younger members of the company made some excellent shots. In the center of the room was a tall and handsome cedar tree loaded with Easter eggs, inside of which the purchaser found his or her fortune told in verse. J. C.

A DIVIDED NATION.

"If a kingdom be divided against itself, that kingdom cannot stand." CHRIST.

No better authority can be found than that supporting the above statement. The history running through all the dark revolutionary overthrow of cities, States and empires; the demolition of thrones and bloody ending of dynasties, demonstrate the truthfulness of the sacred utterance. Divided, nations fall; united, they stand.

Applying this infallible rule to the United States government, it is certain that a dark cloud covers our political heavens. The national pulse is feverish, and all the symptoms are alarming. Formerly honorable members of Congress seriously talked about rebellion; but to-day they are as freely talking about a revolution. The rebellion came, with all its terrible results, and if the revolution should come, its results would evidently be much more disastrous and fatal. It seems to us that every discerning eye must see that the virus of revolution and war is now much more generally circulating through its body politic than it was twenty years ago. Then it was quite local, principally connected with one question; but now it is more generally diffused.

The sectional question of North and South has not lost its venom, but has only changed its base. The slavery question as to name is settled, but the same spirit of caste, retaliation and strife exists as formerly, and is rapidly rising to the surface, and forming in line for another conflict. The labor question is now forming new armies of belligerents, who are evidently being drilled for a terrible clash of arms in the near future. The Papal question is also rising in startling prominence in our Republic, and is already hurling its anathemas at our free institutions, and pressing the battle to the gates of our schools, secretly maneuvering to control the State councils and exchequer, and [illegible]

grasp the national sword. Our Congress is simply a body of antagonists, playing national games, in which the dearest and most sacred interests of a great people are at stake. We talk about our Christian Republic, our "model government," when our legislative halls are filled with party hatred, and much of the business transacted through trickery and fraud; where the uncivilized confusion of bar-room riots is often witnessed, and drunkenness reels in ghastly form unrebuked, and the Lord's Day is desecrated with lawless acts of law makers.

In view of the threatening divisions and this reeking filth of national infidelity and corruption, connected with the immutable law announced by Christ, we fear, and wait with deep solicitude for the immediate future of our beloved country. May God have mercy upon us, is our prayer. J. C.

THE MASS. CONFERENCE.

This Conference met for its annual session at Morgan Chapel, Boston, April 1st. It had a large attendance of our own people and many of the citizens of Boston. Harmony and union prevailed throughout. The preaching was good, and much of it presented present truth, which was well received. The brethren and sisters seemed to be firm in the faith of the speedy coming of Christ, and manifested a strong desire to be fully prepared to stand acquitted before the Judge of quick and dead. The business sessions were characterized by brotherly love, harmony of purpose and action. We trust that much good was accomplished, which will be manifested at the last judgment. J. C.

IT is reported that the famine in Egypt has destroyed 10,000 lives in three towns, and that the famine was principally caused by oppressive taxation, which has doubtless been the originating cause of nearly all the famines in the world for the last few years. J. C.

A NEW BOOK.

William R. Huntington, D. D., Rector of All Saints Church, Worcester, has issued a book of over two hundred pages, entitled, "Conditional Immortality." In this very candid work, Dr. Huntington examines the evidences for the doctrine of eternal torment, final restoration, and final extinction of the wicked, showing that the last view is the correct one, according to the teaching of the Scriptures, and good common sense. On page 102 he says:

"Search the Scriptures through and through, my friends, and point, if you can, to a single sentence in which it is directly asserted that man is a being who will inevitably exist forever. Strong statements to the effect that man is naturally mortal are strewn with melancholy frequency over those pages, but nowhere is he declared to be immortal apart from the quickening power of him who only hath immortality to give."

He inquires: "In what single sentence is it [the immortality of the soul] necessarily implied? Which stone in the wide arch of revelation is loosened when the doctrine falls? Grant me, for the moment, that eternal life in the sense of endless existence is really the gift of God to those who seek it, and not the inherent right of all, whether they seek or not—grant it, I say, for the moment, [illegible] single saying of the Scriptures which such a supposition would invalidate or make meaningless? On the other hand, are there not hundreds of sentences which it would fill with sudden light?"

He advocates that the "final destiny" of the wicked "in the world to come will be utter destruction, extinction, cessation of being, death." Thank the Lord, light is spreading. M. G.

THE MIDNIGHT CRY.

The following is from "*Words of Faith*," an excellent monthly, devoted mainly to the subject of holiness:—

"Behold the Bridegroom cometh! go ye out to meet him." Never was this cry so loud and extensively heard as it is at present, since Jesus was taken up into the clouds, and the promise given that he should come again in like manner. And never have there been greater efforts made to prepare the saints for this grand event, than there is now, and without doubt, entire sanctification is the only condition that will enable us to meet him and receive his approbation. And it is encouraging when we look at the many holiness conventions, special holiness meetings, campmeetings, and it is believed about fifty holiness periodicals are now published in our land, all having the one object in view, the edifying and perfecting of the saints, until all come in the unity of the spirit unto the stature of perfect men and women in Christ. May not the reason for this activity be found in the fact that the end draweth nigh? Let us learn the lesson well taught in the parable of the ten virgins."

There is now quite a general conviction among "the faithful followers of Jesus that he is coming again soon. The interest on this subject is steadily advancing throughout Christendom, in spite of lukewarm professors, who have a special dislike towards this glorious doctrine. It is very evident that the subject of holiness is not yet made as prominent as its importance demands. Let all who are looking for the coming of the Son of man have for their motto—"HOLINESS TO THE LORD." M. G.

ROSETTA STONE.

In 1779, when the French engineers were digging for the foundation of Fort St. Julian, near Rosetta, Egypt, they discovered a remarkable stone, of black basalt, three feet one inch high, two feet five inches wide, and ten inches thick. They found on it inscriptions in three languages:—Fourteen lines of hieroglyphs; thirty-two of cursive Egyptian, called enchorial, or demotic writing; and fifty-four lines of Greek. When discovered, no one could read it; but the infidels were sure that whenever it should be read, it would be found to be many thousand years older than the Bible, or any events therein recorded.

It was some twenty years before the problem was solved. In 1814, Wm. Young began to investigate the subject, and [illegible] in 1822 by Champollion, it was found that the Rosetta stone was prepared in B. C. 196 [illegible] in honor of Ptolemy Epiphanes, [illegible] Egypt [illegible] objection to the Bible [illegible] given by Moses [illegible] came to light.

In 1866, Lepsius discovered [illegible] inscription in the [illegible] one contains a synonical [illegible] the priests at Canopus [illegible] Ptolemy Euergetes I [illegible] thirty-seven lines of hieroglyphs, seventy-two of demotic writing, and seventy-six of Greek. It confirms what was found on the Rosetta stone, which is now in the British Museum. M. G.

"A GRAVE PERPLEXITY BEFORE US."

Under the above heading, "*The Nineteenth Century*" for March, published in London, has an interesting and candid article on the aspects of the labor question. The writer, Mr. W. R. Greg, says:

"The problem is neither imaginary nor remote. On the contrary, it is imminent, practical, and, as it seems to me, peculiarly serious. It is not precisely new, but our eyes have been rudely awakened both to its gravity and its imminence by some of the events of the year that has just closed over us. The many and bitter conflicts of 1878 between employers and employed, in nearly every branch of industry, especially in the north of England, have brought it to the front."

Mr. Greg thinks worse times must soon come, and that it is quite unwise for the people to refuse to make due preparation for the coming distress until it bursts upon us in its terrible fury. It seems to be almost certain that a period of unparalleled distress is rapidly approaching. Let us hide in the Rock of Ages. M. G.

CLAIMS AND CONCLUSIONS.

The claim made in certain quarters that the seventy weeks ended at the Cross; that the crucifixion took place A. D. 33, and that consequently the balance of the 2300 days ended on the tenth day of the Jewish seventh month, is self-explosive.

1. If Christ was crucified in A. D. 33 at all, he died April 3, the paschal full moon, or 14th of the first month falling on that day in that year.

2. If seventy weeks of the 2300 ended at that epoch, the full 2300 would have ended April 3, in 1843—a full year and a half before the tenth day of the seventh month in 1844.

3. If that fact should lead to the experiment of locating the Cross in A. D. 34, we are confronted with the astronomical fact that in that year the paschal full moon, or 14th of the first month, fell on Tuesday; and if Christ was crucified on that day, he must have remained dead five days, instead of three. This starting point would end the 2300 in 1844, about six months before the tenth day of the seventh month, but would leave Christ in the grave two days too long; so we have no right to put the Cross in A. D. 34, and A. D. 33 ends the measurement a year and a half too soon to suit the claim for the tenth day of the seventh month in 1844.

4. The truth is the seventy weeks reached to the end of Jewish nationality in Judea, instead of ending at the Cross; and in the "midst" of the last week of the seventy the Jewish sacrifice *ceased* in the temple; and this application terminates the 2300 years in the future, not many years hence; then the *right* sanctuary will be cleansed, instead of one in heaven. W. S.

BRIEFS.

CHRIST'S MINISTERIAL WORK.

We must always contemplate Christ's redemptive work as related to man and man's world. What problems lay back of the *incarnation* affecting other realms and races is matter of much speculation; but it is only speculation. Whether the plan of salvation involved any readjustment of the moral government of the universe who can tell? *We*, certainly, have no need to know. There is quite enough in God's attitude towards us, in the wonderful offering and manifestation of his Son, to absorb and exhaust our poor human thought.

Christ's official work lies in *eras*. First this era of *promise*. Just outside the barred gates of paradise, above the faded splendors of Eden was written, "I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel." How dim and mystic these words. But they are the embryo of the world's hope; the germ of promised redemption. As the ages moved slowly on, this utterance grew luminous and expanded into clear and glorious promise of a mighty Redeemer. Prophets and bards, with inspired lips, foretold the "coming One" who should be "mighty to save." By faith in a *promised* Savior patriarchs and peoples found washing for sins, grace and peace in life and hope in death. "These all died in hope, not having received the promises." Long was the world's waiting for the woman's seed; but in the fullness of time the Emanuel, the God-man, the Christ incarnate appeared, and the "light of life" shone in our [illegible] world.

Then the brief but pregnant era of trial and manifestation. In this short period the Son of David, Son of God—revealed himself to men. [illegible] real nature burst forth in its grandeur [illegible] beauty. The divine, the mighty, [illegible] gleamed through the human. He conquered Satan, cast out demons, stilled the tumultuous elements, healed the sick, raised the dead to life and proved himself, "God made flesh." This was but the fitting prelude to that loftier and more intricate ministerial undertaking—the *expiation*.

Into the bloody arena of the cross the "man of sorrows" entered alone. Justice, full armed, held the field. Legions of angels thronged the back ground, but not one might give to the Sufferer a kindly look. The Father's face was turned away. The bitter cry, "Eli Eli, lama sabachthani" brought no answer from the veiled heavens. The penalty he would lift from a crushed and doomed race was *death*. The offended law was holy, just, and good. The oblation must be emaculate and as meritorious as the offence was broad. The expiation must satisfy every attribute of the Divine nature and government. It was not an act of *clemency* but of *satisfaction*. The depth and height of the suffering no man or seraph will ever know. It touched the lowest plane [illegible] and the loftiest peak of endless measureless holiness. "Mercy and truth met together; righteousness and peace have kissed each other." In that victorious cry, "It [illegible] finished," [illegible] the reconciliation of the [illegible] God made flesh had stood the Satanic assault, the dreadful [illegible] man's guilt and the heavy [illegible] justice without a tremor [illegible] of his being. Out of a death of shame he wrung an eternal victory.

"The *Spirit answers* to the *blood*." Justice cannot go back of the blood. The Devil trembles at the blood. The soul enwrapped in the passion of the cross can never be touched by wrath. The blood extracts the fiery tongues of justice for all who believe. The expiation was complete. The sacrificial offering of the Lamb of God established a provisional substitution for guilty sinners, acceptable to God and sufficient for man. Inexplicable blending of the divine and human natures. Human form and flesh dignified, exalted by alliance with essential divinity and heavenly glory. Two worlds wedded in the Son of David, the Son of God. Reconciliation and reunion through the *blood* of Emanuel. Great is the mystery of redemption; and the grandeur equals the mystery. (This is not all.)

POPULARIZING ADVENTISM.

This proclivity on the part of a few to popularize our faith by suppressing its most objectionable features—the very features that necessarily make us a distinctive people—is not a commendable ambition; and the principle that would tolerate and encourage it, when carried to its legitimate end, would sacrifice every feature of our faith, and give back the once conquered field to the advocates of error.

To illustrate: One man, animated by this desire to popularize our faith, concludes that if we would only desist from preaching the coming of Christ *specially near*, we might soon be deemed worthy of public endorsement; but that one feature of our faith is so very much disrelished at large that it prevents the spread of our faith; and that, by abandoning this feature, life and death theology would triumph over all opposition.

Another one, possessed of the same desire to popularize our faith, insists if we would say nothing about life and death, seeing there is such a strong prejudice against it, and present less objectionable features of our faith, we would soon win our way to public approval.

Still another conjectures if we would only present the theory of the final destruction of the wicked, and omit the proclamation of the sleep of the dead, a point on which bereaved friends feel sensitive, that the truth would speedily become popular. Thus, to gratify this aspiration, one sacrifices one part of the faith, another sacrifices another portion, and by the time we get through, nothing is left to popularize. Never shun the reproach which truth brings. W. S.

HARTFORD, CT.

Dear Bro. Couch:—We feel that the Lord has done a good work in Hartford, through Bro. Grant as the agent. Christians from other churches have become interested in the truths which he presents, and will ever rejoice that the Lord inclined him to visit this city. Your correspondent, though a member of another church, is in harmony with the great truths which he so clearly presents; and that all the dear people of God, as well as all who desire to be, may be found ready when the master comes, is my humble and earnest prayer. I send you a few lines also from a daily paper which may interest your readers. H.

To the Editor of the Courant:—The thirty days' appointment of Elder Grant for this city, has now expired; with two weeks added to it. And we believe he has verified, to a satisfactory extent, the statement which he at first made here, namely, "I have come here to show from the Scriptures, that the coming of the Lord is near, and to prepare the people for it." So that we judge from the expressions of some of the churches that the large audience at the Fourth church, Sabbath evening, were a little disappointed in not hearing something of the Lord's coming. But as he is very courteous, he would not speak in another church, upon a subject which has, perhaps, been too unpopular, except by request. His next appointment is in Thompsonville, and he doubtless would give a lecture here on the prophecies if desired, before he leaves this part of the country. Though he has immersed but eleven at this visit, some at the South, and some at the North Baptist churches, from children up to old age, yet it seems that a good influence has reached all the churches. He has visited, with his great and instructive historical chart, which is seven feet wide by sixty-eight feet long, some of the larger cities on both shores of this continent. And it would not be surprising if he was invited to lecture and preach beyond the Atlantic. Mr. Moody's first meeting over there was very small, but becoming well endorsed at last he has returned to do a great work in his own land. The elder seems to be a man of great endurance, which he attributes to his having been a strict vegetarian for many years past. Last evening these meetings came to a close with the communion, at which one hundred and fifty persons, from five different churches, sat at the tables at the same time, primitive style. A church was also organized and officers chosen."

PREACHER WANTED.—Bro. Martin Bacon and myself own a good church four miles east of Bucyrus, Ohio. Now we want some good man to preach in it. We will pledge seventy-five dollars towards his support; we perhaps might raise one hundred. We live in a good rich country, and there is plenty of work for a man that will work a part of the time. I think we might build up a church that could and would support a preacher. We want a godly man, and one that will "preach the Word." If there is such an one who desires to come West and preach, let us hear from him.

DEXTER BACON.

Bucyrus, Crawford Co., Ohio.

ACKNOWLEDGMENTS.—I wish to acknowledge the receipt of money from the brethren and sisters who assisted me in buying a horse, wagon and harness. From the church of Milltown, Calais, $12. From the church at Deer Isle, Stinson's Neck, $5. From Sister Tibbitts and Sister Potter, Burlington, each $1. From Sister Phinney, Lincoln, $1. All money sent to me shall be duly acknowledged through the *Crisis*.

Oldtown, Me. ELD. N. SMITH.

A NOTE.—For the information of all concerned we would say that our recent "Cost-look Conference" was one of a new style and order,—"of tools one new" Conference was made, "so making peace." It is "The Advent Christian Conference of the Province of Quebec, Northern Vermont and Northern New Hampshire." This should have been stated before. It was an inadvertence.

C. P. DOW.

"SONGS OF FAITH."

"*Songs of Faith*" is the latest collection of New Gospel Hymns and Sacred Songs, by J. H. Tenney, Rev. E. A. Hoffman, P. P. Bliss, Ira D. Sankey, James R. Murray, T. C. O'Kane, Asa Hull, Rev. R. Lowry and other well known writers, and is pronounced the best book for Revival, Devotional, Praise, Camp Meetings, etc., yet published. It contains Moody and Sankey's most successful songs, and a large number of *new gems*. Dealers are ordering "*Songs of Faith*" by the thousands. The *Religious Telescope*, Dayton, Ohio, thus speaks of this new book:

"This new collection is the same size as No. 1 and No. 2 prepared by Messrs. Sankey and Bliss. It has, in all, over 240 choice pieces. Among these are many of the most soul-stirring compositions of our day, such as "Hold the Fort," "The Ninety and Nine," "What a Friend we have in Jesus," "What Shall the Harvest be?" "Resting at the Cross," with many others. Besides these there is a larger number of living, heart-inspiring, original pieces of music and words than we have seen in any book of this kind. The use of this book will show its merit to be second to but few, if any, of our time."

Two editions are published. Bound in boards, words and music, 35 cents by mail; $30 per hundred. Words, only 6 cts. $5 per hundred. Published by S. Brainard's Sons, Cleveland, O., and sold by most book and music dealers.

The piece of music on the first page of this number of *World's Crisis* is taken from the above book, by permission. AGENT.

SPECIAL NOTICE.

We will send the *World's Crisis* to ministers of all denominations for ONE DOLLAR PER YEAR, *payable in advance*. All ministers unknown at this office when they send for the *Crisis*, will please give satisfactory proof that they are ministers. AGENT.

SPECIAL NOTICE.

We would say to all who wish to obtain any book or books that are to be found in the market, that if they will send us the *title in full* of the book or books wanted, with amount of price enclosed, we will forward them as soon as they can be obtained. Direct to OZIAS GOODRICH, Box 5140, Boston, Mass. AGENT.

REDUCTION OF PRICE OF THE YOUNG PILGRIM.

Our friends and patrons will please notice that we have reduced the price of the *Young Pilgrim*. We hope our brethren and friends will help us increase the list by sending in hundreds of new subscribers. AGENT.

SPECIAL NOTICE TO SABBATH SCHOOLS.

One of our old book publishers was unsuccessful in business, and went into bankruptcy. He had a large stock on hand. It was offered in lots to the public. We bought a few hundred books at a very low price, and we would say to all Sabbath schools, if they wish to add any books to their library, or if any school wishes to have a new library, now is the time to get them. Will our brethren and friends please call and examine, and please do so soon, as we shall sell as soon and as fast as we can. It is a *rare bargain*.

P. S.—Good nice Quarto Bibles in same lot at from three to five dollars each. *Rare bargains*. Also a variety of Sabbath School Cards. AGENT.

SPECIAL NOTICE.

Any person sending a name for the free [illegible] by some brother well known at this Office, certifying that the person named is unable to pay for the *Crisis*, and is worthy to have it free. Also 25 cts. must accompany the certificate to pay postage. If the above is complied with the application will be considered. AGENT.

VALUABLE WORKS.

Those who wish information on the subject of *future punishment*, or desire to give it to others, will do well to obtain a work entitled "*Sunlight*," by Silas Henn, of England, or "*Truth Set Free*," by the same author. The first contains 72 pages; price, single, 25 cts., or $2.25 per dozen, postpaid. The second contains 64 pages; price, single, 20 cts., or $1.80 per dozen, postpaid. AGENT.

LIGHT AND TRUTH, Or, Bible Thoughts and Themes.

BY HORATIUS BONAR, D. D.

There are six volumes, containing from 376 to 431 pages each. Every minister ought to have a sett. We can furnish them, and will send the six volumes by Express for $10.00. AGENT.

"WE SHALL SEE HIM AS HE IS."

This is the title of a new Tract that we have just published, written by Wm. H. Mitchell. We think it an excellent Tract, and that it should be extensively circulated, as it is calculated to do a great amount of good. 16 pages. Price single, 3 cts.; per dozen, 25 cts.; per hundred, $1.25, post paid. AGENT.

JOSEPHUS' WORKS.

This work, translated by Wm. Whiston, A. M., is a very valuable work, and every one should have it, *especially all Bible students*. It is well bound, and contains 684 pages. We will send it postpaid at the low price of $1.75. AGENT.

TWO NEW TRACTS.

We have just published two new Tracts, entitled "Candid Words for Infidels," and "Scripture Searchers," each 8 pages. They should be scattered all over the land. Will our friends who have the means please help to circulate them? Price single, 2 cts.; per dozen 15 cts.; per hundred 75 cts. postpaid. AGENT.

NEW TRACT.

"THE SPIRITS IN PRISON."

This is an important Tract, and a very excellent one, written by O. R. Fassett. It should be extensively circulated. 16 pages. 2 cts. single; 20 cts. per dozen, postpaid. AGENT.

Gospel Hymns No. 3.

The *Third* No. of Gospel Hymns are now ready, and for sale at the *Crisis* Office. Price 35 cts. each, postpaid. AGENT.

THE events occurring at the close of the last century (French Revolution) probably bear but a faint analogy to what the world is yet to witness. Prophetic students are constantly insisting, and rightly, that this was the mere first outbreak of an era of convulsion and change; the curtain only rose and fell, as it were, on the great drama of events, in order to let the nations have a foreshadowing of a far greater outbreak that is yet to come.

During the present century Europe has, more or less, been in a constant state of agitation. To-day western Christendom presents a similar aspect to the eastern world. Lawlessness is rife; this is exemplified alike in Church and State. It is a fact that cannot be too often insisted upon—viz., that the temporal power of the western apostacy (the Papacy) stands at this moment wasted and consumed. The last Pope-king has passed away, and his successor is a mere priest—a king without a kingdom. It is a knowledge of this portentous fact that is at the bottom of the terrible struggles now being made by the spiritual power of the Church.—*Christian Herald.*

"JOURNEYINGS OFT."

BY S. B. MABRY.

I have just returned from a three weeks meeting held in connection with the Conference of Feb. 27th, at Geneva, Ill., of which Bro. E. H. Burrington is pastor. His health is rather poor, yet he is continuing in the good work of the Master, and doing what he can to prepare a people for the coming of the Lord. Although there was considerable sickness, and some of the church not able to attend but part of the time, yet on the whole the attendance was good, and by the blessing of the Lord an excellent spirit prevailed in the meetings. Many were convinced of their duty, and a number manifested a desire to serve the Lord. Some are expected to be baptized and unite with the church soon. The cause of the Lord was strengthened, and the hearts of many were encouraged. We look for more fruit by the faithful labor of church and pastor, and trust the revival spirit may continue.

We were glad to meet Bro. I. C. Welcome, who had an appointment there on his way home East. I was highly edified in listening to his discourses, which were timely, and was sorry to part with him and Bro. Burrington, also the church and friends; but I am glad to know I have a place in their affections and sympathy, and hope for the glad meeting in the soon coming kingdom.

On Tuesday noon I bade farewell to friends and brethren, and the little ones who came up to the train to bid me good-bye, and started on my way to Bro. Stocking's of Lindenwood, who sent his son to meet me at Monroe, and brought me to his house. I found some afflicted with colds. We are still in the land of the enemy. Bro. and Sr. Stocking have been some years in the faith delivered to Abraham, and have done considerable from year to year for the cause of truth. We trust they will be amply repaid with a home in the heavenly kingdom. I went to Holcomb, took train the same evening and went to Rochelle, the home of Eld. Geo. W. Button. He is pastor of the church at Afton, Ill. Is now residing here. I went to see him, but he was not at home. Hope he may be kept constantly in the field to labor for Christ. Time is too short for churches to allow their faithful ministry to be idle while the fields are whitening for the harvest. Let there be a spirit of faithfulness and a sacrifice this year on the part of our churches and ministers commensurate with the importance of the work of saving the perishing, is our humble prayer.

Came in the night by way of Dixon to Amboy, and found my home in safety. I am thankful for rest for a few days. Brethren, pray for me, that I may be constantly engaged in winning souls until Jesus comes.

WE COULD NOT.

I wish to say to many brethren who have written to me from Minn., Iowa, Wis., Ill., and New York, to call on and preach to them, that I could not consistently arrange to comply on so many roads, and in the limited time I had to remain West. I have done the best I could to serve the churches and preach Christ to the people.

I. C. WELLCOME.

P. S. We hope to be in Maine by May 10th, and able to fill calls to preach in New England, as formerly. I. C. W.

From Bro. B. P. Morris.

Dear Brn. and Srs.:—I have been sick about ten months. The Scriptures say "the prayer of faith shall save the sick;" and "the effectual fervent prayer of a righteous man availeth much." Now, Christian friends, will you pray that if it is the Lord's will, I may be restored to health?

Lebanon, Me.

Obituaries.

WORTHINGTON. In North Bennington, Vt., March, 11th, 1879, of paralysis, Bro. Shaler W. Worthington, aged forty-five years.

Bro. Worthington came out in the Advent faith in 1854, under the labors of Bro Henry Pratt, in North Adams, where he then resided. He removed to North Bennington about seventeen years ago, and has resided there since that time. He has engaged in the manufacture of cotton cloth, and with his partner, Mr. John Lyman, was doing a thriving business. They have employed about one hundred and seventy-five persons in their two mills. The community will not soon recover from the loss they have sustained in the death of our brother. He was a thorough, practical and energetic man, and had the love and respect of the community and those in his employ.

He dearly loved the truths that we as a people hold, and his time, money and influence have been cheerfully given in support of the same. His house has ever been thrown open to receive the children of God, and especially have Advent preachers received a hearty welcome, and been helped after a godly sort. Sister Worthington deeply feels her loss, and their children—three sons and two daughters—realize that they have lost as affectionate a father as children ever had. He and his wife have for a number of years been members of the Advent Christian Church in South West Hoosick, N. Y. The funeral services were held at his residence, and a large number of people were present, and evidently were sincere mourners. Our brother was stricken down very suddenly, having been able to attend to his business until within about a week of the time of his death. We confidently believe that he sleeps in Jesus, and as we saw him lowered into his silent resting-place it was with the expectation that he will live again to die no more. Sermon by the writer from Job 19: 25-27. W. O. HIGLEY.

HOLMES. In Tuftonboro, N. H., March 13th, 1879, Augusta, wife of Henry Holmes, aged about twenty-eight years.

Suddenly and early in life has this husband been called to mourn the loss of a loving and faithful companion. She leaves two children, one an infant. May the God of the fatherless watch over the two little ones, and administer consolation to the afflicted husband and the rest of the mourning circle. The community feel that they have sustained a great loss by the removal by death of so good and kind a neighbor and sister. She made a profession of religion about two years ago, was baptized at Melvin Village last May by Elder John Parsons, of Northwood, and has sustained her Christian character until the time of her death.

"Thou wilt sleep, but not forever,
Jesus died and rose again;
Soon he'll come in clouds of glory,
Thou wilt rise with him to reign."

AUGUSTA E. SHANNON.

HOWLAND. In Bingham, Potter Co., Pa., at the residence of Bro. Samuel Monroe, Nov. 25th, 1878, after a painful illness of one year, Sister Rhoda Howland, aged fifty-six years.

Sister H. was formerly a member of the Free Will Baptist Church. About two years since she embraced the doctrine of the Advent near, in which faith she continued till her death. She died in hope of immortality at the first resurrection. May the same hope sustain the afflicted family. A discourse was preached by the writer to an attentive congregation from 1 Thess. 4: 13.

E. C. COWLES.

BURTON. In Lakeville, Ct., March 5th, 1879, of cancer, Sister Eunice Burton, aged fifty-three years.

Our sister gave her heart to the Lord in early life, and joined the Methodist Church. But when Bro. S. G. Mathewson labored in Salisbury, Ct., she listened to the cry, "Behold He cometh!" and with joy she received the truth, and has since been looking for her Lord's return. Many a weary pilgrim has been cheered in listening to her exhortations and prayers. Our sister suffered for nearly two years all the excruciating torture attending that awful disease. She went to Rome, N. Y., twice, but all to no profit. Her dying counsel to me was never to advise any to go there. Her last days were days of the greatest agony, but she rests in hope. And although we sorrow deeply, yet not without strong hope of very soon seeing her in the Holy City. She leaves a husband and four children, who deeply mourn their great loss. May the good Lord sustain her husband and lead her children to seek and find their mother's God and Savior. Words of bright hope were spoken by the writer from 1 Cor. 15: 43, 44, in the Methodist Church at Ancram, N. Y.

G. A. BARKER.

JOHNSON. In South Durham, Me., Feb. 28th, 1879, Mehitabel Johnson, wife of Jotham Johnson, aged ninety-one years.

Funeral service conducted by Elder Prescott, assisted by Elds. Plummer and Stinson. On this solemn occasion a host of relatives and friends gathered from miles away, to pay their tribute of respect to one that was loved by all. She with her husband was united in holy wedlock in 1807, and lived together seventy-two years. They had a family of ten children, of whom seven are now living; the eldest sixty-eight, the youngest forty-seven. The tie that bound them together on earth has been severed, and the dear mother is gone. We remember her kind, loving words, her holy walk and her godly conversation. We are glad that Christ has taught us in his holy Word that he will come again the second time, to raise the dead, and give unto them that have loved his appearing, eternal life. Then will be brought to pass the saying of Paul, "O death, where is thy sting? O grave, where is thy victory?"

We shall meet in the land where the spring is eternal,
Where darkness ne'er cometh, nor sorrow, nor pain,
Where the flowers never fade, and that clime always vernal,
We shall meet and our parting be, never again.

J. P. JOHNSON.

THOMAS. In North Rutland, Mass., Feb. 26th, 1879, Sister Mary E., wife of Henry F. Thomas, aged twenty-six years.

Sister Mary fell asleep in Jesus in hope of the glorious resurrection of the just, when the Life-giver comes to raise the sleeping ones and give them eternal life. She has left a husband and little daughter, with quite a circle of relatives and friends, to mourn their loss. She suffered much in her last sickness, but was resigned to the will of Him who doeth all things well. Her voice in sweet song is missed very much in the little Advent Chapel, as she has led the singing there for some time in the past, but she will sing again when the ransomed of the Lord return to Zion with songs and everlasting joy, and when sighing and sorrow shall flee away. W. G. RUGGLES.

CLARK. In Berwick, Me., Sept. 6th, 1879, of dropsy, Bro. Solomon Clark, aged seventy-one years.

Our beloved brother found Christ among the Free Will Baptists in early life. About twenty years ago he became a believer in the second personal coming of Christ and its kindred doctrines. He died in the faith of Christ's soon coming, giving to all who came to see him a word of warning. To the writer he said, "Tell the people at my funeral that Solomon is dead, but is going to live again." He was an affectionate husband and a friend to all. We laid him away to sleep until Jesus comes. May the Lord bless and sustain the lone widow and many friends that mourn.

C. S. SHATTUCK.

WOODARD. In Ontario, N. Y., Jan. 19, 1879, of rheumatism of the heart, Chauncey Woodard, aged seventy-five years.

We believe Bro. Woodard died in hope. He never made a public profession during our acquaintance with him, but he gave evidence that his trust was in Christ. He loved to converse about the precious promises, and we hope to meet him in the coming kingdom. A large concourse of people attended his funeral, where words of comfort were spoken by Bro. Delong, the Presbyterian minister, from John 16: 7. I was requested to preach the discourse, but could not reach the place on account of the Railroad being blockaded.

JAS. E. WELLS.

RICKARD. At Fitch Bay, P. Q., Feb. 3d, of cancerous humor, Sister Sarah L. Rickard, widow of the late Abner Rickard, aged sixty-two years.

She was a great sufferer, yet she endured it with patience. For many years she has been waiting the consummation of the Christian's hope. She was ever at her post of duty, both in the house of God and her own home; but mother's voice is hushed, and she sweetly sleeps until the morning dawns, when she will awake in His likeness, and be satisfied. The writer tried to speak words of comfort and consolation to the mourning children, and a large assembly of relatives and friends, from 1st Thess. 4: 12-18.

MOORE. Fell asleep in Jesus, in Worcester, Mass., Feb. 28th, 1879, Mrs. Emeline Moore, aged sixty-eight years.

Sister Moore was an earnest Christian, and one very much beloved by all who knew her. She leaves a large circle of friends to mourn. She was converted in 1812, and was a firm believer in the soon coming of Jesus. She leaves a husband and one daughter, who feel their loss keenly. May God keep them in this their hour of sorrow. The writer tried to comfort the mourning friends by pointing them to Jesus as the Resurrection.

M. A. POTTER.

CANTERBURY. In South Belchertown, Mass., Dec. 28th, 1878, Sister Canterbury, wife of John Canterbury, aged eighty-three years.

She embraced the faith of the near Advent of Christ in Bro. Wm. Miller's day, and had meetings in her own house for sixteen years. She was a great sufferer during her last sickness, but rested in the Lord, and died fully in the faith of rising at the resurrection of the just. Funeral services attended by Dr. A. M. Higgins, of New Bedford.

MRS. F. ALDEN.

FOREIGN NEWS.

London, April 2. A dispatch to the *Daily News* from Rangoon says the official announcement of the defensive and waiting policy of the Indian Government has produced a bad effect, as it is considered an acknowledgement of weakness.

The King of Burmah has summoned all his subjects capable of bearing arms.

Sweden is passing through a severe commercial crisis. A prominent railway has broken down financially, and the shareholders are liable to the last penny, but the example of the City of Glasgow Bank was not lost on them, and all means were adopted to get rid of the shares before the final smash.

A fire in Hayti has destroyed the town of Miragoane, and in three hours five or six thousand persons were rendered homeless, and a million dollars' worth of property had vanished in smoke.

London, March 24. A Pesth despatch, dated Sunday night, says a furious storm has again damaged the dykes protecting Csongrad, Szentes, Vasarhely, Zombor and Tittell, which the inhabitants have been making every effort to strengthen for twenty days.

A Calcutta correspondent states that complete anarchy prevails at Mandalay. The bulk of the inhabitants would welcome the British troops. The hopes that an explosion will be averted are growing faint.

The London *Christian* states the facts that 1885 of the 5241 shares of a registered brewery company at Carlisle are held by clergymen.

By the final treaty between Russia and Turkey, the latter will have to pay the Czar $166,000,000 and $5,335,000 to Russian subjects in Turkey for damages sustained during the war. Of course Turkey can't pay this, but it is not unlikely that Great Britain will foot the bill, and foreclose on what remains of the Ottoman Empire for her pay. Turkey owes England now about $1,000,000,000.

DOMESTIC NEWS.

Danville, Va., April 3. A severe tornado passed over Brown Summit, N. C., to-day. Several houses were blown down, scattering the furniture broadcast. One boy was killed and many persons seriously injured by falling timber. Trees and fences were blown to pieces. Great damage was done in its passage.

St. Paul, April 1. A Sioux Falls (Dakota) special to the Pioneer Press says the prairie fires reached the suburbs of the town and were only checked by great exertions. The wife of John Forbion a farmer, was burned to death in attempting to save the barn.

The people of the South, like ourselves, are suffering from a cold and backward spring. Heavy frosts have damaged early crops in the vicinity of Charleston, S. C., to the extent of a quarter of a million dollars.

Valparaiso, March 29. Warlike preparations are being made on both sides. Bolivian troops are congregating at Calania on the frontier. Two thousand Chilian regulars have embarked, and a fleet has sailed from the Bolivian coast. The warlike feeling in Valparaiso is intense.

The Peruvian Chambers have been convoked, in consequence of the threatening aspect of the situation. Meanwhile the Peruvian fleet is ordered to the Bolivian coast.

The men on top of Mt. Washington, N. H., are having a hard time of it. An almost unprecedented gale has been blowing at the rate of 182 miles an hour. Thursday the velocity ranged from 138 to 144 miles, a really frightful rate, as it is estimated that in the worst of the East Indian cyclones the speed is but about one hundred miles an hour.

Married.

MILLER—HOWE. In West Meriden, Ct., March 26th, 1879, by Elder S. W. Bishop, Mr. CHARLES G. MILLER and Miss SARAH HOWE, both of New Britain, Conn.

WATSON—CHALK. In Lawrence, Mass., March 27th, 1879, by Elder W. E. Hathaway, Mr. P. T. WATSON and Mrs. RACHEL R. CHALK, both of Lawrence.

Notices.

REVIVAL MEETINGS.

Revival meetings will be commenced March 23d and held every evening at Morgan Chapel, corner of Shawmut Avenue and Indiana Place, and continue as long as the interest demands.

Believing the interest and the field warrant the inauguration of these Protracted Meetings, and feeling that God is with us in our endeavors to save the perishing around us, and that he will stand by us in every hour of need, we give a call in the name of God and our Lord and Savior Jesus Christ to every Christian to come and labor with us for the salvation of their fellow creatures.

Christian workers will find that the field here is already white for the harvest, and is only waiting for the laborers. May many come up to the help of the Lord against the mighty, and in that great day he will say unto them, "Well done, thou good and faithful servant, enter thou into the joy of thy Lord." "Come over and help us." Elders J. Hemenway, E. A. Stockman and L. F. Baker will be with us.

NOTICE.

All persons wishing to communicate with me by letter, or otherwise, will find me at 144 Hanover Street, Boston, Mass., the first week of each month until further notice. The remaining portion of each month at Athol, Mass.

J. HEMENWAY.

Quarterly Conference.

The Third New Hampshire Quarterly Conference for the present year is to be held at New Durham Ridge, N. H., commencing Wednesday evening, April 23d, and continuing over the following Sunday. Those who attended our Conference at Wolfboro will not need to be urged to come to this one. To others we say, come and see how blessed it is to greet those of like precious faith, and to unite with them in labor for the perishing.

C. H. SWEET,
J. F. LIBBY, } Quar. Conf. Com.
G. C. BOWLES,

Connecticut Conference.

The Connecticut A. C. Conference will hold its Semi-Annual Session at Yalesville, commencing Wednesday, April 23d, and continue over the Sabbath. Business day will be Thursday, the 24th. It is to be hoped that the preaching brethren will need no other incentive than to know that this call is made in the name of the Lord. Come, brethren, let us rally for the work of saving the perishing, and see if a blow cannot be struck that shall tell for God and the salvation of souls. Will the churches see that they are represented? Let there be a general rally, as there is important business to come before the Conference in which all are interested. H. W. PERKINS, Secretary.

NOTICE.—The next Annual Meeting of the Advent Christian Conference for the State of Kansas will be held in the North Western Evangelical District No. 2, commencing Thursday, Sept. 25th. It is about half way between Clifton, Washington Co., and Clyde, Cloud Co., Kan., on Dry Creek, in Washington Co. A Campmeeting will be held in connection. People coming by R. R. can inquire at Clifton for Bro. G. P. Boutwell; at Clyde for Bro. James Hayes. Wood, water and hay will be provided on the ground, also the State and District tent and a cook-house with stoves will be there for the accommodation of all.

Churches and ministers will please take notice and report by letter or delegates; if by letter, direct to me, at Clyde, Cloud Co., Kan. Come, all who can, as this may be the last Annual Meeting we will have. Come with the Spirit of the Master, praying that good may be done in the name of the Lord. THOS. R. COMSTOCK, Evangelist of District No. 2.

NOTICE.—The next meeting of the Quarterly Conference for the Second District of Kansas will be held with the A. C. Church at Salem, Jewell Co., Kansas, commencing Thursday, May 29th. Churches in the District will please take notice and report by letter or delegates. Also ministers will please do the same. The District Tent will be pitched for the occasion. Come one and all with the Spirit of the Master, and may God bless our efforts.

THOS. R. COMSTOCK, District Evangelist.

NOTICE.—After six weeks' confinement at home on account of the sickness of my wife and neighbors, I am now at liberty, and can go out again into the field. I have now no appointments and will answer calls. Address me at Chicopee Falls, Mass. I desire going on my yearly visits down East in May and June. I want to see old friends once more if it is the Lord's will. H. MUNGER.

NOTICE.—All parties are hereby informed that no appointments will be accepted at St. Johnsbury, Hardwick or Cabot, Vt., without previous arrangements with the proper authorities, who will take charge of the matter of publishing the appointments. "God is not the author of confusion." "Let everything be done decently and in order."

L. C. MCKINSTRY, in behalf of all interested.

NOTICE.—There will be a Conference at Northfield, Me., beginning April 23d, at seven o'clock P. M., and continue over the following Sunday, and longer if it is duty. Come, all who can, with a mind to labor for the salvation of the people. There will be baptism Sunday afternoon.

For the church, RUFUS SNOW.

NOTICE.—There will be a Conference at Jonesboro, Me., beginning Wednesday evening, April 30th, at seven o'clock P. M., and continue over the following Sunday. Let all come praying in faith for this meeting, that good may be done.

For the church, RUFUS SNOW.

NOTICE.—I would notify my friends, brothers and sisters in Christ, that I am about moving to the town of Friendship, Me., to settle. My time will be divided principally between Friendship and Cushing, as the brethren of those two places may arrange. My address will be Friendship, Me.

HORACE M. YORK.

SPECIAL NOTICE.—The Advent Christian Church at Clinton, Mass., have removed from Good Templar's Hall to Conant Hall, Church Street. Regular meetings as follows: Sunday services 10 30 A. M.; 2 and 6 30 P. M.; prayer meeting Wednesday evenings at 7 30 P. M.

ISAAC BARNES, Corresponding Elder.

NOTICE.—All persons interested in the Rhode Island Campmeeting Association will bear in mind that the Associational Year ends the first Monday in May. All dues must be paid on or before that date. J. P. HAZARD, Treasurer.

NOTICE.—Brethren who desire to preach in Franklin, N. H., will please correspond with B. C. Stevens or Mrs. S. G. Pike, Preaching Committee. B. C. STEVENS.

NOTICE.—The Beebe Plain Campmeeting will be held this year from June 21st to July 3d. Only one meeting will be held on the ground this year, and it is proposed to make it the best possible. Particulars hereafter. L. C. MCKINSTRY, Sec.

NOTICE.—I am now at liberty to preach the Gospel wherever the door may open. Address me at "World's Crisis" Office, Boston, Mass.

N. M. DAVIS.

Appointments.

☞ Appointments must be received as early as TUESDAY MORNING (as our paper goes to press about noon), to insure insertion for the coming week.

Resolved, That no appointments be published in the *Crisis* henceforth for persons unknown to the Editorial Board (by which is understood the Editors, Editorial Committee, and Business Agent, unless satisfactory reference shall be given.

Resolved, That when the Editorial Board is properly notified by any of our Churches, or Ministers, or responsible persons, by a written allegation that a certain minister, or ministers, lack moral character, that they be instructed to notify such minister or ministers of the information received, as a reason for withholding their appointments till after a proper trial and acquital.

☞ All communications in relation to this matter should be addressed to the Secretary of the Board—OZIAS GOODRICH, Boston, Mass.

BOSTON, MASS., ADVENT CHRISTIAN CHURCH (MORGAN CHAPEL.)
Corner of Shawmut Avenue and Indiana Place.
Sunday Services.

Social Meeting at 10.30 A. M. Sabbath School and Bible Class at 1.30 P. M. Preaching at 3 and 7.30 P. M. Praise Meeting at 7 P. M.

Female Prayer Meeting Tuesday P. M. at 3. Young People's Meeting Tuesday Evening at 7.30. Free Gospel Temperance Meeting Wednesday Evening, at 7½. Regular Prayer Meeting Friday Evening, at 7.30.

J. Hemenway........Sunday, April 13th
E. A. Stockman........Sunday, April 20th
H. H. Tucker........Sunday, April 27th

BROOKLYN, N. Y.—The Second Advent Church of Brooklyn meets at the Chapel, No. 266 Cumberland Street, near Lafayette Avenue. Preaching Sundays at 10.30 a. m. and 7.30 p. m. Prayer meetings Wednesday and Friday evenings. A. H. WALKER, Pastor.

BIDDEFORD, ME.—Meetings every Sabbath at 10½ A. M. and 2½ and 7 P. M. Also Wednesday and Saturday evenings. WM. H. MITCHELL, Pastor.

BRISTOL, CT.
H. Pratt........Sunday, April 13th
H. K. Flagg........Sunday, April 20th
Mrs. E. L. Crumb........Sunday, April 27th
S. W. Bishop........Sunday, May 4th

Chelsea, Mass.
The Advent Christian Church meet in a Hall in Sanderson's Building, 112 Park Street, next door to the Engine House. Social Meeting Sunday, 10.30 A. M. Sabbath School and Bible Class 1.40 P. M. Preaching at 3 and 7 P. M. Prayer and Conference Meeting on Tuesday and Friday evenings, at 7.30 P. M. Praise Meeting on Thursday evening, at 7.30 P. M.

Mrs. J. R. Boynton........Sunday, April 13th
J. F. Clothey........Sunday, April 20th
B. Woodside........Sunday, April 27th

CHARLESTOWN, MASS.
Prayer and Conference meetings Sunday morning at 10½. Preaching at 3 and 7½ P. M. Also Tuesday and Friday evenings, at 7.45.

CONCORD, N. H.
E. B. Wells........Sunday, April 13th
W. M. Harmon........Sunday, April 20th

CHICOPEE, MASS. (Advent Christian Church, Music Hall, Exchange Street.)—Lord's day services—Love feast at 10 o'clock a. m. Preaching at 2 and 6.30 p. m. Sunday School at 11.15 a. m. Social meeting Tuesday and Thursday evenings, at 7.30 o'clock.

A. C. JOHNSON, Pastor.

CHICAGO, ILL.—Meeting at the Green Street Chapel, No. 91 South Green Street, every Lord's day, at quarter to eleven a. m. and quarter to eight p. m. Sunday School at twelve o'clock a. m. Prayer meeting at the Chapel Wednesday evening at quarter to eight p. m.

D. MATHEWSON, Pastor.

CABOT, VT.—L. C. and M. McKinstry Pastors.—Preaching at present one fourth of the time.
L. C. McKinstry........Sunday, April 20th

DOVER, N. H.
Joseph W. White........Sunday, April 20th
A. W. Sibley........Sunday, April 27th

EXETER, N. H.
Wm. M. Harmon........Sunday, April 13th
J. W. C. Pickering........Sunday, April 20th
Geo. W. Burnham........Sunday, April 27th
R. F. Emerson........Sunday, May 11th

EAST WOODSTOCK, CT.
B. Woodside........Sunday, April 13th
H. Davis........Sunday, April 20th
P. S. Butler........Sunday, April 27th

GREAT FALLS, N. H. (Franklin Hall.)
B. S. Emery........Sunday, April 13th
A. A. Robinson........Sunday, April 20th
Joseph W. White........Sunday, April 27th
C. S. Emerson........Sunday, May 4th

HYDE PARK, MASS., Advent Chapel, Fairmount Avenue, near N. E. R. R. Station.—Prayer meeting Sabbath morning at 10½. Sunday School at 1½. Preaching at 3 and 7½. Prayer meeting Wednesday evening at 7½.

W. S. CAMPBELL, Pastor.

HAMPTON, N. H.
A. Fogg........Sunday, April 13th
Porter J. Smith........Sunday, April 27th

HAVERHILL, Mass. (Walnut St., New Chapel.)
J. Couch........first two Sundays in each month and through the month of April.

HARDWICK, VT.—J. H. Smith Pastor.
J. H. Smith........Sunday, April 20th

HARTFORD, CT. (Melodeon Hall.)
Mrs. M. L. Durand........Sunday, April 13th
H. A. King........Sunday, April 20th

LAWRENCE, MASS.
T. W. Piper........Sunday, April 20th
J. Couch........Sunday, May 4th
T. W. Piper........Sunday, May 18th
E. A. Stockman........Sunday, May 25th

LOWELL, MASS.
G. W. Sederquest....1st and 3d Sundays in each month

MANCHESTER, N. H.
C. Goodrich........Sunday, April 13th
L. Boutell........Sunday, April 20th

MASSENA, N. Y.—Meetings every Sunday at 10½ a. m. and 7½ p. m. Also prayer meeting Thursday evenings, at 7½. GEO. A. STREETER, Pastor.

NEW BEDFORD, MASS.
E. A. Stockman........Sunday, April 13th
M. Batchelor........Sunday, April 20th

NATICK, MASS.—Prayer meeting in Hammond's Hall on Sunday afternoons, at 2 o'clock P. M.
C. Goodrich........Sunday, May 18th

NORTH RUTLAND, MASS.
W. M. Hall........1st Sunday in each month
W. G. Ruggles........2d Sunday in each month
Samuel Ayres........3d Sunday in each month

PORTSMOUTH, N. H.
Geo. W. Sederquest........2d Sunday in each month
Geo. W. Burnham........Sunday, April 20th
C. Goodrich........Sunday, April 27th

PORTLAND, ME. (Union Hall, Free St.)
Mark Stevens........Sunday, April 13th
E. A. Stockman........Sunday, April 27th

PLANTSVILLE, CT.
Wm. C. Stewart........Sunday, April 20th
H. A. King........Sunday, April 27th

PUTNAM, CT.
H. Pratt........Sunday, April 20th
M. A. Potter........Sunday, April 27th

RIVERPOINT, R. I.
Sunday-school every Sabbath at 10½ a. m. Preaching at 2 p. m. Conference meeting at 7 p. m.
Joseph Miett (Pastor)........2d Sunday in each month
C. R. Card........3d Sunday in each month
Joseph Miett........4th and 5th Sundays in each month

SOUTH BOSTON (National Hall, corner of Dorchester and Fourth Streets.)—Conference meeting 10½ A. M. Preaching 3 and 7½ P. M. Sunday School and Bible Class 1½ P. M.
Z. Boody........3d Sunday in each month

SOMERVILLE, Mass., Templar's Hall, No. 18 Summer Street.—Meetings 10½ o'clock A. M., 3 P. M., and 7½ evening. Tuesday and Friday evenings, 7½ o'clock.
C. Goodrich........Sunday, May 25th

SALEM, MASS.
Enoch Morrill........Sunday, April 20th
C. Goodrich........Sunday, May 4th

SPRINGFIELD, MASS.
R. F. Emerson........Sundays, April 20th and 27th

ST. JOHNSBURY, VT. (L. C. & M. McKinstry Pastors.)
L. C. McKinstry........Sunday, April 13th
M. McKinstry........Sunday, April 20th

SOUTH ROCHESTER, N. H.
J. T. Libby........1st Sunday in each month
Mrs. A. Marston........2d Sunday in each month
J. H. F. Varney........3d Sunday in each month
E. Johnson........Sunday, April 27th

SEABROOK, N. H.
George W. Burnham........Sunday, April 13th
J. G. Smith........Sunday, April 20th
Enoch Morrill........Sunday, April 27th
A. Fogg........Sunday, May 4th
J. G. Smith........Sunday, May 11th
A. Fogg........Sunday, May 18th
W. S. Campbell........Sunday, May 25th

SABBATTUS, ME. (Jones' Hall.)
John A. Kelley........Sunday, April 13th
Jared Whitman........Sunday, April 20th

SOUTH BERWICK, ME. (Great Works.)
L. T. Churchill........1st Sunday in each month
J. W. White........2d Sunday in each month
B. S. Emery........3d Sunday in each month

TAUNTON, MASS.
N. M. Davis........Sunday, April 13th
C. Goodrich........Sunday, April 20th
L. Boutell........Sunday, April 27th

WORCESTER, MASS.
Arthur A. Waite........through the month of April

YALESVILLE, CT.
Mrs. E. L. Crumb........Sunday, April 13th

North Shrewsbury, Vt........1st Sunday in each month
Factory Point, Vt........2d Sunday in each month
Chittenden, Vt........3d Sunday in each month
North Fort Ann, N. Y........last Sunday in each month
WM. J. BLANCHARD.

North Limington, Me........Sunday, April 13th
J. L. CHUTE.

Brookfield (District No. 4)........Sabbath, April 13th
Water Village, N. H........Sabbath, April 20th
C. COLMAN.

North Scituate, R. I. 1st and 3d Sundays of each month
D. S. CLARK.

Waterloo........Sabbath, April 13th
Ayers' Flat........Sabbath, April 20th
Waterloo, P. Q........each alternate Sabbath
C. P. DOW.

Pittsfield, N. H........Sunday, April 13th
Farmington, N. H........Sunday, April 20th
C. S. EMERSON.

Fisherville, N. H........Sunday, April 20th
C. H. FLETCHER.

Olive Branch, Ind........once in four weeks
Porter Centre, Mich........once in four weeks
Sumption Prairie, Ind........once in four weeks
Howardville, Mich........once in four weeks
JAS. FERRIS.

Elliot, Me. (Junkin's school-house) once in two weeks
J. P. GOODWIN.

West Ossipee, N. H........Sunday, April 13th
N. GLIDDEN.

Bath, Me........1st Sunday in each month
C. GOUD.

Hollis Centre, Me........Sabbath, April 13th
Moderation, Me........Sabbath, April 20th
JESSE GAY.

Vernon, Vt........Sunday, April 27th
J. HEMENWAY.

Guilford, N. H. (White Oak school house) Sunday, April 13th.
E. N. HINCKLEY.

Tuftonboro Neck school-house, N. H....Sunday, April 20th.
E. JOHNSON.

Brimfield, Mass........Sunday, April 13th
H. A. KING.

Collinsville, Ct........Sunday, April 13th
Monday and Tuesday evenings, April 14th and 15th, where Bro. J. L. Wood shall arrange.
North Canton, Ct..Wednesday, Thursday and Friday evenings, April 16th, 17th and 18th.
Cheshire Street, Ct....Monday, Tuesday and Wednesday evenings, April 21st, 22d and 23d.
West Haven, Ct......Thursday and Friday evenings, April 24th and 25th.
Square Pond, Ct........Sunday, April 27th
Somers, Ct....Monday and Tuesday evenings (as Bro. H. L. Adams shall arrange) April 28th and 29th.
Windsorville, Ct....Wednesday, Thursday and Friday evenings, April 30th, and May 1st and 2d.
Warehouse Point, Ct........Sunday, May 4th
Goshen, Mass........Sunday, May 11th
Plainfield Pond........Monday evening, May 12th
H. K. FLAGG.

Newcastle, N. H......the first Sabbath in each month
W. A. LOYNE.

New Castle, Me........Sunday, April 13th
St. George, Me........Sunday, April 20th
Rockland, Me........Sunday, April 27th
Bowdoinham, Me........Sunday, May 3d
Brunswick, Me. (and baptize if any wish) Sunday, May 25th.
Bowdoin, Me. (Adam's school-house) and baptize Sunday, June 1st.
H. S. MITCHELL.

Belmont, N. H........each Sunday for one year
E. S. MOULTON.

Beebe Plain, P. Q........Sunday, April 13th
M. MCKINSTRY.

North Easton, Mass........Sunday, April 13th
ENOCH MORRILL.

Newton Upper Falls, Mass., meetings every Lord's day, at the house of I. T. Cunningham.

Charlton, Mass........Sundays, April 13th and 20th
MARY F. OTIS.

Clinton, Mass........Sunday, April 13th
Danielsonville, Ct........Sunday, April 20th
M. A. POTTER.

Abington, Ct........Sunday, April 27th
H. PRATT.

Wolfboro, N. H. (Pleasant Valley)....Sunday, May 4th
T. W. PIPER.

Bristol, Vt........Sunday, April 13th
Buchanan, Mich........Sundays, April 20th and 27th
Sandy Hill, N. Y........Tuesday evening, April 15th
C. PIKE.

West Norwich, Vt....every Sunday for the present
DANIEL D. PAGE.

Meredith Neck, N. H........Sunday, April 13th
C. R. PARSONS.

Augusta, Me........April 18th, 19th and 20th
Bowdoinham, Me. (as Bro. L. D. Small may arrange) April 25th, 26th and 27th.
A. ROSS.
H. K. CHOATE.

Franklin, N. H........Friday evening, April 11th
Hill Village, N. H........Saturday evening, April 12th
Hill Centre, N. H. (meeting-house)...Sab., April 13th
Lake Village, N. H........Friday evening, April 18th
Meredith, N. H. (Dolloff Hall)....Sabbath, April 20th
SIMEON ROBY.

West Salisbury, N. H........Sunday, April 13th
CHARLES ROSS.

East Douglas, Mass........Sunday, April 13th
La Fayette, R. I........Sunday, April 20th
A. W. SIBLEY.

Melvin Village, N. H........Sunday, April 13th
East Sandwich, N. H........Sunday, April 20th
Wolfboro, N. H. (Pleasant Valley)....evening, April 22d
New Durham Ridge........evening, April 23d and over the following Sunday
C. H. SWEET.

South Boston, Mass........evening, April 10th
Natick, Mass........evening, April 11th
Winsted, Conn........Sunday, April 13th
WM. C. STEWART.

Belgrade Mills..Saturday afternoon and evening, April 12th, and over Sunday, April 13th.
Belgrade Depot........Monday evening, April 14th
West Waterville (as brethren may arrange) Tuesday evening, April 15th.
Fairfield, Kendall's Mills......evening, April 18th, and over Sunday, April 20th, as the Lord may direct.
H. B. SEVEY.

Rye Beach, N. H........Sundays, April 13th and 20th
PORTER J. SMITH.

Augusta, Me........Sunday, April 13th
J. G. SMITH.

Otisfield, Me. (Gore school-house) Sunday, April 20th
S. K. TAYLOR.

Stonington, Ct........every Sunday for the present
H. H. TUCKER.

Grand Rapids, Mich........from April 12th and over Sunday, the 13th.
Rochester, N. Y. (as the brethren may arrange) Sunday, April 20th.
South Butler, N. Y........Sunday, April 27th
I. C. WELLCOME.

Abington, Conn........Sunday, April 20th
B. WOODSIDE.

Plymouth, Mass........Sunday, April 20th
J. S. WHITE.

Anthony Hall, R. I., at 10½ a. m. and 2 p. m., every fourth Sunday.
E. R. WOOD.

Harrison, Me. (Brackett school-house) 2d Sunday in each month.
J. WHITMAN.

New Britain, Ct........Sunday, April 13th
S. WOODRUFF.

Haverhill, N. H........Sunday, April 13th and 20th
J. C. WRIGHT.

Cheshire Street, Ct........Sunday, April 13th
G. L. WHITE.

Cushing, Me........Sunday, April 13th
Friendship, Me........Sunday, April 20th
Bath, Me........Sunday, April 27th
H. M. YORK.

PROVIDENCE, R. I. (Hammond Street.)—Preaching every Sunday at 2.3-4 P. M. Social meeting at 7 P. M. Sundays, and Wednesday and Friday evenings at 7½ o'clock. Correspondents will confer with the Pastor for exchanges or appointments. Address Norman P. Cook, 24 Courtland Street, Providence, R. I.

THE Sandy Hill, N. Y., Advent Christian Church, corner of Maine and Willow Streets, have preaching services Sunday, at 2 and 7 o'clock p. m. Sabbath school at 3. Prayer and conference meetings each Tuesday and Friday evenings. Young people's meeting Wednesday evening.

AUGUSTA, ME.—Meetings are held at the Young Men's Christian Association Room, Darby Block, on Water Street. Preaching brethren wishing to visit the church at Augusta, will correspond with Bro. George B. Choate and H. G. Smiley, Committee.

RYE, N. H.—Meetings are held regularly at the Advent Chapel every Sabbath. Prayer meeting 10½ a. m. Sabbath school at 12 m. Preaching at 1 and 6½ p. m. Bro. J. W. White will supply the first Sunday in each month. C. E. HURD, Pastor.

PHILADELPHIA, PA. (Adv. Chris. Church, Eighth Street, above Noble.)—Meetings are held every Sabbath at 10½ a. m. and 7½ p. m. Prayer and Conference Meeting Friday evenings.

PORTLAND, ME. (Union Hall.)
The Second Advent Church in Portland hold meetings every Sabbath, also on Tuesday and Friday evenings, in "Union Hall," No. 87 Free Street. John Higgins, James S. Brooks, Charles Dyer, Church Com.

SCITICO, CT.—Meetings every Lord's day, at 10½ a. m. and 1½ and 7 p. m. Also Tuesday and Friday evenings, at 7½ o'clock. BENJ. FINNEY, Pastor.

Second Advent Meetings will be held at the Sandy Pond school-house, near Ayer, Mass., the first and third Sundays in each month.

Per order, L. H. BENSON.

ALLEGHANY, PA. (Quincy Hall, 127 Lacock St.)—Preaching every Sunday at 10.30 a. m., and in the evening at 7 p. m., by G. D. CLOWES.

ROCHESTER, N. Y.—Hereafter the Advent Christian Church of Rochester, N. Y., will meet in their new Hall on the south side of [illegible] Bridge.
GEO. [illegible] Church Clerk.

NEW BOOKS.

"THE CHRISTIAN'S SECRET OF A HAPPY LIFE."—This is a book that every professed Christian should have, and we think it cannot be recommended too highly. It has 199 pages. Price, post paid, paper covers, 50 cts.; cloth, $1.00.

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"DAILY BREAD," AND "EVENING THOUGHTS," each 190 pages. Price postpaid, 20 cts. each.

"A THREEFOLD CORD, OR A PRECEPT, PROMISE AND PRAYER," 208 pages. "DAILY FOOD FOR CHRISTIANS," 192 pages. "DEW DROPS," *a verse for every day in the year.* 128 pages. Price for last three 15 cts. each, postpaid.

All of the above books are for sale at the *Crisis* Office. AGENT.

NEW MUSIC.

We have the following New Music in Sheets. Price per single sheet by mail, 2 cts. Per dozen 10 cts. postpaid.

"None of Self and all of Thee"; "For You"; "Ami"; "What can I do for Thee?" "Prodigal Call"; "Sweet Rest"; "Haste, Traveller, Haste"; "From Darkness to Light"; "We'll Trust in the Lord"; "Child, Follow Me"; "Invitation"; "Bonar"; "Commit thy Way"; "Only a Little Longer"; "We shall see Him as he is"; "The Holy City"; "The Hills of God"; "Meet Again"; "We shall know each other"; "Let the King of Glory in"; "He leads us on"; "We shall know"; "The Lord is my Refuge"; "Hold the Faith."

"*Welcome Tidings*," by P. P. Bliss. 160 pages. This book contains the last hymns and music of P. P. Bliss. Bound in board covers. Price 35 cts. postpaid.

"*Garlands of Praise*," by Asa Hull. 160 pages. This is a very excellent book. Price 35 cts. postpaid.

"*Selections from Garlands of Praise*" contains six pages from the book. Price single 4 cts; 35 cts. per dozen, postpaid.

"*Wonderful Words of Life.*" This is a sheet. Price 5 cts. single sheet, or 45 cts. per dozen, postpaid.

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We have a lot of these books, and we think they should be out doing good, but we cannot afford to give them away. There are two volumes—Nos. 1 and 2. Each volume contains 192 pages. No. 1 has eight Illustrations; No. 2 has twelve. They are especially calculated for children from five to fifteen years of age. We now offer them single copy, postpaid, for 40 cts.; 2 copies, Nos. 1 and 2, 75 cts., postpaid, or $3.60 per dozen by express. Former price has been 50 cts. single; $4.00 per dozen.

AGENT.

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This book treats upon the following subjects. Suggestions to Ministers, Funerals, Weddings, Visitations of the Sick, Councils, Ordinations, Dedications, Scripture Selections, Thanksgiving, Fasts, Baptisms, Forms of Marriage Service, Parliamentary Rules for Deliberative Bodies, Ecclesiastical Forms and Blanks, Bible Proper Names, The Pronunciation and Signification of them, Religious and Moral Facts and Figures, Tables of Secular Facts and Figures. 288 pages. Leather bound. Price $1.00, postpaid.

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IS MY NAME WRITTEN IN HEAVEN?

"I tremble as I ask,
Is my name there?
Once, on a beautiful day,
I seemed to hear Him say—
Cast off thy care,
My triumph share;
My blood hath sprinkled thee divine,
And thou, poor sinner, art forever mine.

But I'm a mourner yet,
My years decline;
Nearer each day to death,
I draw the painful breath;
The night's close in,
I weep and pine,
And fear, if ever I was his,
I've forfeited my seat in heavenly bliss.

And I must know—
Is my name there?
Oh! if Thou would'st respond,
And say "It is," what fond
Delights I'll share,
What burdens bear.
No cross too heavy for the load
Of him whose name is written with his God.

Surely upon thy hands,
O Son of God,
And in that crimson tide
That stained thy pierced side,
The thorn, the rod,
The pathway trod
Up Calvary's heights, my name was traced
In living lines, never to be erased.

So I will trust in thee,
Heavy and slow,
Ever midst gloom and care,
Yet never quite despair,
Weary and slow,
I'll go, I'll go,
My appointed time that thou hast given,
In hopes that God hath writ my name in heaven."

[*Sent by* J. E. CLARK, *Fairhaven, Ct.*

MISSION WORK IN MAINE.

BY H. K. CHOATE.

The third Mission Meeting of the A. C. Conference of Maine was held at Naples Village in the Union Meeting-House. We went to this place by invitation of our dear Bro. John C. Libby, who formerly lived in Biddeford. Much is due Brn. Libby and Hyde, who, laboring together by the grace of God, planted the church at B., and stood by it in its early and trying days. How true it is that one "may plant," and another "enter into their labors."

While at Biddeford in December last, at the York Co. Conference, Bro. L. Boutell received some of the early history of the church at B. He said Brn. Libby and Hyde would work hard through the cold winter days, and take all or nearly all their surplus money and pay it out to support the meeting, while Bro. Boutell would do their preaching, and visit from house to house doing pioneer work. God blest the labor. The people would come out, and these brethren would suffer and work on, and thus the church at Biddeford was established.

Brethren, the field is just as white and ready for the harvest as then, and "he that reapeth receiveth wages and gathereth unto life eternal." Who will go this suffering way? I found that Bro. Libby had the same spirit, energy and love for the cause in Naples as he had in Biddeford.

After leaving Mechanic Falls Monday at the close of the meeting, in company with Bro. J. A. Libby, I went to West Poland, and stopped for the night with Bro. Clarke Hibbard. We found a quiet home here, with loving hearts to care for us. Tired, and suffering from troubles of body and mind, it was blessed to find a home among sympathizing friends. In the morning we started for Naples, arriving there about four o'clock P. M. We received a hearty welcome from Brn. Libby and Hill. After a warm supper we all packed into a pung and sleigh and started for the village, which was some two miles away, to announce our mission work. We found at Bro. Libby's Bro. A. W. Taylor, who had come to help us in the work. We had about forty out to hear. It appeared to me a large part of them came out to see if we were really human beings. They stood and gazed at us as though we were Chinese jugglers.

Bro. Marshall, the Methodist minister, located at the village, came in, and I took him cordially by the hand, and said to him that we had come among them to promote vital piety and preach the coming of the Lord. He was rather inclined to hold me off. I did not notice it, but pressed him to take a seat on the stand, which he declined. Bro. J. A. Libby preached an excellent discourse, after which we had several warm addresses, the Methodist brother taking part.

Wednesday morning I started for the village to secure a boarding place. I was directed to the village inn. I called and told the landlord my wants. He informed me that he could not accommodate me, as he was about to visit a neighboring village to attend a quarterly meeting. I thought it quite remarkable to close a hotel in a village of this size to attend a meeting. I remarked to him I guessed my "stripe" had something to do with his not receiving me.

We held a meeting Wednesday afternoon, with a few out. Bro. A. W. Taylor preached to good acceptance. The meeting in the evening was quite well attended. Bro. Taylor preached, as he intended to leave in the morning.

Friday came only to bring a cold snowstorm. I felt somewhat discouraged, but left it with the Lord to help, and give us such weather and meetings as would be for the best good of the cause. In company with Bro. Libby, in the storm we started for a home we had on the day previous been invited to accept, some six miles away. The Lord who careth for us sent out one of those Marthas to invite us to her home; so away we went, Bro. Libby singing as he pounded his hands to keep them warm. At last, after several inquiries along the way, we espied a quiet farm-house partly sheltered by a forest of elms. To this place our horse turned off to bring us to the home of Bro. Wm. Burton. We were cold and covered with snow, but found a blazing fire and a warm welcome from these dear friends, and we "thanked the Lord and took courage." Praise the Lord! He knows just how to [illegible] good homes for his children. It cleared [illegible]y about noon, so that we held a meeting. [illegible] Lord helped us preach to them from a [illegible]tation of St. Paul's second letter to Timothy—"Preach the Word." There was a good congregation, and the prejudice which first appeared was fast passing away.

Bro. Jared Whitman came on to help us. He preached an excellent discourse in the evening to a good house. He was liked much. Saturday afternoon we had an able discourse from Bro. J. A. Libby, followed in the evening by Bro. Whitman.

Sabbath morning came clear and cold, with a badly drifted road. We started for the meeting, which was four miles away. [illegible] never felt better courage in my life to [illegible]k roads and preach the gospel. So away we went, with the friends that had cared for us, to hold our last meeting. After driving some two miles we came to a stand still in a snow-drift with depth enough to arrest any further travel in the road. We were obliged to part with our friends, they to turn back home, and we to take the field and break roads for our faithful horse. We finally broke through and arrived at the meeting-house to find a few out, but we had an excellent meeting, one of the best of the season. Bro. Libby preached them a good sermon, after which we turned the exercises into an inquiry meeting. I called on all present; found some had backslidden from the faith, but they promised to be more faithful. At this meeting Bro. Thos. Eades, a Methodist brother, took a part, with Bro. Gammon from the Orthodox. The Lord blest them. We stopped with Bro. Gammon Sunday night, who seemed much comforted by our coming among them.

Thus closed a meeting commenced with much prejudice on the part of many of the citizens, which finally broke away only to bring these dear people nearer to us in the ties of Christian love. One young lady, a member of the Association Baptist, said that when she was informed of our coming among them, she would not go out to hear us; but she came, and the Spirit reached her heart, and she acknowledged the whole truth. May the Lord bless her, and when the Son of man shall come, may she come to the kingdom of God as a fruit of this winter campaign among the hills of Western Maine.

We were invited to return, and promised to, if the Lord will, in June to hold a Tent Meeting. Bro. Libby left an appointment to go in two weeks, which he has filled, and I am informed that he has repeated his visit. I am also informed that quite an interest has grown up from our humble work at Naples. We hope to hear that many from this quiet village have decided to follow the lowly Nazarene.

I wish to tender thanks to Brn. J. Albert Libby, Benj. Hill, Dr. Sawyer, Brn. Gammon, Kelley and Burton, for their kindness to us while among them; also to Brn. A. W. Taylor and Jared Whitman, with whom we met for the first time to labor. They both rendered good service.

WESTERN JOTTINGS.—No. 7.

BY I. C. WELLCOME.

My last left me with an engagement for one more meeting at Armstrong Station. That I filled Monday evening, March 3rd. Bro and Sr. Fassett were with me. The audience was large and very attentive, while I preached the Word of life to them from 1 John 5: 11–13. Many of the hearers were Methodists, some Seventh-day Adventists. The truth seemed to be very satisfactorily received by all the Christian believers. Tuesday we parted from our old and tried friends, and with Bro. Hamlet returned down Crow River, through St. Michael's—a Roman Catholic town—of beautiful timber and valuable grass marshes, to Monticello, where we found our brother so far recovered as to attempt a journey with me to the lower part of the State.

The 5th we left his interesting and dear family, who had shown me much kindness, and took the train for Minneapolis, where we were cordially received and cared for by Bro. Wm. Chandler and his faithful wife. The next day we visited old friends who had formerly lived in Maine, and in the evening filled an appointment in Fourth St. Chapel. It was a precious season in the Lord. Bro. Bunsell had spent four weeks with this church, and they seemed much revived under his faithful efforts; but he had been called home by sickness in his family, yet is expected to return at an early period.

The 7th we took the train for Sleepy Eye Lake, calling on friends at Kasota, with whom we dined and spent several hours in discoursing on the plan of grace and the promise of eternal life through Christ. Taking the evening train we met several ministers of the German Methodist Church, returning home from their Sunday-school Convention. We could readily distinguish that they were a clean class of men, as the "news" and "tobacco boy" came through the cars to sell cigars, for every one refused to purchase. We distributed tracts among them, which soon opened a talk on religion. One of the ministers, a fine looking and intelligent gentleman, told us of a class of Seventh-day keepers, who taught that "the unconverted have no souls." We ventured to suggest that he did not understand their views, as we were often falsely accused of teaching similar views.

This opened a long, and, we trust, profitable Scriptural discussion on the nature of man, the gift of immortality through Christ, and the future punishment of the ungodly. We found he had been puzzled and baffled by his theology, and we trust he will henceforth study his Bible with better light, and find new and important truth upon this subject.

Arriving at Sleepy Eye Lake, to revisit our Bro., Dr. J. W. B. Wellcome, we found them in trouble. One of their sons, eleven years of age, had been shot the evening previous with a revolver, fired by a young man, clerk of a store, who was annoyed by a set of thoughtless boys who were playing "tick knock" on the window of his store. This boy was among them only as a looker-on, but, like "poor Tray," was caught "in bad company." The clerk came out and fired five shots. One took effect, the ball passing through the hip of the right leg into the thigh of the left leg, inflicting a dangerous wound, but it is hoped not fatal. This should be a warning to all boys not to attempt such fun, nor associate with bad company.

We found that Eld. Case had appointed for us to preach on Sunday to fill the Baptist appointment. My brother, Eld. M., preached in the A. M., and then by invitation of Bro. Robinson, the Methodist minister, again in the P. M. I preached in the evening on Life in Christ, a theme which is beginning to awaken much attention in that community.

Tuesday, March 11th, we parted from the Dr. and family, and took wagon for Manyasha, a new town on the Southern Minnesota R. R. We rode sixty miles over the beautiful prairie on a windy day. The land is excellent, but little of it yet cultivated. We passed but two towns—St. James and Cedarville,—saw no forests or native trees, excepting a few on the borders of several of the many fine lakes which dot this broad prairie. At Manyasha we found a few of our kindred whom we visited. There are a few Christian people in this place who are trying to raise the gospel standard. Eld. Lay, a Free Baptist preacher, is preaching in these parts, and appears to be a man of God. Learning that my brother and myself were in the place, he visited us, and arranged for me to preach Sunday. I complied, and preached in a small school-house, full of attentive hearers, on the grace of God and the blessed hope. I was then invited to go to Shenburne, and preach to the Congregationalists in the evening.

We took tea with a Bro. Hernden, who had been brought up by Adventist parents, and is himself a believer, together with his wife and brother and wife. They are deeply interested in the cause of Christ. We had a pleasant visit with them, and in the evening I preached to a full house on Rev. 21: 7, and sowed some seeds which the Lord may cause to grow. My brother took part in the services, and several excellent testimonies for Christ followed.

IN LABORS MORE ABUNDANT.

R. M'CULLOCH.

Dear Brethren in Christ:—Since our return from the great Campmeetings in the East, early in September, we have found no time to idle away, or to use in any manner that would not glorify God, be the means of strengthening the church, bring sinners to a saving knowledge of the truth, and thus prepare a bride for the Master, when he shall come to gather his weary church to their long looked-for home and kingdom.

We commenced our labors on our return in new fields, in connection with our regular pastoral work, and the result has been that quite a large number have become deeply interested in the truths of God's Word, while others have embraced the truth fully, and are defending and spreading it as far as it is in their power. Although opposition meets us at nearly every step, yet God's silent, unseen, but almighty power is carrying his work forward in a manner that makes our hearts rejoice. New fields are constantly opening, and calls come from far and near to come and preach the truth and labor to save the perishing. So numerous have been the calls that we almost determined to abandon all pastoral labor, and devote all our time and energies to evangelistic work. Still it may be our duty a small part of the time to look after the welfare of the churches, that "nothing be lost." But the Lord willing, we expect to devote a large portion of our time in new fields with the tent and otherwise. The fields are "already white for the harvest," and we need consecrated, valiant men of God to carry the last dispensational message this world will ever hear to the perishing. God give us such men. We have never been so fully in the work as now, and the demand is increasing every hour. Time is short. My heart pulsates more quickly than ever as I realize the very near approach of the Savior, and the work to be done to save the perishing.

Our cry is, Oh, Lord, give us strength to do our work nobly in these last hours of peril! The dangers thicken on every hand. The downward way was never so thickly crowded as to-day. Marriage has come to be almost a mockery, and unchastity, if not the rule, is alarmingly prevalent. Commercial honor and integrity are measured by law; and charity for the erring and unfortunate is almost a thing of the past; while nothing seems so sweet and savory to the public mind as the scandal and gossip that is retailed at clubs, sewing societies, etc. Surely we are amid the perils that betoken the coming of the King of kings and Lord of lords. "All hail the morn of glory nigh." We sigh and groan for redemption, when our loved ones, who are now pillowed in the silent valley of the dead, shall awake to eternal life.

Bro. Sheldon's masterly arguments upon the weeks of Daniel seem to be almost overwhelming, and beyond the power of man to successfully refute. It certainly looks like God's arrangement, and if so (and we believe it is) how near we are to the judgment and the resurrection of the dead. In view of these things we lift up our heads and rejoice.

Bro. Sheldon assisted us in a meeting at Sparta for three weeks, and the result was glorious. The truth took deep root, and as a result, fifteen have already united with the church; some of them men of ability, who are capable of spreading the light wherever they go. We feel that God is raising up standard-bearers, that will aid us greatly in our work in Ohio. Others will unite with the church at the earliest convenience.

After closing our meeting at Sparta, Bro. Sheldon came with me to Nevada, and stayed for ten days, which proved a great blessing to the church here. This church has been a unit since its organization, but recently the enemy of all righteousness made a strong effort to divide and break it up through the bringing in of "damnable heresies;" but the good Lord has overruled the matter so that our people are still of one heart and mind, and have come upon higher ground. Our meetings are the best we have had for a long time, and all seem determined to live nearer to the Lord than ever before, and let their light so shine that others may be led to glorify God.

Nevada, March 18th.

REVIVAL NOTES.

BY C. R. HURD.

The Protracted Meeting effort at Water Village, N. H., a few weeks since, resulted in a gracious outpouring of the Holy Spirit in that community, whereby over twenty persons, some of whom were prominent men in that vicinity, came to the decision to become followers of Christ.

At Pleasant Valley, Wolfeborough, N. H., the Quarterly Session of the New Hampshire State Conference convened recently, which was favored with a special revival interest, of which a correspondent of the *News*, the local paper printed in that town, speaks as follows: "The Second Advent Conference, which closed Sunday evening last, has awakened a remarkable interest in this place. No less than twenty persons, who at the commencement of these meetings were not professors of religion, have publicly manifested a desire to become Christians."

At South Hiram, Me., extra meetings held there of late have been the means which God has blest in giving a good and increased interest in religious matters in that section, and some twelve or more persons publicly acknowledge themselves benefitted by the meetings in being reclaimed or converted.

At West Newfield, Me., the cause of truth has been advanced, and the lovers of Jesus much encouraged of late by the reclaiming and conversion of a number of the unsaved ones.

WAKEFIELD, N. H.

This is comparatively a new place for the dissemination of our distinctive truths; yet since one year ago the religious "right-about-face" has been remarkable. At the beginning only one or two could be found who knew or cared much about the "blessed hope." Now we can count many who have turned from idols to serve the only living and true God, and to wait for his Son from heaven. Recently we had the pleasure of organizing a church of ten members, with some ten or a dozen more to join in May next, or as soon as they become disconnected with other churches. Others have confessedly seen great light, yet refuse to leave the church to which they belong, and identify themselves with Adventists, evidently for fear of losing social caste and religious respectability. They are not alone. There would be a big family if they were all together. But praise the God of heaven! there are a few that dare to be loyal to their convictions, and in the integrity of their conscience, boldly confess the light and truth they have seen; and we wish the preaching brethren would give them a call when convenient. They are poor, many of them, in this world's goods, yet rich in faith, and heirs to the kingdom which God has promised to them that love him.

R. F. EMERSON.

A LITTLE WHILE.

BY FRANCES HOWARD.

Only a little longer waiting,
Till the shadows flee away;
Then, songs of praises gladly singing,
Enter the gates of day.

Only a little longer mourning,
On waves of sorrow tossed;
Then, in the beauty of the Father's mansions,
Meet with the loved and lost.

Only a little more of sorrow,
Of earthly toil and pain;
Then, when released from weary burden-bearing,
Life—for immortal gain.

Only a little longer! Pilgrim,
Canst thou not wait awhile?
Canst thou not bear earth's buffetings and turmoil,
To win the Father's smile?

Christ bore for thee far deeper insults—
He suffered much for thee;
For thee he left his home, and for him, pilgrim,
Canst thou not wait patiently?

In that "sweet home," where all is gladness,
There thou shalt win thy quest;
There thou shalt meet the loved ones gone before thee,
And enter into rest.

CORRESPONDENCE.

From Sr. M. L. Durand.

Bro. Couch—Receiving a letter from a dear sister in Mass., asking whether I was laboring now in the gospel field, and if so, where and how, suggested the thought that other friends might be interested in the reply to these queries, and with your permission I will take this sort of a wholesale way of giving an account of myself during the past few months. This is a sample of my employment, as the months cluster into the year's coronet, as the cycles of time are even now wreathing around the "last days," emphatically.

We have been spending this cold winter in Connecticut, and I will give a running sketch of labor among old friends and true. I have attended one hundred and thirty meetings in eighteen different places, spoken forty-three discourses, led twenty-one social gospel meetings, given testimony either called upon or voluntarily thirty times in social meetings, attended the Prophetic Conference, one District and two State Conventions, and several of Bro. Grant's meetings in Hartford, where I trust much good fruit may appear.

During this trip with its varied labors, I am again reminded that I am not entitled to be called a prophet, as such "receive not honor among their own countrymen or kin;" for if I have ever been the recipient of any honor it has been where I have resided and was best known. Meriden is the birth-place of our two oldest children, one of whom sleeps where the little head-stone bears our name, and there we "freely spoke of the joy the gospel brings," and where we met many old and valued friends. Among them we we had a pleasant visit with the parents of Bro. Charles Harvey, who is now in Oregon. We also spoke in Bradford (the birth place of our youngest son), where we resided from 1858 to 1862, and in the M. E. Church in Cheshire, our native town, also in New Haven Co., where we were converted, and bowed around its altar at our first communion, and were "published as intending marriage," just thirty-five years before,—a novel way of celebrating the anniversary; and although a new generation has grown up, yet there were old familiar faces and hearty greetings, for we had returned and resided there the ten years preceding our removal to Saratoga Springs, eleven years ago the coming May.

I have preached ten years for the Advent Christian Church in Bridgeport, Fairfield Co., and attended their weekly prayer-meetings, though I had engagements in other places to fill during some of the weeks between the Sundays. I am pleased to speak in corroboration of the note of Bro. C. E. Messenger, in the *Crisis* of January, which referred to the spirit of labor in the church, and especially of the union and harmony at their annual meeting Jan. 1st—I left them Dec. 17th, having been there eight Sundays—and I can attest its truthfulness with no false coloring or flattery, as I have been there two Sundays since. Their prayer-meetings, which are the life-blood of churchly activities, are well attended every Tuesday and Thursday evening, and then the younger members had such a laboring zeal, that one, called the "Missionary prayer-meeting," to be held whenever new doors may open, was by the trustees given to be conducted by those workers (some of whom had very recently embraced the truth in the love of it), as they felt the Spirit and Word of God should teach, and no doubt it will be productive of good, to both the church and individuals; and when the Lord of the vineyard shall present the award due to faith and its resulting works, the A. C. Church of Bridgeport will find much to fill up the completeness of their joy, by seeing among the saved those with and for whom they have prayed.

I cannot close this perhaps already too long letter without saying a very little about the consummation of our "blessed hope." I need not enumerate the signs; we are seeing with our eyes, and hearing with our ears "these things," which, with all their horrible features, make us rejoice in the knowledge that our redemption draweth nigh. But the culmination of every evil the world has ever known, and the last great "shaking" once more of the earth and the heaven will, after all, be too soon for some to do all they might to pull men out of the fire, hating even the garment defiled or polluted by fleshly lusts.

Ho! ye errand doers of the King, hasten into highways and hedges, reason of "righteousness, temperance, and a judgment to come"; for soon "the night cometh wherein no man can work." Your sister in the army, waiting for orders from the King.

P. S.—All letters addressed to us at Yalesville, Conn., will be received until we go home to Saratoga Springs, N. Y., as soon as the weather melts away the snow-drifts.

M. L. D.

From Bro. H. B. Sevey.

Dear Bro. Couch:—Permit me to offer a few thoughts through our beloved *Crisis*, for the consideration of its readers, on the signs of Jesus' soon coming, which may be meat for the church due at this time.

Among the evidences which Jesus gave his disciples was this: "Men's hearts failing them for fear, and for looking after those things which are coming on the earth; for the powers of heaven shall be shaken." Luke 21: 26. But in the twenty-fourth of Matthew and thirteenth of Mark, which are parallel chapters with Luke twenty-first, he brings the disciples, step by step, over the entire length of Gentile time, until its close. In Matthew he goes over the ground three times. He first closes by saying to those who will live until he comes, "He that shall endure unto the end the same shall be saved. And this gospel of the kingdom shall be preached in all the world, for a witness: then shall the end come." Vs. 13, 14. Here we find at the end there will be something which the church, to be saved, must endure. Here are the perils spoken of by Paul, in Timothy, 3rd chapter. This gospel of the kingdom—a definite or distinct gospel,—the truths of Christ's coming and the establishing of his kingdom on earth, are a witness to all nations, not to convert, but to witness that one is to come as king; then shall the end come. Then after referring to the abomination spoken of by Daniel, he brings us down through the tribulation on his elect (not on the infidel Jews), and then says, "If any man shall say lo, here is Christ, or there, believe it not;" for signs shall be given by false teachers, such as would deceive the very elect if it were possible. Take notice, I have told you before. "If false teachers shall say unto you, He is in the desert, go not after them."

Who says this? Do not the Mormons or Latter-Day saints say he has come in their church? Or "if in the secret chambers, believe it not." Do not the New Jerusalem Church or Swedenborgians, which say he came spiritually one hundred and thirty years ago, fill this picture? and Spiritualism says he has come, as spoken of by Daniel, Matthew and Jesus. Then he gives signs in the sun, moon and stars, after the tribulation days, and then "distress of nations, with perplexity, sea and waves roaring," which doubtless refers to the tidal waves of late; then the powers of heaven shaken, and men's hearts failing them for fear, and for looking after those things coming on the earth.

Men's hearts,—not the people of God; not those who are waiting; for they are to look up; they are to rejoice when they see all these things come to pass, for by it they know their redemption draweth near. But men will be looking after things coming on the earth, for the powers of heaven shall be shaken. The powers of heaven must be the atmospheric heavens. Paul says (Heb. 12: 28), "Yet once more I shake not the earth only, but also heaven." Do men begin to fear, looking after those things which are coming on the earth? May not this text be completely fulfilled in what the astronomers are now looking for as coming next year? If the passing of one planet has the effect on this earth as has been noted in the past, what may we expect when four planets shall pass the nearest point to the sun in one year? May it not truly be the fulfilling of Jesus' sayings, "The powers of heaven shall be shaken, and all the tribes of the earth shall mourn." Will there not be mourning if these things come as men say they will? Will they not cry bitterly when they see the sign of the Son of man in heaven? All things bespeak the time near at hand.

Oh, brethren and sisters, be all ready, for just beyond this dark night of weeping the morn of blessedness will dawn, which never will be be-clouded by sin or death. Oh, sinner, seek a shelter from the coming storm, in Christ, and be gathered with his people.

From Bro. A. N. Seymour.

Bro. J. Couch:—Since I last wrote you I have been out to Primrose, Ohio, where I preached nine discourses on the great questions of Christ's coming, resurrection, restitution, kingdom of God, holiness of heart, etc., to a very attentive congregation in a church recognized as the "Church of God." The faith and hope presented to us in the sacred Scriptures is finding a home among the residents of that place. Some twenty or more have taken their stand on the side of truth, and the prospects appear very fair, with proper culture, for a strong class to be raised up who shall hold up the standard of truth in that place. Some intelligent minds have taken hold of the truth, who are doing good service for the dear Master. Dr. Flora, formerly a disciple, is a wide awake man, and capable of defending the faith and hope to good advantage. Eld. Shaneour, highly commended for his deep piety and love for truth, has already endorsed the greater part of what we confess to be truth. He heard me preach eight times, and endorsed all I said with but one exception, and that was the keen edge I set on the use of tobacco. Although he did not use it himself, but despised it, yet he thought I lay the sword of the Spirit too strongly upon some of his good brethren who did use it.

Well, let the truth of God turn its furrow through all tobacco-users' stomachs, until they can be made to realize that their bodies should be made fit temples for the Holy Ghost to dwell in. If the money that is paid out for tobacco among brethren was put into the Lord's treasury to sustain gospel instruction by ministers who are hindered for want of a competency, thousands of souls might be saved. May the gospel plow run deep in this direction, as well as in all others. Praise the Lord for sweet salvation from idol worship of any kind. A full consecration of all our powers to God, and a perfect willingness to obey him in all things, is what all need to make life a pleasure and the kingdom of God a certainty. Let us be pure, for the promise is "the pure in heart shall see God."

Reading, Mich.

From Bro. S. Woodruff.

Dear Brn. and Srs.:—Omens bespeak that we are nearing home. An unbelieving world heeds not the warning of God. They are passing along to the day of their doom. Spring-time is opening again. Does any one doubt it? No. None dispute it. Although the trees have not yet put forth, yet men say summer is close at hand. Oh, that men would in like manner discern what are the indications of these times, and heed the Master's warning, and get ready to meet the King in his beauty, who will be admired by all them that believe.

Dear brethren, a little while, yea, a few short weeks, and our mission tent should be in the field. Come prepared to our next Conference to act. Let us be in earnest about this matter. One brother writes me that he will volunteer. Let others consider the subject. Let the Mission Tent this summer tell for God and his truth. Time is short. What is done in the field must be done quickly. Not as a horse rushing into the battle field, but in solemnity and the fear of the Lord.

Let us try to save the lost and perishing. Who will put their shoulder to the wheel and have this work go forward? The Spirit is willing. The good Lord strengthen us for the work. Let it be done. The Lord grant us his presence. Let the work commence at Yalesville, Ct. Let it commence in our own hearts to-day, if it has not already, then we will see the work go forward when we meet at Yalesville, April 23rd, at our next Conference session. Come filled with the Spirit of the Master, then it will be well with us, great shall be our peace, and our labor will not be in vain.

From Sr. A. E. Bristol.

Dear Bro. Couch:—Thinking the brethren and sisters scattered abroad would like to hear of the work in Galesburg, I take this opportunity to say that the work began here two years ago last December. We organized a church at that time, consisting of seven members. During the next eighteen months about thirty were added. Bro. C. D. Berry commenced his labor as pastor with us July 1877, and continued until January 1879. The work has been gradually increasing until this present winter, when the Lord by his Spirit, has visited this place in great power. Sr. M. J. Janes, of Iowa, commenced a series of meetings about the first of February, and continued them nearly three weeks, without the aid of any other minister. She preached every night, attended the prayer-meeting every afternoon, and visited in families between meetings.

The Lord saw fit to send Bro. Grundy, of Hesperia, Mich., this way, to assist her in preaching the truth and exhorting those out of Christ to secure an interest in the kingdom of God. The truth was preached in love, and the Spirit sent it home to the hearts of the unconverted, and during the meeting about forty requested prayers. The most of them were middle-aged people. Fifteen have been buried by baptism into Christ's death, and we expect a number more to follow soon. Bro. Grundy will probably be our pastor for the coming year. May the Lord bless his labors. I believe he will. He is a good earnest worker in his Master's vineyard, and has much of the Holy Spirit to help him. Brethren and sisters, pray for the little church in Galesburg, that it may prosper, and that God's richest blessing may rest upon it.

Galesburg, Mich.

From Bro. J. Ridley.

Dear Brethren:—It has been some time since I have written you through the *Crisis*, but I have not been idle. My faith is strong in the Lord. I expect redemption in a little while. I am doing what I can to "feed the flock of God," and gather the perishing into the fold. The Lord has been graciously smiling upon us and blessing us. Bro. F. A. Baker, (under whose labors I was led out into the Lord's vineyard years ago in Maine), having settled of late not very far from us, has been with us for a few weeks, and over thirty have made a start for the kingdom. I baptized three persons last Sunday, and others will follow soon. Financially times here are hard. The wheat crop, upon which main reliance was placed, was a failure here last season, which, added to the general stringency of the times, makes money very scarce. Praise God for the hope of a home in that country where the blight and the mildew will not come.

Dear brethren, Jesus is soon coming to remove the curse and fill the earth with his glory; therefore be of good courage. "See that ye fall not out by the way." And my dear unconverted friend who may read these lines, I entreat you to give up all your sins. He is all ready to save you. Delay not, but come to him now. Before you lay this paper aside accept Jesus. The judgment impends. Come to the shelter.

Burr Oak, Iowa.

From Sr. Mary H. Tirrell.

Dear Bro. Couch:—My health is very poor. I think I am inclined to consumption. My strength is failing, but I believe that "the prayer of faith shall save the sick, and the Lord shall raise him up." I desire an interest in the prayers of all those who have faith in God's promises that I may be restored to health.

Turner, Me.

STUDENT'S DIET.

A correspondent says: "The use of stimulants by students is a growing evil. I have known young ladies who felt weak, to drink strong tea between meals to brace them up. I know a young lady who is in the habit of taking quinine just before going to church for recitation, because it makes her feel brighter. And I have known instances of the opium habit being formed by students.

I am glad you are discussing this subject in your columns, and hope the discussion may do lasting good."

There is a disease known to physicians as "gastrodynia," which is frequent among the poorer classes, and is caused by the use of tea and coffee in place of nourishing food. In curing this disease the opium habit is very apt to be contracted, as opium is the agent employed in its cure. Students and all others should know that there is no substitute for wholesome, nutritious food. The stomach may seem to bear imposition with impunity, but its final resentments are terrible. For a brief time stimulation seems to produce great results, but in the long race those who avoid liquors, tobacco, tea, coffee, quinine opium and all the class of unnutritious stimulants come out top, and are physically happy all the time they are running the race.

Soda biscuit is an article that should be eschewed by all students, also greasy food, fried meats, rich pastries; fruit and the cereals, with milk, eggs, fresh meat, oysters and fish, will make them strong to study, strong to succeed, strong to enjoy.—*N. Y. Tribune.*

OUR HOMES.

Houses and farms, bank stocks and bonds are all good things to have, and especially when the dividends fill the capacious pocket book, and promise comfort, ease, and luxury. But it has been observed by thoughtful people that wealth is not an unfailing source of happiness; nay, it has often proved an annoyance and even a burden to life. There is something that often comes with wealth that mars the joys that should accompany it, and, before the owner is aware, it it has sapped his humanity, and he stands out soured, vain, and selfish; a being [illegible] make angels weep and devils laugh and chuckle. When the Savior of men was upon the earth he gave an impressive lesson to one who came and inquired what he should do to have eternal life. He said he had kept all the commandments from his youth up, and asked: "What lack I yet?" The answer was: "Go and sell that thou hast and give to the poor." The advice, we are assured, made the young man "sorrowful." But the further impressive words were uttered: "I say unto you, that a rich man shall hardly enter into the kingdom of heaven." Under such teachings, and with the experience that wealth brings many evils in its train, it seems strange that the human family should jeopardize every hope, and tire the limbs and worry the brain, and stain the hands in the eager chase for riches. The question should come to-day to these merchants on Change, the business man in his counting-room, the professional man in his wearisome study: "What am I striving for at this opening of the year 1879?" Aside from morals and religion, which we leave to the pulpits, what ideas have we formed for a year's happiness? We take it for granted that our readers agree with us that the world was made for happy men and women. Its beauty and variety and bountiful supplies of comforts and luxuries teach us the fact more forcibly than words can express it. Happy men and women are not found outside of happy homes. We pity the millionaire who smiles at the simplicity of the proposition, and equally the man who boasts in his pride that he can purchase with gold this precious commodity. It is something that gold will not buy, and any amount of wealth will not prevent a bankruptcy and its banishment from the home. If a single reader at the opening of this new year feels that his home is not the ideal place he has in the years gone cherished and anticipated, it would be well to stop and inquire the reason.

Does the tired wife, shut up in the nursery, with annoying duties of domestic life, for days, and weeks, and months, light up with a smile at your coming? Do the little ones stand at the window and peer into the gathering gloom to note your earliest approach, and make the house resound with joy when the door swings to admit you? No? Well, there is something wrong. Husband and wife might well stop and ask in all sincerity shall we "make home happy" the coming year? Wealth alone will not do it; the honors of the world and the rounds of fashionable life soon grow insipid, and we must ever turn to the home, whether palatial or humble, to find this object of life. If there were some patent method for obtaining it, or if it could be purchased, what a demand there would be. And yet when it lies at our doors, or is placed in our hands, we hesitate to pick it up and fail to grasp it. The fact is, too many are looking for great things and great events, when the sum of human happiness is almost wholly made up of the little and apparently insignificant things about us. It has been said that "familiarity breeds contempt." This can only become true between husband and wife and parents and children when the nobility of manhood and womanhood has been forgotten and laid aside, and selfishness and vulgarity have taken its honored place. If the occupants of some of the homes who have seen happiness departing during the past year, would, in turning the new leaf, remember some of the lessons they once well understood, the change would be magical.—*Sel.*

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Th[...] World's Cr[...]

[...]ND SECOND ADVENT MESSENGER.

[...]D, I COME QUICKLY; AND MY REWARD IS WITH M[...]

WHOLE NO. 122[...] BOSTON, WEDNESDAY, MAY 28, 1879. VOL. XLIX.---NO. 4.

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SIGNS OF CHRIST'S COMING

Why drag thy chariot wheels, O Time?
How slow the moving hours!
When will thy buds, O "blessed hope,"
Expand to perfect flowers?

When will the black and weary night,
So full of sins and sighs,
End, and the dawn of righteousness
Upon the world arise?

Crowns tremble 'neath his "iron rod,"
Thrones sway in every blast,
Dark shadows of events to come
Upon the world are cast!

The stately pillars of our pride,
On which we placed our trust,
Like Jonah's gourd, in one brief hour
Are levelled with the dust.

The pestilence, with fetid breath,
Comes up from slum and pen,
And stalks through hall and pauper hut
To take the lives of men.

Are these His signal flags unfurled—
His watchfires in the night—
To tell us of His near approach
Who brings the promised light?

Then lift your heads, ye w[...]ing ones!
Look upward through you[...]
Your night of sorrow soon[...]
In heaven's eternal ye[...]

IMM[...]

BY O. [...]

"If a man die, shall he [...]
"Our Savior Jesus Chris[...]
hath brought life and im[...]
gospel."—2 TIM. 1: 10.

The Prim[...] [...]fore the fall, and wh[...] the bliss of paradi[...] guiled by the sat[...] sessed inherent [...] nature. God [...] for sin, "Thou [...] 17); but the serpe[...] asserting, "Ye shall not [...] shall be as gods, knowing [...] Gen. 3: 4, 5. Thus early [...] our world this "falsehood [...] and constituting the " [...] began; and starting [...] our race, all the succe[...] been deceived there[...] happy and dreadf[...] belief in the sata[...] in the calamity w[...] pair and all the[...] 19; Rom. 5: 12), sha[...] subtlety of the serpent [...] lieve that men do not die, [...] mortal as gods?

Whether Adam and Eve believ[...] the fall, that through the promised "Redeemer" and "Seed" they should live again after the sentence of death had been executed upon them, is not clearly revealed. It would seem that Eve, "the mother of all living," did have faith in the Coming One, and died in the expectation and hope of the redemption he would bring. Gen. 4: 1, 25. Abel, Enoch, Methuselah, Noah, and others of the Antediluvians, had faith and hope of eternal life and immortality through the promised Redeemer. Gen. 4 and 5; Heb. 11. But the vast multitude, no doubt, believed the satanic declaration that they possessed undying and God-like souls, and cared only for the temporary pleasures of sin, till the flood came and destroyed them all, burying them in one common grave.

Post-diluvian Age. After the Deluge, as men began to multiply on the earth, vast numbers settled in the beau[...] valley of the Euphrates and in the fertile plains of Shinar. But they were idolaters, and began the building of the tower of Babel; and though uncompleted through the Divine interposition, they dedicated the unfinished [...] Chaldeans rejected the true God, [...] promise of redemption through the Coming One, also the oral and traditionary revelation handed down from a pious ancestry through Noah, and adopted the hypothesis of Zoroaster, the Chaldean philosopher, which concerning the nature of man was—"*The human mind is an emanation from the divine nature.*" This is the first time in history that it is asserted that "the human mind" constitutes the man, and is "an emanation from the divine nature." "The human mind" being a part of Deity, from thence springs the doctrine found all along the ages—

"The mind immortal as the gods";

which, in a new and more subtle form, is the reproduction of Satan's first lie, "Ye shall not surely die; . . . . ye shall be as gods."

The Philosophy of the East. Following Zoroaster the Chaldean, there appeared another Zoroaster, the great Persian philosopher, who improved upon the philosophy of his predecessor. He wrote the "*Zendevesta*"—*Zend* signifying life, living; and this book was called "*The Word of Life.*" He was the great philosopher of the Parsees, and of the whole East. His philosophy was: "The *human soul* is a particle of divine light, and is one of the spiritual beings proceeding in the course of emanation from the Eternal Fountain of intelligence, and which will return to its source and partake of immortality." From this it appears that "the Eternal Fountain of intelligence" is *light*. The human soul is a particle of this divine light, and constitutes a spiritual being, emanating from it at birth, and returning at death to its original Source, and partakes of immortality, being a part of Deity! How much a God, or "Fountain of intelligence" *light* is; how much of a being "a particle of light" is, is for these wise men to determine. And when "the human soul" is "returned to its Source," its independent existence must cease.

Absurd as was the Zoroastrian philosophy, it was adopted by all the Eastern nations, including vast India. The Gymnosophists of India taught: "The human soul is a particle, an emanation of that intellectual fire by which the universe is animated; and at death, being disengaged from the grosser material body, is reunited to the Fountain of all being—the Soul of the world."

Dr. Good wisely remarks: "If we turn to the oldest hypothesis of the East to the Vedas of the Brahmins, and the Zendevesta of the Parsees, we shall find a full acknowledgment of the immortality of the soul, but only upon the sublime and mystical doctrine of emanation and immanation, as a part of the great soul of the universe, issuing from it at birth, and re-sorbed into it upon the death of the body, and hence altogether incapable of individual being, or a separate state of existence."

I would call attention to the fact that Christian doctrine has been corrupted by this ancient philosophy, as will be seen by this verse from Dr. Edward Young's "Night Thoughts":

"He, the Great Father, kindled at one flame
The world of rationals; one Spirit poured
From Spirit's awful fountain; poured himself
Through all our souls, but not in equal stream
Profuse or frugal, of the inspiring God,
As his wise plans d[...] when passed
Th[...]spheres,
[...]

[...]heir [...]ptians [...]or [...]e[...] and [...]y, in[...] of the [...]ars in [...]ved in [...]y. This [...] the dead, [...]avations of the most costly sep[...]orned and beautified in every [...]. They expected their souls would [...] to their original bodies at some future [...]e, and they desired to find them not only [...]ect, but in such habitations as they [...]t not be ashamed of. They expected [...]sume their bodies, and inhabit the Nile [...]ey. That this was their theology I think [...] not be questioned."

(*To be continued.*)

[...]ach the comm[...] [...]son on acco[...] [...]d provide for all [...] who can and will com[...]
E. K. SMITH, Secretary.

[...]ICE.—The next Michigan State Union Co[...] will be held with the church at How[...] Mich., May 29th, and hold over Su[...] [...]ardville is four miles from Park Stat[...] R. R. running from Kalamazoo to T[...] five miles from Marcellus, on the [...] Chicago R. R., and ten mile[...] on the Michigan Central Air [...] on the M. C. A. L. to three [...] in the afternoon for Park St[...] R. R. running to Kalam[...] [...] at the several d[...] [...] expect this mee[...] [...] in the [...]

SOME REASONS WHY NOT.

BY O. W. STETSON.

(*Concluded.*)

But some man may now say that the kingdom was set up, in the sense of being established or confirmed, when Jerusalem was destroyed and the Mosaic, ritualistic service overthrown and taken out of the way; for Christ said (Matt. 24: 14) that when this gospel of the kingdom had been preached to all nations for a witness, then the end—of the Mosaic dispensation, age or world, the same man will say—should come. And Paul said, in Col. 1: 23, that "the gospel was preached to every creature under heaven" in his day; and furthermore, Christ sa[...] in Matt. 24: 34, that the then living generation of men should not pass away until all things specified by him in his discourse should be fulfilled; which is in harmony with the 14th verse and also with Paul's statement.

To this hypothe[...] [...]aying we make first [...] in any way re[...] different after [...] that it was be[...] [...]pel and the [...] as great, [...] Papal [...] Be[...] [...]ma[...] the [...] di[...] [...] sal[...] yea[...] ets [...] pel [...] als[...] city [...] gea[...] [in th[...] 21: 22); "[...] come all the [...] earth, from the [...] the blood of Z[...] whom ye slew b[...] altar. Verily I [...] things shall come [...] Jerusalem, Jerusa[...] left unto you desola[...] see me henceforth till [...] is he that cometh in the name of the Lord." Matt. 23: 34–39. Surely they did not use that language when the Roman general "encompassed the city with armies" and "the wrath of God came upon them to the uttermost."

Upon the application of Col. 1: 23 to Matt. 24: 14, we remark only that Paul's declaration had reference more to the universality of the gospel in its application to "every creature"—both Jew and Gentile—[...] to its extent. The word rendered "world," in Matt. 24: 14, is not *oikoumene*, habitable—literally, "preached in the whole habitable world"; *gee*, earth, implied or understood. But in Colossians the phrase is, "was preached to every creature"—*ktisei*. Collating Ephesians and Colossians in relation to "the mystery," any one can see at once that Paul is not saying that when he wrote the gospel had been preached to all the nations on the habitable earth; but prior to the fall of the city it had been preached to every class of men irrespective of birth, position or nationality, and does not constitute a fulfillment of Matt. 24: 14 at all.

Of "this generation" (v. 34) W. C. Boon in "Prophetic Key," vol. 1, p. 513, says: "I have scrutinized the most essential part of every proposition—the predicate. In this sentence the principal predicate is modified by the subordinate one, *heos an genetai*, in Matt. and Luke, and *mechris hou genetai* in Mark. The participles *heos* and *mechris*—"*until*"—never send their force *through* the period of time embraced in the predicate, but stop near the beginning of it—"The law and the prophets were until [*heos*] John." *Achri* would mean till the *end* of John's ministry. The verb also—*genetai*—from *ginomai*, etymologically and historically, always implies a *beginning*, never an *ending*. It is used about 675 times in the New Testament, and at only one other place did our translators make it express the very opposite of its radical and essentially inherent sense, by rendering its present participle thus: "Being ended" (John 13: 2), that word *achri* throwing its force *through* the time embraced in the predicate, together with a verb (*pleroo*) that does both imply, express and assert an ending, but not a beginning, may be found in Luke 21: 24—"Until the times of the Gentiles be fulfilled." If *plerothosi* means "be fulfilled"—i. e., finished, ended—at this place, how came *genetai* to be used in the verses (Matt. 24: 34; Mark 13: 30, and Luke 21: 32) under consideration to mean the same thing?

Again, *genetai* is *aorist*, past tense. Surely Jesus said, "This now living generation shall not pass away till the fulfillment of all these things in this prophecy has begun." (The quotation is Boon's.) John G. Wilson, editor of *Prophetic Times*, in Dec. number, 1878, page 288, on the same subject says: "The 34th verse simply states that the generation then existing should not pass away till all these things—this whole course of predicted events—should *begin to be*, or begin to come to pass, as the verb is rendered elsewhere, and is indeed its primary meaning. It was only the beginning of that course of predicted events which that generation were to see." That is common sense and historic fact.

We must notice one other passage before [...]sing this chapter, recorded in L[...] 17: [...] kingdom [...]od is [...] [...] recently characterized as "children of the devil." Righteousness, peace and joy by the Holy Spirit do enter into the hearts of men, but men do not enter into these elements of the kingdom, nor does the church enter into men's hearts, but men are to "seek . . . . the kingdom of God and his righteousness," and men are to take, possess and enter into the kingdom.

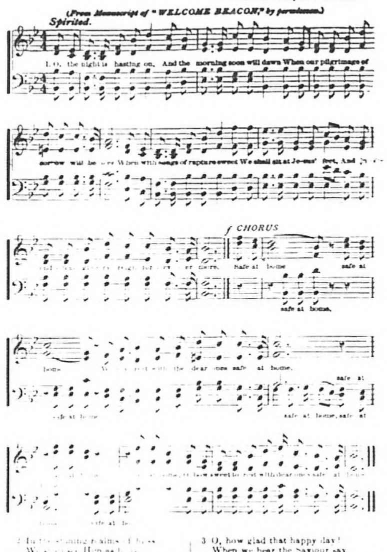
That the Pharisees were expecting God's kingdo[...] and more than looking for its [...] to con[...] their day, is an unquest[...] undeniable fact; but with all their a[...]uteness they discerned not "the King among them." The Diaglott translation reads, "God's Royal Majesty is among you." In a foot-note, the translator says: "*Basileia* here refers to the *person* to whom the title and honor of king belonged, rather than to his territory or kingdom." Prof. Whiting, an able Hebrew and Greek scholar, says this clause ought to be rendered, "The King is among you." Dr. A. Clarke, in a note on the 21st verse, evidently understood it as relating to the Christ. He says: "Perhaps those Pharisees thought that Messiah was kept secret, in some private place, known only to some of their rulers; and that by and by he should be proclaimed in a similar way to that in which Joash was by Jehoiada the priest. (See 2 Chron. 23: 1–11.) Now Christ turns from the Pharisees and says to the disciples, 'Days will come when you will desire to see one of the days of the Son of man, and you will not see it.' Here (in v. 22) 'days of the Son of man' mean the same as they do in verse 26—'as it was in the days of Noah, so will it be also in the days of the Son of man'; and both of these refer to the same time indicated in verse 30—'in the day when the Son of man is revealed'; all of which synchronizes with 'his times' in 1 Tim. 6: 15, and carry us forward to 2 Tim. 4: 1, when 'the Lord Jesus Christ shall judge the quick and the dead at his appearing and his kingdom.'" This fully answers the question in Luke 17: 20, relating to the time when the King shall come.

Edinboro, Pa.

"Safe at Home."

Words and Music by A. T. GORHAM

(*From Manuscript of "WELCOME BEACON," by permission.*)



2. In the shining realms of bliss
We shall see Him as He is,
And the fair sunny fields and verdant vallies roam;
Where the living waters flow,
Pain and death no more to know—
O how sweet to rest with dear ones safe at home.—*Chorus.*

3. O, how glad that happy day!
When we hear the Saviour say,
Hail! ye ever-blessed of my Father, come;
From your toils now have release,
Enter into joy and peace,
Sweetly resting with the dear ones safe at home.
Chorus.

LUKE 10: 18.

BY J. P. MARQUAND.

"I beheld Satan as lightning fall from heaven."

Our text says that Satan or the devil fell from heaven. It is certain then[...] he no longer has any place in heaven [...] God, Christ, and holy angels reside. Where did he fall to? We are told in the 12th chap. of Rev. that he and his angels were cast out into the earth. "Woe to the inhabiters of earth, for he is come down unto you having great wrath, knowing that his time is short." His career among men has been one of trial, sin, sorrow, pain and death. But turn to the 20th chap. of Rev., and there we find his destiny. He is cast into the lake of fire and brimstone, where the beast and the false prophet are; and in the 15th verse of the same chapter we read that "whosoever was not found written in the book of life was cast into the lake of fire." Rev. 21: 8, gives a description of those characters, who go to that place.

Is it not better to turn away from sin? It is the cause of all our wo[...]. Satan was a liar and murderer from the be[...]ning, and abode not in the truth. Christ calls him "the wicked one;" the apostle John calls [...] "the accuser of the bret[...]en;" and [...] says "God will bruise him under our [...]ortly," and also says, "Resist the [...] he will flee from you."

[...]atifying thought that Christ, by [...] sufferings, death, and inter[...] [...]stroy him that has "the [...] and that this world will [...] Christ will reign [...] death will [...] the commandments of God and looking for his mercy unto eternal life. Let us strive to enter in at the strait gate, even if it takes away all our earthly joys and props. Let us obey and follow Christ, and overcome the world, the flesh and the devil. It is not pleasant to pass through severe trials, temptations and chastisements, but rather grievous; but "afterward it yieldeth the peaceable fruit of righteousness." It is not pleasant to pass through persecution, and be neglected by others, and suffer reproach, and be accused wrongfully; but if we exercise patience and forbearance, God will open to us a door of escape, and fill our hearts with sweet love and tenderness. David said, "I have been young, and now am old; yet have I not seen the righteous forsaken, nor his seed begging bread." Ps. 37: 25.

We are certain that evil has only a transient existence. God has decreed its overthrow and extinction. Satan and all his hosts will be overthrown, even as Pharaoh was cut down and destroyed, and "the Lord shall triumph gloriously."

New York City.

HOLINESS; OR, ENTIRE SANCTIFICATION.

EXPLANATION OF SEVERAL SCRIPTURE PASSAGES BROUGHT AGAINST THE DOCTRINE.

BY SILAS HENN.

The well known and often quoted words of Paul, in Rom. 7, beginning with, "But I am carnal, sold under sin," and ending with, "O wretched man that I am! who shall deliver me from the body of this death?" are considered sufficient to overturn this doctrine. But when the apostle uttered these words, he was not describing his own state, as a believer and an apostle, but the state of one who was under the law. There is abundant evidence that they do not refer to his spiritual state after he became a Christian. He was not a wretched man after that change took place. Such despairing expressions are totally inconsistent with the condition and experience of one who is regenerated by divine grace, and believes in Christ as mighty to save.

The believer is not dead, in the sense that the term death is here used; he has been quickened to a divine life, he has already realized the blessed deliverance. Paul's description of the soul's weak and fruitless strivings, "For the good that I would I do not; but the evil which I would not, that I [...] the unreprieved [...]able to himself [...] he was seeking salvation by the observance of the law. He was more zealous than most around him in obeying the commandments of Moses: he was exceedingly upright, sincere, and was earnest in conforming to, and contending for, the traditions of his fathers, but all this failed to remove the secret uneasiness of his soul. But as a believer in Jesus Christ, he found through him the blessed freedom from bondage which he sought in vain through obedience to the Jewish law.

Speaking of the 7th chapter of Romans, Dr. Steele says it "was never designed to be the ideal Christian life, but is rather the portrayal of the struggles of a convicted sinner, seeking justification by the works of the law."

With an air of satisfaction and triumph, as if it were an excuse for yielding to temptation, the following text is often quoted to prove that sin exists consciously in all believers. "If we say that we have no sin, we deceive ourselves, and the truth is not in us." 1 John 1: 8. Evidently it was not the intention of John to teach this doctrine. The apostle plainly refers to *past* sin, though the present tense is used. This was a usage not uncommon with the Scripture writers. A number of instances might be advanced in which the present tense is employed when past things are intended to be understood. The apostle Paul, in 1 Tim. 1: 15, uses the present tense where the past was evidently meant. "Christ Jesus," says he, "came into the world to save sinners, of whom I *am* chief." When Paul uttered these words, he was living a holy, blameless life, and was not, in any sense of the word, the chief of sinners. Indeed, he was not then a sinner at all, in the Scriptural sense of that word, for he had become a saint. He simply meant to say that he was *once* the chief, the greatest of sinners.

But further: the admonition in this text was not designed for Christians who, through faith, had been cleansed from all sin, but for those who were only partially sanctified, or whom John calls "little children," and who were in peculiar danger of being deceived and led away by certain seducers, who rejected Christ, and denied that they had sinned. Such were many of the Jews; and through this and the following chapters the truth of God is defended in opposition to their false theories. Though Christ came to them, they received him not; they did not receive him as the Messiah, and therefore did not believe in his blood as an atonement for sin; and rejecting his atonement, they denied their need of it by saying that they had not sinned. It was against this error that the apostle John directs this warning, and it was intended specially for babes in Christ, or weak believers, who were so liable to be led away by those false teachers. Believers who had obtained, not only forgiveness, but cleansing and purification, were in less danger than others of ever denying the fact that they had sinned. Let any one read through this epistle, and judge candidly of the scope and drift of the whole, and he will perceive this to be the design of the writer in the verse and the context under consideration.

It does not follow that because the apostle used the personal pronoun "we," he in[...] [...] himself and all his fellow-believers, [...]nced,—the pure in heart. [...] in speaking of the [...] bless we God, even the Father; and therewith curse we men, which are made after the similitude of God." James 3: 9. No one surely will affirm that James intended to be understood as saying that himself and his fellow-apostles and disciples employed their tongues in cursing as well as blessing. By the use of this word he doubtless meant men generally. There are other instances in which the sacred writers use the personal pronoun "we," when they meant mankind, or men in general.

But we would call your attention to the 6th and 9th verses of the third chapter of this epistle, where he says, "Whosoever abideth in him sinneth not." "Whosoever is born of God doth not commit sin." Now here is evidence sufficiently clear that the explanation so often given to the passage under our notice is not the true one. If the common were the true explanation, then the apostle plainly contradicts himself in these words. He also speaks of God dwelling in us, and we dwelling in him, and his love being perfected in us, all of which expressions are inconsistent with the passage in question, if understood in the sense which so many put upon it.

In this same epistle, the apostle declares that "he that committeth sin is of the devil." But if those theologians are entirely right who interpret 1 John 1: 8, as teaching that sin dwells in all Christians, and therefore that all Christians sin daily, it follows that all Christians, as well as others, are of the devil."

The apostle Paul says, "I serve God with a pure conscience." But if his conscience was pure, there were no sin spots upon it. He also says, "I exercise myself to have always a conscience void of offence, both toward God and toward man." But if his conscience was void of offence, it could not be conscious of sin. Now if we are to accept the common explanation of 1 John 1: 8, we must consider that Paul was self-deceived, and that the truth was not in him.

The words of James also are sometimes urged against this doctrine. "For in many things we offend all." James 3: 2. The word "we" in this passage refers to mankind at large, and not to the apostle himself and his fellow-apostles; for he adds, "If any man offend not in word, the same is a perfect man, which shows the possibility of not offending, and the possibility of becoming perfect.

Some passages in the Old Testament are thought to contain conclusive evidence against our view of entire sanctification. 1 Kings 8: 46, is one. "If they sin against thee (for there is no man that sinneth not"). The first part of this passage indicates how the last part should read. If their sinning was a necessity, an absolute certainty, why use the words, "*If* they sin against thee"? Now if the last part of the passage is rendered, "For there is no man that *may not sin*," it gives consistency and force to the first part. And with this rendering there is nothing that gives the least possible support to the notion that Christians cannot live without sin. And any one reading, with a sincere view to know the truth, the fifteen verses preceding the one just quoted, will perceive that that is the sense intended by Solomon.

Job 9: 20, is another of those passages: "If I justify myself, mine own mouth shall condemn me: if I say, I am perfect, it shall also prove me perverse." This confession was Job's, and at the time he made it, it was suitable to him, but it would not have been suitable to him at every period of his life; for at one period Jehovah said of him that he was "a perfect and an upright man." Job 1: 8. The patriarch had been reviewing his life, and conscious of his past sins, he felt that he could not justify himself before the Lord. But what proof can be found in this confession that believers may not be pure in heart? To found such an argument on Job's words is an outrage on all sound principles of biblical exposition. Christians live under a very different economy to that under which patriarchs and prophets lived. Even if it was impracticable for the saints under the old dispensation to live without sin, which we do not admit, it would not prove that believers under the gospel dispensation must necessarily sin. Our light and our privileges are much greater than theirs.

England.

HOW THE GENTILE WORLD IS SAVED.

BY J. S. CLARK.

The twelve and seventy disciples were sent only to the lost sheep of the house of Israel; consequently their labors were confined to the Jewish people, according to the commission in Matt. 10: 1–15. And except another commission had subsequently been given, we do not see how the Gentile world could have been reached by the gospel of Christ. We believe Christ himself was governed by the restrictions of this same commission. See Matt. 25: 21–28. He could not offer to the Gentile world the kingdom of God.

The Gentiles are said to be "aliens f[...] the commonwealth of Israel, and st[...] to the covenant of promise, [...] hope, and without God in [...] Question: How can the Ger[...] Answer: "But now in Chri[...] were sometimes far off, *are* [...] *blood of Christ.*" Eph. 2[...] fore the Gentiles are m[...] blood of Christ. He[...] is sent to the Gentiles [...] must be shed. The [...] *among the Gentiles* [...] grace had advanced [...] blood of the Son of [...]

We follow the S[...] Mount of Olives, [...] instructions co[...] the Garden [...] the cross, death and the tomb; and now, if death has power to hold him down, a Gentile world is lost (and in fact *all men*). But the third day he burst the bands of death, and triumphed over death and hell. Subsequently, when about to leave his disciples to go away into heaven, he gave them and the church of all ages a *new commission*, recorded in Matt. 28: 19. In Luke 24, he expressly states that it behooved him to die, and rise again the third day, that repentance and remission of sins might be preached in his name among *all nations*, beginning at Jerusalem.

After this commission was given, the disciples did not again preach the kingdom of God at hand, only presenting the signs of the last days. And Paul said the Man of Sin must first arise—before the coming of the kingdom of God. But from the giving of this last commission, the Gentile world, together with the Jews, are only saved by the blood of the crucified Redeemer. Hence Christ becomes the Savior of *all men*. "Whosoever will may come."

FOREWARNING.

[...]

The prophet Jeremiah was sent by the Lord to warn the people of what was coming upon them for their wickedness and idolatry, and though at first he said, "I cannot speak," for I am a child," yet the Lord promised to be with him, and put his words in his mouth. And when he understood the terrible judgments that were coming upon the city of Jerusalem and the people of Judah, he felt that he could not hold his peace. And although they would not believe him, but derided and insulted him, and mocked at his prayers and exhortations, so that at one time he said he would no more speak the word of [...] Lord to them, yet even then he could [...] [...]ear, for it was like burning fire [...] [...] his bones. And although [...] im[...] [...] fa[...] be [...] Th[...] that came [...] also told of [...] kingdoms that are [...] the face of the earth shall drink of the wine-cup of God's fury, when evil shall go forth from nation to nation, and a great whirlwind shall be raised up from the coasts of the earth, a continuous whirlwind, that shall fall grievously upon the head of the wicked, and shall not return till the Lord has performed the intents of his heart. In the latter days ye shall consider it perfectly. Jeremiah 23: 19, 20.

[...] Tim. [...] Farewell [...] for his Anti-Eternal Torment [...] Golden Moments [...] Bible or Tradition [...] Salvation Neglected [...] Our Creed [...] One More Invitation [...] Scripture or Popular The[...] Prepare to meet thy [...] What says the [...]

If the watchman see the sword coming and warn not the people, and any be taken away in their iniquity, their blood will be required at the watchman's hand. Ezek. 33: 6. Can any of the watchmen whom the Lord has called to speak his Word, hold their peace now, and refrain from warning the people that a far more terrible day of destruction and desolation is coming upon the earth, than that which came upon Jerusalem? and that there shall be a time of trouble, such as never was since there was a nation, even to that same time, and that even now the evil is going forth, the whirlwind has begun to blow? The uprising of the laboring classes, and the banding together of the rich, is producing such a state of affairs, as will no doubt be one of the means of gathering the nations for the last great battle. Neither of these classes have sought the Lord nor inquired for him, and neither their silver nor their gold shall be able to deliver them in the day of the Lord's wrath, for he shall make a speedy riddance of all them that dwell in the land. Zeph. 1: 6, 18. But though "destruction upon destruction" is cried, and "the whole land shall be desolate," "for the Lord cometh out of his place to punish the inhabitants of the earth for their iniquity," and "the heavens and the earth shall shake," yet "the Lord will be the hope of his people and the strength of the children of Israel." And all whose names are found written in the book shall be delivered.

The sound of the trumpet has been heard, and the nations are preparing for war. The great men of the earth are perplexed, and their hearts are failing them for fear. It is a day of distress and gloominess to many, as they look at what is coming upon the earth. And yet, is it not true that many who profess to be teachers of the Word of the Lord, are saying as they did in Jeremiah's day, "Peace, peace, when there is no peace"? telling the people that the world is growing better, and will be converted by the preaching of the gospel? that no such day of destruction and desolation is at hand, but that the swords shall be beaten into plowshares, and the spears into pruning-hooks, and the nations shall learn war no more? Are they not daubing with untempered mortar? and will not their wall fall to the ground in that great day of the shaking [...] things? They are crying, Peace and [...] sudden destruction will come [...], and they shall not escape.

[...] the watchmen upon the walls of [...]e the danger now, as Jeremiah [...] day, and would as faithfully [...]ple, and with tears and en[...] [...]ad with them to turn from their [...] all their evil ways, that the wrath [...] Lord may not be poured out upon [...] but that they may be hidden in Isa[...] [...]chambers, in the munition of rocks, [...] the indignation be overpast.

AN argument proposed with noise and [...]stering may break the head and dismount [...] brain, but it never makes impression on [...] understanding. Truth, like a gentle [...]wer, soaks through the ears, and moist[...] the intellect.

THE WORLD'S CRISIS AND SECOND ADVENT MESSENGER.

Boston, Wednesday, May 28, 18[illegible]

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We would say to all of our subscribers to send us our dues just as pro[illegible]ly as you can, but please do not send *tor[illegible]ila-ted scrip*, as we have to lose by [illegible]

COMMU[illegible]

In a[illegible] entitled [illegible]ed to show that e[illegible] "Reign of Terror" in Fra[illegible]ented in the prophecies as foreshado[illegible]g the events connected with "the battle of God Almighty." Sickness prevented our continuing those articles to the close of the subject, and we will now present a few additional ideas and facts relating to it.

If the spirits producing certain results in the kingdom represented by "frogs" were "like" those, in character and work, which shall operate in the kingdoms represented by the "dragon," "beast" and "false prophet" to produce the last battle, the clash of arms in the two cases must resemble each other in the character of the agencies producing them, and of the antagonistic classes engaged. The classes engaged in the revolution in France were openly and definitely known as Atheists, Communists, and all the poorer laboring classes on one side, and on the other side were the rulers, the church and the capitalists. These parties were drawn into open war, (1) by opposing arguments, (2) by oppressive enactments, (3) by legal executions and banishments, (4) by secret executions ordered by secret committees.

These items of experience were carried so far that the parties became so exasperated with each other that, when the hour came, fixed by the revolutionists, to commence the open battle, the laboring classes, servants of the rich, the priests and the rulers, rushed like demons into their houses, stores, banking-houses, sanctuaries, judicial and legislative halls, and into the august chambers of royalty itself; and with unparalleled violence brought out the king and his family, judges, legislators, priests, bankers, merchants and landlords, shedding their blood with the ferocity of tigers, without jury, by guillotine, firearms, knives, axes, pitchforks, —anything and everything by which their pent-up revenges could be executed upon their enemies. As the prophet said, "Every man's sword was against his brother."

In this horrible way, about three millions of the frog kingdom were crowded through the gates of death, and in their bloody shrouds laid in inglorious graves.

By the bloody wave of this revolution the government, church, the titled and rich nobility were swept away, leaving not a branch or root of their former power and glory.

If the spirits which produced such classes and elements of war in France are destined to simultaneously produce like classes, antagonisms and revolutions in all the kingdoms of the world; and if such a war is to be the battle of God Almighty, the manifestation and combination of such strange and uncommon events must be very clear signs and strong proof that such a battle is approaching.

The momentous question now is, Are there at the present time such influences among all nations, producing such conditions? and does one of these classes thr[illegible] general revolution by assassination a[illegible] war of States, churches, and aris[illegible] castes as was manifested in France [illegible]ious to the commencement of t[illegible] of Terror"? We fearlessly answ[illegible] state of social life, wonderfully [illegible] that in France, does now exist in [illegible] world. Communism has spread itself [illegible] a few years over all the continents, [illegible] among all tribes and nations, regardless [illegible] their former political or religious status, d[illegible]veloping a numerous class, whose centra[illegible] idea and controlling purpose has been to obliterate all social castes in the civil, religious and financial departments, thus bringing all men upon a common grade. T[illegible] would elevate the lower and bring down [illegible] higher.

Understand this, therefore, it is [illegible]

[illegible]d elevate [illegible]tion; and [illegible]er classes, [illegible]olution but a [illegible]em superior-[illegible]l their power [illegible] [illegible]unism would natu-[illegible]n expression of dis-[illegible] acts and positions of [illegible]ch, and cause the demand [illegible] the power and wealth by [illegible]empowered to exercise lord-[illegible] and cruel tyranny over the poorer laboring classes. It produces a restless, dissatisfied, revolutionizing element, which finds a productive soil in all who feel the gnawing of poverty, the shackles of oppression, and the sting of tyranny. Who is so blind as not to see that this element has especially within the last few years, become the ruling power of all the lower grades of humanity in all parts of the world?

This spirit has been rolling the revolutionary ball in China, where civilization has not seen the bloody fields in which it is estimated that thirty millions, within the last half century, have been buried in bloody shrouds. It is said that those revolutionary orientals have taken up arms against their ancient government, under the conviction that the gods had decreed that the old regime of social life must immediately end by limitation, and a new order be established in the hands of a "coming man."

In Japan the same restless spirit is manifested, demanding a leaving of the old order of society, and the adoption of something new. Under the action of this same mysterious power, rebellion in the empire has for a number of years existed, producing large armies, which have stained their garments in the blood of many thousands of their brethren. The Prince Imperial has been slain near his royal home, and the imperial palace burned by the torch of the revolutionists.

In India the same clamoring spirit is breathed by more than a hundred millions of the lower grades of the people, who protest against financial oppression, being taxed almost beyond endurance, to support a class of extravagantly salaried rulers and a large army to compel their involuntary submission.

He who reads the present page of Asiatic history cannot fail to see that a dark cloud now hangs over every part of Asia, the birth-place and cradle of our race, threatening a speedy and bloody revolution.

Crossing the Hellespont from the east, we look upon the prophetic Roman Continent—Europe—and hear but little from the multitudinous classes and perplexed nations but jarring, discordant mutterings of discontent. The laboring classes of oppressed servants in every nation are combining and preparing to resist unto the bitter end the governments of Church and State, with all the aristocracy who join in the confederacy against them. This we understand to be in harmony with the sacred prophecies.

Passing the straits of Gibraltar into Africa, we catch the sound of half suppressed threatenings of revenge upon the men of might and wealth who have robbed the toiling millions of the reward of their sweat and the freedom to which their birth had given them a title. From Egypt to the Zululands this same spirit is manifesting itself in some form, and threatens a fearful and bloody conflict.

Taking the trackless path of Columbus across the Atlantic, and running the eye over the Western Continents, we see the red flag unrolling in all the countries and states, exhibiting the Galican mottoes, "down with the rulers;" "down with the priests;" "down with the nobility." The cry of the laborers against the employers, and the capitalists against their servants is sounding louder and louder everywhere in the cities, on the mountains and in the valleys; from the statesman and plowman; from the millionaire and the beggar; each calling for confederation and a preparation for sanguinary conflict.

These communistic developments, with their present specific principles, arrangements and purposes, are less than a hundred years old, and had their birth in France, and are to-day permeating the society of all kingdoms, churches and peoples of our excited world. Wonderful fulfillment of God's unfailing Word.

J. C.

(*To be continued.*)

THE GOVERNMENT OF GRACE.

The stronger our human passions, the more efficient they are to do work for God, when they are put under the control of God's grace, and the more capable of committing grievous sins. If a man has an impulsive, daring, pesistent nature, with strong emotions, powerful will, and fearless in danger, independent of friends or foes in his purpose, he will, under the control of the flesh and Satan, be a great sinner, a disturber of the peace, and often a terror to the State. But when those strong elements of humanity are put fully under the controlling power of grace, they lose none of their natural forces, but are turned in another channel, to do more noble work. Such persons are constituted to do more good or evil than those who have less vital force, or those more tame and passive, with a weaker will and less courage.

A man who would be a fearless soldier in the heat of battle, or a dauntless sailor in a terrific storm, would be unblushing in the defense of unpopular truth, or a courageous missionary among the heathen if controlled by grace. A man who would enlist his whole soul and devote his time and means to defend his political creed, and to give victory to his political party when controlled [illegible] unsanctified nature, would, when truly [illegible] do the same things for his relig-[illegible] the church of Christ.

[illegible]son is truly regenerated, his [illegible]wers and propensities are [illegible]but energized by another [illegible] other principles, seeking [illegible]d are governed by the [illegible]d. If a man's strong-[illegible]eneration is to seek [illegible]ll be the strongest [illegible], only it will be [illegible] of earthly honor to [illegible]strongest constitu-[illegible]late earthly treas-[illegible]ll continue after [illegible]make most prom-[illegible]ions a posses-[illegible] God. [illegible]tifies and uses in the service of Christ the constitutional forces and elements of our natures given us by God. We are the servants of him to whom we *yield* ourselves servants to obey—Christ or Satan—and they will never unite in co-partnership in the government of men.

J. C.

THE COVENANT OF LOVE.

We enjoyed the privilege of legalizing the holy matrimonial covenant between Elder Frank E. Blaisdell, of Belgrade, Me., and Sr. Mary A. Hodgdon, of Moultonborough, N. H., at our home in Haverhill, Mass., May 14th, 1879. May pure love, Christian fidelity and loyalty to Christ bring to them true happiness and a glorious hereafter.

J. C.

PRACTICAL EXEGESIS.

E. A. S.

2d Timothy, 4th Chapter.

"Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine."

"*The Word.*" The literal text of the gospel, precisely as the Holy Ghost has expressed it. Not philosophy, reason or nature—save by way of illustration. The Word is sovereign and final authority in itself. It is God's statutory revelation to man. It admits of no emendation or revision. It contains all the essential and related elements of the redemptive scheme. It is the media of power, peace and unity; the unalterable standard of righteousness and judgment. Its modes of expression are amply various, abounding in the tender, the beautiful, the grand, the terrific; a limitless field of argument and appeal. One versed in its letter and endued with its power, is thoroughly furnished for every good work. To be an able minister of the Word is the loftiest calling of men or seraphs.

"Be instant in season, out of season. Be urgent, whether the times be prosperous or adverse, whenever there is an opportunity; and when there is none, strive to make one. The Judge is at the door; and to every man eternity is at hand! Wherever thou meetest a sinner, speak to him the word of reconciliation. Do not be contented with stated times and accustomed places merely; all time and place belong to God, and are proper for his work. Wherever it can be done, there it should be done. Satan will omit neither time nor place where he can destroy. Omit thou none where thou mayest be the instrument of salvation to any."—*Adam Clarke.*

It is God's message, and takes precedence of all human and earthly things. It has the right of audience everywhere.

"For the time will come when they will not endure sound doctrine"—*wholesome teaching.* Paul foresaw a period of doctrinal apostacy, when needed truth would be disrelished and rejected, even by the church. And following their own carnal desires, they would wrest the prerogative of furnishing teachers out of God's hands, and heap to themselves teachers who, like themselves, would have "itching ears;" and thus assuming control of the ministry of the Word, they would pervert the functions of the holy calling, degrading it to a mere *profession.* We are now living in the realization of the apostle's painful foresight.

"*Watch thou.*" M[illegible] the rise and growth of aposta[illegible] teachers an[illegible] teaching, and make the "Word" resound i[illegible] all its primal authority and power, in the ears of the degenerate church and her self-constituted, time-serving ministry.

"*Endure afflictions.*" Whatever sacrifices, sufferings, persecutions may come in consequence of fidelity to the Word, cheerfully endure, and devote thyself heroically to the proper work of an evangelist, giving full proof of, or fulfilling thy ministry. Solemn, glorious, inspiring charge! Pronounced by lips always eloquent for the faith, but soon to be silenced by a tragical death. These words of power vibrate through the centuries, and fire, even to boldness, many a faltering tongue amid the driveling cowardice of these temporizing times. Young men, light your torches where Paul lighted his; draw your power whence he drew his.

NIHILISM.

The Nihilists in Russia are tremendously in earnest. Dark clouds hang over the Czar and his associates. The state of things in Russia is truly a reign of terror. The lives of the great men in office hang on a very uncertain thread. Their hand of oppression has been exceedingly cruel upon those who have dared to differ from those in authority, until the burdens were so heavy that there was in many cases but little choice between them and death. In this extremity, the Nihilist party arose to introduce a reform in the government, making it more like what we have in the United States. This movement alarmed the Emperor Alexander II., who has introduced very severe measures to crush out Nihilism, but his oppressive course has only served to spread what he is endeavoring to destroy, because he is only increasing the causes that first led to the formation of the Nihilist party. This association is made up of "educated and refined persons, merchants and army officers, who have been jumped repeatedly by having younger men, both in rank and age, promoted over their heads." It is said "there is not a village in Russia where a Nihilist circle does not exist; and if one is discovered and suppressed, two fresh ones take its place." The army is known to be "thoroughly impregnated with Nihilism;" and when it is fully in favor, they intend to make a grand strike, and institute a republican government.

The Nihilist association began its work in 1873, at St. Petersburg. Nicholas Tchikoetsi, a university student, was the leader. It is said that about all but the office holding class sympathize with the Nihilists. Says the *National Journal:* "The present situation of Russia may be likened to a volcano on the top of which is the Czar with his government, and the Nihilists are prepared to turn any accident to their favor." "The situation is critical, and there may be an outbreak at any moment." "The Russian Government does not rely upon the fidelity of its army. It has found by recent events that it cannot do so; and we have news that Russia has begun secret diplomatic negotiations, the purpose of which is to obtain help from Germany, in case of its own military power breaking down." "The Russian Government never was weaker than it is now. It cannot stop the spread of revolutionary ideas by the [illegible] established by the Govern[illegible] therefore, it resorts t[illegible] despotic measure[illegible] helplessness. The Government is aware that it cannot rely upon the nobility, or the clergy, or the merchants, or the army, and least of all upon the peasants. All those may at any moment give way and turn against it."

Some very prominent citizens have been arrested and put in prison for their sympathy with the Nihilists. Among these may be named the Princess Demidoff, the daughter of Maizen, a millionaire iron manufacturer, who employes twenty thousand workmen, and others who are members of the most prominent and aristocratic families.

The following from the *National Journal*, will give some idea of the manner of treating the Nihilist prisoners:

"The prisoners are kept in small, damp, dark cells, in solitary and silent confinement. A prisoner has no chance to speak to any body, cannot even see anybody, cannot get out even a moment for air. His dismal cell is his whole world. For the smallest provocation, if you should speak a word to the soldier always at the door, you are liable to be put into the worst cells, which are mere stone coffins, where you cannot move about and cannot rest in any position, and which are specially provided with insects that torture you. Multitudes of people, thousands and tens of thousands, especially of the educated classes, are being arrested in St. Petersburg, Moscow, and all other parts of the Russian empire, and imprisoned without even a shadow of trial."

It should be remembered that the religion of Russia is the Greek Catholic, and that the Czar holds about the same relation to the church as does the Pope to the Roman Catholic. The two are really the same system of religion, and the divine prophecy of the Bible very clearly indicates that the end of these anti-Christian powers is near at hand. Great events are rapidly approaching.

M. G.

GEOLOGICAL SPECULATIONS.

A few years since, quite a stir was made among geologists over a human skull found by some workmen, who were sinking a shaft in Calaveras Co., California. The skull was discovered one hundred and fifty feet below the surface of the earth. Prof. J. D. Whitney, chairman of the Cambridge Scientific School, claimed that this skull belonged to a man who lived before the existence of the Sierra Nevada mountains; before the era of the glaciers; before the canons [pronounced canyons] existed, and when the rivers were running on the tops of the mountains. It is claimed that this man lived ages before the days of Adam, and that he is "the oldest known human being."

It should be remembered that geologists have taught that during the glacial or ice period, man could not exist; and this man, found in California, is said to have lived before the assumed ice period. If none could live during the time when ice prevailed, the question naturally arises, How did his posterity get over this side of the ice period? If the geological assumptions are correct, then that skull must have belonged to another race, and the present order of human beings has no connection with that one. This does not give much help to the development theory of Darwin and others. Some geologists seem to be in a very [illegible]le in their efforts [illegible] the Mosaic acc[illegible]ation.

It has been shown that the skull found very much resembles that of an "ordinary Indian." It is a well-known fact that many violent changes have taken place on the Pacific coast, some of which are certainly of recent date, and such as might have placed that skull one hundred and fifty feet under ground in less time than that required to write this article.

Some years since, a piece of pottery was found in the region of the river Nile, so deeply buried that geologists said it must have been underground fifteen thousand years, in order to have the strata formed above it. But afterwards there were certain marks and emblems found upon it, which showed it was not made till about B C. 200. A single freshet, earthquake, or sinking of the ground, may place an object many feet below the surface of the earth.

In Florida, a few days ago, a portion of land, forty feet in diameter, having a pine tree on it seventy feet high, sunk so deep that the top of the tree is now several feet below the surface of the ground. If the Indian skull, or piece of pottery, had happened to have been on this sunken piece of land, and some one, when making a deep excavation, should happen to find the skull, or pottery, no doubt some geologists would claim that the skull, or pottery, must have been deposited there for many thousands of years, or it would not have been so many feet under ground. No one need to fear that any geological fact will ever be found to contradict the account of creation given by Moses.

M. G.

"A CRISIS."

Joseph T. Duryea, D. D., from Brooklyn, N. Y., has recently become the pastor of the Central Congregational church in Boston. Last Tuesday, May 20th, the clergymen of Boston, and several prominent laymen, met by invitation in the parlors of the Young Men's Christian Association rooms, for the purpose of giving a welcome to Dr. Duryea. In his speech on the occasion, he is reported as saying:

"A crisis of some sort or other was impending in nearly every country of the world; the foundations of society were being strained, and, to make the darkness more profound, the foundations of faith were being broken up. One of the most significant signs of this universal weariness was the rush for light amusements. When one had a mighty joy in his heart he didn't need to hire actors and harlequins to make merriment for him. (Applause.)

People were rushing for 'Pinafore,' not because they were glad, but because they were sad. The grandest privilege ever given a man was to stand forth as a son of consolation among his brothers and sisters. It was time for ministers to get out of their metaphysics and preach concrete facts about Jesus; and this gladly, so that the tidings should ring in men's hearts and make them glad. (Applause.) He would rather [illegible] preacher now than at any time in the [illegible] history."

Facts compel observing men to [illegible] these are strange times, and t[illegible] change is very much neede[illegible] becoming satisfied [illegible] kind must [illegible]

[illegible]

Scenes [illegible]

"And then shall appear [illegible] of [illegible] in heaven."

This will be the last precursor of the personal advent. In the midst of the perilous times, just when it becomes intolerable for saints to remain on earth, and the church begins to cry from agony of heart, "Come, Lord Jesus, come quickly," the final signal will suddenly appear.

What the "sign of the Son of man" will be no mortal can tell; it is not revealed; and where God is silent let not man presume to speak. Many conjectures have been formed, but they are only conjectures, and therefore without value. That the fateful signal will not be a *sound*, as the blast of a great trumpet, or the voice of thunderings, like the thunderings of Sinai, is determined by the word "*appear*"—*phaino*, to shine, to be seen. It will be a visible ensign of the personal appearing of the Lord; as visible as the pillar of fire, or the bow in the heavens; more than this, as to its nature, is not plain.

But the effect of that awful omen is clearly stated: "And then shall all the tribes of the earth wail." Like the advent itself, it will be visible to all on earth. Every soul will see it, and instantly know its dreadful meaning; and in all unsaved hearts hope will die forever.

Why all tribes lament? The text says, "*because of him.*" But he lives now, and is proclaimed in all the world, yet the "tribes" mourn not, heed not, care not. No terror seizes the peoples now at the mention of his name. His *sign* now is the cross, streaming with blood, pointing towards pardon, breathing mercy, offering peace. But the "sign in heaven"—in the sky—will signal the hour of change; the dispensation ended; intercession finished; probation done; the long day of mercy closed,—forever closed; the general doom begun; the era of judgment set in. "Shall wail *because of him.*" He comes as judge; as the avenger; as the destroyer of his enemies and the despisers of his people. He comes to avenge his rejected gospel, his slighted grace, his crucified prophets and martyrs, his own holy name, blasphemed.

All now is changed; and the "tribes of earth" know well the day of doom is come at last. No prayer for mercy is offered; no plea for pardon put in; no appeal to divine clemency now, but lamentation, only lamentation. Despair, sullen, rayless, endless despair now settles like a black pall on all the guilty world.

What a scene when "the sign of the Son of man" shall appear in the sky! What anguish; what useless regrets; what haunting memories; what criminations and recriminations; what heart-breaking farewells; what sorrowful glances toward the heavenly home of the just—now lost forever, madly flung away for the baubles of a momentary sinful pleasure!

The universal wailing will not be softened by one note of holy song, one breath of solace, one kindly word or look of cheer. Over all the earth, from shore to shore, one mighty volume of unbroken sorrow will roll and surge—a boundless sea of lamentation. So *opens* the great assize.

THE GREAT EARTHQUAKE.

The tremendous convulsion that ruined Lisbon, a city of 250,000 souls, in 1755, will never cease to be a matter of wonder, all the more so from its vast extent and the belief by many that it marked the opening of the sixth seal. Rev. 6: 12. It shook more earth and sea surface than any other earthquake on record. I take this account of it from "Voyages to Spain, Portugal, etc., by Francis Collins." He writes:

D. T. T.

"The awfully tremendous earthquake which happened here in November, 1755, appears to have in a measure turned Lisbon upside down. The vestiges of this dreadful catastrophe present to the eye of the beholder ruins of the first magnitude, which, when considered in connection with the number of inhabitants which perished in this convulsion of nature, must solemnize the powers, and arrest the attention of every reflecting mind.

The morning of the 1st of November ushered in this dreadful day; it made its first appearance with remarkable and unusual serenity and calmness. About ten o'clock the awful visitation began, with a rumbling noise resembling distant thunder; and at the same time the earth received a shock. In a moment the city and its vicinity exhibited a scene of consternation and terror; the astonished and affrighted inhabitants running here and there for safety, without the shadow of a retreat, from the devouring element; while some were riveted to the spot among the gaping and closing chasms; others were swallowed up; many of the wretched survivors, in distraction and despair, were petrified with terror, and before recollection returned to endeavor a retreat, the earth opened and closed them in.

The large quay to which numbers had resorted, and fled for refuge, was but an illusive hope of very short duration, for here the sea also combined with the convulsions of the earth, and by encroaching in a rapid manner on its ancient boundaries, overwhelmed the whole of these survivors, who perished in the vortex. Where this quay then stood, the resort and retreat of busy multitudes, is now water, enough for ships to anchor. Forty thousand persons are computed to have perished in this dreadful calamity.

What a fund for reflection is here, when it is considered even with common attention. Here we contemplate forty thousand of our fellow mortals quickly enveloped in one common calamity, without a moment for cool reflection, hurried to 'that bourne from whence no traveler returns.' Here we behold all that the delusive world is prone to call good and great; magnificence, opulence, talents, etc., all that pride could suggest, with all that power, abilities and affluence could command; luxury and pleasure, with all its votaries of vanity and dissipation, suddenly and indiscriminately buried in one common ruin, all consigned to this great repository, till the archangel's trump shall sound, 'Arise, ye dead, and come to judgment!'

This earthquake wa[illegible]ed in th[illegible] [illegible]ing month by [illegible] [illegible]d over[illegible]

[illegible]ught [illegible]at [illegible]ll [illegible] 'O th[illegible] this, t[illegible] end!'

Bro. T. H. [illegible] travelling in the [illegible] goods. He is a yo[illegible] him to be a good Chri[illegible] we recommend him to th[illegible] tian courtesy of all the breth[illegible]sters with whom he may meet.

Agent.

YOUNG PILGRIMS WANTED.

We want a few copies of the *Young Pilgrim* of May 17th, 1879. All those having copies of that No. to spare, will oblige us much if they will send them to Ozias Goodrich, Box 5140, Boston, Mass.

Agent.

THE ORIENTAL OATH.

In ancient times the manner of taking an oath, as shown by history, was quite different from the modern practice. It consisted in killing a beast, dividing it in the middle, and solemnly walking between the two pieces, thus virtually saying, Let me thus die if I violate my oath. God accused Judah of having broken such a covenant oath, in these words: "And I will give the men that have transgressed my covenant, which have not performed the words of the covenant which they made before me, *when they cut the calf in twain, and passed between the parts thereof*, the princes of Judah, and the princes of Jerusalem, the eunuchs, and the priests, and all the people of the land, *which passed between the parts of the calf;* I will even give them into the hand of their enemies." Jer. 34: 18–20.

In the light of this scriptural statement of the manner of making a covenant oath in ancient times, we can see the strength of the oath which God placed himself under to Abraham, after Abraham had said, "Lord God, *whereby* shall I know that I shall inherit *it*" (the promised land)? God bade him take an heifer, a goat, a ram, a dove and a pigeon; to divide these beasts in the middle, putting one half of each on the right hand, and the other half of each on the left hand, omitting to divide the birds, being small, but to put one on each side with the pieces,—thus preparing for an oath four times stronger than usually administered; then God appeared, not as he did to Moses, in a burning bush, but in the form of "a smoking furnace, [illegible]ing lamp that *passed between* [illegible] a strong co[illegible] him the lan[illegible] God "gave[illegible] so much a[illegible] forgott[illegible] land—[illegible] seed—[illegible]

a[illegible] me[illegible] Dr. [illegible] part [illegible] maus[illegible] was re[illegible] tant, at [illegible] ciples on [illegible] Jesus walk[illegible] or thirty fu[illegible] between th[illegible] Jesus often [illegible] any "about [illegible] about two mile[illegible] hundred furlongs is about two [illegible] miles.

The New Jerusalem is measured by [illegible] longs and cubits, "according to the measu[illegible] of a man" in the hand of the angel; that is, the angel used not such measures as are used in heaven, unknown to man (if they have any such), but such as are known and used by man. The twelve thousand furlongs, whether meaning so much on each side, or so much in circumference, are fifteen hundred miles. The height of the wall (144 cubits) would be either 216 feet or 264 feet, as two different cubits were anciently used. Nor is this a symbol of the church, either in its mortal or immortal stage; for the church can no more be measured by furlongs or cubits than time can be measured by the quart, or eternity by the barrel. But a sacred city, prepared as a home for the church, can be measured in the manner here specified; and though that measurement may now seem enormous, it will prove to be just right—a work worthy of a God.

W. S.

A Request.—The prayers of God's people are most earnestly requested for our dear Bro. Shippee of Natick, R. I., that he may be restored to health, as his labors are very much needed in the church.

J. B. Waite.

Obituaries.

French. In Boston, Mass., April 15th, 1879, of typhoid fever, Viola A., daughter of Bro. M. Osgood and Sister B. P. French, of Norway, Maine, aged twenty-four years.

As I sit down to write [illegible]death of this dear girl, her life like a [illegible] me. At first, a child, I k[illegible] and it was then I [illegible] and trustful step[illegible] follow Jesus; a[illegible] was fixed upo[illegible] all earthly st[illegible] a change of [illegible] prepared [illegible] cruel wo[illegible] fleeting [illegible] parents [illegible] be[illegible] [illegible] bee[illegible] tra[illegible] [illegible] the sobs [illegible] After the [illegible]ere the writer [illegible]ones with some [illegible]ere the young [illegible] father's dwell-[illegible] boughs (yet [illegible] of Him whose [illegible] like a rainbow [illegible] dead.

J. Albert Libby.

Glidden. Fell asleep in Jesus, at the residence of her daughter in Northfield, Vt., April 8th, 1879, Sister Percia Glidden, in the sixty-fifth year of her age.

Sister Glidden had suffered for two years from a paralytic shock and kindred ailments; but she suffered all as a Christian. She had lost the sight of one eye, and some of the readers of the *Crisis* may remember that she requested prayers about a year ago that she might not be totally blind. Prayer was answered, and she was able to look upon her kindred and friends to the very last. She had been a Christian forty years, and for a number of years a firm believer in the second personal coming of Christ as an event near at hand. [illegible] two years she was unable to attend any pub-[illegible] religious services, and the weekly visits of the [illegible] were a great comfort to her. Her hope [illegible] an anchor to her soul, and she had no fear [illegible] but welcomed it as the end of her sufferings. Her hope was in the resurrection of the just, and she spoke very affectingly of the meeting "in the morning." She leaves a daughter, son, brother and sister, and a large circle of friends to mourn her loss; but the assurance that she was prepared to go gives comfort to each believing heart. "Blessed are the dead which die in the Lord from henceforth; yea, saith the Spirit, that they may rest from their labors, and their works do follow them."

H. C. Howard.

Adams. In Haverhill, Mass., March 9th, 1879, Sister Luella F., wife of J. W. Adams, aged thirty-nine years.

Sister Adams took Mary's place at Jesus' feet early in life, and sought with unfaltering diligence the pearl of great price all the remaining days of her pilgrimage. Her devotions were characterized by retiring meekness, gentleness and sobriety, but with strong faith, earnest pleadings, willing sacrifice, purity of purpose and commendable zeal for the salvation of the lost. She was beloved in life and greatly lamented in death. Her example lives while her voice is silent. The mingled bitterness and sweetness of this life with her is passed, and she waits an hour, in undisturbed rest, for the unclouded glories and eternal blessedness of the kingdom of God. The church weeps sadly but hopefully their loss, while a husband sits in loneliness with two motherless babes in his arms. May the Protector of the defenceless and the Answerer of prayer fold them to his bosom of love.

J. C.

Sanders. In Troy, Vt., April 12th, 1879, Charles F. Sanders, aged fifty-six years.

Bro. Sanders was a faithful, devoted Christian, and a firm believer in the soon coming of Jesus. He had been feeble in health for nearly twenty years, but the last three or four months of his life he suffered intensely, until finally he breathed out his life and sweetly fell asleep in Jesus, to await the glorious morning of the resurrection. He leaves a wife in her loneliness to weep, but she sorrows not without hope. He made every provision possible for her comfort and welfare, arranging all his business in a manner to relieve her from special care and anxiety about it. He did it as calmly as though preparing for a journey, being sustained by the grace of God. May the blessing of the Lord rest richly upon our sister in her widowhood, and she at last greet him in "the better land." By his request words of comfort were spoken at the funeral by the writer, from Job 14: 14, 15 (a text of his own selection).

M. McKinstry.

Bangs. In Richmond, P. Q., April 14th, 1879, of bronchial difficulty, Eld. George Bangs, aged seventy [illegible]

[illegible] years a member of the [illegible] Danville. He embraced [illegible]aching of Eld. Ed-[illegible]d. John Porter [illegible]was set apart to [illegible] by Elds. John [illegible]y have we visited [illegible] grave who relished [illegible] He fell asleep with his [illegible]ises of the Scriptures, [illegible]ming of Him who [illegible] his people. He leaves a widow [illegible] to mourn. Re-[illegible] by

[illegible] Wallace.

[illegible] 1879, of heart [illegible] Mr. Alfred C. [illegible]nty-eight years. [illegible] be respected and [illegible] of friends mourn her [illegible] their mourning is not [illegible]ains were brought to [illegible], on which occasion the [illegible] congregation from the [illegible]v. 7: 17.

G. H. Wallace.

[illegible] April 13th, 1879, Mrs. [illegible]rber, aged seventy-[illegible] converted some [illegible]d Geo. Bangs, [illegible] in Danville, of [illegible]er until death. [illegible] text upon the [illegible]on by the writer.

G. H. Wallace.

[illegible], Vt., of erysipelas in the foot, [illegible] nine years.

[illegible] in this world we still remain,
We only meet to part again;
But when we reach that heavenly shore,
We then shall meet to part no more

Services attended by the writer.

A. Damon.

Richardson. In Northwood, N. H., March, 1879, of typhoid pneumonia, Sister Adeline, wife of John R. Richardson, in the fifty-eighth year of her age.

She was converted at the age of ten, and has since lived a praying life.

John Parsons.

Married.

KNOX—HARRIMAN. In Tamworth, N. H., March 15th, 1879, by Elder N. Glidden, Mr. James B. Knox and Miss Mary R. Harriman, both of Tamworth, N. H.

PITMAN—TOWLE. In Ossipee, N. H., April 26th, 1879, by Elder A. Stillings, Jacob C. Pitman, of Ossipee, and Carrie E. Towle, of Eaton, N. H.

FALL—ALLARD. In Ossipee, N. H., May 5th, 1879, by Eld. A. Stillings, Eli Fall, of Ossipee, N. H., and Lucinda Allard, of Salem, Mass.

FOREIGN AND DOMESTIC NEWS.

London, May 23. The Vienna correspondent of the *Times* says it is announced from Constantinople that Khaireddin Pasha, Grand Vizier, has tendered his resignation, as certain rivalries have been very active lately. Should a change be effected it is believed it will be a far-reaching one.

Pesth, May 19. The river Theis has inundated ninety square miles of grain fields near Belse (Bocsa) and destroyed two villages. The river Drave has overflowed its banks and destroyed hundreds of houses.

Athens, May 22. An official dispatch has been received by the Ministry of War announcing that an engagement had taken place between Turkish troops and insurgents at Perlazia, Thessaly. The Turks lost 450 men in killed and wounded, and the insurgents seventy men, including their leaders.

Havana, May 22. A passenger on the French mail steamer from Vera Cruz says that on the morning of the 16th a severe earthquake occurred [illegible] that port. Telegraphic communication beyond Cordova is interrupted. The damage in Vera [illegible] is slight, but it is apprehended as serious in the interior.

[illegible] Thomas, May 17. The political condition of [illegible]ti is reported as precarious. The Government [illegible] importing muskets and powder. Business is very depressed. Several failures have occurred at Port-au-Prince.

A dispatch from Madrid announces that Premier Campos intends to introduce a bill for the abolition of slavery in Cuba, and to provide for free Chinese labor.

William Lloyd Garrison died in New York Saturday, May 24th.

Richford, Vt., May 22. A heavy frost prevailed over Northern Vermont and Canada last night.

Destructive hail storms are reported at the South. Last week hail is said to have fallen on an average of a foot deep in Webster parish, La., completely destroying the crops. In many parts of Georgia similar damage was done by hail stones.

A boiler in a grist mill at Fostoria, Ohio, exploded recently, killing one man and seriously wounding four others.

Gen. Grant writes to a friend in Philadelphia that his party will probably reach San Francisco sometime in July.

About ten thousand colored refugees have passed through St. Louis, on their way to Kansas.

Notices.

CAMPMEETING.

The Alton Bay Campmeeting will commence *August 22d.* JOHN COUCH, President.
WM. H. MITCHELL, Secretary.

NOTICE.—Scientists predict that the [illegible] season will be accompanied by fatal disea[illegible] fearful epidemics. Whether their predictio[illegible] true or not, the Alton Bay Campmeetin[illegible] tee deem it absolutely necessary, for th[illegible] of the life and health of those who [illegible] the meeting, to notify all persons ha[illegible] on the ground calculated to breed [illegible] they must be removed on or befo[illegible] [illegible] the Spirit, [illegible] is a new place [illegible] the help of all.
[illegible] D. D. PAGE.
[illegible] L. DINSMORE, Secretary.

NOTICE.—All persons having se[illegible] year on Alton Bay Camp-ground [illegible] of building, will please notify Bro. J[illegible] Pittsfield, N. H., or Bro. D. M. Le[illegible] N. H., at once whether they intend to bu[illegible] season. If those having selected lots sh[illegible] to notify these brethren, they will [illegible] forfeit their right to said lot.
WM. H. MITCHELL, Secretary.

NOTICE.—Bro. [illegible] L. Ricker, who has formerly been employed to transport baggage on Alton Bay Camp-ground, will again be employed this season. Persons visiting the grounds before the meeting, and wishing baggage carried from the depot to the grounds, will please notify him before hand at what train he can meet them by sending a card to him at Alton Bay, N. H.
WM. H. MITCHELL, Secretary.

NOTICE.—All persons desirous of selecting lots for building on Alton Bay Camp-ground the present season, will address J. T. Langley, Pittsfield, N. H., or D. M. Leavitt, Ashland, N. H.
WM. H. MITCHELL, Secretary.

SPRINGFIELD CAMPMEETING.—It is decided to commence the Springfield Campmeeting *Saturday, August 9th*, and to continue it to the 18th. Particulars hereafter. M. G.

NOTICE.—The Pittsfield (Me.) Campmeeting will commence, if the Lord will, about Aug 16th, and hold over two Sundays. If this should conflict with Alton Bay meeting, it will be the week following. JER. CARR, for Committee.

THE Mechanic Falls Campmeeting will be held the week following the Alton Bay meeting.
[illegible] WHITMAN, for Com.

PLEASE NOTICE.—Will those brethren who have pledged money for mission purposes in the State of New Hampshire, please forward at their earliest convenience to our State Evangelist, Elder John Parsons, as I am informed that he needs the funds very much.
C. H. FLETCHER, for Mission Committee.

NOTICE.—The Wisconsin Campmeeting will be held at Arena (near where held last year), beginning June 7th, on the Prairie du Chien branch of the Milwaukee and St Paul R. R. Let all pitch tents as early as Saturday who can. It is not yet known what ministers will be present. Come and see. Come early.
C. A. SLOCUM,
J. K. AINSWORTH, } Com.
WM. SHELDON,

NOTICE.—There will be a meeting at Brookfield, N. H., at the meeting-house, commencing Thursday evening, June 5th, and hold over the following Sabbath. Brn T. W. Piper and John Parsons are expected to preach the Word. Others are invited. We extend a cordial invitation to all the brethren and sisters to come over and help us. T. L. CHURCHILL.

POULTNEY, VT.—The church at this place [illegible] ing been scattered and destitute of mee[illegible] past few years, are gathering toge[illegible] have establishe[illegible] meeting [illegible] one half of th[illegible] Village, th[illegible] month. [illegible]

[illegible]

Minneso[illegible]

[illegible] held in co[illegible] mence on W[illegible] P. M. This m[illegible] meeting, which the comm[illegible] for this season on acco[illegible] will try and provide for all [illegible] and sisters who can and will com[illegible]
E. K. SMITH, Secretary.

NOTICE.—The next Michigan State Union Conference will be held with the church at Howardville, Mich., May 29th, and hold over Sunday. Howardville is four miles from Park Station, on the R. R. running from Kalamazoo to Three Rivers, five miles from Marcellus, on the Port Huron and Chicago R. R., and ten miles from Three Rivers on the Michigan Central Air Line. Those coming on the M. C. A. L. to three Rivers, can leave there in the afternoon for Park Station, going north on the R. R. running to Kalamazoo. There will be conveyance at the several depots to take all who come. We expect this meeting to excel many others of this kind in the manifestation of the blessed Spirit of the Master for the salvation of the perishing. We think our churches were never more ready for a meeting of this kind than now, especially those where we labor. To God be the praise. Come one, come all, who possibly can, and enjoy the feast, and in order to do it come to work. JAS FERRIS, President.
C. D. BERRY, Secretary.

SPECIAL NOTICE.—There will be a Tent Meeting at Auburn, N. H., commencing Sunday, June 22d, and hold over the Fourth of July, and as long as the Lord will. The village is central, and seven miles from Manchester city; and we hope all in the regions beyond will come over and help us in this one more effort to rescue poor perishing sinners. Come with hearts full of tender love and pity. This meeting is for the highways and hedges. Time is short. We occupy a responsible position. The Lord help us to be in earnest. We hope and pray that union, harmony and brotherly love may prevail during the meeting. Bring your food, and a sack and quilts. Provision will be made to sleep near the Tent in dwelling houses, and a place prepared to eat. Sister Benson is expected to be with us. H. S. CLARK.
MARY RANSOM.

DISTRICT MEETING.—The Second District Meeting of the present Conference year of the A. C. Conference of the Province of Quebec, Northern Vermont, and Northern New Hampshire, will convene at Danville, Danville District No. 2, Friday, May 30th, at 7 o'clock P. M., and continue over the Lord's day. Three services each day. Ministers and churches are required by the Constitution to report personally or by letter. All cordially invited by the Pastor. Come all who can, and God will bless. In behalf of the church,
C. P. DOW, President of Conference.
G. H. WALLACE, President of Distri[illegible]

NOTICE.—The next Annual Meeting of th[illegible] vent Christian Conference for the State [illegible] will be held in the North We[illegible] District No. 2, commencing Th[illegible] It is about half way between C[illegible] Co., and Clyde, Cloud Co., Kan[illegible] in Washington Co. A Campme[illegible] in connection. People comin[illegible] quire at Clifton for Bro. G. P. [illegible] for Bro. James Hayes. Wo[illegible] will be provided on the grou[illegible] and District tent and a cook-ho[illegible] will be there for the accommodation [illegible]

Churches and ministers will plea[illegible] and report by letter or delegates [illegible] direct to me, at Clyde, Cloud Co., [illegible] all who can, as this may be the last [illegible] ing we will have. Come with the [illegible] Master, praying that good may be d[illegible] name of the Lord. THOS. R. COMSTO[illegible] gelist of District No. 2.

SPECIAL NOTICE.—The Adv. Christian C[illegible] of Bangor, Me., have moved from Art Associ[illegible] tion Hall to Temperance Hall, corner of Exchang[illegible] St. and Kenduskeag Bridge, where meetings will be held every Sunday at 10½ A. M., 3 and 7½ P. M., if the Lord will. Preaching brethren are requested to correspond with Gordon Tibbetts, Clerk; A. R. Field, or H. N. Smith, Deacons.
For the Church, O. S. FRENCH.

NOTICE.—Having closed my labors with the church at North Scituate, R. I., and now moved to Abington, Mass., am ready to preach on Sundays as the way may open. D. S. CLARK.

[illegible]alifornia Astir.

[illegible] now two tents in the field. Brn. Reed [illegible]rey, less than a hundred miles south, are [illegible]ing for the Lord and this truth at Mayfield. Will those isolated believers throughout California, who want meetings in their vicinity, write us, and continually lay aside some of the Lord's money to pay the expenses, and we will try and secure them a series of meetings. Address H. F. Carpenter, Vallejo, Cal. H. F. C.

NOTICE.—There will be a Tent Meeting under the auspices of the Advent Christian Conference of Ohio held at Birmingham, Erie Co., Ohio, to begin Friday evening, May 30th, and continue over two Sundays, and longer if the interest demands. This is an important field, and we earnestly call upon our brethren of like precious faith to make a grand rally here, and come and work for Jesus and the truth.

Brethren coming on the Rail Road will come to Wakeman, Ohio, L. S. & M. S. R. Y., Southern Division, or Vermillion, O. L. S. & M. S. R. Y., Northern Division. Those coming to Wakeman will drop a card to W. Washburn, Birmingham, Ohio, a few days in advance, and teams will be provided to carry them to the place of meeting. Those coming to Vermillion will address I. W. Wood, Vermillion, Ohio.
E. MCCULLOCH, } For Committee.
D. T. CALL,

Let all who desire Tent Meetings correspond with Eld. E. McCulloch, Nevada, Ohio.

Maine State Conference.

The next Annual Session of the Advent Christian State Conference will be held in Portland, Me. (Union Hall, Free Street), commencing Tuesday evening, June 10th, at which delegates will be expected from all the churches in the State. Basis of representation, one delegate for each society, and one additional delegate for every ten members belonging to said society or church. All preachers should attend to represent the cause in the localities where they reside. The Constitution of the Conference is to be revised this year. Come one and all with the Spirit of the Master to make our Conference a blessing to the State of Maine, and God will bless our efforts. Homes will be provided for all.
S. K. PARTRIDGE, President.

New York State Conference.

The fourteenth Annual Meeting of this Conference will be held with the A. C. Church at Kendall, Orleans Co., N. Y., commencing on Wednesday evening, June 4th, and to continue over Sunday. Let there be a general rally to this meeting. Time is short, and we may not be privileged to meet many times more this side of the soon coming kingdom. Let all the churches appoint delegates, and remember to take up their Conference collections. Try and make them as large as you can. Kendall is on the Rome, Watertown and Ogdensburg R. R., Ontario Division, seventeen [illegible]harlotte. Those coming on the [illegible]e R. R. will change cars at [illegible]lotte. Those coming from the [illegible] at Niagara Falls, and come [illegible] provided for all who come.
[illegible] R. MILES, President.
[illegible] H. BATEMAN, Secretary.

[illegible]d by brethren interested [illegible]eting at West Levant, [illegible] to continue over [illegible] Emerson, where [illegible]y meetings eight [illegible] Bro. Dinsmore [illegible] last year; also [illegible] send to preach [illegible] tents will in[illegible]ly them with [illegible] [illegible]st or west by [illegible]ing the near[illegible]g J. F. Emerson [illegible] to the ground. [illegible]ted join in prayer [illegible] may be good.
J. F. EMERSON.
I. DAMMON.

[illegible]w Hampshire Advent [illegible]erence for the present [illegible] Hill, N. H., commenc[illegible]une 12th, and continuing [illegible]bbath. We request our [illegible]d those that preach the [illegible]t to attend the meeting, [illegible]and help save the perishing [illegible] on the cars will stop at
[illegible]
[illegible]BBY, } Quar. Conf. Com.
G. C. BOWLES,

NOTICE.—The semi-annual Campmeeting of the Christian Association will be held at New Hartford, Butler Co., Iowa, commencing June 19th, and hold over two Sundays. Bro. H. V. Reed and others will be present to preach the Word of the kingdom. Come, brethren, and spend a few days at this feast of tabernacles. Bring your bedding. Hay, straw and groceries can be had on the ground. Per order of committee.
C. C. RAMSAY.

NOTICE.—The Annual Meeting of the Penobscot Valley Advent Christian Conference will meet with the church in Bangor, Me., Thursday evening, June 5th, and continue over the following Sunday, June 8th. It is expected Bro. J. R. Hall and M. W. Corliss will be present to preach the Word. We hope brethren and sisters in this section will make an effort to attend this session. J. M. GEROW, Clerk.

CHANGED AGAIN.—The Annual Delaware District A. C. Conference will be held in the Household of Faith Church, Cecil Co., Maryland, near Perryville (Eld. Jacob Elliott Pastor), June 12th, 13th and 14th, and hold over Sunday. A good attendance of delegates and preachers is desired.
CHAS. H. COMBS, Secretary.

NOTICE.—The next Quarterly Session of the York Co. A. C. Conference will be held at South Windham, commencing Thursday, June 5th, at two o'clock P. M. We hope not only to see the faces and hear the voices of old friends, but extend a cordial invitation to all who feel interested in the grace to be brought unto us at the revelation of Jesus Christ. We hope the friends will remember the Bible class to be organized at this session. S. G. RUMERY, Sec.

NOTICE.—The first Quarterly Meeting for the seventh year of our pastorate in Edinboro, Pa., will be held on Saturday, at 2.30 o'clock P. M., July 5th, and Sunday, July 6th, at 9.30 and 10.30 A. M., and 7.30 P. M. Brethren at Erie, Meadville, Geneva, Cambridge, Blooming Valley, Girard and elsewhere, are cordially invited to meet with us on that occasion. G. W. STETSON, Pastor.

[illegible]—The next session of the A. C. Con[illegible] Northern Pa. and Southern New York [illegible] at Westfield, Tioga Co., Pa., com[illegible]y evening, May 30th. A cordial [illegible]en to all. Let every church be [illegible]e hope the ministry will also [illegible]
A. H. BRIGGS, President.

[illegible]land and Eastern Conn. [illegible]with the A. C. Church [illegible]day, June 4th, at two [illegible]rence has not met at [illegible]roped there will be a [illegible]ELL, Conf. Com.

[illegible]t the Maine Union [illegible]ent, will be pitched [illegible]gton for July 4th, [illegible]
[illegible] Committee.

[illegible] W. [illegible] me [illegible]

[illegible] Appointments.

[illegible] Appointments must be received as early as [illegible]DAY MORNING (as our paper goes to press [illegible]noon), to insure insertion for the coming week.

Resolved, That no appointments be published in the [illegible] henceforth for persons unknown to the Editorial Board (by which is understood the Editors, Editorial Committee, and Business Agent, unless satisfactory reference shall be given.

Resolved, That when the Editorial Board is properly notified by any of our Churches, or Ministers, or responsible persons, by a written allegation that a certain minister, or ministers, lack moral character, that they be instructed to notify such minister or ministers of the information received, as a reason for withholding their appointments till after a proper trial and acquital.

☞ All communications in relation to this matter should be addressed to the Secretary of the Board—OZIAS GOODRICH, Boston, Mass.

BOSTON, MASS., ADVENT CHRISTIAN CHURCH (MORGAN CHAPEL.)
Corner of Shawmut Avenue and Indiana Place.
Sunday Services.

Social Meeting at 10.30 A. M. Sabbath School and Bible Class at 1.30 P. M. Preaching at 3 and 7.30 P. M. Praise Meeting at 7 P. M.

Female Prayer Meeting Tuesday P. M. at 3. Young People's Meeting Tuesday Evening at 7.30. Free Gospel Temperance Meeting Wednesday Evening, at 7¼. Regular Prayer Meeting Friday Evening, at 7.30.

A. W. Sibley....Sunday, June 1st
E. A. Stockman....Sunday, June 8th
J. M. Orrock....Sunday, June 15th
Edwin Burnham....Sunday, June 22d
E. A. Stockman....Sunday, June 29th

BROOKLYN, N. Y.—The Second Advent Church of Brooklyn meets at the Chapel, No. 266 Cumberland Street, near Lafayette Avenue. Preaching Sundays at 10.30 a. m. and 7.30 p. m. Prayer meetings Wednesday and Friday evenings. A. H. WALKER, Pastor.

BIDDEFORD, ME.—Meetings every Sabbath at 10½ A. M. and 2½ and 7 P. M. Also Wednesday and Saturday evenings. WM. H. MITCHELL, Pastor.

BEEBE PLAIN, P. Q.
M. McKinstry....Sunday, June 8th

Chelsea, Mass.
The Advent Christian Church meet in a Hall in Sanderson's Building, 112 Park Street, next door to the Engine House. Social Meeting Sunday, 10.30 A. M. Sabbath School and Bible Class 1.40 P. M. Preaching at 3 and 7 P. M. Prayer and Conference Meeting on Tuesday and Friday evenings, at 7.30 P. M. Praise Meeting on Thursday evening, at 7.30 P. M.
B. Woodside....Sundays, June 1st and 8th
L. Boutell....Sunday, June 15th

CHARLESTOWN, MASS.
Prayer and Conference meetings Sunday morning at 10½. Preaching at 3 and 7½ P. M. Also Tuesday and Friday evenings, at 7.45.

CHICOPEE, MASS. (Advent Christian Church, Music Hall, Exchange Street.)—Lord's day services—Love feast at 10 o'clock a. m. Preaching at 2 and 6.30 p. m. Sunday School at 11.15 a. m. Social meeting Tuesday and Thursday evenings, at 7.30 o'clock.
A. C. JOHNSON, Pastor.

CHICAGO, ILL.—Meeting at the Green Street Chapel, No. 91 South Green Street, every Lord's day, at quarter to eleven a. m. and quarter to eight p. m. Sunday School at twelve o'clock a. m. Prayer meeting at the Chapel Wednesday evening at quarter to eight p. m.
D. MATHEWSON, Pastor.
(Residence 122 South Sangamon Street.)

CABOT, VT.—L. C. and M. McKinstry Pastors.—Preaching at present one fourth of the time.
M. McKinstry....Sunday, June 1st
L. C. McKinstry....Sunday, June 15th

CONCORD, N. H.
T. W. Piper....Sunday, June 1st
J. Couch....Sunday, June 8th

EXETER, N. H.
W. M. Harmon....Sunday, June 1st
Geo. W. Sederquest....Sunday, June 8th
Edwin Burnham....Sunday, June 15th

GREAT FALLS, N. H. (Franklin Hall.)
W. S. Campbell....Sunday, June 1st
H. S. Emery....Sunday, June 8th
A. A. Phelps....Sunday, June 15th

HYDE PARK, Mass., Advent Chapel, Fairmount Avenue, near N. E. R. R. Station.—Prayer meeting Sabbath morning at 10½. Sunday School at 1½. Preaching at 3 and 7½. Prayer meeting Wednesday evening at 7½.

HAVERHILL, Mass. (Walnut St., New Chapel.)
A. Ross....Sunday, June 1st
Miles Grant....Sunday, June 8th

HAMPTON, N. H.
Wm. W. Sutherland....Sundays, June 1st and 8th
J. G. Smith....Sunday, June 15th
Porter J. Smith....Sunday, June 22d
A. Fogg....Sunday, June 29th

HARTFORD, Ct. (Melodeon Hall.)
M. Grant....Sunday, June 1st

HARDWICK, VT.—J. H. Smith Pastor.
J. H. Smith....Sunday, June 8th

LAWRENCE, MASS.
J. Hemenway....Sunday, June 1st
E. A. Stockman....Sunday, June 22d
J. Couch....Sunday, June 29th

LOWELL, MASS.
G. W. Sederquest..1st and 3d Sundays in each month

MANCHESTER, N. H.
L. Boutell....Sunday, June 1st
C. Goodrich....Sunday, June 8th

MASSENA, N. Y.—Meetings every Sunday at 10½ a. m. and 7½ p. m. Also prayer meeting Thursday evenings, at 7½. GEO. A. STREETER, Pastor.

NEW BEDFORD, MASS.
E. A. Stockman....Sundays, June 1st and 15th
M. Batchelor....Sunday, June 8th
A. W. Sibley....Sunday, June 22d
S. S. Brewer....Sunday, June 29th

NATICK, MASS.—Prayer meeting in Hammond's Hall on Sunday afternoons, at 2 o'clock P. M.
Enoch Morrill....Sunday, June 1st

NORTH RUTLAND, MASS.
W. M. Hall....1st Sunday in each month

PORTSMOUTH, N. H.
Hiram Munger....Sunday, June 1st
Geo. W. Sederquest....2d Sunday in each month

PORTLAND, ME. (Union Hall, Free St.)
J. Albert Libby....Sunday, June 1st
H. Munger....Sunday, June 8th
A. A. Phelps....Sunday, June 22d

PLANTSVILLE, CT.
Mrs. E. L. Crumb....Sunday, June 1st
I. B. Potter....Sunday, June 8th
H. A. King....Sunday, June 15th
Seth Woodruff....Sunday, June 22d

RIVERPOINT, R. I.
Sunday-school every Sabbath at 10½ a. m. Preaching at 2 p. m. Conference meeting at 7 p. m.
C. R. Card....3d Sunday in each month

SOUTH BOSTON (National Hall, corner of Dorchester and Fourth Streets.)—Conference meeting 10½ A. M. Preaching 3 and 7½ P. M. Sunday School and Bible Class 1½ P. M.
Z. Boody....3d Sunday in each month

SOMERVILLE, Mass., Templar's Hall, No. 18 Summer Street.—Meetings 10½ o'clock A. M., 3 P. M., and 7½ evening. Tuesday and Friday evenings, 7½ o'clock.
J. S. White....Sunday, June 15th

SPRINGFIELD, MASS.
C. Goodrich....Sunday, June 1st

SOUTH ROCHESTER, N. H.
J. T. Libby....1st Sunday in each month
Mrs. A. Marston....2d Sunday in each month
J. H. F. Varney....3d Sunday in each month

SEABROOK, N. H.
A. Fogg....Sunday, June 1st
Geo. W. Burnham....Sunday, June 8th
Enoch Morrill....Sunday, June 15th
Porter J. Smith....Sunday, June 29th

SABBATTUS, ME. (Jones' Hall.)
E. M. Haggett....Sunday, June 1st
C. Goud....Sunday, June 8th
Jared Whitman....Sunday, June 15th
Jesse Gay....Sunday, June 22d
H. S. Mitchell....Sunday, June 29th

SOUTH BERWICK, Me. (Great Works.)
L. T. Churchill....1st Sunday in each month
J. W. White....2d Sunday in each month
B. S. Emery....3d Sunday in each month

ST. JOHNSBURY, VT. (L. C. & M. McKinstry Pastors.)

TAUNTON, MASS.
M. Batchelor....Sunday, June 1st
Geo. L. Teeple....Sundays, June 22d and 29th

WORCESTER, MASS.
M. A. Potter....Sunday, June 1st
L. Boutell....Sunday, June 8th
J. C[illegible]....Sunday, June 15th
[illegible]....Sundays, June 22d and 29th

WALLINGFORD, CONN.
[illegible]....Sunday, June 1st
[illegible]ights from May 25th until June 10th.
[illegible]....Sunday, June 8th

WESTFIELD, MASS.
[illegible]eting Sunday morning at 10.30. Sabbath [illegible] 12. Preaching at 2 and 7 p. m. Prayer [illegible]d conference meeting Tuesday evening, at 7.30. [illegible] people's meeting Thursday evening at 7.30. [illegible]eeting Friday evening, at [illegible]
S. G. [illegible]

Vern[illegible]....Sunday, June 1st
(Baptism during the day.) L. F. BAKER.

Fairhaven, Mass....Sunday, June 15th
Lynn, Mass....Sunday, June 22d
M. BATCHELOR.

Newport, Vt....Sunday, June 1st
L. H. BRIGHAM.

Cornville, Me. (baptism)....Sunday, June 1st
F. E. BLAISDELL.

Rutland, Vt....Sunday, June 1st
Factory Point, Vt....2d Sunday in each month
Chittenden, Vt....3d Sunday in each month
North Fort Ann, N. Y....last Sunday in each month
WM. J. BLANCHARD.

Pittsfield, N. H....Sunday, June 1st
J. COUCH.

London Ridge, N. H....Sunday, June 15th
Putnam Ct....Sunday, June 22d
C. GOODRICH.

Limington, Me. (Anderson school-house) Sun., June 1st
Sebago, New Limington (meeting-house) Sunday, June 8th. J. L. CHUTE.

North Wilbraham, Mass....Sunday, June 29th
C. R. CROSSETT, JR.

North Pomfret, Vt....Sunday, June 22d
B. B. CHEDEL.

North Scituate, R. I. 1st and 3d Sundays of each month
D. S. CLARK.

Ways Mills, P. Q....Sunday, June 1st
King Corner, P. Q....Sunday, June 15th
W. P. DROWN.

Wentworth, N. H. (Cass school-house) Sun., June 8th
East Warren (school house near Bro. Willey's) Sunday, June 29th. R. C. DROWN.

Waterloo, P. Q....each alternate Sabbath
C. P. DOW.

Hebron, N. Y....1st and 3d Sundays in each month
Poultney, Vt....2d and 4th Sundays in each month
A. DAMON.

Bangor, Me....Sunday, June 22d
ISRAEL DAMMON.

Olive Branch, Ind....once in four weeks
Porter Centre, Mich....once in four weeks
Sumption Prairie, Ind....once in four weeks
Howardville, Mich....once in four weeks
JAS. FERRIS.

Goshen, Mass....Sunday, June 1st
Montgomery, Mass....Sunday, June 8th
Springfield, Mass. Central Hall)....Sunday, June 15th
Chicopee, Mass....Sunday, June 22d
H. K. FLAGG.

Elliot, Me. (Junkin's school-house) once in two weeks
J. P. GOODWIN.

Bath, Me....1st Sunday in each month
C. GOUD.

Ossipee, N. H. (Welch school-house back of the mountain) Sunday, June 8th. N. GLIDDEN.

Sandy Hill, N. Y....Sunday, June 22d
J. HEMENWAY.

London Ridge, N. H....Sunday, June 8th
Farmington, N. H....Sunday, June 15th
New Durham Ridge, N. H....Sunday, July 6th
W. M. HARMON.

Guilford, N. H. (White Oak school-house) Sunday, June 1st
West Alton, N. H. (baptism)....Sunday, June 8th
Meredith Neck, N. H....Sunday, June 15th
E. N. HINCKLEY.

East Stoneham, Me....Sunday, June 1st
North Lovell, Me....Monday evening, June 2d
Slab City (school house) Lovell, Me., Tuesday evening, June 3d. H. HOWARD.

West Alton, N. H....Sunday, June 1st
Meredith Neck, N. H....Sunday, June 8th
Tuftonboro Neck, N. H....Sunday, June 15th
E. JOHNSON.

Gray, Me. (Benson school-house)....Sunday, June 1st
Hartford, Me....Sunday, June 8th
J. T. JORDAN.

Winsted, Conn....Sunday, June 8th
H. A. KING.

Turner, Me. (Chase's Mills)....Sunday, June 1st
D. H. KILBRITH.

Bridgewater, N. H. (Union Hall)..Sunday, June 15th, and once in four weeks. D. M. LEAVITT.

Meredith Neck, N. H....Sunday, June 1st
East Wakefield, N. H. (Woodman Mills) Sun., June 8th
Lake Village, N. H....Sunday, June 15th
South Barnstead, N. H....Sunday, June 22d
Hampton, N. H....Sunday, June 29th
D. F. LEAVITT.

Patton, P. Q. (Maxfield school-house) Sunday, June 1st
Kidderville, N. H....10½ o'clock, Sunday, June 15th
Bare Rock, Stewartstown, N. H., at four o'clock.
U. G. LADD.

Newcastle, N. H....the first Sabbath in each month
W. A. LOYNE.

Haverhill, Mass....Wednesday, May 28th
Exeter, N. H....Thursday, May 29th
Rye, N. H....May 30th
[illegible], N. H....June 3[illegible]
[illegible]reat Falls, N. H....[illegible]
Kennebunkport, Me....[illegible]
Biddeford, Me....[illegible], June 6th
Portland, Me....[illegible], June 8th
Brunswick, Me. (Yellow school-house)....June 9th
Bath, Me....Tuesday, June 10th
Wednesday and Thursday, June 11th and 12th, as Bro. Geo. Storrer appoints.
Bowdoinham Village, Me...Friday evening, June 13th
Richmond, Me., from Saturday, June 14th, to Tuesday, June 17th, as Bro. Bates and others appoint.
Augusta, Me....Tuesday evening, June 17th
Belgrade Mills and vicinity (as the brethren arrange) from Wednesday, June 18th, over Sabbath, June 22d.
The following week at [illegible] HIRAM MUNGER.

Bowdoin, Me. (Adam's school-house) and baptize Sunday, June 1st. H. S. MITCHELL.

Belmont, N. H....each Sunday for one year
E. S. MOULTON.

Hatley, P. Q. (Reed school-house) Friday evening, June 6th.
Dudswell, P. Q. (where Bro. M. H. Bishop may appoint) Saturday evening, June 7th, and over Sunday, June 8th. JOHN MAGOON.
W. P. DROWN.

Gardiner, Me. (Bookertown school-house) Sunday, June 1st. J. H. MEADER.
WM. A. LOVEJOY.

Newton Upper Falls, Mass., meetings every Lord's day, at the house of L. T. Cunningham.

Charlton, Mass....Friday evening, June 6th
Springfield, Mass....Sunday, June 8th
Unity, N. H....Sunday, June 15th
Lyme, N. H....Tuesday evening, June 17th
MARY E. OTIS.

Augusta, Me. (Cross school-house)..Sunday, June 8th
South Hope, Me....Sunday, June 15th
Newcastle....Sunday, June 22d
S. K. PARTRIDGE.

Lake Village, N. H. (Baptism)....Sunday, June 8th
JOHN PARSONS.

South Norwalk....evening, May 29th
Brooklyn....evening, May 30th
Shinnecocks, Long Island....Sunday, June 1st
H. PRATT.

Otis, Mass. (Wells Forge)....Sunday, June 1st
ENOCH PHELPS.

Danielsonville, Ct....Sunday, June 8th
Clinton, Mass....Sunday, June 15th
M. A. POTTER.

Lyme, N. H....Sunday, June 1st
Norwich, Vt....Sunday, June 8th
D. D. PAGE.

New Durham Ridge, N. H....Sunday, June 8th
A. ROSS.

Webster, N. H. (Old meeting-house)...Sab., June 1st
Meredith, N. H. (Dolloff Hall)....Sabbath, June 8th
Hopkinton, N. H. (school-house in the South Road District) Sabbath, June 15th, at 1½ o'clock; also at 5 o'clock. SIMEON ROBY.

Wells, Me....Sunday, June 1st
Bowdoinham Village, Me....Sunday, June 15th
Newcastle, Me....Tuesday evening, June 17th
China, Me. (Week's Mills)...Thursday eve., June 19th
East Palermo, Me....Friday evening, June 20th
Rockland, Me....Sunday, June 22d
THOMAS RINES.

La Fayette, R. I....Sunday, June 8th
A. W. SIBLEY.

East Sandwich, N. H., Sundays, May 25th and June 1st
Tamworth, N. H. (Stevenson Hill) Sunday, June 1st at five o'clock p. m.
Pleasant Valley, N. H. (baptism at noon) Sun., June 8th
C. H. SWEET.

Wayne, Me. (Smith school-house)...Sunday, June 1st
J. R. STURTEVANT.

South Livermore, Me....Sunday, June 8th
H. B. SEVEY.

Milton Three Ponds, N. H. (at the Academy) Sunday, June 1st. J. G. SMITH.

Porter, Me....Sunday, June 1st
D. W. STEVENS.

Granby, Mass....Sabbath, June 1st
Bridgeport, Ct....Sabbaths, June 8th and 15th
Granby, Mass....Sabbath, July 6th
Montgomery, Mass....Sabbath, July 13th
GEO. L. TEEPLE.

Minot (Page's Mills)....Sunday, June 15th
G. L. TRACY.

Stonington, Ct....every Sunday for the present
H. H. TUCKER.

Rochester, N. H....Sabbath, June 1st
East Lebanon, Me....Sabbath, June 8th
S. VARNEY.

Lewiston, Me....Sunday, June 1st
Brunswick, Me....Sunday, June 8th
I. C. WELLCOME.

Tremont, Mass....Sundays, June 1st and 8th
J. S. WHITE.

Cheshire, Ct. (Town Hall) 1.15 p. m., Sunday, June 1st
C. D. W[illegible]

New Britain, Ct....[illegible]

Business.

SPECIAL NOTICES.

☞ We will send the *World's Crisis* to ministers of all denominations for ONE DOLLAR per year, *payable in advance.* All ministers unknown at this office, when they send for the Crisis, will please give satisfactory proof that they are ministers. AGENT.

☞ Any person sending a name for the FREE LIST, must send a written certificate, endorsed by some brother well known at this office, certifying that the person named is unable to pay for the Crisis, and is worthy to have it free. Also 25 cents must accompany the certificate to pay postage. If the above is complied with, the application will be considered. AGENT.

☞ PRICE REDUCED.—Our friends and patrons will please notice that we have reduced the price of the YOUNG PILGRIM. We hope our brethren and friends will help us increase the list by sending in hundreds of new subscribers. AGENT.

☞ TO SABBATH SCHOOLS.—One of our old book publishers was unsuccessful in business, and went into bankruptcy. He had a large stock on hand. It was offered in lots to the public. We bought a few hundred books at a very low price, and we would say to all Sabbath Schools, if they wish to add any books to their library, or if any school wishes to have a new library, now is the time to get them. Will our brethren and friends please call soon and examine, as we shall sell as fast as possible. It is a *rare bargain.*

Good nice QUARTO BIBLES in same lot, at from three to five dollars each. *Rare bargains.* Also a variety of Sabbath School Cards. AGENT.

☞ We would say to all who wish to obtain any book or books that are to be found in the market, that if they will send us the TITLE IN FULL of the book or books wanted, with amount of price enclosed, we will forward them as soon as they can be obtained. Direct to OZIAS GOODRICH, Box 5140, Boston, Mass. AGENT.

☞ VALUABLE WORKS.—Those who wish information on the subject of "Future Punishment," or desire to give it to others, will do well to obtain a work entitled "SUNLIGHT," by Silas Henn, of England, or "TRUTH SET FREE," by the same author. The first contains 72 pages. Single 25 cts., or $2.25 per dozen, postpaid. The second contains 64 pages. Single 20 cts., or $1.80 per dozen, postpaid. AGENT.

☞ SECOND COMING OF CHRIST.—The Doings of the Prophetic Conference held in New York last fall is now published in a book of 528 pages. It is a full report of the call for the Conference, and each Address is complete and fully reported. Also there is a Critical Appendix added, which is valuable. The book is handsomely bound in cloth. Price postpaid, $2.00. AGENT.

☞ EXPOSITION OF TWENTIETH CHAPTER OF REVELATION.—This is a Tract of twelve pages, written by L. Boutell. Price, single 3 cts., 20 cts per dozen, $1.25 per hundred, postpaid. AGENT.

☞ MARRIAGE CERTIFICATES.—We have on hand, and intend to keep, a good assortment of "Marriage Certificates." Any and all of our friends wishing to purchase such, can obtain them at the Crisis Office. AGENT.

☞ TESTAMENTS.—We have some very nice Testaments in flexible covers. Single copy 7 cts., or 75 cts per dozen postpaid. AGENT.

BOOKS, TRACTS, ETC.

FOR SALE AT THIS OFFICE.

GERMAN TRACTS. We have purchased the German Tracts written and published by Bro. Reimer, of Philadelphia, Pa., and are now ready to fill orders for them at the following prices, *postpaid.* "Rich Man and Lazarus," 3 cts. single, 25 cts per dozen, $1.50 per hundred. "Malachi's Burning Day," 2 cts. single, 20 cts per dozen, $1.25 per hundred. "The Soul," 15 cts per dozen, 75 cts per hundred. "Doom of the Ungodly," 3 cts. single, 25 cts per dozen, $1.50 per hundred. "Immortality of the Soul," 3 cts. single, 30 cts. per dozen, $1.75 per hundred. "Coming of Christ," 3 cts. single, 25 cts per dozen, $1.25 per hundred. One Tract of 4 pages, 10 cts per dozen, 50 cts. per hundred.

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NEW CYCLOPAEDIA OF PROSE ILLUSTRATIONS. By Rev. Elon Foster. This book is especially adapted to Christian Teachings, embracing Allegories, Analogies, Anecdotes, Aphorisms, Emblems, Fables, Legends, Metaphors, Parables, Quotations, Similes, Biblical Types and Figures, etc. There are two [illegible] and Second—702 pages in each. Each [illegible] complete in itself. Price for each Series $4.50 postpaid, or $4.25 by express.

"WE SHALL SEE HIM AS HE IS."—This is a new Tract that we have just published, written by Wm. H. Mitchell. We think it an excellent Tract, and that it should be extensively circulated, as it is calculated to do a great amount of good. 16 pages. Single, 3 cts., per dozen, 25 cts., per hundred $1.25, postpaid.

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CANDID WORDS FOR INFIDELS, and SCRIPTURE SEARCHERS, two new Tracts just published, each eight pages. They should be scattered all over the land. Will our friends who have the means please help to circulate them. Single, 2 cts., per dozen 15 cts., per hundred 75 cts. postpaid.

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Whether thy life run on
In quiet way,
Having small things to do,
Little to say;

Or, if an honored place
Great men among
Thou holdst, by skill of pen,
Pencil, or tongue,

Still, thou canst serve thy God
With loving heart,
And ready, willing hands,
Where'er thou art.

If roses lie in thy path,
Or violets,
Ever reflect on this:
God ne'er forgets

To give thee some sweet flowers.
The humblest are the best;
Thank him for what he sends,
And leave the rest.

He always sends thee flowers—
Perchance they're not
As gay as some that bloom
In garden plot—

But roses hide sharp thorns;
The lowlier flowers
Are sweeter, and fade not
In darkest hours.

DEATH—THE ANTIDOTE.

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The Scriptures teach, and observation confirms the fact, that we are mortal creatures, fast tending to the inevitable tomb; and that from death no sex is spared, no age exempt. The majestic and countless roads which monarchs pass over, the way the men of learning tread, the path the warrior travels, all lead to the same place; all terminate, however varied in their route, in that one enormous charnel-house which is appointed for all living.

Mortals may believe, yea, boast, in the subterfuge—"Thou shalt not surely die"—which was conceived and declared by the enemy of all that is good in the primitive days of our race, yet one short sentence closes the biography of every man, as if in mockery of the unsubstantial pretentions of human pride—"And all the days that Adam *lived* were nine hundred and thirty years: *and he died*." Gen. 5:5. "Wherefore as by one man sin entered into the world, and death by sin; and so *death* passed upon *all* men, for that all have sinned." Rom. 5:12.

Thus we see that death is the portion of all mankind. What is the state of man while in death? Is he conscious or is he unconscious? These questions have vexed the minds of millions, who have imbibed false notions of the nature of man, and have, therefore, called forth much vain speculation without any satisfactory answer. But when we turn for an answer, not to the traditions of men, but to "a more sure word of prophecy," we find the matter is therein made plain. "Put not your trust in princes, nor in the son of man, in whom there is no help. His breath goeth forth, he returneth to his earth: in that very day his thoughts perish" Ps. 146: 3, 4. "For the living know that they shall die: but the dead know not anything, neither have they any more a reward; for the memory of them is forgotten." "Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest." Eccl. 9:5, 10.

No matter what stations of honor we may hold in life, we are all subject to death, and sooner or later must yield to its withering stroke; and were there no antidote, sad indeed would be our condition. Our death would simply be eternal, both in its nature and duration. "For if the dead rise not ... then they also which are fallen asleep in Christ are perished." "If after the manner of men I have fought with beasts at Ephesus, what advantageth it me, if the dead rise not? Let us eat and drink; for to-morrow we die." So then without a resurrection there can be no future life for the dead.

But we rejoice that there is an antidote in the resurrection, and as Christians we have a "blessed hope" even in death. "For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order. Christ the first fruits; afterward they that are Christ's at his coming." 1 Cor. 15: 21–23. "Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." John 5:28, 29.

Skeptics, whose minds are corrupted by the vain philosophy of men, may scoff at the idea of a physical resurrection of the dead, nevertheless the promises of the Lord are sure. And professing Christians, schooled in the traditions of Plato, may, if they choose, glorify the "King of Terrors," and chant, "death is the gate to endless joy," but God forbid that we should thus rob Christ of the glory due to him and bestow it upon Satan.

Death deserves honor for nothing but killing men. Beyond this his power does not reach. To him who is "the Resurrection and the Life" belongs all the honor and glory of our resurrection from the dead; and according to his words it is at the resurrection, and not at death, that we will be rewarded. "But when thou makest a feast, call the poor, the maimed, the lame, the blind; and thou shalt be blessed; for they cannot recompense thee: for thou shalt be recompensed at the resurrection of the just." Luke 14:13, 14. "For the Son of man shall come in the glory of his Father with his angels; and *then* he shall reward every man according to his works." Matt. 16: 27.

Comforting thought! The antidote is soon to be administered. Earth's dark and dreary pilgrimage will soon be ended; and ere long the golden rays of the "bright and morning star" will tinge the eastern horizon. Then the cry "awake ye that dwell in dust" will call forth the countless sleepers from the confines of death, and judgment and reward will be rendered. Are we ready for the event? Are we living "soberly, righteously, and godly, in this present world, looking for that blessed hope, and the glorious appearing of the great God and our Savior Jesus Christ; who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zea[illegible] 12–14. I[illegible] they that [illegible] may have [illegible] enter in[illegible]

Shu[illegible]

W[illegible] [illegible]CES.

[illegible]o-day, white-wa[illegible] [illegible]t of Christian ci[illegible] [illegible]more affinity for Chr[illegible] [illegible]as for holiness, is a sham[illegible] [illegible]deception. And magnificent c[illegible] [illegible]ith formal popular divines, vieing in pomp and regal splendor with "barbaric kings," and far removed in spirit and gospel simplicity from the king's highway, are not of God. And yet, strange to say, millions risk their salvation, their all for eternity in these bogus institutions or imitations of the real church of Christ. Nay, the great mass of professing Christians do not appear to know the importance of the Constitution and by-laws of the lowly Nazarene, and they have not the courage or time to examine the statutes for themselves; but will depend on a counsellor who for a stipulated fee agrees to examine the Law, with all its latest additions and amendments up to the present date.

Alas! how unlike the primitive church and early Christians. "Nothing could be more unadorned than the primitive worship," says the church historian. "A plain man, chosen from among his fellows, in his common garb, stood up to speak, or sat down to read the Scriptures, to as many as chose to assemble in the house appointed. A back room, and that probably a mean one, or a garret, to be out of the way of observation, was their temple."

In their preaching or talk, says Mosheim, eloquence and art gave place to the natural and fervent expressions of zeal and charity. "As pride and worldly-mindedness must go hand in hand, continues the historian, "assumed pomp and dignity required not a sort of maintenance very different from the state when the pastor wrought with his own hands (like Paul of Rome) to maintain his necessities, and labored by day that he might serve the church by night."

The idea of priesthood had yet scarcely entered into the Christian sanctuary. But on the dissolution of the whole Jewish economy under Adrian, when the power of the associated clergy began to put forth its bud, the ambitious and desiging suggested what many of the rest received in their simplicity, namely, that the succession to these honors now developed upon themselves; the bishop stood in the place of the high priests; the presbyters were priests; deacons Levites, so a train of consequences followed. Thus a new tribe arose completely separated from their brethren, of clergy distinct from laity—men sacred by office, exclusive of a divine call and real worth, to add greater sanctity to the priesthood, and the not unpleasant adjunct of the divine right of tithes attached to the divine right of Episcopacy.

Now look at nominal Christianity in its aggregated form. Its general attitude is tolerant of sin, and it aims no well directed blows at the sources of evil. Its power is scarcely repressive. It is, in short, a stumbling block to the heathen abroad, and a hindrance to the half-hearted at home. That such things are true of the visible church is a humiliating and frightful consideration. Alas! the sigh of the great apostle comes floating down the ages: "I would they were even cut off which trouble you."

To suppose that a Christian can vie with the world in dress and equipage, flare into passion when his will is crossed or his opinions sifted, indulge his lust under legal cover like any voluptuary, and grasp as greedily for wealth as any worldling, is a total misapprehension of the nature and purpose of Christianity.

"Indeed, it is enough to make the angels wring their hands to witness simply the spectacles around the Lord's table in some churches. What an array of millinery and God-abhorred vanity! What a sad contrast to the manifestation of the Divine idea of life in Christ Jesus! The swells, and carnal fungi, and lust-flaunting placards that characterize this solemnity in some localities, are enough to awaken the loudest laugh of hell!" "O foolish Galatians, who hath bewitched you?" The high calling of God links us to the consummation of his ends, according to the order of the cross. To ignore this, we falsify our profession, disappoint the angels, and cheat the world. Ah, me! what an eye-sore and heart-ache are fashion-mongers to the angels. We deal treacherously with God by thus misrepresenting him to the world. He asks exhibitions of the beauty of holiness through us. O brother, sister, our high calling is to mirror the glory of God, the majesty of righteousness, the winning pathos and grandeur of self-sacrifice. Alas! what are some of us doing but belying our profession, caricaturing the God-man? A dandy Christian! A saint in ribbons and ruffs, gold chains and rings, rigged in devil-invented, vanity-fostering paraphernalia. The elect of God fluttering in the revolting silliness of self-display at pic-nics and world-aping celebrations and Christ-mocking coteries, is not our high calling. If good as the scribes and pharisees externally, in the days of our Lord (and we fear multitudes of church members are not), weighed in the balances should be found wanting; for mere negative piety has never disturbed the peace of the world. It furnishes no motive for action. It inspires no enthusiasm. It has furnished no missionaries, no crusaders, no martyrs. —*Christian Standard.*

[Go[illegible] the man who dares to run the gauntlet of publ[illegible] [illegible]ion in writing such burning truths as are [illegible] [illegible] article. But God will have them [illegible] [illegible]nd if his professed servants w[illegible] [illegible]ll cry out.—Ed.]

No[illegible] [illegible]turned into a hal[illegible] [illegible]red faces and [illegible] amusemen[illegible] [illegible]? What says [illegible]

"The [illegible] [illegible]ecent writer, "[illegible] The ship is safe [illegible] as the ocean is [illegible] is safe enough [illegible] world is n[illegible] dently sound[illegible] so long as sh[illegible] but is she safe [illegible] wide open to [illegible] from beginning [illegible] theatre and the [illegible] any other place or [illegible]

THE GOSPEL ACCORDING TO SENSATION.

The *Banner* publishes the following, because its truthfulness demands large publicity. And the *Banner* feels sorry that the deteriorated state of piety in the fashionable churches of our country makes such animadversions necessary. The article comes from a Bloomington secular journal—*Brick-a-Brac*:

"There is too much sensational preaching now-a-days. The fact that ministers of the gospel are compelled to resort to sensational sermons, and to advertise their sermon in advance, forms one of the saddest commentaries upon modern religion. This has been the case in Bloomington, where ministers, after seeing their congregations melting gradually away, Sunday after Sunday, have resorted to the sensational phase, and were rewarded by full seats and fashionable congregations. The devil must be getting vigorously aggressive, for Christianity finds it necessary to surround itself with every device to attract worshipers. Imposing and costly church buildings, with magnificent trappings, and upholstered furniture; great organs, the peals from which shake the very foundation stones of the house of God; vocal choirs whose praises, as they rise heavenward, are so smothered in artistic and operatic effects, that it has been suggested that an interpreter be sent along to render the anthems in plain English or good Dutch; elegant gilt-edged, morrocco-covered service books, with dainty envelopes to enclose the contribution for the heathen, together with such gorgeousness and splendor as to eclipse the pretensions of a first-class opera house; and over all and above all, a forty or fifty thousand dollar mortgage. And here, with the glad sunshine shut out, and the light filtered through stained glass, and amid expensive elegance and gushes of music, a fashionably dressed congregation sit and listen to a sensational sermon, and believe they are worshiping God. This is modern religion.

It was altogether different years ago. Then religion was pure and simple. People went to the modest but comfortable church house without consulting the papers of the day to learn what the attraction would be, for they knew the man of God would direct their thoughts toward heaven, without rosy rhetoric or technical circumlocution. Religion was plain, and without other inducement than the desire to serve God, and so live that when called before the court of last appeal, they will be placed on the right hand of the Father. A little more religion and a great deal less show and vanity, and the world will take a mighty stride toward the universal christianizing of mankind.—*Banner of Holiness.*

WESTERN JOTTINGS.—No. 12.

BY I. C. WELLCOME.

April 25th, left Rochester for Albany, stopping at So. Butler to meet a call of Eld. R. H. Bateman. He met us at the station and took us to his hospitable home, where we were kindly entertained by himself and wife. Here the message of the soon coming of our Lord was faithfully preached many years ago, and a good society raised up, which passed through various trials and scatterings under various s[illegible] messages, until it was utterly broken down by the dogma that the wicked would not rise from death. But under the earnest efforts of our faithful Sister Jennings, the brethren again rallied, and determined to try to build up and let their light shine. They secured the labors of Bro. Bateman the last year, who entered at once upon the work of leading sinners to Christ, and with the help of a few faithful members and the blessing of God, the church has rallied, and many have been converted and baptized by him.

Saturday evening attended a gospel temperance meeting, which is affecting much good, and spoke to the people on the importance of faith in Christ to produce a true reform; also of the necessity of quitting the use of tobacco to ensure real temperance work. Sunday spoke to a full house on the great redemption through our Lord Jesus Christ, by his universal atonement and conditional salvation, Brn. Bateman and B. P. Stevens assisting in the service. It was a good day and a joyful season. In the evening spoke again on the physical, national and moral signs of the immediate coming of our Lord to redeem his people.

Monday visited Bro. Stevens and family, three miles away, and found them still waiting for the Lord. Monday evening preached our last discourse to that people, and, by request, related to them our experience in being healed of a ruined spine and paralysis by the power of God in answer to prayer, fifteen years ago. We are glad to see that the church in Butler is doing well, and growing under the labors of Bro. Bateman. April 29th we parted from this dear people, who showed us great kindnsss, went to Albany and put up with Bro. J. R. Mitchell, where we found a hearty welcome. Bro. M. has for several years labored with his hands to provide for his family, and then on the Sabbath preaches the gospel of the kingdom to the remnant of a once large church of Advent believers.

Albany was visited by Brn. Miller and Himes early in the history of the Message, and they did a great work by the Lord's blessing, and a large church was here gathered. Since then it has been several times rent into fragments by the false messages published by men who never gather, but always pull down what others build up, if allowed to sow their cockle. The cause has been so wasted in Albany that our ministers have abandoned going there to preach. But Bro. Mitchell has not given it up. Having learned that it is wrong to gather Christian society, and then allow false teachers to come in and poison and pervert it, he has decided to do so no more, and his brethren are united in it. They have therefore hired a hall in Greenbush, just across the Hudson River, and are occupying new ground. The Lord has blessed the effort, and the truth has reached many hearts. Many of the Methodist, Presbyterian and Baptist Churches have become interested and attend the meetings. Sinners have been converted, and a good congregation gathered. They hold prayer-meetings at the house of Brn. Morrill in Albany.

They lack one important work. There are men among them (who sustain other churches) who love the faith, and get their spiritual food at the Adventist meeti[illegible] who have means to build a meeting[illegible] and to support Bro. Mitchell, wh[illegible] highly esteem, and call a good preacher and faithful Christian worker; but he is obliged to work six days at a trade and preach on Sundays. He is scarcely known to any Adventist preacher, is not ordained, but should be. There are candidates now awaiting baptism.

Wednesday evening we preached to a good audience of deeply interested hearers, on the atonement and its results. The Lord gave his blessing, and we enjoyed a precious season with this people. They remembered us after a godly sort. Thursday evening we preached in Albany to an audience of very good hearers. Many of them were of the old stock of believers. The Lord gave us a very precious season.

One point of interest worth recording we wish to mention here. In all our travels among the brethren we find no case of any one who has carefully read our books—"The Plan of Redemption," or "The History of the Second Advent Message," who afterwards turn to adopt the non-resurrection, or the Seventh-day keeping views. We think this speaks well for the books, and for those who read them. It would be of much benefit to many others who need light on these subjects, to read them.

Friday morning we bade adieu to Bro. Mitchell and family, took the train through North Adams to Boston, passing under a mountain three miles, where day was turned into night, through the famous Hoosic Tunnel, and on among the mountains and rocks, which assured us that we were once more in New England. We arrived safely in Boston, and think of getting home after about four months travel and constant toil in the West. Thanks to our God.

CORRESPONDENCE.

From Sr. M. J. Janes.

Dear Bro. Couch:—With your permission I would like to say a few words through your valuable paper, for the edification of the household of faith,—knowing how much they love to hear from the reapers, scattered here and there through the vineyard, who are gathering up the few last heads which remain.

Through the kindness of a dear daughter, I was permitted to visit my native State—Michigan—and see for the last time a loving mother, living at Muskegan. She now sweetly sleeps in Jesus; but "there will be a glorious dawn."

Jan. 2nd, by the kindness of friends, I was permitted to enjoy a real "feast of fat things" in the Lord at the Annual Meeting of the A. C. Conference of Northern Mich., held at Hesperia. It was soul-cheering to listen to the words of life as they fell from lips of young and old, whose hearts burned with the love of God. It was good to be there, for God of a truth was with us by his Spirit. Bro. H. Pollard labors for this church as pastor. He is surely the right man in the right place. He has a warm place in the hearts of his people.

We stayed and continued the meeting two weeks, and God gave us souls as seals of our ministry. The church rejoiced and was glad. Some came eight miles through the storm; others came with ox teams two or [illegible] miles [illegible] night. God blest [illegible] the people have a mind to work.

In company with Sister M. A. King, we went to Sylvester and stayed one week—Bro. John Bower's field of labor. God has aided Father Bower to do a great work in all this region. We felt like babes in the presence of this old veteran of the cross; yet we realize that "it is not by might, nor by power, but by my Spirit, saith the Lord." The Lord gave us one kid, and the church was encouraged to press the battle to the enemy's gate. Sister King will continue the meeting, and God will bless, for he is with her of a truth. Surely God hath poured out his Spirit upon his handmaid.

Jan. 28th, came to Burlington, Calhoun Co., Mich., our old home. Attended the Union Conference, and met many old and tried friends and brethren in the Lord. Several started to serve the Lord. Brn. T. C. Grundy and J. R. Berry continued the meeting. It did me good like a medicine, and cheered my heart, to see so many old and true friends. I pray that we may soon meet where partings will be known no more.

Feb. 1st, went to Galesburgh, where Bro. Berry, a young man faithful in the Lord is pastor. Found the church had been praying especially for this meeting, that God would own and bless his own truth, and the result was just what might have been expected—a rich harvest of souls. To God belongs all the glory. That church has a way of working in all its strength that is truly commendable. No drones in that hive.

March 8th, after four weeks hard labor, left this little church to aid Bro. J. R. Preston in his field in Branch Co. Bro. P. has this entire county all to himself. He is doing a good work in the name of his Master. At our first meeting at the Grove school-house we organized a church of eighteen, and there are more to follow.

Next to East Gilead, and held a few meetings. Found the brethren and sisters at work. We all felt that it was good to serve the Lord. Thence to Algansee; found them a good deal discouraged, for trials and contentions had crept in and divided the flock; yet some faithful souls were determined to see the end of the race, and reap the reward of the faithful. They revived the prayer-meeting and Sabbath School, and God will bless them if they continue faithful. O how much grace we do need to keep us in the narrow way, amid the perils of these last days! We had lived on both sides these two last named places, and consequently found many old friends.

April 1st, came to Reading, Hillsdale Co., and preached three times to large and attentive audiences. We found a home with our much esteemed Bro. and Sr. Seymour, from whose lips we heard of the speedy return of Jesus for the first time thirty years ago. We *then* hoped to die and go *to* heaven; we are *now* waiting for God's Son *from* heaven, and hope to be made like him then.

"O glorious home of heavenly rest!"

We found them still holding on to the truth just as loyal and willing to do for the Master as ever. We once lived near here, consequently found a hearty welcome, and enjoyed visiting with many friends[illegible]

April 24th came to Sal[illegible] Co., our first [illegible] youth. [illegible]ere we spent many ha[illegible] as we labored together for God and the upbuilding of his cause. Father and mother still live to praise God for his goodness, and are still clinging fast to the blessed hope of soon seeing Jesus and being made like him. Father is eighty-six years old, and mother eighty-four. In dear old Michigan I passed all the best days of my life. All my struggles with self, as I began to feel that I must preach the gospel, and was afraid it was all a temptation of the Evil One. Here I yielded to God's will, and the peace and joy that followed was unspeakable and full of glory. For months not a cloud passed between me and my God.

Many hundreds of weary miles husband and I have traveled in this State, that we might give the trumpet a certain sound, and tell the people that Jesus was soon coming to bring reward. But he fell at his post. His work is done; but Jesus is soon to come, then all the faithful ones will come forth to hear their Lord say, "Well done, good and faithful servants; thou hast been faithful over a few things, I will make thee ruler over many things; enter thou into the joy of thy Lord." O Lord, hasten the glad day.

My address until further notice will be Muskegan, Mich., Box 581.

From Sr. L. Foote.

Dear Brn. and Srs. of the Crisis:—I have been thinking for a long while that I would write you. I realize in some degree the times in which we live; that the perils are thickening around us; that wicked men are "waxing worse and worse, deceiving and being deceived." How very few there are who love God, love his truth, and love his precious will to do. It looks to me that the world is full of reading, but the Word of God sadly neglected. Men are walking in darkness, and, according to God's Word, the judgment will come upon them as a thief. I feel to cry out in my heart, O that men would repent! O that they would believe the gospel, that they might be saved!

How I do rejoice that I ever found Christ; for I know "he is the chiefest among ten thousand, and the one altogether lovely." He has truly led me in a way which I knew not; and I praise God that he is coming back to earth again, to make all things new and to set up his everlasting kingdom. O brethren, will it not be glorious to see him and be made like him, and to dwell with him forever? O, I hope to be there. By his grace assisting me I will try and overcome, even as Christ overcame and has sat down on his Father's throne.

My dear brethren, we have everything to encourage us. Let us hold fast whereunto we have attained. How blessed it is to walk in the narrow way! If we continue in it, we shall outride the storms of this life, and enter the port of peace. O, I long for that day to come, when there will be no weary nor sad ones, no care-worn faces, no more wrinkled brows; but all will be fair, and our happiness be complete. May we so run as to obtain. May we ever trust in the Lord, for they that put their trust in him shall be as Mount Zion, which cannot be removed, but abideth forever.

"He leads us on
By paths we do not know;
Upward he leads, although our steps be slow;
Though oft we faint and falter by the way,
Though storms and darkness oft obscure the day;
Yet when the clouds are gone
We know he leads us on."

Salisbury, N. H.

From Bro. W. K. Dowey.

Beloved Brn. and Sisters:—Through the kindness of our Heavenly Father, I am still the spared monument of his goodness and mercy. I have not walked a step for two years, being confined to the house by the rheumatism in my knees, so that I cannot straighten them. They are set at right angles; but thanks be to God, I do not suffer any pain unless I attempt to straighten them out, and then the pain is so severe that I cannot endure it. My hands are likewise drawn up, so that I cannot do any work only to mend clothes. I have earned only about one dollar for two years. I have not heard a gospel sermon for over four years, but have had a few prayer-meetings at my house. The only religious reading I have is the *World's Crisis*, except I get a book out of the Sabbath School of the Methodist Episcopal Church. There is no Advent preaching here, and there never has been but a few sermons preached here on these truths, and they were as usual opposed by the other denominations, hence did not do any visible good.

STRAIGHT PATHS.

"Make straight paths for your feet, lest that which is lame be turned out of the way; but let it rather be healed."—Heb. 12:13.

Such is the command of the apostle; but there is evidently a careless disregard of it among many of the professed Christians of to-day, as is shown by their lives and testimony. When we see those who profess to be followers of Jesus joining in the world's pleasures, and clad in the world's garments, we are led to believe that they have little care as to the paths they are making, and whether younger Christians coming after them will be turned out of the way, or established in the way, by their example. 'Tis true, they are often heard to confess their sinfulness—their wanderings and short-comings; but seldom are they heard to warn others of the dangers that lurk by the way. They are never heard to tell the new-born soul to beware; that they should not love the world, but should come out, and be forever separate from it—from its sinful fashions and pleasures. No, we do not hear this; but we do hear these wordly conformed professors ridiculing the very idea of plain dress for Christians; and with all their might do they uphold church fairs, festivals, parties, etc., laughing to scorn any who desire to lift their voices against them. Thus the crooked paths are being made, and scores of precious souls are being turned out of the way by those who should be "lights in the world."

Take the evil of fashionable dress—that great and deadly evil, which is so f[illegible] spiritual life, and which is a ruling [illegible] and especially the besetting sin of [illegible] heart. Oh, for a voice like a [illegible] sound forth words of warning [illegible] in the churches. Are we adorned [illegible] "modest apparel which becometh [illegible] professing godliness?" Let us look well to [illegible] paths we [illegible] in this matter [illegible] new-born soul to [illegible]

[illegible] organ[illegible] [illegible] trines of [illegible] tles, the [illegible] 'O [illegible] isters, in the [illegible] this, [illegible] to "teach all n[illegible] serve all thing[illegible] you." Everywhere and [illegible] tian ministers are bound o[illegible] the Master to "preach the [illegible] forth sound doctrines; and every [illegible] minister, at least, has solemnly [illegible] God and the church to "be ready with faithful diligence to banish and drive away all erroneous and strange doctrines contrary to God's Word."—*Selected.*

ITEMS OF INTEREST.

(*Selected.*)

None will have such a dreadful parting with the Lord at the last day as those who went half-way with him and then left him.

The Master says to this busy, greedy, restless world, "One thing is needful." Do you possess it? He says to the unsaved millions, "One thing thou lackest." If the one thing you lack is the one thing needful, you are poor and wretched and blind, even though you call the world your own.

When we know God as he is, we have found a friend who knows us better than we know ourselves, forgives us when we cannot forgive ourselves, and, in the midst of our mighty despair, breathes around our heart the perfumed breath of a new and divine hope. All our faculties unfold in their true method and order.

All men cannot be great, according to the human measure of greatness; but all can be good, which is far better. In striving after Christ-likeness we are on the direct and only sure road to true greatness. Christ is the greatest of all beings, and the aspiring souls that approach nearest to him are the greatest in the kingdom of heaven.

In that glorious morning of the resurrection the saints shall put on their new fresh suits of flesh, richly laid and trimmed with glory. Those bodies which in the graves were dust and rottenness, when it delivers them back again, shall be shining and excellent pieces, absolutely and everlastingly freed from infirmities, deformities and natural necessities.

Huber, the great naturalist, tells us that if a single wasp discovers a deposit of honey or other food, he will return to his [illegible] impart the good news to his [illegible] who will sally forth in great [illegible] partake of the fare which [illegible] ered for them. Shall we, [illegible] honey in the Rock Jesus C[illegible] siderate of our fellow-me[illegible] of their fellow-insects? O[illegible] like the Samaritan w[illegible] the good news? Co[illegible] prevent one of us f[illegible] discovery which g[illegible] make.

If holiness is [illegible] of ecstatic expe[illegible] est in it. But th[illegible] better class of holi[illegible] The aim is an el[illegible] nature, a quickening[illegible] enlightenment of the [illegible] ing of all the affections [illegible] man; so that the right [illegible] pursued and the wrong co[illegible] This kind of holiness mak[illegible] like in business, social in[illegible] the family, public-spirited [illegible] and devout everywhere.

LAYING UP TREASURES.

BY J. E. GIBSON.

Jesus commanded us not to lay up treasures upon earth, but to lay up treasures in heaven; "for where your treasure is there will your heart be also." Jesus said to the young man—"Go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven." But he "went away grieved, for he had great possessions. And Jesus looked around about, and said unto his disciples, How hardly shall they that have riches enter into the kingdom of God." The Master shows that it is difficult for those who have treasures to become heirs of the kingdom. Paul says, "We brought nothing into this world, and it is certain we can carry nothing out; and having food and raiment let us be therewith content. But they that will be rich fall into temptations and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition. For the love of money is the root of all evil." Therefore we should be contented with food and clothing.

The covetous are classed with fornicators, idolators, etc., therefore let us be very careful about having our hearts set upon things of this world. Let us fix our eyes on the mark, and press forward, knowing that the prize is at the end of the race. I hear men every day prophesying that great calamities are coming upon the nations of the earth; and their hearts begin to fail them, for fear, and for looking after the things that are coming upon the earth, as Jesus said. But those who trust in the Lord can now [illegible] their heads, and rejoice to know th[illegible] redemption draweth nigh.

Centropolis, Kansas.

DO NOT WOR[illegible]

We are plagued, worri[illegible] dle of fret, when we m[illegible] where all is quietnes[illegible] just like a person wh[illegible] and then insist on be[illegible] with him, instead of [illegible] receptacle.

If we are tru[illegible] great Burden B[illegible] carry our load[illegible] we rea[illegible]

[illegible] I believe it will be because my [illegible]ave worried me into an unchris[illegible] She did not go to God for [illegible]eet these daily annoyances as [illegible] The business man who lives in [illegible]de, not only worries out his [illegible] of all about him. It requires [illegible] amount of firmness for one to [illegible] and do his best for his e[illegible] [illegible]ways in a state of disturb[illegible]

[illegible] we do not take the Savior [illegible] we realize our steward[illegible] consult him daily respect[illegible] yield ourselves to his [illegible] it will be right. Such a [illegible] save the life of many a [illegible] to-day is laying the foundation of an early grave by his unrest.—*Congregationalist.*

OIL YOURSELF A LITTLE.

Once upon a time there lived an old gentleman in a large house. He had servants and everything he wanted; and yet he was not happy, and when things did not go as he wished, he was very cross. At last his servants left him. Quite out of temper, he went to a neighbor with the story of his distresses.

"It seems to me," said the neighbor, sagaciously, "'twould be well for you to oil yourself a little."

"To oil myself?"

"Yes; and I will explain. Sometime ago, one of the doors in my house creaked. Nobody, therefore, liked to go in or out of it. One day I oiled its hinges, and it has been constantly used by everybody ever since."

"Then you think I am like a creaking door," cried the old gentleman. "How do you want me to oil myself?"

"That's an easy matter," said the neighbor. "Go home and engage a servant, and when he does right, praise him. If, on the contrary, he does something amiss, do not be cross; oil your voice and your words with the oil of love."

The old gentleman went home, and no harsh or ugly words were ever heard in the house afterward. Everybody should have a supply of this precious oil, for every family is liable to have a creaking hinge in the shape of a fretful disposition, a cross temper, a harsh tone, or a fault-finding spirit. —*Selected.*

"TAKE THE SAFE PATH, FATHER."

A gentleman said to his pastor, "How can I best train up my boy in the way he should go?" "By going that way yourself," wisely replied the minister. This reminds us of a story told by Dr. Thompson, author of "The Land and the Book." He had climbed nearly to the top of a steep mountain, lifting his feet carefully along over the projecting rocks, when faintly from below he heard a silvery voice call out, "Take the safe path, father; I'm coming after you." [illegible] stood still as he realized the dan[illegible] [illegible] lamp to precious boy. If fathers only re[illegible] the boys are indeed coming [illegible] would [illegible] must [illegible]

[illegible] much [illegible] simple, [illegible] and we [illegible] us more harm [illegible] good." In Dresden [illegible] there is, [illegible] but one private school where American girls are admitted, for similar reasons.

"'Stablished."—"Father," remarked a young man, "try and go to the meeting this evening. The sermon will be on the second coming of Christ."

"No," said the Presbyterian deacon, "I am 'stablished."

The next day the deacon and son went to the timber for wood. After the load was on, the deacon ordered the horses to go, but they refused. He asked the boy what the trouble was. He answered,

"Father, they are 'stablished."

Too many are like the deacon to ever go in at the door. Christians are not bigots.

A boy once heard his father remark, "It was a poor rule that would not work both ways." One day while at play he found eight bricks and placed them all on their ends, and pushed the first over, and that knocked the next, and so on until all were down. He then raised one to see if it would lift up the rest; but the remaining seven did not move. He went to his father and told him what he had done, and the rule failed. "My son," said the father, "brick and mankind are alike; both made of clay, active in knocking each other down, but not disposed to help each other up." How true!

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"BEHOLD, I COME QUICKLY; AND MY REWARD IS WITH ME."

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[illegible] devoted to the exposition of [illegible] especially the doctrine of the imme[illegible] coming and reign of Christ on the [illegible] of heart; the unconscious state of [illegible] literal resurrection, and final de[illegible] the wicked.

[illegible] INVITATION.

[illegible] HARRINGTON.

[illegible] that thirsteth"—
[illegible], to the call;
[illegible] who freely giveth,
[illegible] the [illegible] me and all.
[illegible] themselves [illegible] waters—
[illegible] owledged by good [illegible] learly still;
[illegible] on any Advent C[illegible] blessing,
[illegible] the same, by the bless[illegible], thy will.
[illegible] expected that Eld. A[illegible]
[illegible] to preach the [illegible] ine ear reclining,
[illegible] ear, and thou shalt live;
The Lord who calls is gracious—
He's near, and will forgive.

Oh! Christian, hast thou wandered
Far from thy Master's way?
Return and seek his favor,
He will not say thee nay.

Oh! seek him while he waiteth;
Oh! find him while he's near;
Now is the time accepted—
Now, while he calls, he'll hear.

Come, then, each one that thirsteth,
While love and mercy wait—
While Jesus Christ is pleading,
Ere 'tis too late, too late!

THE HIGH ROCK.

BY REV. DANIEL MARCH, D. D.

The divine law was given to man written by the finger of God upon tablets of stone. The revelation was in the language which God had taught in Paradise, and the writing was upon mater[illegible] which God ma[illegible]e when he made the world. The principle[illegible] of the law were from everlasting, and th[illegible] tablets upon which it was written were [illegible] solid substance of the globe. [illegible] holy place, where the divine voice spake, and the unseen hand delivered the written stone into the hands of a man, was a sanctuary of rocks.

No fluted columns nor sculptured walls, no pictured dome nor long-drawn aisle, no work of art or of man's device, adorned the awful scene of the divine legation. The Ancient of Days was enthroned upon the rock, and his temple was the high place of the hills when he gathered the tribes around his seat and gave forth laws for the government of the world. The pillars of that awful sanctuary were splintered peaks, heaved up by the inner fires of the earth and sculptured by the storms; the walls were naked crags rough-hewn and hoary with centuries of age; the sky was the dome; the clouds hung their drapery around; and when the Divine Legislator descended to his throne of rock and gave forth his law upon tablets of stone, the proclamation was made in mighty thunderings, the mountains did quake and the everlasting hills bowed in worship.

From that time forth the rock in Horeb became a holy place to all readers of the Scriptures, and the sacredness attached to that ancient sanctuary of the mountains made without hands became associated permanently in devout minds with the rock. It was only the abuse of a just and sacred feeling that led the self-torturing ascetic to make his home in a cave of the rocks, and to think it a holier place than the home consecrated by daily duty and pure affection. All that science has learned of the laws of nature, and all that history has recorded of the past, leads us to look with religious veneration upon the ancient rocks.

The successive steps by which God built up a world, and made it habitable for man from the dark and formless void of earth are recorded upon the rocks. The strata that go down in orderly succession deeper than the deepest mine, and the fossil remains of sea-shells piled high as the mountains tell us all that we know of the mode in which the Divine Architect lifted the present beautiful order of hills and valleys and plains out of the deep. Whoever would read the creative work of the six unmeasured days in Genesis, must study the tablet stone.

Many of the great and critical events in the world's history since it became a home for man to take us back to the munitions of the rocks and the sanctuaries built without hands,—many of the most precious and consoling promises of divine revelation are set forth under the similitude of a rock. When, in a meditative mood, we look upon a great rock old as the centuries, or upon a humble memorial stone set up by human hands, we are reminded of truths and scenes and events that stir our hearts with the most profound and sacred emotion. It is, therefore, entirely proper and natural that we should still try to draw living streams of divine instruction from the rock, both in its literal and symbolical character, even as Moses brought refreshing waters for the thirsty tribes from the rock in Horeb. And every line of truth, followed up to its true source, will lead us to the Rock of Ages.

There is much to be said of the rock or common stone as a sacred memorial. When Jacob journeyed from Beersheba to Padan-aram, he lighted upon a solitary place as the shadows of evening gathered around him, and he laid down for the night to sleep, with the heavens for a covering, and the bare earth for a bed, and the rough stones of the roadside for a pillow. And there he dreamed that a shining pathway rose from earth to heaven in his sight, and angels were coming and going as multitudes meet and pass on the crowded street. Above, was the glory of Jehovah, and the voice which called to Abraham out of heaven called to him with words of promise and protection. When the lonely wanderer waked out of sleep, and rose up early in the morn to renew his journey, it seemed to him that the vision of the night had made the solitary place the house of God and the gate of heaven. And there he set up a memorial stone, to remind him in subsequent years of the night when the Lord God of his fathers Abraham and Isaac met him in the way to Padan-aram. And when he returned with great riches to the land of his inheritance, he sought out the place of that anointed stone, and there he set up an altar to the God that answered him in the day of his distress. And from that time forth the tenth of all he had he gave to God.

This is the true way for men to make holy places in all time and in all the earth. Let them commemorate the hour when God met them in their wanderings with messages of peace. And it would be well for all who make good promises in the time of trouble and distress to set up a memorial of their vows and to keep the covenant made in affliction ever before them in the day of prosperity. It were better that all our good promises made in our best or darkest moments should be graven with a pen of iron and in the rock forever, than that they should be forgotten when the world surrounds us with its temptations, and this earthly life promises all that we want.

It were well for us all to set up a sacred memorial of the time of distress and agony, when we offered up the prayer, "Oh, God, deliver me from going down to the grave," and the prayer was heard; of the time when poverty came upon us like an armed man, and we vowed, if ever prosperity should return, to give the tenth of all our gains to God; of the time when the Spirit touched our hearts and we had great joy and peace in our souls, and we were ready to answer to every call of duty, "Lord, here am I; send me."

All have rememb[illegible]nces of times when the kingdom of heaven was brought very nigh, and it seemed [illegible] to enter. All ha[illegible] been met in the journey of life by special providences of the Almighty God, even as Jacob was addressed by the divine voice at Bethel. All have resolved, in moments of tender feeling and awakened conscience, to lead better lives and to walk more closely with God. Let a memorial of such hours and experiences be kept freshly in mind, as if you had graven them upon stone, and set them in your habitation to be ever before you. Go back to the best hour you ever had in all your life, and take it up and bear it with you in the future, as the wind bears the cloud and the cloud bears the rain. Let the promise which pain and poverty or peace and pardon drew from your trembling heart be the memorial of past mercies, and the watchword of duty in the future. And so from all your wanderings you shall come back to a holier sanctuary than Jacob found at Bethel, and to a greater inheritance than his posterity possessed in the land of Canaan.

And this custom of preserving sacred memorials of the past is as appropriate and profitable to communities and nations as to individuals. The people that have no history can have no power. The people that forget the past and dishonor the ashes of their fathers, will leave nothing for others to remember when they are gone. The earth to which the martyrs of truth and liberty have given their blood is holy ground. Pilgrims from far-distant lands go there to weep and to kindle the fire of feelings and purposes with which they inflame the world. The dungeon where the persecuted prisoner has for years trodden the length of his chain backward and forward, until his bare feet have worn a path in the cold stone, becomes a sanctuary and the damp floor an altar, and every mark upon the rocky pavement and mouldering wall appeals from earth to heaven, from man to God.

When Joshua, the captain of the conquering tribes of Israel, had reached a good old age and was about to die, he gathered the chief men of the nation under an oak that stood beside the sanctuary of the Lord in Shechem. There he took a great stone and set it up under the tree, and over it he rehearsed God's marvelous dealings with the nation in bringing them out of Egypt and giving them the goodly land of Palestine. There he made them renew their solemn covenant to put away all strange gods and to serve the Lord alone forever. Then he said, "Behold, this stone shall be a witness unto us. For it hath heard all the words of the Lord which he spake unto us. It shall therefore be a witness unto you, lest ye deny your God." It would have been well for Israel in after years if they had gathered oftener together beneath the quiet shade of that sacred oak in Shechem and listened to the dumb testimony of that witnessing stone against all their departures from the living God.

The rocks have ever been a refuge for the exiled and persecuted benefactors of mankind. When David fled from the face of the demon-haunted Saul, he sought a hiding-place in the rocks. When Jezebel had sworn to make the life of Elijah a sacrifice to her heathen gods within twenty-four hours, the prophet hurried in wild dismay, day and night, over the whole length of the Arabian desert, until he had hidden himself in the rock of Horeb. When the Son of God appeared on earth for the redemption of the world, the first shelter of his feeble infancy was found in a cave of the rocks. When the early Christians were hunted down like wild beasts, they made for themselves homes and sanctuaries in the rocks of the mountains and in stony excavations beneath the surface of the ground.

So the rocks have many times afforded a refuge for men of whom the world was not worthy. In times of darkness and peril the instructors and benefactors of mankind have been found in caverns and dungeons more frequently than in palaces. The rough work of pulling men out of the fire and saving them has not ordinarily been done in silken robes nor with strict attention to the refinements of taste. Rude John Bunyan sent forth a voice from Bedford jail which has compassed the earth in many languages and directed millions of pilgrims on their way to the Heavenly City. In the rocky chamber of the Wartburg, Martin Luther translated the Bible into his native tongue, the rude and strong speech which he learned in the miner's cottage under the shadow of the Thuringian forest; and, putting that wild torchlight into peasants' hands, he scattered the darkness of ignorance and superstition and awoke all Europe from the sleep of ages. In the rocky cave of Bethlehem, Jerome transferred the ancient Scriptures into the living Latin of his time, and so gave utterance to the Word of God for the millions of the world-embracing Roman empire.

Paul is believed by many to have sent forth from the rocky dungeon of the Mamertine prison those great words of faith and victory which for eighteen hundred years have nerved martyrs at the stake and opened heaven to the vision of the dying. The forerunner of Christ cried in the desert, and sent forth a warning voice from the rocks of the wilderness, which awakened in the hearts of the Jewish people renewed expectations of their coming Messiah. And so always, in the great eras of history, the instructors and benefactors of mankind have been banished and imprisoned, and the world has been indebted to caverns and dungeons for voices which have arrested its own progress in the pathway of ruin.

If you would go back to the starting-point of great truths and mighty reformations, you must stand with the shivering band of pilgrims on the bare rock of an ice-bound coast; you must worship with hunted fugitives in the glens and caverns of wild mountains; you must look for Galileo and Bunyan and Bonnivard in the gloom [illegible]; you must go down into the chamber of horrors and see men tortured, not accepting deliverance that they may be faithful to the truth; you must thread the subterranean galleries of the Catacombs, and hear the cheerful songs of men who must hide themselves in the earth because they would be faithful to their Master in heaven; you must stand in the bloody arena and see men torn in pieces by wild beasts, while the applause of a hundred thousand spectators rises hoarse and horrible as the roar of the deep upon a rocky shore. To such sources must we trace the streams that now carry healing and salvation round the earth. The new day of light and liberty has been ushered in by men who were compelled to wander in deserts and mountains and to seek homes in dens and caves of the earth. If we have reason to hope for better things in the future, it is simply because some have been found ready to suffer the loss of all things for the testimony of Jesus in the past. When the sea shall give up its dead in the final day, and deserts shall bear witness to the sufferings and prayers of Christian exiles, it will be seen that many times in the world's history truth found its only refuge in the sanctuary of the mountains and the munitions of the rocks.

It is said in the Scriptures of a good king that he should be as a hiding-place from the wind and a covert from the tempest. Such men are the kings for conscience' sake, monarchs and martyrs in the imperial realm of truth—men who would rather die than do wrong. One such man is a covert from the tempest for millions. It is such kings of righteousness that stand as rock-built lighthouses on the great deep of human passion to guide all wanderers in the safe way.

There is a lighthouse, well known to navigators, [illegible] Channel, standing in so peculiarly exposed a situation, [illegible] can fail to wonder how it keeps its place. After a storm has ceased, and there is not the slightest breeze to ruffle the face of the deep, so strong is the ground swell of the sea against the base of the structure that the waves dash up with a tremendous roar to the full height of the tower, and envelop the topmost light in a canopy of foam. And when the tempest is abroad in its wrath, and the ship flies before the fury of the storm, and eager watchers are waiting the wreck on the shore, then the remorseless deep, as if enraged against the beacon-light which disappoints it of its prey by warning the mariner of the fatal rock, dashes with a still mightier force and louder thunder against that strong-built tower to bury it beneath the waves. And so, night and day, summer and winter, for more than a hundred years, the great deep, with all its force of wind and waves, in breeze and gale and storm, has been mining at the foundations and storming at the battlements of that beacon in vain. It falls not, for it is founded upon a rock. The lonely light-keeper, confident in the tried strength of the column by which his narrow chamber is supported, sleeps sound while the storm roars around him and the multitude of the billows lift up their voices on high. And the mariner, returning from his long voyage to the most distant lands and the uttermost parts of the sea, as confidently expects to see the light of that still shining beacon as he does to recognize the hills and shores of his native land rising to view from the waste of waters. So stands the righteous man resting upon the eternal rock of God's truth—a guide and a covert to many others amid the war of opinion and the tempests of passion with which the earth is shaken. It is only because God has given the world such men in the past that we have peace in our time and the hope of better things for the future. And nothing is so worthy of the loftiest and purest ambition of the human heart as to be able to stand firm as a rock when the strongholds of truth are assailed by many foes, and the sacred interests of humanity are endangered by false or feeble friends.

A lonely, rocky headland standing out from the Grampian Hills in Scotland is called Crag Ellachie. The Clan Grant, whose turf cottages are in sight of its hoary head, have adopted for their war-cry, "Stand fast, Crag Ellachie!" The wild warriors of the hills serving in the armies of England have carried that cry around the world. And every time it runs along the line in making the terrible charge or resisting the fierce attack, the brave Highlanders assume to themselves the steadfastness of the rock which looks down upon their own homes. The remembrance of that rugged and storm-beaten crag has nerved the heart of the Scottish soldier when shivering in the icy wind of the North or fainting in the noon-day heat of tropical climes. Wherever the hour of peril finds him, and his thoughts wander away to the home of his childhood, the cry comes from that hoary rock, "Stand fast!" And so from all the defenders of the truth in all time there comes to us in the hour of trial and temptation the cry, "Stand fast!" The example of their constancy rises up amid all the conflicts of the past, like the rocky headland facing the storm or holding the beacon on the shore of the sea. Let us assume the strength of their faith and courage while we take up the cry that comes to us from far-distant [illegible], and give it new life and power by our fidelity, as we pass it on to all the tried and tempted—"Stand fast."—"*Our Father's House.*"

PERILOUS TIMES.

"This know also, that in the last days perilous times shall come."—2 TIM. 3: 1.

That we are living in a time of especial peril, none can deny who are acquainted with the state of things now existing, and who understand the signs of the times. Iniquity abounds; and hence the love of many waxes cold. We ought to be wide awake in [illegible] now; it [illegible]. If [illegible] lived prayerless lives, let us begin to visit the throne of grace, and seek pardon for past indifference, and strength for time to come, and do it with devoted hearts and earnest minds.

How is it with the nominal churches? Pride, folly and fashion have their votaries among church members as much as anywhere. Who dare rebuke sin in high places now? Ministers must preach to suit the people. He may make a fine appearance, or may be very eloquent, and win the favor of the people, but such preaching often fails to reach the hearts of his hearers. What we most need now is men who are constrained by the love of Christ, and love for the perishing; men who shun not to declare the whole counsel of God, and who can speak from experience of the power of God, and thus carry conviction to the heart. The times are perilous because there is such a lack of this. If the devil can get into the church, he will use every effort to promote discord. How was it on the day of Pentecost? They were all gathered together with one accord in one place. And we know how the power of God came down upon them.

The time is near when the "Prince of peace" will reign. God help us to realize the solemnities of the judgment. The world is madly and blindly rushing on; the way-worn pilgrim rejoices that his toils will soon be over. The faithful servant of God, who, like Noah, is forewarning the world of its final doom, is scoffed at, and laughed to scorn. I pity those who are now lulled to sleep by the delusive cry of "Peace and safety." Oh, for a realizing sense of the state of things, and the importance of living by the moment, or we may be found sleeping. If we have been remiss in duty in days gone by, should we not begin now to do the will of Christ? Let us go to work [illegible] burning, and pluck [illegible] day; will we improve them? The closing hours of time are upon us; shall we squander them in idleness?

Lift up the warning voice, watchman, upon the walls of Zion! While the popular church is saying, "My Lord delayeth his coming," as also says the evil servant who makes no profession, let us constantly be on our guard; remembering that "all that will live godly in Christ Jesus shall suffer persecution." We must stand up boldly for the truth, or lose the witness of our acceptance. Now is the time for moral courage. Will we do our duty in the fear of God? With heaven in view, do not be discouraged. Though dangers thicken, we are not left in darkness. We had better be on the Lord's side, if we do have to bear reproach, than to be found on the left hand at last. Jesus made himself of no reputation. Do we deserve better treatment than our Lord and Master? The doctrine of his soon coming is unpopular, but if we neglect to proclaim it for fear of man, we may be lost forever. How strange that any one calling [illegible] a Christian [illegible] dislike to [illegible] coming. [illegible] ell might [illegible] the [illegible] latter-day apostasy [illegible] come." Let the [illegible] the Bridegroom cometh, [illegible] or not. The world must receive its last warning. The true church of Christ is sounding the alarm, and if the warning is unheeded, woe to those who reject the truth. He which testifieth these things saith, Surely I come quickly. Amen. Even so come, Lord Jesus.—*Prophetic Times.*

"BEHOLD THE BRIDEGROOM COMETH!"

BY CHAS. W. WARD.

The great declaration of the second coming of our Lord Jesus Christ is given much prominence in the Word of God. That he will come again no sane-minded person can dispute, save they deny the truthfulness of Jehovah's word.

In these last days—these days of "perilous times," of pride, of ignorance and stupidity, there [illegible] many theories abroad relative to the coming of the Son of man. Some believe that he comes in his providences, in famines, pestilences, cyclones, tidal waves, etc.; others think that death (forgetting or not caring to know that Paul calls it the "last enemy"—1 Cor. 15: 26) is the coming of Christ. Admit, then, that he does come at death. To the righteous man he comes, and, as he breathes out his last breath, receives his soul, or really the man himself, and carries him away to the presence of God, to enjoy forever the bliss of heaven. But how is it with the ungodly? Does he come to his couch and take his polluted soul, and carry it to the dark and infernal regions of the damned and hand it over to Satan, who casts it into the fiery abyss to be tormented day and night forever and ever? Such foolish and unscriptural views are held by many well-meaning Christians. But it is readily seen that the theory of death being the coming of Christ is founded upon the notable falsehood and assumption of the natural inherent immortality of man. Take away the foundation, which is immortal-soulism, and the remainder of the structure falls of itself.

There is another class who believe and teach the coming of Christ to be spiritual and invisible, which will come to pass in the conversion of the world. But there is still another class who, more in accordance with the Scriptures than the others, assert that "this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." While there are many Christians who believe in the real, literal, personal coming of Christ, they seem to look upon it with gloomy forebodings, as a day of darkness and terror, and the Scriptures declare that it shall be a day of that character. "Howl ye, for the day of the Lord is at hand; it shall come as a destruction from the Almighty." Isa. [illegible] There is in store for this world [illegible] a fiery deluge, which shall come from the hand of the Almighty: "Behold, the day of the Lord cometh cruel both with wrath and fierce anger, to lay the land desolate; and he shall destroy the sinners thereof out of it." Isa. 13: 9.

It is true the coming of Christ is for some purpose; it is an event which is necessary, and not a mere display of Heaven's royal powers before an astonished and trembling world. Many of the greatest events and occurrences of this world are for a mere empty show, but the God of heaven makes no such random display. Every act of Jehovah has a purpose, and that purpose always ends in the desired result. So the coming of the Son of God is for a purpose. "To lay the land desolate" and to "destroy the sinners thereof out of it" is, we learn from Isaiah, one of the purposes of this coming.

But the question arises, What effect will it have upon Christians—upon those who are waiting for him? Will they be condemned and made to tremble before his presence? Hear the Lord Jesus himself—"I will come again, and receive you unto myself." He is represented in the Scriptures as coming under and in different characters; sometimes as the King of kings and Lord of lords. This character or title is expressive of royalty and power. In Matt. 25: 6 we read of him, "Behold the Bridegroom cometh; go ye out to meet him." Now the title of Bridegroom has certain characteristics. It is applied to those who are about to be married. Is marriage an event of darkness, of fear and destruction? It may be considered the most important, the happiest and the grandest epoch of life. The marriage festival is generally the scene of mirth, joy, pleasure and rejoicing. Then Christ our Savior is represented as coming as a Bridegroom. This pre-supposes a marriage and also a bride.

The church, or the true and faithful in the church, are the ones who constitute the bride of Christ. Then we read in Rev. 19: 7-9 of the marriage of the Lamb. From this we understand the relation between Christ and his church is that of the bride and bridegroom. He is said to come after this bride, and receive her unto himself, and take her away, and they are united in marriage. They then become one.

In view of Christ's coming as the Bridegroom it should make all true Christians rejoice and love his appearing. Why is it so many are frightened at the news of his coming? Simply because they have been mistaught, and look upon the coming of Christ as an event of terror and darkness, feeling and believing that they will have to stand before an angry Judge and have all their dark sins paraded before a gazing world. Ah! but it is not so. "He that believeth on Him hath everlasting life, and shall not come into condemnation [or judgment], but is passed from death unto life." The dark scenes of the judgment are for the sinner; but to the believer the Savior says, "I will come again, and receive you unto myself; that where I am, there ye may be also." Christ is coming as the Bridegroom to the believer, and surely there is nothing in the character of the Bridegroom to frighten the bride. The coming of Christ will be the brightest event in the life of the Christian, and the darkest to the sinner.

Perryville, Md.

THE HUMAN AND THE DIVINE.

In matters appertaining to the salvation of the soul, both the human and divine are involved, and often so blended together that we cannot separate them, nor can we always discriminate between them. Hence, even the devout and sincere, are continually liable to give too great prominence to that which is human, rather than to that which is divine. All fraternal combinations and associations may be turned to good account, and yet even these may become a snare. Notwithstanding their excellence as incidental aids, if we depend upon them too much, they involve us in difficulty and darkness. It is not well to lean too much on even good men. The best of men may fall away, and when they come to be fully known, may develop some unlooked-for infirmity or defect. Therefore, whoever depends upon man for a model, or for support, will come to grief and disappointment. This is why the prophet of olden time said, "Cease ye from man, whose breath is in his nostrils; for wherein is he to be accounted of?" We are therefore admonished not to "put our trust in princes, nor in the son of man, in whom there is no help." The Almighty has declared "Cursed be the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the Lord." The Scriptures abound in similar enunciations of the folly and peril of human dependencies. This evil is sometimes manifested in the fact that the worship of God is not enjoyed, unless conducted by some agency which we prefer. In nothing is there such a deplorable proclivity to lean on men as in this. It should never be forgotten, the true object of all religious ceremonies and observances, is to worship God. Moreover, such ceremonies and observances are profitable, simply as they tend to fix the mind and heart upon God alone. All forms of worship are liable to be abused, and substituted for that which they were intended to represent. Hence, in all cases, the more simple and unostentatious such observances are the better. The "Friends," in some respects, have the best modes, in the fact that they have none. Yet even they have experienced the difficulty of which we speak.

External forms are only useful, as they are employed for the purpose of directing our attention to the inward spirit life. All religious associations with men, of whatever kind they may be, are good and profitable, simply to the extent which they may carry us beyond themselves. It matters not, whether it be a favorite preacher, or a special friend, or particular place or mode of worship, or anything else in this line, if we hang thereon, we shall only be hindered and embarrassed in our progress in the deep things of God.

That we may succeed as we should, we must, as far as possible, confine our thoughts to Him who is "mighty to save." In his character and life, we all may find an example it is safe to imitate. His guidance and teaching will always lead us into a place of security and repose. His presence and society will make our paradise, and furnish to us sources of comfort and content, the world can neither "give nor take away." O what liberty, victory and joy they have who are always "looking unto Jesus, the author and finisher of our faith." In him, no defect or short-coming will ever be discovered. His promises will never be forgotten, and he will delight to dwell with us and in us, and turn all evil into good. All our crosses, losses, sorrows, privations, temptations and trials, he will cause to "work together for our good." In this we may see how important it is to get out of self, away from all human helps, and into God.

Outside of all forms of theological statement, and ecclesiastical affinities and relations, and beyond anything and everything merely external, there is the hidden refuge of the soul, and a "feast of fat things" to be found only there. Every one may have this "fountain of life" in his own soul. Each individual may thus have fellowship with the Father, Son and Holy Ghost. Such persons may be in, but they will not be of the world. Of course they will be pronounced fanatics and extremists. The world will not understand them, and half-hearted professors of religion will [illegible] and denounce them. Yet they will have a peace that "passeth all understanding" and a joy unspeakable and full of glory."—*Standard.*

THE SANCTUARY OF GRIEF.

Grief is a delicate and fragile flower, fading even more easily than joy, but never wholly dead. Like the rose of Jericho, though seemingly dried and withered past recognition, yet, if but one warm breath pass over it for a moment, it will bloom again with renewed freshness. "Even in laughter the heart is sorrowful," and those who seem to forget have often the saddest hearts. In each and all of us life is two-fold; two beings dwell within us—one active, busy, absorbed in the duties and pleasures of this world; while the other is sadly and dreamily living in the past, treading with tears the former paths, stopping to remember a look, to pursue a shadow. Yes, even the frivolous man of the world has his memories. A gentle voice re-echoing from the past; one confiding word; one "touch of a vanished hand;" something sudden, unexpected, and lo! the floodgates are opened and the waves of sorrow are rushing over him; his heart beats quick, he seizes once again with a passionate intensity the image of his beloved one,—it is his, it is not dead, and the joyous loving past lives again for him.

But when we see light returning to the eyes that wept when life begins to flow again in its wonted channels, then we are apt to say, "that which is finished is finished, and the memory of the dead has perished forever." Not so. After those first days when the anguish of separation is lacerating the heart, and it cares not to conceal the depth of its wounds, there comes a reaction, an overpowering desire, a craving for isolation; a holy jealousy takes possession of the soul, the gates are barred against intruders, the doors of the chamber of death are sealed, the brow is taught to deny everything, tortures, memories; while within, ah, within! the lamp of sorrow is burning with a[illegible] ardent glow, and many a passing word [illegible] the heart-strings quiver with[illegible] the lips are [illegible] ay, and per[illegible] heart will [illegible] in a sacred still[illegible] est sympathy [illegible] ished forth [illegible] perhaps [illegible] perhaps [illegible] are poured [illegible] springs of [illegible] depth, [illegible] are ring[illegible] even [illegible] would [illegible] cordant [illegible]

LAME[illegible]

BY [illegible]

"Wherefore doth [illegible] plain?"

The most illus[illegible] some point in the[illegible] complaining or murmur[illegible] day of his birth, and so did Jeremiah. [illegible] less we are fully sanctified, and Christ dwells in our hearts, we shall murmur [illegible] the dispensations of Providence. Then how necessary to have our wills, thoughts and feelings all swallowed up in the will of God. How necessary that we be baptized by the Holy Ghost, and have our conversation in heaven.

If we are Christians indeed and in truth, we shall be earnestly desiring the fulfilling of all the prophecies and all the precious promises of God; we shall be looking for the Messiah, not to come again as a suffering victim, but as the rightful Ruler of this earth. We shall behold him as a conqueror, and invested with regal dignity. We are told that the kingdoms of this world shall become the kingdoms of our Lord and of his Christ, and to this end we devoutly pray, "Thy kingdom come." Oh[illegible] day, [illegible] will see this earth mad[illegible] [illegible] like the ange[illegible] [illegible] we shall endeav[illegible] [illegible] and help to [illegible] evil habits. In our [illegible] strive [illegible] we can never conquer; we must [illegible] the Holy Spirit to help our infirmities, and teach us how to pray.

[illegible] Almighty knew that in this world of sin and [illegible] we should be discouraged, tried and [illegible], and therefore he bids us remember how the old Jews murmured, and the earth opened [illegible] they were buried, and also that the plague [illegible] and destroyed them. Every Christian kno[illegible] by experience what to do in the hour of temptation. He must seek divine counsel and strength, and never yield the battle to the enemy. It is the little vexatious acts and petty things of earth that irritate and annoy. How necessary then to flee to the stronghold; to get our Lord to help us carry the heavy load. He can make it light and pleasant, and cause the heart to thrill with joy. He is a present help in every time of trouble. Does not God pity us in our weakness, remembering that we are but dust, and has he not promised divine protection and guidance?

When we get to the end of the race we shall know why it was necessary for us to pass through so much trouble and discipline. It was to wean and purify our natures, and fit us for the kingdom of God. This will go on until we are complete in Christ, and without spot or wrinkle, or any such thing. None of us are exempt from these trials; they are incident to the flesh and the conditions of this mortal life. As we are now living in the last days, we may expect a great influx of wickedness, and this will appear not so much among the openly wicked, but also among professors of religion. They are lovers of pleasure more than lovers of God, heady, high-minded, having a form of godliness, but denying its power; disobedient to parents, unthankful, unholy, without natural affection. The apostle Jude speaks very plainly of these characters, and calls them "murmurers, complainers, walking after their own lusts."

The coming of the Lord draweth nigh. He is even at the door. He is the Judge of quick and dead. Very soon we shall hear his voice. He cometh to judge the earth with righteousness and with his truth. Are you ready? Have you made any preparation for that event, or are you without oil in your vessels, or are you among the wise or foolish virgins?

New York City.

THE JOY OF SERVICE.

He who wants the joys of Christ's service must first be in Christ's service. Consecration must precede comfort in the believer's life. He must look to Jesus for direction, before he calls on him for assistance. His first thought in the morning must be, What can I do for my Master? not, What can my Helper do for me? So long as he is looking at Jesus merely as one to give him help, and comfort, and peace, he will fail to find what he looks for. But when he looks at Jesus as one whom he loves, and lives for, and is ready to die for; as one whose badge of service he is proud of, and whom he enjoys doing anything and everything for,—then he will have health and comfort and peace, according to the order of nature in all devoted service, and according to the specific and unfailing word of Jesus in this particular sphere.—*Sunday School Times.*

THE WORLD'S CRISIS AND SECOND ADVENT MESSENGER.

Boston, Wednesday, Sept. 3, 1879.

☞ Take Notice!

☞ All subscriptions for the "CRISIS," issued from this time forward, are at the rate of

$2.00 a year, payable in advance.

POSTAGE FREE TO ALL within the United States, the Canadas, and the British Provinces.

☞ Please Remember!

☞ All remittances to this Office, in the form of Drafts, Bank Checks and Postal Money-Orders, should be made Payable to the Business Agent, OZIAS GOODRICH.

☞ THOSE who send articles for the "CRISIS," should direct them to the "EDITOR OF WORLD'S CRISIS," BOSTON, MASS.

Newspaper Decisions.

1. Any person who takes a paper regularly from the post-office—whether directed to his name or another, or whether he has subscribed or not—is responsible for the pay.
2. If a person orders his paper discontinued, he must pay all arrearges, or the publisher may continue to send it until payment is made, and collect the whole amount, whether it is taken from the office or not.
3. The courts have decided that refusing to take newspapers and periodicals from the post-office, or removing and leaving them uncalled for, is *prima facie* evidence of intentional fraud.

Please Read, Remember, and act Accordingly.

[illegible] ds, one and [illegible] Office, send- [illegible] the *Crisis*, or [illegible] notices, appoint- [illegible] r papers, books, [illegible] kind, will confer [illegible] directing their [illegible] llowing ways: [illegible] BOSTON, MASS. [illegible] N, MASS. [illegible] BOSTON, MASS. [illegible] for the *Young* [illegible] MASS." [illegible] ness con- [illegible] to any of [illegible] this office. AGENT.

[illegible] OTICE.

[illegible] who send *Postal* [illegible] or *Drafts*, that they [illegible] payable to OZIAS [illegible] d Business Agent. [illegible] *Postal Money Orders*, [illegible] to the A. A. Mission [illegible] them all payable to OZIAS GOODRICH, Treasurer.

SPECIAL NOTICE.

Will our friends in *Canada* and all of the *Provinces* please not send us *Canada postage stamps*, as we have no possible use for them, and cannot use them for postage here. AGENT.

WE would say to all of our subscribers to send us our dues just as promptly as you can, but please do not send *torn and mutilated scrip*, as we have to lose by it. AGENT.

DELAYED.

We have on hand quite a number of letters and articles the publication of which is necessarily delayed on account of our great meetings. They will be attended to very soon. ED.

A NEW YEAR.

[illegible] ow enter upon the seventh official [illegible] Editor of the *Crisis*. [illegible] ave very [illegible] y desired and [illegible] ould be [illegible] to be [illegible] m the responsibility, excessive [illegible] ing trials to which the posi[illegible] us. But we did in our hearts give [illegible] se into the hands of Him who compre[hends the circum]stances the situation, the peculiar circu[mstances] surrounding his church, the ex[treme] dangers to which the waiting B[ride] is exposed, the necessity of a faith[ful] proclamation of the gospel of the kin[gdom], and waited, confidently expecti[ng th]at circumstances would make manif[est] the Divine Will to which we coven[ant]ed with God we would submit. As the representatives of that part of Christ's Church which we especially serve decided very unanimously that it is our duty to occupy the Editorial Chair the coming year, we receive their decision as the voice of the Lord calling us to serve the cause of our Redeemer in this trying and responsible position the coming year.

We have never commenced an official year with so deep a sense of the difficulties of the position, the sacredness of the trust, the interests involved, and the accountability incurred, as at the present time. God's servants have been called many times to lead his church through threatening perils to severe tests of faith, and to occupy dizzy heights of prophetic positions; but never have they been called of God to proclaim so important a message, to invite the church to so *severe* a test of faith and to such an elevated position of Christian experience—a fitness for translation—as at the present time.

The Editor of *The World's Crisis* certainly occupies a position of fearful responsibility. He speaks directly every week to about fifty thousand people and indirectly to millions. He who fills the chair should be a man of God, sanctified and holy, elevated above human ambition which seeks for fame and wealth, and above party strife, sectarian bigotry, or self-indulgence. The paper should not be allowed to publish that which is designed as a retaliation for supposed or real injury, personal accusations, or to magnify or present sarcastically, the errors of others. But it should present the truth as being so strongly supported, so beautiful and important, that error will appear in contrast so unsupported, deformed and useless that unbelievers will voluntarily dismiss the error and heartily embrace the truth. The *Crisis* should constantly, prominently, kindly and unwaveringly publish "present truth," the signs of the times and the infinite necessity of a preparation of heart for speedy translation. It should be a faithful exponent of all gospel truth, but constantly present as the great head light of the train, bearing this generation to the last judgment, "the gospel of the kingdom," which witnesseth for God that the day of doom approacheth.

These are solemn and awful responsibilities. Who is sufficient for such sacred duties? We tremblingly accept the mandate of the Great Head of the Church, and bow before the altar of Deity to receive the trust, the qualifications and needed assistance. We have devoutly covenanted with our God, the Association, and do now with all our readers, that by the grace of Him who dwelt in the bush, granted in answer to the prayers of his people, we will truly and faithfully employ the ability we have to perform the duties above suggested for the coming year of grace. Should the year be cut short by death or the glorious revelation of the Bridegroom, we hope to be found at our post of duty, watching with arms in hand to receive from the Captain of the Lord's hosts an honorable discharge. We earnestly entreat all the faithful in Christ to pray for us, that we may be found giving the household of faith meat in due season when the Master shall appear. J. C.

ENDURANCE.

To endure is to bear; to suffer; to continue to suffer privation or distress without complaint or an effort to be relieved. It implies consent or willingness to suffer, which is produced by a sense of blessings resulting from the endurance.

A man will endure a painful surgical operation, believing it will result in the salvation of his life. So it is in Christian experience. The martyrs suffered protracted tortures, being confident that patient suffering with Christ would end in triumphant glory with him. In fact Christian integrity and patience is tested by endurance in trial.

To accomplish this proof of character in every believer God has provided that all must endure self-denial and cross-bearing every day. It was necessary therefore to require all to do that, and occupy such a position as would be contrary to our natural inclinations, thus demanding a constant endurance of abstinence from that which the flesh unlawfully lusteth after, in all our habits and associations in life. This endurance is not only required to bear the common burdens of self-denial, but also of dispensational and special persecutions.

God's people in all ages have been despised and rejected of the world and a worldly church, tempted by Satan, and worried by the lusts of the flesh, so that a constant warfare has been their lot, requiring the grace of endurance at all times.

Whenever God has called his people to advance into a new position or proclaim a newly developed truth, they have been called to endure new and special trials of faith and opposition from the world and that part of the church which refuses to advance out of the old theological ruts made by the schools, or leave the frigid regions of ritualism, where they have drifted in the currents of popular and worldly aspirations. No man or class of men ever attempted to proclaim a newly developed truth or establish by divine authority a new dispensation of grace without meeting combined and murderous opposition from an infidel world and a lifeless church. The true testimony of God always denounces the sins of the present generation and attempts to lead the church into the position required by God's Word to be occupied at that present time. Such testimony can never fail to produce antagonism in all who are not walking with God as did Enoch.

Walking implies advancement; progression; from one place to another; from one position to another; from faith to faith. God advances by the presence of his grace and Spirit, and the application of "present truth," from dispensation to dispensation, from the bestowment of special blessings and the execution of specific judgments, down through the annals of human probation, and the dark history of sin and the Satan's batteries are always opened on this long line of storm and battle, where the Divine Presence and true church is found, so that the loyal people of God who walk with him have from the beginning of this warfare between truth and error had to endure reproach and death for Christ and the truth's sake. Noah, Lot and Moses nobly stood up in the heat of this battle, each in his day, and fought for the inspiration and special importance of present truth, against which the world, the flesh and the devil, have ever been uncompromising antagonists.

The Scriptures clearly teach that the last of these battles will be fought as the closing scene of the gospel age, and that it will be the most fearful contest of a six thousand years' war. Satan will come in "great wrath, knowing that he hath but a short time," and make a last desperate charge upon the "remnant" of Christ's church. It is represented as the "hour of temptation which shall come upon all the world," to try the faith and patience of God's people. It is the time of which Jesus said, "But he that shall *endure* unto the end, the same shall be saved."

Is the church of God now passing through that hour? and is Satan now bringing into line of battle his last reserves? and does the din and wail of battle now sound at every point on the lines? Is the courage and loyalty of the veterans of the cross now tested as severely as at any time since Eve tasted the prohibited fruit? We most solemnly believe that it is so, and that the servants of Christ now commissioned to lead the hosts of the Lord are required to encourage the weary, fainting soldiers of the Great King to endure the trials of disappointment and conflict a little longer, when complete and eternal victory will be gained, and the glories and blessedness of Messiah's kingdom be forever enjoyed. J. C.

"EVERLASTING FATHER."

Dear Bro. Sheldon:—I heard a preacher say a few days ago that if Christ actually died, heaven was without a God three days. Proof: Isa. 9: 6—"He is called the Mighty God, the Everlasting Father"; claiming that he is very and eternal God. Please explain through the *Crisis* in what sense he is the "Everlasting Father," and why called, the "Mighty God." Your explanation will be thankfully received and read with pleasure.

Yours in love, JOSEPH HAMILTON.

REPLY.

Christ is called the "Everlasting Father," not in the sense of being his *own* Father, but in the sense of being the "*Father of the age*," as the text is sometimes rendered. Christ is God, for "unto the Son he [the Father] saith, Thy throne, O God, is forever" (Heb. 1: 8); but he is God the *Son*, or Son *of God*, instead of being his *own* Son. The Son could die, while the Father remained alive. As Adam is the father of the mortal race of men, so Christ is counted the Father of the immortal race, being the "second Adam," and the first one changed to an immortal state from among the dead. Christ stands at the head of the immortalized race; through him flows eternal life. "The gift of God is eternal life *through* our Lord Jesus Christ." W. S.

THE financial situation of Turkey is very bad. Paper money is already unknown, and copper has lost 60 per cent. of its value.

SPECIAL NOTICE.

Quite a number are owing this Society for books and tracts. Some of the bills are quite large. Now will those who are owing please *attend to the settlement of their accounts at once*, and thereby fulfill a gospel command, "Owe no man any thing," and also help the Society? AGENT.

SPECIAL NOTICE.

We would say to all of our subscribers and friends that, as we have much extra work at this season, and have to attend to our business at the various Campmeetings, if they will be patient, we will see that all the credits are given correctly just as fast as we can. AGENT.

QUERY.

"ABSENT FROM THE BODY,"—"DESIRE TO DEPART AND BE WITH CHRIST."

Mr. William Sheldon:—Dear Sir: Don't know whether you are a preacher or not, but suppose you are. Have read your articles in the *Crisis*, "Does Death Kill," and "The Great Judgment," besides many other productions from your pen; but I have been particularly interested with the two mentioned, and think they are unanswerable by those who maintain that a dead man is alive, and that in fact, according to their theory, there never has anybody *died* since the creation; only the old shanty in which they lived has died. Will you please give an exposition of the first nine verses of 2nd Cor. 5; also the 21st, 22nd, 23d and 24th verses of the first chapter of Philippians? Wish you God speed in your labor. May God raise up more men to declare without fear a whole gospel—men having fai[th in] the teaching of the blessed old Boo[k she] reads. I was educated to believe that wh[en a] person died he at once knew everything; but I now believe that "the dead know not anything"; and the blessed hope I now have is sweet to my soul; it is my meditation by day and by night in all my waking hours. Oh! the coming of Christ, the saints' inheritance, the resurrection of the dead, and the reward which will then be given. Hail, happy day! and may God hasten it in his own time.

Yours truly, T. E. WILSON.

Bethel, Vt., July 15th, 1879.

REPLY.

Having so fully examined these texts in "*Life Beyond Death*" and "*The Disembodied State*," we will here only paraphrase them.

1. "We look not at the *present* things which are seen, but at the *future* things which are unseen; for the present things which are seen are *temporal*, but the future things which are not seen are *eternal*. Because we know that if our earthly home of this temporal state were dissolved by the fire of the last day, we have a New Jerusalem building of God, an house not made with hands, eternal in its nature, now reserved in the heavens. For in this temporal state we groan, earnestly desiring to be clothed upon with our house which is from heaven; if so be that being clothed we shall not be found naked. For we that are in this temporal state do groan, being burdened with mortality: not because we would be unclothed, but clothed upon, that *mortality* might be swallowed up of eternal life. Now God hath made us for this self-same thing, who also hath given us the first-fruits of the Spirit. For the reason that *mortality* is to be swallowed up of life, we are always confident, knowing that while we are at home in the mortal body, before mortality is swallowed up, we are absent from the Lord (for in this mortal state we walk by faith, not by sight): we are confident, I say, that mortality [shou]ld be swallowed up of life: and willing rather to [illegible] from the mortal body, and to be present with the Lord. Therefore we labor, that, whether thus present or absent, we may be accepted of him." 2 Cor. 5: 1-9.

2. "As always in the past, so now also, Christ shall be magnified *in my body*, whether it be by life or by death. For to me to live is to magnify Christ, and to die is gain in escaping persecution. But if I live in the flesh this is the fruit of my labor; yet which I shall choose I know not. For I am in a strait between the two, while rather having a desire to depart by translation, and to be with Christ; which is far better than to live in persecution, or to escape it by dying: nevertheless, to abide in the flesh, instead of being translated, is more needful for you. And having this confidence, I know that I shall abide and continue with you, instead of being translated, for your furtherance." Phil. 1: 20-25.

In these texts the apostle says not a word about being absent from the body at death, but at the time mortality is to be swallowed up of life,—at the resurrection. Nor does he speak about having the *soul* depart, but Paul *himself* desired to depart, though he tells us he did not expect to. David once expressed a desire to fly over the heads of his enemies into the wilderness, to obtain rest; but he did not expect his desire would be realized. So Paul desired translation, though he did not expect it then. W. S.

NEW NONSENSE.

"Deceiving and being deceived" is still a feature in the devil's system of progression—progression from bad to worse. This fact is being demonstrated in Wisconsin as well as elsewhere, where a new candidate for notoriety is claiming public attention, by the [illegible] the Peter, and to have been once crucified with his head downward, and that he is soon to be the controller of this universe—the future King of earth. The following is an extract from a circular which he scatters where he preaches:

"Question. Who is 'The Coming Man,' that is so much talked of?

Answer. He is 'the Son of man,' spoken of in Matt. 25: 31, etc.

Q. Who is 'the Son of man'?

A. He is man's son, for whom the Son of God suffered and died.

Q. To what nation and people does he belong?

A. He is an American by birth, and a mongrel of Jewish origin.

Q. In which of the States was he born?

A. He is a native of West Virginia.

Q. How old is he at present?

A. He was born on the 17th of February, 1826, and is now in the fifty-fourth year of his age.

Q. Where did he receive his early education?

A. Twenty-three years of his life was spent in American slavery, and seven in English prisons.

Q. In what does he differ from other men?

A. He differs from other men in faith and spiritual understanding.

Q. Of what church has he been member?

A. He was a member of the M. E. Church in the State of Virginia; when as a fugitive in Canada, he was a member of the A. M. E. Church, but at present he does not belong to any of the 666 so-called churches of the age.

Q. How may persons inform themselves in regard to the faith and spiritual understanding of 'The Son of Man'?

A. By reading his writings, which at present consist of [illegible] publications, on the most imp[ortant] [illegible] of the age."

He is preachi[ng] [illegible] localities, and of course a [illegible] to hear him. He is caref[ul] [illegible] up a [illegible] at each meeting, e[illegible] intent o[illegible] well till he receives his crown. W. S.

MISSION WORK IN MAINE.

My first effort in the Tract and Mission work was on the 29th of June. I started for Bro. Libby's in Litchfield to have an evening meeting; but a thunder shower came up and we did not have any. Next morning (Sunday) I left some tracts for him to distribute, and then started for Sabattus in a rain storm; preached to them twice on that day, and a goodly number were out. The little church here is striving, in the midst of the perils of the last days, to let their light shine. They gave $7.25 for the Mission and Tract cause.

From there I went home to make arrangements to go with Bro. George W. Weeks to Washington, to hold a Fourth of July meeting. So on the third of July I started for Washington, and arrived at Bro. Thomas Dearing's at four o'clock, and then walked two miles to Washington Centre, where the meeting was appointed, and stopped at Bro. Farrar's, where I found Brn. H. Hemenway and Edward M. Andrews, who came to help in the meeting. At Washington Centre Bro. Farrar's family are all that believe in our faith; the rest are Free Baptists and Methodists. But they had a kind spirit, and gave us the liberty to go into their house of worship to have our meetings, and quite a large number came in and worshiped with us. The result of the meeting was, three made a start, some were revived and one was baptized. We trust lasting good was done, but we leave it till the judgment.

From there we have preached in Newcastle, St. George, Bowdoin and Bowdoinham. We are now making arrangements to have a tent meeting at Warren, to commence on the 7th of August and hold over Sunday. Pray for us.

H. S. MITCHELL, Tract and Mission Agent.

IN THE FIELD.

Visited Dayton July 27th, in company with Sister M. E. King, who preaches here once in four weeks. This is a new but rich farming country. I found a home with Bro. Ames, who with his companion are doing what they can to save men. The fruit of their labors is apparent. This field is white for the harvest. There should be a meeting of days held there.

August 3d, came to Big Prairie. As we came in sight of the Pine Log meeting-house, situated in the brush, we wondered where the people were to come from; but there was a house full of attentive listeners. God helped to preach. Praise his name!

Wednesday, August 6th, preached at the Crab Tree school-house. This is a new country. Found eager listeners. It is truly a marvel where so many people come from; but when we remember that six and eight miles is not a great way for the people to go to meeting, the mystery is solved. It is a [illegible] word.

August 10th, I was at Big Prairie again. The rain kept some away, nevertheless we had two good meetings in the name of the Lord. Hope to meet some of this tried people in God's kingdom soon. Found a hospitable home with Sister Barton, who kindly cared for all my wants; and I find the blessed promise true—"No good thing will he withhold from them that walk uprightly." Praise the Lord, O my soul!

Came to Croton on Tuesday evening,—a little village distant seven miles. Found one who heard of a soon coming King in '43, whose heart still yearned for her absent Lord. A fair audience came out to hear, and listened with marked attention while we endeavored to locate the time of the reward and the home of the saints. They have a nice house of worship here, but no regular meetings. I believe with judicious management this town might be taken, in the name of the Lord, and victory turned on Zion's side. God grant that it may be so.

Muskegan, Mich. M. J. JANES.

HOME.

BY W. J. WARNER.

We love home, and it is right that we should. To home influence will be accredited the salvation of many a soul in the reckoning day; and were it not for the prayers that arise from hearts that sympathize as only parents and companions can, the pathway would often seem more thorny and the clouds darker. The thought that mother prays has sent many a thrill of joy and ray of light to the pilgrim's heart.

I left my home in Vermont, May 19th, for Jesus' and the gospel's sake, and the thought was not without weight that when we met again it might be to stand before our God to hear the welcome "Come," or the sentence "Depart." And the thought still [illegible] separated, soon the morning will dawn, and then together we shall go home never again to be torn from the embrace of those we love.

After nine weeks of visiting and labor in Northern New York, I came to Wisconsin, arriving Aug. 3rd. It was not for pleasure or profit that I came, but because the love of Christ constrained me in obedience to the conviction that it was his will. I came by boat, and was some sea sick, and I am thinking that sea sickness is not altogether unprofitable; and if some of us could get sick enough of riding on the foaming billows of sin, on time's troubled sea, as to give us a thorough cleansing from self-love and worldly ambition, we would find ourselves more healthy Christians and better prepared to eat and relish the food that cometh down from heaven, and to manifest more of the vigor of true Christianity.

They were not long in getting me to work here, as I arrived Sunday morning and spoke at three and eight P. M. for Baptist and Methodist brethren. I expect I have found a warm-hearted people, and [illegible] they are as re[illegible] they [illegible] be eager to [illegible] bountiful ha[illegible] man for his la[illegible] would be as eager [illegible] of truth that come f[illegible] they are to harvest the[illegible] that nothing be lost, they would certainly have a treasure laid up in heaven.

A thought comes to me on the wings of faith, laden with the sweet meats of joy and peace, that while as message-bearers we have to leave all, we can find a home, an abiding-place, in the will of God. Here under the shadow of the Almighty we can find rest and quietness. The Lord says, "My people shall dwell in a peacable habitation, and in sure dwellings, and in quiet resting-places."

O what a privilege, amid the hurry and bustle of a thoughtless throng, to be quietly and peacefully resting in the Lord! And when clouds darken our pathway, to have the assurance within that all is well. O the unspeakable privilege of communing with God as friend with friend! He that is alone with God certainly has good company; and if we would oftener be content to "wait upon the Lord," we should find ourselves better fitted for the dark hours and many trials of this life. We need all the strength that grace affords to stand amidst these last day perils, that finally we may, having done all, stand at God's right hand clothed in immortality.

Delton, Sauk Co., Wis.

THE TRUMPET OF ALARM.

Rev. M. A. Fox, at Oregon, Wis., recently preached a sermon which embodied his views of the future. He says of the rising storm: "As a minister of Christ, thankful for the privilege of being his witness, and charged in his providence with the ministration of the gospel in this place, I deem it my duty to sound an alarm, and warn the people of what they may expect. Let no one be deceived; the strong delusion of the latter days will prevail to an extent little thought of. The belief of the lie of those days will wonderfully obtain ascendancy. The 'unclean spirits like frogs,' going out to the whole world will arouse to a conflict, which will force the conviction of an antagonism involving strategy and skill, and power and intensity, beyond the conception of the many, who, vainly dreaming of progress and advancement to a golden age, will find instead the blackest and thickest storm. It is quite possible that in the views I present I may be regarded as a visionary enthusiast, proclaiming what some have caricatured as the 'gospel of despair;' be it so; we cannot put darkness for light, nor mistake bitter for sweet. There may be a few, however, who will give my words a passing consideration, and if these few live a very few years, when they shall be in the midst of the storm, my words will have weight.

"Bitter opposition to Christ and to Christ's people is becoming so clamorous, and so bold, that we are compelled to recognize it. We do not intend, however, to engage in discussions with these scorners; we think the very best refutation of their principles is the practical working of those principles; 'the tree is known by its fruit.' In the columns of the leading papers, in public lectures in the obtruded volume, are violent and bitter attacks upon the Bible, upon the church and its ministry, which convince us that we are now in the intense wickedness that Revelation has assured us shall mark the latter day; and to this fact we would fain arouse attention, and to the duty to which Christ's witnesses are immediately [illegible]

LAWYERS.

BY C. P. DOW.

The legal profession is one of the learned professions. Lawyers have become a sort of necessary evil. Why complain? they are producers (?) of vexatious and costly lawsuits. The Italian proverb is appropriate to the case. Going to law, which means to employ and pay a lawyer to help you to get your rights, is, with them, to "sell a cow for a cat." And it is so with both sides in every case. The winning side gets sorely beat—by the lawyers, who usually manage to pocket the money; and if there is none then there is no case.

Jesus said, "Woe unto you, lawyers," or expounders of the law. He spake of those who had to do with God's law. But that law was the civil code of the Jews; so the case did not differ much from what it is now. Lawyers now have to do with the civil code, and it makes a difference which side they are on with their pleading. It is deemed to be their duty to help their client, and so, if their adversary has just claims, they, with all their tact and shrewdness, "make the worse appear the better reason," and do their best and utmost to defeat justice.

What about the consciences of such a class? War is said to be a school of vice. What about the legal profession? But the lawyers are well dressed and respectable! So the miller might be said to have fat hogs, but it might not be said whose grain they were fattened upon.

But we must not indiscriminately reproach the lawyers; there are good men and true among them. Necessary evils; and a large number of them are required, as the following table from the Albany *Law Journal* will show: In 1877 New York had 5,913; [illegible] Illinois, [illegible] Missouri, 2,683; Ohio, 2,563; Indiana, 1,663; Massachusetts, 1,270; Connecticut, 391; New Jersey, 888; Virginia, 1,075; California, 1,115; Kentucky, 1,552; Rhode Island, 163; Delaware, 84; Vermont, 72; all the territories, 56. In the several large cities, thus: New York, 1,283; Philadelphia, 992; New Orleans, 310; Newark, 118; Jersey City, 115; Cincinnati, 294; Chicago, 629; St. Louis, 594; San Francisco, 433; Washington, 370; Brooklyn, 729; Buffalo, 176; Boston, 343; Baltimore, 342. How much talent, study and means are thus devoted as expressed by the above figures!

Let all the statistics for the civilized world be put down, and it would sum up a host. Sin as a cause, and wrong doing as the result, has produced the occasion for this army of talkers and counselors. Rampant crime gives them business, and money is their reward. No need of this class in the great and good future. One final court,—from it no appeal. No advocate but Christ will affect the decisions of that tribunal. Christ will then cease pleading, and no well-trained lawyer will have a hearing. Solemn day! How great a change! Some lawyers may stand there justified, and others condemned. So with all classes. Certainly, except they repent they with less honorable sinners will perish. Let the lawyers believe on and obey Christ.

SIXTEEN new cases of yellow fever were reported Sept. 1st at Memphis.

"LIFT UP YOUR HEADS."

BY J. A. BARNEY.

Who spake these words? Christ spoke them to his disciples. For whose benefit were they spoken? In a certain sense they were intended to enlighten his immediate disciples. They were looking for the end of this world to take place during their age, or life, and often confounded it with the destruction of Jerusalem. To this class he would show that many things would come to pass prior to the final destruction of temporal things. He could look beyond these eighteen hundred years which are now in the past, in which events foretold by the prophets would in their appointed order come to pass, and see the condition of this present generation, which would be upon the earth in the closing days; and in his wisdom gave to his disciples these words as recorded in Luke 21: 25, 26,—"And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth; for the powers of heaven shall be shaken."

These verses are so plain they need no explanation. Having taken his Word as our chart and guide, we may know where we are, viz., in the days which Christ here refers to. To the world these are days of wonderment. Truly, men are "looking after those things which are coming upon the earth." Many professed Christians also are led to wonder, not having accepted the plain teachings of the Bible.

For our encouragement Christ spoke these words, that they might be recorded by his disciples, and handed down to us for our guide. Let us who know this truth teach it to others. Christ is not here to tell it to the people, but he has left it on record, and commissioned us to sound the truth. These days of peril bring with them glorious promises in the future. Then let us "lift up our heads, for our redemption draweth nigh." According to his Word there is to be a time, just previous to his coming, when Christians will anxiously look for Christ to bring deliverance to his people. The world at large will also want deliverance, but will look to the only arm which can bring it. Let us remember that the Author of these words rules present events.

Obituaries.

PILCHER. Mrs. Anna B. Pilcher died suddenly of heart disease at Elizabeth, Jo Davis Co., Ill., Aug. 2d, 1879, in the sixty-seventh year of her age.

She had long been a reader of the *Crisis*, and a firm believer in the faith it advocates. She first made a profession of religion in the Old School Baptist Church (1833), being the same church to which her husband, Bro. Peyton Pilcher, then belonged. They both subsequently embraced the Advent faith, she in 1850, and since that time the doctrine of the second coming has been very dear to her as well as to her husband. Her death was very sudden, but as she waited for the coming of the Lord, we feel assured that death did not find her unprepared. She was a woman of most excellent qualities, and highly esteemed in the community where she resided. She loved the place of prayer, and her voice was heard in her accustomed place in the prayer meeting only the evening before the day on which she died. Her funeral was largely attended. The services were [held] in the M. E. Church of Elizabeth, assisted by the Pastor of the church. She leaves a husband, several children, and a large circle of friends to mourn her loss. Surely "the memory of the just is blessed." COM.

AYER. In Atkinson, Me., June 17th, 1879, of heart disease, at the residence of her step-daughter, Mrs. Newell Cushing, Sister Ruth Jane, wife of Bro. James Ayer, of Milo, aged fifty-five years.

About three weeks before her death she left home with her husband to visit his daughter, and was there prostrated by a severe attack of her malady, from which she never recovered. She leaves an aged companion now, the third time bereaved, and three children by a former husband, to mourn their irreparable loss. Sister Ayer professed faith in Christ when about fourteen years of age, but, like many others, only endured for a short time. She tried to persuade herself for many years that all mankind would finally be saved; still she had no assurance, but instead doubts and fears. She first became interested in the true gospel hope by hearing Bro. Hemenway at Dover, Me. She saw the truth, believed and confessed it, and was baptized by Bro. Thomas Smith, who now sleeps in Jesus. She has ever been a faithful, devoted and affectionate Christian wife and mother. To know was to love and respect her. The church and community sustain a great loss in the death of our dear sister. Funeral services by the writer. O. S. FRENCH.

ALEXANDER. At Sandy Hill, N. Y., April 13th, 1879, James Alexander, aged eighty-five years.

Bro. A. was born in Brighton, England. Early in life he sought the Lord, and found him precious to his soul. He united with the Baptists, and came to this country in 1836, soon after. He heard this "gospel of the kingdom," accepted it, and became a bold advocate and defender of the truth, for which, with ten others, he was turned out of the church of his early choice. He then united with the Advent Church in this place, and was ever noted for his faithfulness in his Master's cause and his exemplary walk in life. He died as he had lived, with perfect confidence in the blessed hope. Funeral services were held in the A. C. Church, and although very stormy, and without a relative to mourn his departure, a large congregation assembled to testify to his excellence. The [illegible] the 15th of 1st Cor. CHAS. A. PHELPS.

KENYON. In River Point, R. I., July 31st, 1879, Sr. Esther F. Kenyon, wife of Mr. John Kenyon, aged thirty years.

Sr. Kenyon found Jesus some two years ago last January, under the labors of the writer. Since that time she has lived a faithful Christian. Although death has seized her as a victim, yet she looked with good assurance for that "blessed hope," when Jesus will come and death be swallowed up in victory, and she come forth to eternal life. She will be missed in her family, in the church of Christ, and by all who were acquainted with her. May sustaining grace be imparted to the husband and family, and her large circle of friends who mourn her loss. Words of comfort were spoken by the writer from Jer. 31: 16.

"We shall sleep, but not forever,
There will be a glorious dawn;
We shall meet to part, no, never,
On the resurrection morn." J. MIXTY.

CORNELL. At Sandy Hill, N. Y., June 24th, 1879, Lucy M. Cornell, aged fifty-eight years.

While in girlhood Sr. Cornell gave her heart to the Lord. After her removal to Sandy Hill, some twenty-five years ago, she embraced the Advent faith, and united with the church of which, to the time of her decease, she was ever an ornament and an example to those that are without. She left a husband and several children to mourn and sorrow, but not as those without hope, for she sleeps in Jesus, awaiting his return to call her to life. May those she left so follow her example that they with her may be caught up to meet the Lord in the air, and so ever be with the Lord. Words of comfort were spoken by the writer at her funeral from Ps. 30: 5. CHAS. A. PHELPS.

BARD. In Oxford, Maine, Aug. 13th, 1879, of consumption, Mrs. Sarah S. Bard, aged thirty-two years. Sermon by the writer. Text, 1 Cor. 15: 22. JARED WHITMAN.

FOREIGN AND DOMESTIC NEWS.

St. Petersburg, Aug. 25. Reports have reached Tchikislar from the portion of Gen. Lazareff's command which advanced to Tchat, that mortality of fully [illegible] per cent. prevails among the troops from fever and dysentery. Water can [only] be obtained from wells thirty-five versts apa[rt].

Vienna, Aug. 28. The object of the [visit of the] Czarewitch to Sweden is to endeav[or to induce] that King to maintain neutrality in ev[ent of seri]ous complications with the Panslavists [illegible] that the Czarewitch has already [illegible] sought the support of the two great pow[ers].

Japan. Cholera continues virulent [illegible] signs of abatement within the preced[ing] [illegible] far there have been 45,000 attacks [illegible] deaths. The Government displays un[usual en]ergy in confronting and checking th[e disease.] The Emperor has given $70,000 from his p[rivate] funds in aid of sanitary measures.

Washington, Aug. 29. Much anxiety is expressed at the headquarters of the National Board of Health with regard to the state of affairs in New Orleans. The fever seems to be spreading and is in a dangerous locality. The National Board has received a telegraphic request from New Orleans and this afternoon sent $10,000 to the health authorities of the State, to be used in the work of isolation and disinfection. The National Board also telegraphed Dr. Bemiss to spare no effort to stamp out the disease, if possible.

Should the fever continue to spread, New Orleans will be shut in under the rules of the Board, very much as Memphis is now. It will not be practicable to empty New Orleans or establish camps, as has been done at Memphis, but there is much reason to hope that the disease may be more perfectly controlled by sanitary measures in the former city than in the latter.

Notices.

Plainville Campmeeting.

This meeting will commence [illegible] 6th, and continue until Mon[day] [illegible] expect all our preaching b[rethren] [illegible] der to the wheel, besides [illegible] We do earnestly hope [illegible] brethren and sisters wil[l] [illegible] ing. Come at the comm[encement] [illegible] things at home, then co[me] [illegible] of Israel's King to work [illegible] our last meeting in this bea[utiful grove] [illegible] all aware we keep no free [illegible] good wholesome food for all, at [illegible] straw and lumber for tents, as [illegible] shall send for no tents this year [illegible] ordered. Let all those who desire [illegible] tents, 12 x 14, inform H. P. Brad[ley or Wm. Rey]nolds, of Bristol, at least [illegible] meeting; then you will fin[d] [illegible] when you come. La[illegible] from having the ground [illegible] year we expect to com[illegible] erything ready by the 5th. [illegible] tents dot the grove on th[e] [illegible] be heard with the song[s] [illegible] shall feel at liberty to [illegible] pied after Wednesday [illegible] previously. We shal[l] [illegible] interest of this meeti[ng] [illegible] prayers of all lovers of [illegible] pray that the God of al[l] [illegible] over the entire encampment, and that salvation may come to many. Whether rich or poor, come, and we will care for you. Let all who come to this meeting by Rail Road stop at Plainville. Committee's teams will be in readiness for the ground, which is about two and a half miles south, between Plainville and Southington,—a beautiful grove owned by Mr. Dunham. Brethren, what is done in the line of salvation must be done quickly. Let all keep ready.

S. WOODRUFF, H. P. BRADLEY, O. M. GILMAN, WM. REYNOLDS, Campmeeting Committee.

Vermont Conference and Campmeeting.

The Vermont Annual A. C. Conference and Campmeeting will be held at Bethel, Vt., commencing Sept. 6th, and continue until the 15th. Brethren E. A. Stockman, H. L. Hastings, A. A. Phelps and others are expected to be present to preach the Word. It is desired that all the churches connected with this Conference will send one delegate, and that as many members of the Conference as can will be on the ground Monday, so that our business may be done the first of the meeting. Those coming over the Central Vermont R. R. and Montpelier & Wells River R. R. will pay full fare, and receive free return checks of the Secretary on the ground. Those wishing to [illegible] their orders for lumber to be[fore the] meeting commences. Board can be had on the ground or at private houses at reasonable rates, or provision will be furnished as last year. Horse-keeping can be had at reasonable rates of the neighboring farmers near the ground. Let as many as can, come prepared to board the preachers, so as to save as much expense as possible to the meeting. Those who have not paid their pledges for the interest of this meeting, and all other missionary purposes, will do a great favor if they will do so at or before the meeting. Those wishing to do business with the *Christian*, *Crisis* or *Banner*, will also have the opportunity at the meeting. Now let there be much fervent prayer offered to God for his blessing upon the Camp-ground. Let as many as feel the need go forward for prayers before they come to Bethel, so they can work for others. We expect a good time in the Lord at this meeting.

A. L. DINSMORE, Secretary.
A. DAMON, President.

NOTICE.—The next Annual Meeting of the Advent Christian Conference for the State of Kansas will be held in the North Western Evangelical District No. 2, commencing Thursday, Sept. 25th. It is about half way between Clifton, Washington Co., and Clyde, Cloud Co., Kan., on Dry Creek, in Washington Co. A Campmeeting will be held in connection. People coming by R. R. can inquire at Clifton for Bro. G. P. Boutwell; at Clyde for Bro. James Hayes. Wood, water and hay will be provided on the ground; also the State and District tent and a cook-house with stoves will be there for the accommodation of all.

Churches and ministers will please take notice and report by letter or delegates; if by letter, direct to me, at Clyde, Cloud Co., Kan. Come, all who can, as this may be the last Annual Meeting we will have. Come with the Spirit of the Master, praying that good may be done in the name of the Lord. THOS. R. COMSTOCK, Evangelist of District No. 2.

An Appeal for New York.

Dear Brn and Srs. of Central and Western New York:—There was some two hundred dollars pledged at the Annual Conference in Lockport, two years ago, for Tent Meetings and general missionary work, that remains *unpaid*. Our treasury is nearly empty. There are calls for Tent Meetings, and no means to push them forward. I ask in behalf of the Conference, Shall the tent remain housed for want of means to carry it into new fields, where the people so much need to hear the great truths so dear to us? I ask you who have pledged money for that purpose what you think of it? Have you done your duty? Can you look the perishing in the face at the day of judgment? Have you washed your own skirts? You that have subscribed and have not paid, and desire to fulfill your obligations, and so help keep the tent in the field, can send the money to me, and I will duly acknowledge the same.

A. P. MOORE, Treasurer, *Alexander, Genesee Co., N. Y.*

Campmeeting.

THE Mechanic Falls Campmeeting will commence Saturday, August 30th, and hold over two Sabbaths. Able preachers are expected. The Grand Trunk, Buckfield, and Main Central Rail Roads have granted us one fare for round trip from all their principal stations. The Ogdensburg Road will give a return ticket from Brownfield. The boarding house and stable will be run by the Committee. Board will not exceed 25 cts. per meal except on Sundays. All net proceeds will be used towards the support of the meeting.

There are some repairs to be made. Will the brethren, who can, be on the ground Aug. 29th and help. This may be our last gathering at Mechanic Falls Camp-ground, and let us come in the name of the Lord, leaving all our troubles, prejudices and jealousies at home. Let love rule, endeavoring to keep the unity of the Spirit in the bonds of peace, and labor for the salvation of lost men. JARED WHITMAN, for Committee.

Cornwall Bridge Campmeeting.

The Cornwall Bridge (Ct.) Campmeeting is to commence Friday, Aug. 29th, and close Sunday, Sept. 7th. Cornwall Bridge is on the Housatonic R. R., about sixty miles north of Bridgeport, and fifty miles south of Pittsfield. Brn. I. B. Potter, Miles Grant and others will be present to preach the Word of the Lord. Bro. Grant will speak from his great prophetic and historic chart. Board and lodging on the ground. Bring bedding. All are cordially invited to this meeting.

I. B. POTTER, L. BERRY, Committee.

NOTICE.—The Gospel Tent will be pitched in North Weymouth, Mass., Saturday, Sept. 6th, in the vicinity of the depot, on land owned by Bro. Crockett. Services will commence Sunday, Sept. 7th, at 10½, 2, and 7 o'clock.

MRS. I. A. BENSON. MRS. H. S. CLARK.

SEABROOK CAMPMEETING.

There will be a Campmeeting in Beckman's Grove, near the Depot in Seabrook, N. H.,

COMMENCING SATURDAY, SEPTEMBER 6TH,

and hold[illegible] through the following week, and closin[illegible] night, Sept. 14th.

[illegible] will be held expressly for the wo[illegible] and investigating the truths of the [illegible] and presenting to perishing men th[illegible] salvation. All classes and denom[illegible] ministers of the Gospel of [illegible] cordially invited to come and help in [illegible] saving the perishing. Come, [illegible] let us unite together and have [illegible] Gospel meeting. Let all who [illegible] blankets and tents with them. [illegible]dging and horse-baiting will be [illegible] grounds on reasonable terms. [illegible] Railroad and branches re[illegible] with ten cents added. Tickets at [illegible] stations, good from Sept. 4th to [illegible] It is expected Sunday trains will run. [illegible] Arthur A. Waite, the noted Artist Evan[gelist], with his mammoth Tent, and a large num[ber] of painted mottos, together with his large [bl]ackboard, upon which he talks by pictures and characters, will be on the ground through the meeting. Besides Eld. Waite to help in preaching the Word, there will be Elders Emerson, Brown, Morrill, White, Smith, Parsons, and others. Let all true workers for Jesus come and labor for the lost, and let all who need salvation come. [illegible] desirous of building tents on the grounds, or renting rooms in the neighborhood, or for information relative to the meeting, please address CHARLES A. BARTON, Secretary, Seabrook, N. H.

"Come, for all things are now ready." (Luke 14: 17.) "And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely." (Rev. 22: 17.) "For yet a little while, and he that shall come will [illegible]" (Heb. 10: 37.)

[illegible]S. EMERSON, President.
[illegible] BROWN, [illegible]RRILL, } Vice Presidents.
[illegible] C. BARTON, Secretary.
[illegible] WM. BECKMAN, DAVID [illegible]

[illegible] Campmeeting.

[illegible] campmeeting will be held [illegible] half mile from the village, [illegible] Sept. 7th, and closing Mon[day] [illegible] 15th. Good board will be [illegible] Boarding Tent. Breakfast or [illegible] 25 cents. Dinner about 40 cents, [illegible] when it will be 50 cents. Also [illegible] by at low rates. There will [illegible] men under the large Tent, [illegible] bedding, as we cannot [illegible] prepared to bear one [illegible] thus fulfill the law of Christ. [illegible] little spare bedding, if pos[sible] [illegible] expecting the Committee and [illegible] all that may be needed for the poor, who may not be able [illegible] themselves. The order last year [illegible]owledged by good judges to be the best [illegible] on any Advent Camp-ground. We expect the same, by the blessing of God, this year. It is expected that Eld. A. Ross and others will be present to preach the Word, and work for the salvation of perishing sinners.

☞ One half fare over the entire M. C. R. R. and all its branches. Tickets good from Sept. 4th to 17th exclusive. *Call for Campmeeting Tickets for Pittsfield.*

Committee: Jere. Carr, E. O. Dinsmore, F. E. Blaisdell, A. H. Smalley, Joseph Smith, A. H. Blaisdell, Paul Ames.

Tent Meeting.

The Massachusetts Mission Tent will be pitched in Leominster, Mass., near the depot of the Boston, Clinton and Fitchburg Rail Road, on Saturday, Sept 20th, and will remain over two Sundays, and longer if the interest demands it. All friends of the cause are invited to come and help. This is a new field. Pray for us.

J. HEMENWAY.
L. F. BAKER.

NOTICE.—There will be a Campmeeting at Otis (Wells Forge), Mass., commencing Saturday, Sept. 6th, and continue until Monday the 15th. Brn. Hemenway and Baker are expected to be there with the Mission Tent. Provisions can be obtained on the grou[nd]. [Th]ose coming with their own teams will find accommodations for their horses. Those having tents are requested to bring them, with bedding, etc., so as not to burden those living near. We hope to see a large gathering at this meeting. Come, brethren, to stay through the meeting. Come prepared to work with the Lord.

Committee: A. Waterman, T. Harrington, [illegible] Brogee, Geo. Carter E. Palmer, Enoch Phelps.

NOTICE.—The fourth Quarterly Meeting of the North Western Evangelical District No. 2 of Kansas will be held with the A. C. Church at the Hill school-house in Republic Co., Kansas, about three miles north-east of Belleville, commencing Aug. 28th. All churches will please send their delegates, as officers are to be elected for the coming year, also delegates to the State Conference. Elders of churches will please remember one of the articles of our By-laws, as we will need some funds then. Ministers, please report by your presence, or by letter if impossible to be there. All who have pledged money for the buggy or tent, please bring or send it along. Come one, come all, with the Spirit. The District Tent will be pitched on the occasion.

THOS. R. COMSTOCK, District Evangelist.

NOTICE.—The Advent Christian Conference of Northern Illinois will hold its Annual Campmeeting at Rochelle, Ogle Co., Ill., commencing Saturday evening, August 30th, and hold over two Sabbaths. We expect Bro. F. A. Baker, of Rose Creek, Minnesota, to be with us to assist us in preaching the Word. Come up to this feast of tabernacles, beloved brethren and sisters, with your hearts richly imbued with the love and spirit of Jesus, to work for the salvation of the perishing. We have the use of the stables of the "Agricultural Fair Grounds," for teams, free. Hay and grain will be furnished at the lowest rates.

N. W. SPENCER, Pres. C. M. Com.

NOTICE.—The next Annual Session of the Advent Christian Conference of Northern Penn. and Southern New York will be held with the Church of God of Bingham, Penn., to be held at the Turner school-house in Bingham, Potter Co, Penn., commencing Thursday evening, Sept. 25th, and continue over Sunday. Let there be a good attendance. There will be important business this session, and we hope to see a good representation. Come all.

A. H. BRIGGS, President.

Hymns Wanted.

I would like a few choice hymns or sacred songs (original only,) with or without chorus, for my new Sunday School collection, the "Welcome Beacon," now in course of preparation. If satisfactory, they will be set to music, and duly credited to the author. Pieces adapted to the Sunday School, social and revival meetings, are what is desired. Will not some of the *Crisis* poets and poetesses kindly lend me their assistance in this matter? Please address me at Rutland, Vt., and oblige.

A. T. GORHAM.

NOTICE.—The Advent Christian Conference of Northern Illinois will hold its Annual Session at Rochelle, Ill., commencing Thursday, Sept. 4th. We hope to see a good representation, and that every church will send delegates. It will hold its business sessions from time to time, so as not to interrupt the devotional exercises. For the Committee.

N. W. SPENCER, Pres. of Conf.

NOTICE.—There will be a Conference at Indian River, Washington Co., Me., beginning Thursday evening, Sept. 4th, at 7 o'clock P. M., and continue over the following Sunday. Elder J. M. Tozier, of New Brunswick, is expected to attend. Come, all who can, praying in faith for this meeting.

RUFUS SNOW.

NOTICE.—The Iowa Mission Tent will be pitched at Wood Center, near Satesville, Clayton Co., Iowa, Sept. 4th, and continue over two Sundays. Good shade for Campmeeting. I expect to use the big tent, or others can do so if they wish.

P. S. W. DEYO.

SPECIAL NOTICE.—The Adv. Christian Church of Bangor, Me., have moved from Art Association Hall to Temperance Hall, corner of Exchange St. and Kenduskeag Bridge, where meetings will be held every Sunday at 10½ A. M., 3 and 7½ P. M., if the Lord will. Preaching brethren are requested to correspond with Gordon Tibbetts, Clerk; A. R. Field, or H. N. Smith, Deacons.

For the Church, O. S. FRENCH.

NOTICE.—There will be a Quarterly Conference in Edinboro, Pa., on Saturday at 2 and 7.30 P. M., and Sunday morning and evening, Sept. 6th and 7th. Eld. M. Beck, of Canton, O., will be present to preach the Word and administer baptism. Come to the meeting, brethren, one and all, from far and near.

G. W. STETSON, Pastor.

NOTICE.—Preaching brethren wishing to preach in Bristol, Conn., are requested to correspond with Henry A. Way, Cor. Sec.

NOTICE.—Hereafter those desiring to preach at Yalesville, Conn., will correspond with C. H. Yo[illegible], Cor. Sec.

LAKE VIEW CAMPMEETING.

The fifth Annual Session of this Meeting will be held at Magog, P. Q., commencing

Saturday, September 6th,

to continue over two Sabbaths. Our Lake View ground is located just upon the north side of the pleasant and quiet village of Magog, with splendid lake and mountain scenery in view, and is also quite near the new wharf and Rail Road Depot, at the present terminus of the Vermont Central Rail Road. Fare on the Waterloo and Magog Rail to be reduced one half, and on the Sabbath much less. Inquire at all the stations for

"Lake View Campmeeting Tickets."

Those who come earlier, to build or reside on the ground, will pay full fare one way, and receive free return passes of the Secretary on the ground. Also the same arrangements on the S. S. and C. Rail Road from St. John's.

On the Grand Trunk R. R. to St. John's from Montreal and return, or to Sherbrook and return, at a fare and one third. From Sherbrook by stage and return (sixteen miles) for half fare.

Fare one way on all the Passumpsic lines to Newport, Vt., and free return passes obtained on the ground by immediate application to the Secretary.

From Newport, over the entire length of the beautiful Memphremagog (thirty miles), by the commodious iron steamer "Lady of the Lake," at half fare (perhaps less), and all ministers who are coming to labor at our meeting, *free*. Let such ministers drop a postal to me, and get passes by return mail, and they will be honored.

Bro. A. Bissell, of Lowell, Mass., will be present to conduct meetings in "The House of Prayer," as heretofore, we trust with like good results. Eld. J. Couch will be with us to preach the Word of life; and all other good ministers of Jesus Christ, whom God may prompt to come to labor harmoniously for the conversion of sinners, will be welcome, and find work to do. Our own local ministry of course we expect, not as idle spectators, but laborers who feel a deep responsibility. As we said last year, "Let all kinds of Adventists, and others, come and labor [illegible] together," as fellow Christians. Come early in the meeting, and bring all the needful—plenty of bedding, straw ticks, pillows, blankets, and covering for yourselves and others; plenty of wholesome food for yourselves, for the ministers, and some for the worthy poor. Let the different tents provide for the ministers.

Board will be furnished on the ground at the boarding rooms, at the lowest possible paying price, for those who desire it; also horses put up and fed at the stables. Pasture for horses near the ground at reasonable rates. We can furnish room for beds for a large number in the Chapel Hall *free*, if parties wishing it will bring the straw ticks and covering.

A baggage wagon will meet the boats and trains for heavy baggage. Charges moderate. Please remember and bring all the lanterns you can.

Some tent room to rent. Apply soon. Write me about all matters of interest.

C. P. DOW, President and Secretary.

Riverside Campmeeting.

There will be a Campmeeting held in Riverside Grove, Putnam, Ct., on the road leading to Woodstock, on land of Mr. Henry Leach, commencing Saturday, Sept. 13th, and continue over Sunday, Sept. 21st. The object of this meeting is the promotion of vital godliness and the salvation of sinners by the candid and faithful presentation of Bible truth. Brethren and sisters living in the region around are especially invited to co-operate with us in this meeting. Come filled with the Spirit of God, and with the harness on, prepared to work for the perishing, and thus prepare a bride for Jesus. Dear brethren, let us make one more effort for God and truth. "Behold, the Judge standeth at the door." Able men will be present to preach the Word. Eld. Arthur A. Waite, the noted artist Evangelist, will be on the ground with his mammoth Tent. Bring tents, all who can. Come early, and stay through the meeting if possible. There will be plenty of lodging room in the big tents for those who are not otherwise provided for. Ample provisions for boarding and horse-keeping on the ground at reasonable rates. Also straw and lumber for tent use.

New York and New England Rail Road fare reduced. Campmeeting tickets for sale at the following stations: For Putnam and return, also Worcester and return, $1 25; Oxford, 85 cents; Webster, 60 cts.; Blackstone, $1 20; East Douglas, 75 cts.; Providence, $2 50; Plainfield, 90 cts.; Danielsonville, 50 cts.; Willimantic, $1 05; Goshen, 70 cts.; Hampton, 50 cts.; Elliotts, 40 cts.; Abington, 30 cts.

A team will be at the station to carry passengers and their baggage to the ground for five cents for each person and bundle. You will please take *Committee team.*

O. H. PERRY, P. S. BUTLER, B. M. KENT, } Committee.
B. M. KENT, Clerk of Committee.

Darien, N. Y.

The yearly meeting of the Church in Darien, N. Y., will commence Friday evening, Sept. 26th, and hold over Sunday, the 28th. We hope for a large gathering and a good meeting. The invitation to the brethren and sisters in Western New York is *general*, but we ask you to leave your "hobbies," if you have any, and come in the name of the Lord to get good and do good. The multitude are perishing, and we want to save all that can be reached. Homes will be provided for all who come. Teams will meet the trains on the N. Y. Central R. R. at Crofts, Friday and Saturday at 3 and 6 P. M. from the East, and at 6 P. M. from the West. Pray for the blessing of God to be with us. Several ministers are expected.

For the Church, A. P. MOORE, Pastor.

NOTICE.—The Grove Meeting in Tar Kiln, West Duxbury, began Aug. 24th, and will continue until Sept. 8th. The weather has been very unfavorable, but the meetings have been very good so far. We would extend an invitation to all the lovers of Christ to come and lend a helping hand. Come with hearts ready to labor for perishing souls. The Lord is coming. The judgment is pending, and sinners are about to receive their doom. Let us try with the help of God to rescue some dear soul. Food and lodging provided for all who may wish to come and board, or for any who may wish to stop a day or so.

MRS. MARY RANSOM.
M. C. HILLMAN.

Campmeeting.

The Southern Wisconsin Campmeeting will be held at Cooksville, commencing Saturday, Sept. 20th, and holding over two Sundays. This is a new place, and if there is a general attendance of the brethren from the surrounding country, with the help of the Lord good may be done. Bro. Philo Hitchcock is to be present with the Mission Tent. Bro. Sheldon may be expected, also Sister Scoville. Brethren, come early and bring your tents, and come to stay through the meeting.

GEORGE HOWARD.

NOTICE.—The Advent Christian Conference of Nova Scotia will hold its yearly Conference with the church at Bear River, on Thursday, Sept. 25. A cordial and brotherly invitation is given to all dear brethren who love the precious message, so that we can have a joyful gathering that will be soul-cheering, honoring to the cause of Christ, and for the benefit of souls that are perishing.

JAMES MORRISON, Secretary.

NOTICE.—There will be three Conferences in Washington Co., Maine. The first in Wesley, to commence Sept. 11th. The second in Princeton, to commence Thursday evening, Sept. 25th. The third at Grand Lake Stream, to commence evening, Oct. 9th, and each to hold over the following Sabbath. Come, all who can. Pray that the blessing of God may be upon these meetings in the salvation of the lost and perishing.

M. W. CORLISS.

NOTICE.—A series of meetings will commence at Birch Intervale, Tamworth, N. H., Friday evening, Sept. 26th, to continue over the following Sunday, and longer if the interest should demand. Will our brethren and sisters in the surrounding country come over and help us?

C. H. SWETT. D. F. LEAVITT.

NOTICE.—The Ministerial Committee of the Advent Church of Great Falls, N. H., have arranged with Eld. J. Bickford to furnish them with preaching, and, should any of the preaching brethren desire to come here, they can confer with him.

MOSES E. LOUD, for Committee.

NOTICE.—*To Brn. in Central Illinois and surrounding region, Greeting:*—I am now located in my old home, Clayton, Adams Co., Ill. I trust I am ready to do the work of an Evangelist, as ability is given and means are supplied. Those who are desirous of my labors in their section can write me, and perhaps an arrangement can be made for a series of meetings with them. Any can apply, but new soil is preferred to old.

O. D. GIBSON.

NOTICE.—A church has been organized at this place (Campton, N. H., Bump school-house), and all persons desiring to preach here will first correspond with me, or either of the following brethren: George Smith, Charles D. Blaisdell, Deacons. Meeting every Sunday. Preaching at 10½ A. M. and 1 P. M. Sabbath School at 12 M. Prayer meetings Sunday and Thursday evenings.

A. S. WILLIAMS, Pastor.

Appointments.

☞ Appointments must be received as early as TUESDAY MORNING (as our paper goes to press about noon), to insure insertion for the coming week.

Resolved, That no appointments be published in the *Crisis* henceforth for persons unknown to the Editorial Board (by which is understood the Editors, Editorial Committee, and Business Agent, unless satisfactory reference shall be given.

Resolved, That when the Editorial Board is properly notified by any of our Churches, or Ministers, or responsible persons, by a written allegation that a certain minister, or ministers, lack moral character, that they be instructed to notify such minister or ministers of the information received, as a reason for withholding their appointments till after a proper trial and acquital.

☞ All communications in relation to this matter should be addressed to the Secretary of the Board—OZIAS GOODRICH, Boston, Mass.

BOSTON, MASS., ADVENT CHRISTIAN CHURCH, Corner of Shawmut Avenue and Indiana Place.
Sunday Services.

Social Meeting at 10.30 A. M. Sabbath School and Bible Class at 1.30 P. M. Preaching at 3 and 7.30 P. M. Praise Meeting at 7 P. M.
Female Prayer Meeting Tuesday P. M. at 3. Young People's Meeting Tuesday Evening at 7.30. Free Gospel Temperance Meeting Wednesday Evening, at 7½. Regular Prayer Meeting Friday Evening, at 7.30.
J. Couch.....Sunday, Sept. 7th

BIDDEFORD, ME.—Meetings every Sabbath at 10½ A. M. and 2½ and 7 P. M. Also Wednesday and Saturday evenings. WM. H. MITCHELL, Pastor.

BRISTOL, CT.
H. Pratt.....Sunday, Sept. 21st
H. K. Flagg.....Sunday, Sept. 28th

Chelsea, Mass.
The Advent Christian Church meet in a Hall in Sanderson's Building, 112 Park Street, next door to the Engine House. Social Meetings Sunday, at 10.30 A. M. and 7.30 P. M. Sunday School at 1.40 P. M. Preaching at 3 P. M. Prayer and Conference Meetings Tuesday and Friday at 7.45 P. M.

[illegible]TOWN, MASS.
Prayer and Conference meetings Sunday morning at 10½. Preaching at 3 and 7½ P. M. Also Tuesday and Friday evenings, at 7.45.

CHICOPEE, MASS. (Advent Christian Church, Music Hall, Exchange Street.)—Lord's day services—Love feast at 10 o'clock A. M. Preaching at 2 and 6.30 p. m. Sunday School at 11.15 a. m. Social meeting Tuesday and Thursday evenings, at 7.30 o'clock.
A. C. JOHNSON, Pastor.

CHICAGO, ILL.—Meeting at the Green Street Chapel, No. 91 South Green Street, every Lord's day, at quarter to eleven a. m. and quarter to eight p. m. Sunday School at twelve o'clock a. m. Prayer meeting at the Chapel Wednesday evening at quarter to eight p. m.
D. MATHEWSON, Pastor.
(Residence 122 South Sangamon Street.)

CABOT, VT.—L. C. and M. McKinstry Pastors.—Preaching at present one fourth of the time.
L. C. McKinstry.....Sunday, Sept. 7th

DOVER, N. H.
B. S. Emery.....2d Sunday in each month
R. F. Emerson.....3d Sunday in each month

EXETER, N. H.
F. M. Drake.....Sunday, Sept. 7th
J. W. C. Pickering.....Sunday, Sept. 21st

GREAT FALLS, N. H. (Franklin Hall.)
J. Bickford.....Sunday, Sept. 7th
H. H. Churchill.....Sunday, Sept. 14th
C. S. Emerson.....Sunday, Sept. 21st
J. W. Horne.....Sunday, Sept. 28th
J. Bickford.....Sunday, Oct. 5th
Geo. W. Brown.....Sunday, Oct. 12th

HYDE PARK, MASS., Advent Chapel, Fairmount Avenue, near N. E. R. R. Station.—Prayer meeting Sabbath morning at 10½. Sunday School at 1½. Preaching at 3 and 7½. Prayer meeting Wednesday evening at 7½.
J. S. White.....Sunday, Sept. 7th
C. Goodrich.....Sunday, Sept. 21st

HAVERHILL, MASS. (Walnut St., New Chapel.)
B. P. Stevens.....Sunday, Sept. 7th

HAMPTON, N. H.
A. Fogg.....Sunday, Sept. 14th

HARTFORD, CT. (Melodeon Hall.)
A. A. Phelps.....Sunday, Sept. 14th
Mrs. E. L. Crumb.....Sunday, Oct. 14th

LAWRENCE, MASS.
M. Batchelor.....Sunday, Sept. 7th
W. N. Pile.....Sunday, Sept. 14th
T. W. Piper.....Sunday, Sept. 21st
J. Couch.....Sunday, Sept. 28th
E. A. Stockman.....Sunday, Nov. 30th
T. W. Piper.....2d Sunday in Oct., Nov., Dec. and Jan.
Geo. W. Sederquest.....3d Sunday in Oct., Nov., Dec. and Jan.
J. Couch.....4th Sunday in Oct., Nov., Dec. and Jan.

MANCHESTER, N. H.
C. Goodrich.....Sunday, Sept. 14th

MASSENA, N. Y.—Meetings every Sunday at 10½ a. m. and 7½ p. m. Also prayer meeting Thursday evenings, at 7½. GEO. A. STREETER, Pastor.

NATICK, MASS.—Prayer meeting in Hammond's Hall on Sunday afternoons, at 2 o'clock P. M.

NORTH RUTLAND, MASS.
W. M. Hall.....1st Sunday in each month

PORTSMOUTH, N. H.
Geo. W. Sederquest.....1st Sunday in each month
A. Ross.....Sunday, Sept. 21st
C. E. Barnes.....Sunday, Sept. 28th
J. Couch.....Sunday, Oct. 12th
W. M. Harmon.....Sunday, Oct. 19th
M. Batchelor.....Sunday, Nov. 9th
Jer. Hill.....Sunday, Nov. 16th

PORTLAND, ME. (Union Hall, Free St.)
A. A. Phelps.....Sunday, Sept. 7th
W. A. Burch.....Sunday, Sept. 14th
J. Couch.....Sunday, Sept. 21st

PLANTSVILLE, CT.
W. F. Hilton.....Sunday, Sept. 21st
Wm. C. Stewart.....Sunday, Sept. 28th
Mrs. E. L. Crumb.....Sunday, Oct. 5th

RIVERPOINT, R. I.
Sunday-school every Sabbath at 10½ a. m. Preaching at 2 p. m. Conference meeting at 7 p. m.
C. R. Card.....3d Sunday in each month

SOUTH BOSTON (National Hall, corner of Dorchester and Fourth Streets.)—Conference meeting 10½ A. M. Preaching 3 and 7½ P. M. Sunday School and Bible Class 1½ P. M.
Z. Boody.....3d Sunday in each month
D. S. Clark.....Sunday, Sept. 7th

SOMERVILLE, MASS., Templar's Hall, No. 18 Summer Street.—Meetings 10½ o'clock A. M., 3 P. M., and 7½ evening. Tuesday and Friday evenings, 7½ o'clock.
Ira Morgan.....1st Sunday in each month

SEABROOK, N. H.
P. J. Smith...4th Sunday in each month for the present

SALEM, MASS.
C. Goodrich.....Sunday, Sept. 7th

SOUTH BERWICK, ME. (Great Works.)
L. T. Churchill.....1st Sunday in each month
J. W. White.....2d Sunday in each month
B. S. Emery.....3d Sunday in each month

SOUTH ROCHESTER, N. H.
J. T. Libby.....1st Sunday in each month
Mrs. A. Marston.....2d Sunday in each month

WORCESTER, MASS.
E. A. Stockman.....Sundays, Aug. 31st and Sept. 7th
M. Batchelor.....Sunday, Sept. 14th
S. G. Mathewson (exchange with Bro. M. A. Potter) [illegible]
M. Batchelor.....Sunday, Sept. 28th

WESTFIELD, MASS.
Social meeting Sunday morning at 10.30. Sabbath School at 12. Preaching at 2 and 7 p. m. Prayer and conference meeting Tuesday evening, at 7.30. Young people's meeting Thursday evening at 7.30. Class meeting Friday evening, at 7.30.
S. G. MATHEWSON, Pastor.

AUGUSTA, ME.—Meetings are held at the Young Men's Christian Association Room, Darby Block, on Water Street. Preaching brethren wishing to visit the church at Augusta, will please correspond with H. G. Smiley, Committee.

ALLEGHANY, PA. (Quincy Hall, 127 Leacock St.)—Preaching every Sunday at 10.30 a. m., and in the evening at 7 p. m., by G. D. CLOWES.

BRISTOL, R. I.—Class meeting every Lord's day at 10.30 a. m. Sunday School at 1½ p. m. Preaching at 3 and 7 p. m. Prayer meeting every Wednesday and Friday evening at 7½ p. m. Preachers wishing to preach here will please correspond with JOSEPH MISTY, Bristol, R. I., Box 345.

NEW YORK CITY.—Advent Meetings at 133 West 24th Street, between 6th and 7th Avenue, every Sabbath, at 10½ a. m. and 3 and 7½ p. m. Prayer and Conference meeting every Wednesday evening.
T. J. COX, 273 West 22d Street.

PROVIDENCE, R. I. (Hammond Street.)—Preaching every Sunday at 2.3-4 P. M. Social meeting at 7 P. M. Sundays, and Wednesday and Friday evenings at 7½ o'clock. Correspondents will confer with the Pastor for exchanges or appointments. Address Norman P. Cook, 24 Courtland Street, Providence, R. I.

PORTLAND, ME. (Union Hall.)—The Second Advent Church in Portland hold meetings every Sabbath, also on Tuesday and Friday evenings, in Union Hall, No. 87 Free Street. John Higgins, James S. Brooks, and Charles Dyer, Church Committee.

PHILADELPHIA, PA.—The Second Advent Church of Philadelphia holds its meetings every Lord's day in Marble Hall, on Seventh Street, near Poplar Street. Prayer meeting in the Hall on Friday evenings.
FRANK BURR, Pastor.

ROCHESTER, N. Y.—The Advent Christian Church of Rochester hold meetings in their new Hall, on the south side of Main Street Bridge.
GEO. E. WAGER, Church Clerk.

Richmond, Me. (Reed meeting-house) Sun., Sept. 21st
Bookertown, South Gardiner, Me., Sunday evening, Sept. 21st. F. E. BLAISDELL.

Waterbury, Vt.....[illegible], Sept. 7th
Bethel Campmeeting.....[illegible], Sept. 9th
[illegible] BRIGHAM.

Dover, N. H. ([illegible]).....Sunday, Sept. 7th
New Hampton, N. H. ([illegible] school-house) Sunday, Sept. 14th. S. J[illegible].

Rutland, [illegible].....1st Sunday in each month
Factory P[illegible].....2d Sunday in each month
Chittenden, [illegible].....3d Sunday in each month
North Fort Ann, N. Y.....4th Sunday in each month
WM. J. BLANCHARD.

Lake Village, N. H.....Sunday, Sept. 7th
W. A. BURCH.

New Haven, Ct.....Sunday, Sept. 7th
R. H. BATEMAN.

Feeding Hills.....Sunday, Sept. 7th
South Hadley Falls.....Sunday, Sept. 14th
C. R. CROSSETT, JR.

Riverpoint, R. I...1st Sunday in each month at 2 p. m.
Anthony Hall, R. I...2d Sunday in each month at 2 p. m.
E. COTTON.

Wallingford, Ct. (Morse's Hall).....Sunday, Sept. 7th
MRS. E. L. CRUMB.

Danbury, N. H. (as Bro. Abel Ford may arrange) Sunday, Sept. 7th. I. DAMMAN.

Porter.....Sunday, Sept. 7th
Water Village.....Sunday, Sept. 14th
East Parsonsfield.....Sunday, Sept. 21st
A. G. DAVIS.

Lake Village, N. H.....Sunday, Sept. 28th
JANE DAVIS.

Waterloo, P. Q.....each alternate Sabbath
C. P. DOW.

Hebron, N. Y...every alternate Sabbath for the present
A. DAMON.

Fisherville, N. H.....Sundays, Sept. 7th and 14th
C. H. FLETCHER.

Olive Branch, Ind.....once in four weeks
Porter Centre, Mich.....once in four weeks
[illegible].....once in four weeks
Howardville, Mich.....once in four weeks
JAS. FERRIS.

Plainville Campmeeting.....Sunday, Sept. 9th and onward. MILES GRANT.

Windham, N. H. (as Bro. Ackerman may arrange) evening, Sept. 12th.
Putnam, Conn.....Sunday, Sept. 28th
C. GOODRICH.

Elliot, Me. (Junkin's school-house) once in two weeks
J. P. GOODWIN.

Bath, Me.....1st Sunday in each month
C. GOUD.

South Hadley Falls.....Sunday, Sept. 7th
ZINA E. HARRIS.

Kennebunkport Village, Me..Sundays, Sept. 7th, 14th and 28th.
South Windham, Me.....Sunday, Oct. 5th
JER. HILL.

Tamworth, N. H. (as Bro. Nickerson may appoint) Sunday, Sept. 14th. E. JOHNSON.

Franklin, N. H.....Sunday, Sept. 7th
Hardwick, Vt.....Sunday, Sept. 14th
M. MCKINSTRY.

Bridgewater, Vt. (Union Hall).....Sunday, Sept. 7th
D. M. LEAVITT.

Middletown Corner.....Thursday evening, Sept. 18th and over the following Sunday.
J. T. LIBBY, C. H. WILLEY, JOHN PARSONS.

Farmington, N. H.....Sunday, Oct. 12th
D. F. LEAVITT.

New Hampton, N. H. (Town House) evening, Sept. 9th, 10th and 11th. E. S. MOULTON.

Bowdoinham, Me.....Friday, Sept. 5th
Richmond, Me.....from Saturday, Sept. 6th, to 9th
Pittsfield Campmeeting.....Tuesday, Sept. 9th to 14th
Brunswick, Me. (as the brethren appoint) Monday, Sept. 15th.
Bath, Me., Tuesday and Wednesday, [illegible] 16th and 17th
Sabbattusville.....Thursday evening, Sept. 18th
Lewiston, Me.....Friday evening, Sept. 19th
Will Bro. [illegible]tes meet me at the Grand Trunk Junction Saturday, at eight o'clock A. M.?
West [illegible], Me.....Sabbath, Sept. 21st
South [illegible], Me.....Tuesday evening, Sept. 23d
South [W]indham, Me...Wednesday evening, Sept. 24th
A[illegible], Me.....Thursday evening, Sept. 25th.
The rest of the week at liberty. Direct letters two [days] ahead of my appointments. HIRAM MUNGER.

St. George, Me.....Sunday, Sept. 21st
Rockland, Me., Monday evening, and on till the boat goes on Deer Island.
Deer Island.....Sunday, Sept. 28th
South Hope, Me. (as Bro. Worth may appoint) Sunday, Oct. 5th, through the week, and over Sunday, Oct. 12th.
Will Bro. H. M. York fill my appointment at Newcastle Oct. 12th?
Union Commons.....Sunday, Oct. 19th
Cushing, Me.....Sunday, Oct. 26th
Litchfield (as Bro. Libby may appoint) Sun., Nov. 2d
H. S. MITCHELL, Mis[sionary and] Tract Agent.
I shall expect a collection tak[en for] the Mission and Tract work when it is convenie[nt]. H. S. M.

Gilmanton, N. H. (Pine Ground, at Bro. Gilman Goodwin's) Sunday, Sept. 14th. N. B. MCMURPHY.

Newton Upper Falls, Mass., meetings every Lord's day, at the house of L. T. Cunningham.

Putnam, Conn.....Sunday, Sept. 7th
Clinton, Mass.....Sunday, Sept. 14th
Westfield, Mass.....Sunday, Sept. 21st
(Exchange with Bro. S. G. Mathewson.)
M. A. POTTER.

Melvin Village, N. H.....Sunday, Sept. 7th
T. W. PIPER.

Lake Village, N. H.....Sunday, Sept. 14th
JOHN PARSONS.

East Moultonboro, N. H. (in Bro. Vickery's barn) Sunday, Sept. 7th.
South Elliot, Me.....Sundays, Sept. 14th and 21st
F. L. PIPER.

West Deerfield.....Sunday, Sept. 7th
Chichester, Pine Ground (Chapel)...Sunday, Sept. 21st
J. M. QUIMBY.

East Weare, N. H...each Sunday until further notice
CHARLES ROSS.

Warner, N. H. (at Bro. H. Johnson's)..eve., Sept. 6th
Bradford, N. H. (Pond meeting-house)..Sab., Sept. 7th
Fisherville, N. H. (at Bro. Ellsworth's) eve., Sept. 11th
Danbury, N. H.....Sabbath, Sept. 21st
Lake Village, N. H.....Friday evening, Sept. 26th
New Hampton, N. H. (school-house near Fogg's station) Saturday evening, Sept. 27th.
Meredith, N. H. (Dolloff Hall).....Sab., Sept. 28th
SIMEON ROBY.

Milton Mills, N. H.....Sunday, Sept. 7th
La Fayette, R. I.....Sunday, Sept. 14th
A. W. SIBLEY.

Haverhill Centre, N. H.....Sunday, Sept. 7th
Magog Campmeeting.....Wednesday, Sept. 10th and onward. J. G. SMITH. J. H. F. VARNEY.

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Northwood Narrows, N. H.....Sunday, Oct. 12th
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D. W. STEVENS. F. PHILBRICK.

East Colbrook, N. H., Sunday, Sept. 7th, at 10½ and one o'clock. Riches school-house at 5 P. M.
C. S. SHATTUCK.

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C. H. SWETT.

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The *Witness of the Truth*, organ of the German Advent Christians in America, is published monthly for the yearly subscription of $1.25 in the United States and Canada; $1.75 for Germany. All subscriptions must be paid in advance. The tendency of this paper is: 1. To teach the personal coming of Christ and his kingdom on earth. 2. The nature and destiny of man. 3. To proclaim the full plan of redemption in Jesus. All correspondence for the *Witness of the Truth* must be directed to ELD. CHAS. KOCHS, Editor and Publisher, 229 Noble St., Chicago, Ill.

LAST DAYS OF THE CHURCH.

Far down the ages now,
Her journey well nigh done,
The pilgrim church pursues her way
In haste to meet the crown.

The story of the past
Comes up before her view;
How well it seems to suit her still—
Old, and yet ever true.

'Tis the same story still,
Of sin and weariness;
Of grace and love still flowing down,
To pardon and to bless.

'Tis the old sorrow still,
The briar and the thorn;
And 'tis the old solace yet,
The hope of coming morn.

No wider is the gate,
No broader is the way;
No smoother is the ancient path
That leads to light and day.

No lighter is the load
Beneath whose weight we cry;
No tamer grows the rebel flesh,
Nor less our enemy.

No sweeter is the cup,
Nor less our lot of ill;
'Twas tribulation ages since,
'Tis tribulation still.

Dawn lingers on the cliff,
But oh! how slow to spring;
[illegible] on yon wave,
[illegible]

[illegible] the [illegible] notices, [illegible] papers, [illegible] kind, will con[illegible] directing their [illegible] following ways: [illegible] BOSTON, MASS. [illegible] N, MASS. [illegible], BOSTON, MASS. [illegible] for the *Young* [illegible] MASS." [illegible] ness con[illegible] to any of [illegible] this office.

AGENT.

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[illegible] who send *Postal* [illegible] or *Drafts*, that they [illegible] payable to OZIAS [illegible] d Business Agent. [illegible] *Postal Money Orders*, [illegible] the A. A. Mission [illegible] them all payable to OZIAS GOODRICH, Treasurer.

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Will our friends in *Canada* and all of the *Provinces* please not send us *Canada postage stamps*, as we have no possible use for them, and cannot use them for postage here.

AGENT.

[illegible] occurrence of these ext[illegible]. We will open the series with the history of famines since the Christian Era, mainly obtained from that rare work entitled, "History of Pestilences," etc., by Noah Webster, LL.D.

A. D. 41. The first famine named by Webster is that foretold by Agabus in Acts 11: 28, in the reign of Claudius Cæsar. It was universal in the Roman Empire and the East. No details are given.

A. D. 117. A violent famine is named for this period as occurring in the Roman Empire.

A. D. 167. Famine marked this period. [illegible] covered the land in [illegible] a famine fol[illegible] year, with a [illegible] under the min[illegible] famine in It[illegible] three years. [illegible] calamitous period, [illegible] and disease, with failure of crops [illegible] famine everywhere.

A. D. 272. A severe famine raged in England.

A. D. 277–78. Great famine prevailed, says Zozomus, over the world. Webster regards such as produced by "a pestilence in vegetation," that is, a failure in the principles of vegetable life which proceeds from the same derangement of the seasons, or defect in the properties of air and water, which causes the plague among men." Vol. 1, page 81.

A. D. 292. Drouth and famine prevailed.

A. D. 311. Cyprus suffered a drouth of thirty-six years duration in consequence of which the island was nearly depopulated.

A. D. 310–11. England and Wales were swept by famine, and 40,000 lives were destroyed the first-named year. This is the first account of the actual number of persons who died of famine at any time.

A. D. 325. A universal famine in Britain.

A. D. 362. "Drouth, famine and pestilence," says Webster, "walked in the train of public calamities." It is said to have been "dreadful."

A. D. 376. A year of famine, so great that the inhabitants of Phrygia abandoned their country.

A. D. 400. A drouth so severe that the heavens were like brass, followed by the destruction of vegetation and a famine so dreadful that the populace in the cities demanded that human flesh should be sold in the market. Locust and plague devoured until Niciphorus could write that almost all Europe and no small part of Asia and Africa perished.

A. D. 446. The Picts and Scots overran and desolated England, and the crops being neglected a famine followed. A famine scourged Italy, Phrygia, Cappadocia and Galatia, compelling parents to devour their own children.

A. D. 484. A drouth most terrible and distressing occurred; not a vine nor an olive branch retained its verdure; the earth was pale and desolate, and the sun assumed a melancholy face. Africa was almost abandoned by human beings.

A. D. 517. A drouth in Palestine lasting five years.

A. D. 531. Famine in Wales.

A. D. 534. In this year, says Dr. Webster, is recorded one of the most distressing famines that ever afflicted the earth. It continued many years, and destroyed multitudes of the human race. In 539 it raged with double horror. War left lands untilled, Italy was ravaged, people fed on human flesh, some districts were deserted, the bodies of the famished people became thin and pale, the skin was hardened and dry like leather, and clave to the bones; the flesh assumed a dark appearance like charcoal; the countenance was senseless and stern. In Picenum 50,000 perished, and in other districts still greater numbers. No pestilence accompanied this famine. Baronius says it was caused by a failure of the crops. In 540 the crops were good, but in A. D. 543, there broke out one of the most awful plagues the world ever knew, and there was dearth of corn, wine and oil.

A. D. 569. An excessive drouth.

A. D. 591. "The severest drouth ever known," writes our historian.

A. D. 604. Severe winters are named, with great heat and drouth the next year. Dr. Webster often connects hard winters with drouth, and famine to follow.

A. D. 680. A drouth in England for three years. The next year famine followed. The same year (681) Syria and Lybia were afflicted by famine.

A. D. 742–43. A severe drouth.

A. D. 779. Famine in France. No other named until

A. D. 820. Famine again raged in France.

A. D. 850. A most severe drouth, which occasioned a famine that compelled men to feed on human flesh. History during these dark ages is barren, says Dr. Webster.

A. D. 883. Italy was severely afflicted by famine.

A. D. 896. A famine in France and Germany.

A. D. 912. A famine in Germany.

A. D. 929. A severe winter in England. The Thames was frozen thirteen weeks; a dreadful famine followed.

A. D. 962. Severe winter and famine.

A. D. 975. Severe winter; the next year England was afflicted with a grievous famine.

A. D. 988. Universal famine.

A. D. 993. Famine prevailed.

A. D. [illegible]. Famine and plague raged three years. Cotemporary authors affirm [illegible] more than half the human race per[illegible]. All through these centuries the accounts of calamities are meagre, and the

A. D. 1016. Famine is named for this year.

A. D. 1031. In France, England, and [illegible], famine.

A. D. 1053. Famine is described.

A. D. 1057. Dreadful cold winters and [illegible].

A. D. 1064. Famine followed a plague [illegible] and Arabia; a drouth occurred for [illegible] years.

A. D. 1068. Unusually severe winters; [illegible] in England, which depopulated whole [illegible]; men subsisted on dogs, cats, and [illegible] unclean thing.

A. D. 1077. Famine in Constantinople.

A. D. 1084. Famine and pestilence raged. [illegible] have famine in 1096, dearth in 1105, drouth and scarcity of food in 1121.

A. D. 1124. A severe winter. Terrible [illegible] and in England so [illegible] that dead bodies [illegible] on the highways unburied.

A. D. 1135–37. Droughts, dearths and atmospheric commotion occasioned a long and desolating famine in Europe. We have no particulars.

A. D. 1140–46. A famine prevailed for a period of twelve years; the severity was very distressing.

A. D. 1150. Famine in Iceland. "A gloomy and barbarous age, in which history is concise and destitute of accurate observations," says Webster.

A. D. 1175. Famine in England; 1181, famine in Denmark; in 1203, a sore famine from bad seasons. Also in Egypt in 1200.

A. D. 1221. Famine and pestilence almost desolated Europe. In most countries the living could hardly bury the dead, and in some cities scarcely a person survived.

A. D. 1230–33. France, Denmark and Italy were wasted by dreadful famine. In London alone 20,000 people were starved to death.

A. D. 1239. Famine was so severe that persons fed on human flesh.

A. D. 1258. Dearth of corn in England and France, and famine and diseases made havoc with human life. Fifteen thousand persons died of hunger in London.

A. D. 1294. England was distressed by severe famine, thousands of the poor perishing with hunger. Two and three years later the famine extended to many countries.

A. D. 1330. Ireland was distressed by famine, but Dublin was relieved by the coming of multitudes of fish called *Thurlheds*, which had not been seen there for ages, writes Webster.

A. D. 1352. This year authors relate that nine hundred thousand people in China perished amidst all the horrors of famine.

A. D. 1356. Famine in Germany. The mortality was prodigious. In 1427, dearth and famine in Europe. In 1450, famine raged in Italy. In Milan sixty thousand people perished. Webster records no more famines until we come to the year

A. D. 1527, when a wet summer injured the crops and England had famine; many of the poor were starved to death. From this year on I find in our author no record of famine until the year 1583, when there is mentioned a famine in Rome. It is scarcely possible that only three famines occurred in 133 years (since 1450), but Dr. Webster's investigations now relate more to plague and pestilence than to famine, and he takes less note of the latter.

A. D. 1590. Multitudes of people perished by famine. The year following a great famine caused a great mortality in Italy, and in 1596 the famine was extreme in Hungary, while in 1598 Pegu in Asia was depopulated by famine.

THE NAPOLEONS.

O. A. LADD.

No imperial Napoleon has died on French soil. Napoleon I., the founder of the family, died a prisoner at St. Helena. His son, Napoleon II., died in Austria. His nephew, Napoleon III., died an exile in England. And now his grand-nephew, the Prince Imperial, has met his fate at the point [illegible] Zulu spears. They have passed away and where are they? Echo answers, Where? How true the unerring Word, "He that exalteth himself shall be brought low." The la[illegible] of our heart is, Let us live the life of [illegible]ghteous, that our last end may be like his. Thank God, we had rather be a despised follower of the lowly Nazarene, than to be numbered with those who have their good things in this life, and at the judgment day be weighed in the balance and found wanting.

Dear brethren, let us seek to be little and unknown, to be loved and prized by God alone. We have lived for the last seven years entirely excluded from any of like precious faith, and have not heard a gospel sermon, but we are still looking for the fulfillment of Jesus' last promise, If I go away I will come again, that where I am ye may be also. And we can with confidence look up and say that now is our salvation nearer than when we believed.

It is much easier to meet with error than to find truth; error is on the surface, truth is hidden in great depths; and the way to seek does not appear to all the world.

ANOTHER DEVELOPMENT.

A NEW AND MARVELLOUS BOOK.

THE PAROUSIA: A Critical Study of the Scripture Doctrines of Christ's Second Coming. His reign as King; the Resurrection of the Dead and the General Judgment. 311 pp. By Isaiah P. Warren, D. D.

Dr. Warren is the editor of the *Christian Mirror*, the organ for many years of the Congregationalist churches in Maine; and his book with its strange doctrines will be much more readily accepted by many than if written by an avowed Universalist. Some two years ago the Doctor wrote a series of editorials for his paper on "*The Parousia*," in which he advocated that the word *parousia* in the Greek, translated in our Bible "come, coming and appearing," never signified an advent, coming or appearing, but "*a presence*," and that Christ has been personally present with his church ever since the destruction of Jerusalem, and is never to be with them in any other sense.

By the urgent request of several orthodox deacons we offered a reply to these articles, which was declined. Dr. Fisk, Prof. Pond and others reviewed them, and badly damaged the positions taken; yet they received a hearty response from many others who seemed anxious to get rid of the troublesome doctrine of Christ's bodily advent to judge the world. These called for a wider circulation of the Doctor's views, and this call resulted in producing the book. In this book you will find the ripe fruits of Prof. M. Stuart's German Neology and Prof. Geo. Bush's condensed Swedenborgianism, as published in their books, to refute the doctrine of the second personal coming of Christ at the time of the great reformation in the days of William Miller. This book is published evidently for the same purpose, and will find (as their's did) many favorites in the churches, and especially among Universalists and Swedenborgians. It is a curiosity that will beguile the reader, and will help to discipline the minds of those who read carefully, and will lead to a more critical examination of the many Scripture promises of our Lord's return. It will also show to faithful watchmen the great danger of tampering with the Word of God, in seeking to harmonize it with the teachings of heathen philosophers on the unscriptural dogma of the immortality of the soul.

Dr. Warren finds the Greek *parousia* translated *present* and *presence* in several texts, and claims it should have been in all places. He then seeks to lead his readers to believe that this word does not teach the return of our Lord from heaven in any case. But on carefully reading his specimen texts, a reflecting mind can readily see that a *presence* involves an *advent—a coming—a return*. We quote a few.

"Certain Jews, ... who ought *to have been here*" (Acts 24: 18, 19). "I verily . . have judged already as though I *were present*" (1 Cor. 5: 3). "I told you before, and foretell you, as if I *were present*, the second time" (2 Cor. 13: 2). For these persons to be *present* they must *come*. Paul must *come* a "second time."

Again, he quotes to prove that where *parousia* is rendered in our Bible "coming," it ought to be *presence*. "I am glad of the coming [*parousia*] of Stephanas and Fortunatus and Achaicus" (1 Cor. 16: 17). "God . . . comforted us by the coming [*parousia*] of Titus" (2 Cor. 7: 6). "That our rejoicing may be more abundant in Christ Jesus for me by my coming [*parousia*] to you again" (Phil. 1: 26). In these cases, also, there must be an advent—a coming—in order to be present. Paul had been with certain disciples and left them; he writes to them about being present with them a "second time" and "again." To do so he must *come*.

While the Greek *parousia* expresses *presence*, it involves a coming—a return. Therefore in the Greek it is used to teach our Lord's second coming. He has been on the earth with his church personally, transiently, in mortality. He left personally, and ascended to heaven "to appear in the presence of God for us." He has promised to be *present* with his church again, and remain *present* forever. This involves his second advent—"coming"—"appearing the second time." Our translators so rendered the *parousia* as to teach the fact. "So shall also the coming [*parousia*] of the Son of man be" (Matt. 24: 27, 37, 39); "as the lightning." "Christ the first fruits; afterwards they that are Christ's at his [*parousia*] coming" (1 Cor. 15: 23). "Are not ye in the presence of our Lord Jesus Christ at his [*parousia*] coming?" (1 Thess. 2: 19). "At the coming [*parousia*] of our Lord Jesus Christ with all his saints" (1 Thess. 3: 13). "We which are alive and remain unto the coming [*parousia*] of the Lord" (1 Thess. 4: 15). "Preserved blameless unto the coming [*parousia*] of our Lord Jesus Christ" (1 Thess. 5: 23). "Now we beseech you, brethren, by the coming [*parousia*] of our Lord Jesus Christ" (2 Thess. 2: 1). "And shall destroy with the brightness of his coming" (*parousia*). 2 Thess. 2: 8. "Be patient therefore, brethren, unto the coming [*parousia*] of the Lord. . . . The coming [*parousia*] of the Lord draweth nigh" (Jas. 5: 7, 8). "We made known unto you the power and coming [*parousia*] of our Lord Jesus Christ" (2 Pet. 1: 16). "Where is the promise of his coming?" (*parousia*). "Looking for and hasting unto the coming [*parousia*] of the day of the Lord" (2 Pet. 3: 4, 12). "That we may have confidence and not be ashamed before him at his coming" (*parousia*). 1 John 2: 28.

Mr. Warren tells us "it is important to observe that in all these instances the word is accompanied in the original with the article *the*, which in the Greek is distinctive and emphatic—implying that it is in some sense a special and unique presence, to be distinguished from all others. Accordingly, we find that the term is never applied to his first advent, when he dwelt among men in the flesh." Yes; this is truly important, as it teaches that at his second coming his *presence* will not be like "the first"—in weakness and toil and suffering—not a transient visit; but a glorified King immortal to abide with his church forever.

The Doctor is in great trouble to find [illegible]mony of Scripture on this grand theme, [illegible] says: "Something, at least, *must* be done to harmonize these testimonies of the divine Word. We cannot take up the overthrow of the temple, the founding of the new kingdom of the Messiah, the destruction of the 'Man of Sin,' the disciplinary [illegible] of Asia, and carry them forward into the future, as events which are still to take place." Therefore [illegible] to prove the "falling [illegible] the destruction of Jerus[illegible] "Man of Sin," the destruction of J[illegible] and temple the date of the beginning [illegible] *parousia*—coming of our Lord. And [illegible] falling down "dead like a dog in one [illegible] sewers of Rome," was the destruction of the "Man of Sin."

The ascension of Christ to his Father is stated to be his becoming King on his throne. "Coming in the glory of his Father" and "gathering all nations before him" and separating them, etc., is argued to have had their fulfillment, and the kingdom promised in Daniel, set up at—when Christ began his reign at Jerusalem's overthrow. The binding of Satan is the cessation of Paganism; Gog and Magog represent the Ottoman Empire. The first resurrection is that of the souls of the martyrs reigning in heaven.

All these, and many other curiosities are found in this book. It will benefit the careful, believing student of the Bible to read it, as it gives a vivid contrast between its theories and the open Bible. It may captivate and mislead novices in prophetic studies who love novelties, and gratify those who do not study the Bible to believe its precious promises.

I. C. WELLCOME.

CORRESPONDENCE.

From Bro. J. C. & Sr. S. E. Smith.

Dear Brn. and Srs.:—Some five weeks ago we set out again to sound the glad tidings, and came to Centropolis. We found the little church, which had been planted some five years ago by our Father's hand, still on the Rock, contending earnestly and lovingly for the faith once delivered to the saints, and with hearts knit together in love, well prepared for a pentecostal season. Bro. and Sr. Kemick and Bro. Fillmore were with us in the work. We tarried with them four days, and six came out on the Lord's side and put on Christ by baptism. Others were convicted, and the results will be known in the great gathering day, when angels shall gather the wheat-harvest home to glory and honor, rest and permanent life. A goodly number at this place have been counselled to buy gold tried in the fire, and I trust will be overcomers to sit with Jesus on his throne, as he has overcome and is set down on the Father's throne.

It is evident that we are living under this glorious admonition "buy" and "overcome," and how vastly important it is that all make their calling and election sure to the abundant entrance into the everlasting kingdom of our [illegible] and Savior Jesus Christ. The last days of the lukewarm state of the church is upon us, and who will be able to stand? He that hath a pure heart and clean hands. O for the overcoming faith now, that we may receive at the end of this, even the salvation of our souls!

Children of the conquering King, put on thy strength of divine love, that it may be the bond of your completeness in the perfect day of redemptive glory. The kingdom, king, throne, glory, rest, home, life and all are soon to be gained or lost, and if lost, O what an inestimable loss! O that all may be stirred up now to renewed zeal and overcoming [illegible] that He who has controlled wind and [illegible], life and death, may give us the victory with everlasting thanksgiving and praise.

From Centropolis we came to Leavenworth Co., visited the churches at Jarbalo and Eagle school-house. Some were cheered in the Lord. From Jarbalo we went on to Sarcoxie. Notice was sent out for our meetings at night, seats were prepared out of doors, and two set out for eternal life. The next morning we crossed the Kansas River on the ferry-boat and came to Olathe, Johnson Co., Kan., where we found Bro. Cairnes, Gebhart, Henderson, Judge Hendrickson, also Bro. [illegible]. All were anxious for tent meeting, and did nobly for the interests of the cause. We were with them over two Sundays. Brn. Johnson, Chapman and McGwire came from Lawrence. Brn. Whitney and Snyder, from Centropolis, requested us to return with them to their place.

Our meeting at Olathe was interesting. Some from the M. E., Baptist and Christian Churches accepted the glorious message of life and immortality through Christ, and the glorious appearing of our Lord and Savior Jesus Christ. The brethren were greatly cheered, and a number set out to serve the Lord. We scattered much seed that will result in the saving of life unto life, of death unto death.

Took our tent down July 21st, and set out for Centropolis on the 22nd. Rode some thirty-five or forty miles through the hot sun, and arrived late at night on the 23rd. We commenced meetings again, and continued them till July 30th, and two more went down into the liquid grave, and were buried with Christ in baptism, making ten that had obeyed the command, and fifteen united with the church. I can assure you, dear brethren and sisters, that hot weather and hard work did not keep the people away from the season of refreshing and work of the Master in saving the perishing. We came to Lawrence on the 30th, and had meeting at night at Bro. Rote's home, and spoke to the little flock of the saving power of hope. A Sister Turner, from the East, whose husband used to be an Adventist preacher, was present, and testified that the short exhortation had given her more light than all the preaching she had heard for many years in the city of Lawrence. She said she had been almost bewildered and buried up, but now she rejoiced to be with those of like precious faith, waiting for the glorious appearing of our Elder Brother, Jesus.

An aged sister (Bro. Rote's mother), of some seventy years, arose in the freedom of the Spirit, testifying with power of the goodness of God shown to her in receiving more light on the subject of baptism, and she desired to obey the Lord in this act of a "good conscience by the resurrection of Jesus Christ from the dead." So the next morning we came to the Kansas River and planted her in the watery grave, and raised [illegible] in view of the [illegible] hope" of resur[illegible] [illegible] of the Lord and [illegible] again at this point, [illegible] house. All praise be [illegible] done in so short a [illegible] Quarterly [illegible] and other meetings, [illegible] the Lord willing, to have tent [illegible] go South to attend a [illegible] Clifton. Let all the brethren and sisters pray much, make ready, start in season, and be on hand for our work of love for Jesus and for his coming, when we will enjoy eternal rest and glory. Pray for us, while we labor and wait for home and rest. From your brother and sister in Christ.

From D. D. & M. S. Reed.

Bro. Couch:—I send greeting to the saints scattered abroad. I wrote last from Hollister, from the Gospel Tent. We had good meetings there and some sound conversions, among which were hardened sinners that could not be reached by the last-day fables; but the plain truths of God's Word reached them and melted their hearts.

From thence to Salinas City, a town of considerable size and with seven churches, most of which refused to read a notice of our meeting; and one that did read it warned his people to stay away. But this was overruled to the glory of God. The people came, and God blessed his own Word to the salvation of about a dozen who have banded together to have meetings. We baptized four, who are rejoicing in hope of speedy deliverance. There are others that may follow with a little more labor.

We then attended the Annual Conference held at Santa Clara. There was a goodly number from the different churches and a heavenly meeting. It was truly good to come together for a few days, after the heat of battle, and compare notes. Our conclusion is that the work is fast closing up, and Jesus is soon coming. We then returned to this city, situated in a most delightful valley, "Where every prospect pleases, and only man is vile." Our meetings have been largely attended, and many received the truth and say "they never heard the gospel preached before." A number are already converted. Those who had been stout-hearted sinners came forward and asked for baptism and to join the church, penitent and sorrowful for their sins. We declare the whole counsel of God as we understand it, and especially the great truths that belong to this generation. God has not sent us to "deal with untempered mortar," and we are too near the judgment to fail to "cry aloud and spare not."

We find it to be the best way to preach the great Bible truths and make them plain as possible, and then what converts we get will be able to stand, which is not a small matter in these days of peril. The place is greatly stirred here, and God is with us in power. Praise his great name! O how glad I am to be numbered with those who are proclaiming this last important truth. Thanks be to God. He is soon coming.

We go soon to Santa Cruz, a seaport town and summer watering-place. These great Advent truths were never preached there, except one sermon by myself eight years ago. We do not have the pleasure of our brethren of the East, in having some one to invite us to a place, and good homes provided by brethren and sisters. We are strangers to all in the places we visit. We cook out of doors and eat in our tent, and one sleeps there, and I hire a room for myself and wife to lodge. But the same God that led the tabernacle and Moses of old is leading us, and going before to open the way. Thanks be to God, he takes care of us and the tent in this wicked and ungodly country. We have some rich and blessed experiences of his guiding hand and protecting care over us.

Let me say to the household of faith, Be sober, watchful and prayerful. Be not conformed to this world. Put off all bad habits, walk purely and honestly, having the seal of the Spirit, be ready for translation; for we know the end hasteth greatly. Let us be all ready. Yours in hope of eternal life.

From Bro. G. A. Boutwell.

Dear Brn. and Srs. in Christ:—By the help of God I am trying to be a faithful follower of Jesus, who died to redeem us from eternal death. I have been struggling along for three years, but I have not lived as faithful as I ought. God has provided a way whereby we can find forgiveness of our sins, and I am determined by God's grace assisting me to press toward the mark—Christ Jesus—for I verily belive the time is soon coming when we shall need a Savior. I am looking forward to that happy morning, when our dear friends will come from the land of the enemy to shine in all the glory of the Father and the holy angels. Let us lay hold of eternal life, believing God, for his promises never fail.

Christ is soon coming. We see signs thickening all around us. Let us be sober, put on the breastplate of righteousness, fighting the good fight of faith, that we may be found of him without spot, or wrinkle, or any such thing. I ask the prayers of God's people that I may live a holy life, and finally have it said unto me, "Well done, good and faithful servant, enter into the joy of thy Lord." Glory to his dear name! I can say with the poet,

"Fly swifter round, ye wheels of time,
And bring the welcome day."

Bridgewater, Vt.

INNOCENCE AND VIRTUE.

There is a wide difference between innocence and virtue. Innocence has never had a battle; virtue has had many a victory. Innocence is embryonic—it is like a fragile seed; easily torn and blown away; virtue is like a gnarled oak, with the tempest in its limbs, but rooted in the right, wrestling with the storms, and still standing the stouter when they have swept by. Innocence is a gift; virtue is an achievement. Ever since Eden, virtue, in place of innocence, is the destiny of man. It is easy to remain innocent, if no assaults are made upon our passions. But it is quite impossible to acquire virtue without such assaults. How, for instance, can a man make an act of patience who is never crossed. How can a man make an act of trust, except he be smitten with bereavement or disaster? How can a man make an act of meekness toward his brother, except he be provoked by gainsaying; or of sweet humility towards God, except he be plunged into those mortifications that stir the pride? The virtues only grow strong through exercise and antagonism.

When a question of destroying Carthage was debated in old Rome, Scipio Africanus counselled against the measure; for, "though she was the implacable foe of the Roman commonwealth, her arms," he argued, "would serve as a whetstone to Roman valor." If poor man had the adjusting of affairs, he would abolish and destroy all temptations. But the wise Father knows better, and leaves undestroyed that which seems harmful, overruling and wielding it, on the other hand, to the good of his creatures. [illegible] from being despondent at temptations, the Christian should hail them as his glorious opportunity. He should shake off the deadly sin of sloth, and break through their ranks as they beset the hill-side he is clambering, realizing that he shall grow stronger as he mounts. He should, indeed, "count it all joy when he falls into divers temptation."—*Christian Standard.*

JESUS AND THE CHILDREN.

Jesus loved children. The most casual glance into his life will show us that. When, looking into the pictures of the gospels we behold the crowds thronging our Lord, we constantly find the children mingled with them. Some of our Lord's most tender ministries were done to children. Some of the deepest and largest truths he taught, he found his fitliest illustration for in children. There seems to have been, always, a kind of mother-yearning in our Lord's heart toward children. Nowhere does his benignity look so benignant as when we find him bending over children.

The light had flashed upon the mountain of the Transfiguration. The disciples, following Jesus toward Capernaum, had fallen into dispute along the way. Their's was not an always harmonious company. They had not learned, more than have the most of us, each to esteem the other better than himself. When the war broke out everybody wanted to be General, and everybody thought he ought to be. Even the disciples could not be content, but wanted the first and highest place. And since they were all the candidates for that one position, the dispute was natural, and they were full of angry talk and hostile skirmishing about who should be the greatest.

When they reach Capernaum and are quietly alone in a house, Christ asks them about their conversation. And when they have little to answer for themselves, he begins to teach them the deep lesson that the highest place is always the place of the utmost service. Then he leads a child into their circle. And when he had taken the child in his arms he said unto them, "Whosoever shall receive a little child in my name receiveth me, and whosoever shall receive me, receiveth him that sent me." That is to say, a lowly and kindly service toward the little child reaches beyond him and becomes a service which stirs with delight the Infinite bosom. And as Luke adds, "He that is least among you all, the same shall be great." That is, he who thinks so much of pleasing me, that for my sake he bends in service to a little child, has achieved a real and Christian greatness; and, as Matthew tells us about the same scene, the Master also said, "Whoso shall offend—that is, cause to stumble—one of these little ones, it were better for him that a millstone were hanged about his neck and that he were drowned in the depths of the sea." An injury to a little believing child is a personal injury to Christ.

It is our Lord's last journey to Jerusalem. He is in the country beyond the Jordan. He is teaching, and, as he passes on the usual throng is round him. There are some mothers there, constantly craving the best things for their children. What can be better for them than the benediction of the Lord. And so they come, finding a way amid the crowd and bringing the children. These disciples think that Christ is at better work than blessing children. They rebuke the meddling mothers; but when Jesus saw it he was much displeased and said, "Suffer the little children to come unto me and forbid them not, for of such is the kingdom of heaven." And then he went on to show how the dependent, obedient, docile, true, lowly, trustful, loving spirit of a child, was the very spirit that every one must have who would enter into God's kingdom; that the harsh and self-sufficient and rebellious adult-spirit must always give place to the child-spirit. "Verily I say unto you, whosoever shall not receive the kingdom of God as a little child, he shall not enter therein."—WAYLAND HOYT, D. D., *in Standard.*

CONFERENCE REPORT.

The A. C. Conference of District No. 4, State of Kansas, met according to appointment with the Arvonia church. Our young brother, H. D. Fillmore, gave us an able discourse from the words, "What think ye of Christ?" which was followed by remarks by other brethren.

August 9th. At 10 A. M., we enjoyed an excellent social meeting, and at 2 P. M. met in business Conference, which was opened by the Vice President, Bro. Willard R. Chandler, reading a selection from the Word of God, prayer and singing. Brethren from other districts were then appointed to take part in the Conference. Brn. J. C. Smith, N. M. Bacon and N. R. Smith were appointed a Devotional Committee. Reading the credentials of delegates followed; after which report of ministers.

On account of sore eyes Bro. J. C. Smith had not labored as much as usual, yet had held meetings at the Eagle and Valley school-houses in Leavenworth Co., also at Sarcoxieville in the same County. Had meetings in Lawrence, where he baptized Bro. Rotes' aged mother; also held a two weeks tent meeting in Olathe, Johnson Co., and held meetings at two different times with the church at Centropolis, Franklin Co., where he babtized ten young people, and fifteen united with the church.

Dr. Chandler said that he had preached once a month at Ottumwa and Arvonia, and said that the attendance and attention had been good; that the churches were not as spiritual as they ought to be, but that he felt strong in the Lord, and was determined to go forward.

Bro. Daniel Webster said that he had preached at Melvern, Osage Co., once at Fairview, and once at Buffalo, Wilson Co., where the people seemed to be afraid of the doctrine. Spoke twice in Woodson County, near the Big Sandy. Three men spent most of the afternoon in giving out notice of the meeting. One of these men wept when we parted with him. He has since written, saying that he believes that we have the truth, and wants more meetings. Have sold my farm, that I may work more for the Master, and am determined to press on and do what I can. I want the Conference to pray for me that I may be guided and directed.

Bro. McFarland said: "I have been engaged nearly every Sunday since the last Conference. Have a very interesting Bible class in our little church. Laborers are needed. Have been invited [illegible] on the street at Independence."

Bro. Fillmore said: "I fille[illegible] ment at Key West till I went [illegible] C. Smith; since then have [illegible] and talked with individuals in [illegible]"

Bro. McGuire said: "I have [illegible] an average one sermon a week [illegible] tried and almost decided to [illegible] but shall try a little longer. Have [illegible] friends and enemies. This doctrine [illegible] make enemies. Shall work as long as [illegible] see the way open. Let us work to[illegible]" He spoke of the necessity of church [illegible]porting.

Bro. W. R. Chandler reported: "I have preached several times at Strawn Station to very attentive audiences. I am determined to press on. Judgment is impending. Those who preach are in a responsible position."

The Arvonia and Ottumwa churches [illegible] ported.

The Finance Committee only reported.

Voted, That James Beck, H. S. W[illegible]ster, A. Chandler, E. Rudsawff, N. R. Smith, S. E. Smith and A. B. McCawley attend the State Conference as delegates, also that they have the privilege of choosing some one to represent them, if unable [illegible] there be membership [illegible] number of delegates [illegible]

Voted, That [illegible] District Evangelist [illegible]

Voted, That the [illegible] at the Lone Elm [illegible] Co., commencing [illegible]

Voted, That the [illegible] be sent to the *Bible* [illegible] *Crisis.*

Our Conference was good [illegible] to the close. We felt that [illegible] exhort one another, and [illegible] as the day approaches [illegible] Day of gladness. [illegible] waiting ones with everla[illegible] long for the One that [illegible] blessed day! We closed [illegible] celebrating the Lord's Supper.

N. R. SMITH, *Secretary.*

A STRIKING INCIDENT.

Rev. C. M. Southgate relates the following: An English actress, passing along a street one day, heard singing. She looked in at an open door upon a little prayer-meeting, and caught the words:

"Depth of mercy! can there be
Mercy still reserved for me?"

She entered, listened awhile, then went away, but the hymn went with her. She became a Christian and determined to leave the stage, but the manager would not release her from fulfilling her engagement. The last night she played with unusual brilliancy, and at the close was called before the curtain. Her contract was discharged; she had no master now but Christ. Standing there, with clasped hands and streaming eyes, she sang:

"Depth of mercy! can there be
Mercy still reserved for me?
Can my God his wrath forbear,
Me, the chief of sinners, spare?"

The audience was melted by the pathetic confession and plea, and many sought the same mercy.—*Selected.*

FOUL AIR AND HEALTH.

During the past ten years, many facts have been demonstrated which go to prove that attention to health matters, hitherto neglected, will result in the decrease of a large amount of mortality. Typhoid fever, cholera, diarrhœa, dysentery, diphtheria, and in a great degree consumption, are all diseases of the preventable class. Among the most important considerations for all is the drainage of their immediate premises, as well as a general interest in the drainage of the neighborhood in which they reside. Soil is both an air-carrier and a water-carrier, and it contains a great variety of solid matters. Gases of all kinds will find their way through the soil. Houses act as suckers to the ground on which they are built, because the air inside is warmer than the external atmosphere, and so sewer gas, coal gas, and indeed any other gaseous matter, may be drawn from the earth below into our habitations, and take the place of pure air. Foul air from cess-pools has been sucked into houses from a great distance.

There is no doubt but that the typhoid fever poison is commonly and usually produced by decaying matter. Attacks of cholera, dysentery, diphtheria, paroxysmal fevers, typhoid and various forms of remittent fever may be attributed to emanations from the soil. Drains become obstructed, bad odors arise into houses in communication therewith, and sicken their inhabitants, fever soon manifesting itself. All fever poisons originate in polluted air and water. These poisons are undistinguishable by the eye, even aided by the microscope, but decaying matter is usually revealed to us by the smell. It does not follow, however, that the most dangerous emanations or odors are the most offensive, although the stench and the poison are intimately connected, neither is it certain that a person will have fever because he smells a foul odor, but it is a warning that should not be disregarded.—*Selected.*

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The World's Crisis

AND SECOND ADVENT MESSENGER.

"BEHOLD, I COME QUICKLY; AND MY REWARD IS WITH ME."

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EVENING SHADOWS.

BY S. S. BREWER.

Old earth, thy noon is o'er and past,
Thy evening shadows gather fast;
Beneath a dark and threatening frown
Thy sun in haste is gliding down,
While all along thy devious path
Are omens of approaching wrath.

Long thou hast groaned 'neath sin and crime;
And powers of darkness all combine
To make poor man to sin a slave,
And send him guilty to his grave,
A wretched mass doomed to decay,
Too loathsome for the light of day.

Many the sorrows thou hast borne.
Since thou wast of thy beauty shorn;
And since thy God pronounced thee good,
Thou hast been crimsoned o'er with blood;
The curse must yet on thee remain
Until the Lord returns again.

And then shall dawn the promised day,
When all thy woes shall pass away;
All glorious then thou shalt arise
Beneath thy new and cloudless skies,
And sin and death forever cease,
And all the earth be filled with peace.

[I hail the approach of that bright day, Bro. Brewer.—ED.]

AMOS 3: 7.

W. H. M.

"Surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets."

In the preceding verse the question is asked, if there shall "be evil in the city and the Lord hath not done it?" This does not mean *moral* evil, for God is not the author of that; but rather *natural* evil, or the calamity which may justly fall on wicked men for punishment for the moral evil which they have done; and then the fact is stated that God will not send this upon them without first revealing it "unto his servants the prophets." To them he could entrust the keeping of his word, and through them warn the unwary of coming judgment. This is in keeping with all his dealings with man in the history of the past. When he would send his judgments upon the Antediluvians, his purposes were first made known to Noah, and *he* commanded to build an ark to the saving of himself and family. In the overthrow of the Sodomites, God said, "Shall I hide from Abraham that thing which I do?" And through his angels he made known to him his design, and to Lot was the same judgment revealed.

Now, dear reader, we wish to call your attention to some of the revelations of God to his servants in the past in fulfilled prophecy.

I. *A prophecy in regard to the house of Eli.*—In Eli's family there was not good government, for he did not properly restrain his sons. They departed from the right way and became very sinful, so that they were even termed "sons of Belial." With this God was not well pleased, and sent his servant to inform him of the judgment that should come upon him for all this; who said, "Behold, the days come, that I will cut off thine arm, and the arm of thy father's house, that there shall not be an old man in thine house. . . . And this shall be a sign unto thee, that shall come upon thy two sons, on Hophni and Phineas; in one day they shall die both of them." 1 Sam. 2: 31, 34.

About twenty-four years subsequent to this, war broke out between the Israelites and Philistines, and in a hard-fought battle near Aphek the Israelites were defeated with a loss of about four thousand men. Now the sons of Eli were in Shiloh with the ark. "And when the people were come into the camp, the elders of Israel said, Wherefore hath the Lord smitten us to-day before the Philistines? Let us fetch the ark of the covenant of the Lord out of Shiloh unto us, that when it cometh among us, it may save us out of the hand of our enemies." 1 Sam. 4: 3. So the ark of God was brought into the camp of Israel, with shoutings that made the very earth ring. This rather intimidated the Philistines; but knowing that their destiny depended upon energetic action, they again nerved themselves for another conflict, during which the ark of God was taken and Hophni and Phineas both slain. The news of the death of these two sons so affected their father that he fell from his seat backward and "his neck brake and he died." Not many years after the entire house of Eli was brought to complete desolation. 1 Kings 2: 27. How did the man of God know all this more than a score of years before? God revealed it to him.

II. *A prophecy in relation to Jericho.*—Jericho was a walled city, near the river Jordan, and not far from the brook where the prophet Elijah hid himself during the famine and was fed by ravens. It is called in the Bible "the city of palm trees." 2 Chron. 28: 15. It is said to have been a wicked city and given much to idolatry, on account of which God determined its overthrow, and sent out his servant Joshua to execute his design. This city God gave into Joshua's hands, and he utterly destroyed it and "burned it with fire." He then bound all his countrymen with an oath that they would never rebuild it, saying, "Cursed be the man before the Lord that riseth up and buildeth this city Jericho; he shall lay the foundation thereof in his first-born, and in his youngest son shall he set up the gates of it." The idea seems to be, if any one rebuild the city his oldest son shall die when he lays the foundation of it; and in the completion thereof his youngest son shall die also.

More than five hundred years after this, during the reign of Ahab king of Israel, Hiel the Bethelite undertook the work of rebuilding this city; and when he laid the foundation thereof his eldest son Abiram died, and when he was setting up the gates of it his youngest son Segub died also. 1 Kings 16: 34. Thus after the lapse of this long period were the words of Joshua the servant of God literally verified, showing that God had revealed his secret unto him.

III. *The prophet of Bethel.*—Shortly after the revolt of the ten tribes under Jeroboam, this revolting king made two calves of gold, and set the one up in Dan, and the other up in Bethel, lest by the tribes going to Jerusalem to worship, their heart should turn again to Rehoboam, saying, "Behold thy gods, O Israel, which brought thee up out of the land of Egypt." After thus establishing idolatry among the ten tribes and erecting an altar, he ordained a feast in Bethel, putting his priests therein, and offered sacrifice unto the calves he had made and burned incense on the altar. This was very displeasing in the eyes of the Lord, and he sent out of Judah one of his servants to cry against the altar and Jeroboam's idolatrous worship. The king stood by the altar to burn incense, and the man of God cried against the altar "and said, O altar, altar! thus saith the Lord; Behold, a child shall be born unto the house of David, Josiah by name; and upon thee shall he offer the priests of the high places that burn incense upon thee, and men's bones shall be burnt upon thee. And he gave a sign the same day, saying, This is the sign which the Lord hath spoken; Behold, the altar shall be rent, and the ashes that are upon it shall be poured out. And it came to pass when king Jeroboam heard the saying of the man of God, which had cried against the altar in Bethel, that he put forth his hand from the altar, saying, Lay hold on him. And his hand, which he put forth against him, dried up, so that he could not pull it in again to him. The altar also was rent, and the ashes poured out from the altar, according to the sign which the man of God had given by the word of the Lord." 1 Kings 13: 3–5.

More than three hundred years passed away. The altar and the grove were still there in Bethel, and no indication that the words of Judah's prophet would ever prove true, save the wonderful scenes that occurred at their utterance, which were still on record. At length a child was born of the house of David who was named Josiah. At the age of eight years he began his reign. This king had respect for the true worship of God, and far and near throughout his realm cut down the groves and brake down the images of the idolatrous worshipers. He came at length to Bethel, where were the grove and altar built by Jeroboam the son of Nebat, more than three hundred and fifty years before. The grove he burned and the altar brake down. Just then "he spied the sepulchres that were there in the mount, and sent and took the bones out of the sepulchres, and burned them upon the altar, and polluted it, according to the word of the Lord which the man of God proclaimed, who proclaimed these words." 2 Kings 23: 16. How minutely these words of God through his prophet were fulfilled!

IV. *The house of Jeroboam.*—Jeroboam was a wicked king, and did that which was evil in the sight of the Lord. After a time his son Abijah was taken sick, and he told his wife to disguise herself and go down to the prophet Abijah and inquire of him what should become of the child. Now Abijah was old and blind, but God informed him who was coming and gave him a message to deliver to her. As soon therefore as he heard the sound of her feet at the door, he said, "Come in, thou wife of Jeroboam; why feignest thou thyself to be another? for I am sent to thee with heavy tidings." He told her to go back and tell Jeroboam that God would destroy his house and utterly cut off the remnant of his seed. Only a very few years passed before this prophecy was literally fulfilled; for in the reign of Baasha "he smote all the house of Jeroboam; he left not to Jeroboam any that breathed, until he had destroyed him, according unto the saying of the Lord, which he spake by his servant Ahijah the Shilonite; because of the sins of Jeoroboam which he sinned, and which he made Israel sin, by his provocation wherewith he provoked the Lord God of Israel to anger." 1 Kings 15: 29. Here is another of God's secrets, revealed to his servant Abijah, as the sequel fully shows.

V. *The house of Baasha.*—Baasha was another wicked king, to whom God sent his servant Jehu the son of Hanani, saying: "Forasmuch as I exalted thee out of the dust, and made thee prince over my people Israel, and thou hast walked in the way of Jeroboam, and hast made my people Israel to sin, to provoke me to anger with their sins; behold, I will take away the posterity of Baasha, and the posterity of his house, and will make thy house like the house of Jeroboam the son of Nebat."—1 Kings 16: 23. Shortly after the utterance of this prophecy Baasha died, and his son Elah took the throne. The following year he was slain in one of his drunken fits by Zimri, one of his captains who had conspired against him. As soon as Zimri began to reign, he commenced the destruction of the house of Baasha, and did not leave them till he had utterly destroyed "all the house of Baasha, according to the word of the Lord, which he spake against Baasha by Jehu the prophet." 1 Kings 16: 12. Surely when God speaks he means what he says.

VI. *Three years' drought.*—During the reign of Ahab, God sent Elijah to tell him there should "not be dew nor rain these years, but according to my word." 1 Kings 17: 1. That this famine was three years and six months appears from what Jesus says in Luke 4: 25, 26: "But I tell you of a truth, many widows were in Israel in the days of Elias, when the heaven was shut up three years and six months, when great famine was throughout all the land; but unto none of them was Elias sent, save unto Sarepta, a city of Sidon, unto a woman that was a widow.

VII. *Death of Ahab.*—Now Ahab was a very selfish man, and sought the vineyard of Naboth, which was hard by his palace. But Naboth was unwilling to dispose of his vineyard, because it was the inheritance of his fathers. Ahab was very much displeased, and after consultation with Jezebel, his wife, planned his destruction, which was soon executed by his being stoned to death outside of the city. After the death of Naboth, Ahab went down to take possession of the vineyard, and God sent Elijah down to meet him. He met him at the vineyard and said, "In the place where dogs licked the blood of Naboth shall dogs lick thy blood, even thine." 1 Kings 21: 19.

A few years passed away, and not content with his already acquired possessions, Ahab formed an alliance with Jehoshaphat king of Judah to take Ramoth-gilead. Now both these kings appeared on the battle-field together; "and a certain man drew a bow at a venture, and smote the king of Israel between the joints of the harness; wherefore he said unto the driver of his chariot, Turn thine hand, and carry me out of the host; for I am wounded. . . . And the blood ran out of the wound into the midst of the chariot. . . So the king died. . . And one washed the chariot in the pool of Samaria; and the dogs licked up his blood, . . . "according to the word of the Lord." 1 Kings 22: 34–38. So also with Jezebel, the wife of Ahab, the Lord said, "The dogs shall eat Jezebel by the wall of Jezreel"; and about fifteen years afterward she was thrown from a wall in Jezreel and totally devoured by dogs, save the skull, and the feet, and the palms of her hands."

So we might go on multiplying instances of God's secret with reference to his judgments on man. Now will he hide from us his great judgment? No, he will not. He has just as clearly revealed, through his prophets and Jesus his Son, the last great judgment to fall on man. And why will not man take warning and "quick to Christ for shelter fly"? Methinks the storm-clouds are already gathering which betoken the "great day of his wrath." Dear reader, be sure thou art sheltered in Christ the only sure hiding-place from the storm.

THE TRANSFIGURATION OF CHRIST.

C. E. BARNES.

The account of the transfiguration of our Lord as given in the gospels of three of the evangelists is not only of value and interest as setting forth a miniature view of the kingdom of God, but it is also a strong proof of the exact truthfulness of the record itself. This transfiguration either did or did not occur. Either the disciples actually beheld Christ when "his face did shine as the sun," when "his raiment became shining, exceeding white as snow," and heard and saw him converse with two of the ancients long before removed from among men, the one by death and the other by translation, or else this wondrous scene is a result of the imagination, and not to have a place among matters of fact. It must be accounted for in one of two ways, either as having actually occurred, or else as being a most vivid scene created by the imagination.

Let us look at it in this latter view for a moment. If it be a creation of the intellect merely, it is the grandest and boldest imagery ever conceived by the mind of man. I venture the assertion that no poet of ancient or modern times has introduced into his verses a scene that can compare with this transfiguration scene. Homer's Illiad, though abounding in bold imagery and striking imaginative scenes, contains nothing to equal this incident found in the gospels. Dante, of the middle ages, and Shakspeare and Milton of more recent times, have never soared so loftily in following the inspiration of their muse as to equal this imagery of the gospels. They do indeed bring back the dead to the scenes of life, and confront them with the living, and in a way which has won for them the admiration of the world; but the transfiguration of Christ, the appearance of Moses and Elias upon the mountain top, and their conversation together, and the audible voice of God from heaven, all constitute a scene such as is found nowhere else.

But if we regard it as merely imaginative, then we are confronted with a miracle, for where was the poet's mind in which was born the glorious conception? The mind capable of imagining such a scene as this must rank at least with the greatest poets the world has ever produced; yet the men who actually gave this sublime vision to the world had no poetry in them. By profession they followed an humble and laborious vocation, and the gospels they have written show that they were far from being educated and cultured men. They record in the most meagre way transactions which the pen of a genius might and would have set forth in a much more impressive and forcible style. A few common place sentences contain all that they felt moved to write descriptive of the most stupendous miracles; and even their account of the transfiguration is dull and brief compared with what could be said by men of different temperaments, and of finer and keener susceptibilities. How, then, can it be said that this scene is a fiction? The men who declare it were not capable of conceiving or imagining such a thing, yet to regard it but as a beautiful fiction is to impute power and ability to these humble fishermen which it is easy to show they did not possess; it is to assert one miracle in order to dispose another.

There remains, therefore, but one other solution, and that is to say that these men who declare this wondrous event do so simply because it actually occurred, and they really witnessed it. These writers, though incapable of devising in their own minds such a transaction, could write what they saw and heard, and that it is just what they have done in the accounts they have given us of the transfiguration of the Son of God. That the incident is recorded in the gospels can only be fairly accounted for on the assumption that it is a statement of a fact, of what the parties concerned actually saw and participated in; and it thus becomes another of the many internal evidences of the Book to its own authenticity and truthfulness.

The transfiguration occurred as related in the gospels, and then follow several blessed yet tremendous consequences. Jesus Christ is the Son of God, else that more than solar illumination had never irradiated his countenance. He is the Son of God, again, else there had never come "such a voice to him from the excellent glory, This is my beloved Son, in whom I am well pleased." And being the Son of God, all that he taught is truth, and all that he spoke is sure. Further, it follows that the Old Testament story of the translation of Elijah is true, else he would not have appeared "in the holy mount," a typical representative of all those who shall be living on the earth when the Lord comes, and shall be caught up to meet him in the air, without passing through death. And yet further, the transfiguration scene illustrates and demonstrates the power of God over the dead, for Moses, who received such entombment as other mortal never had, was on the mount also, not as a disembodied spirit, not as a proof that the dead are alive, but a resurrected saint, the type of all those sleeping in the dust of the earth who shall awake to immortality at the summons of the Son of God.

And lastly, it follows that "we have not followed cunningly devised fables" in looking for "the power and coming of our Lord Jesus Christ." His Kingship is no more a matter of uncertainty to his people, for he hath in this event made them "eye witnesses of his majesty." O glorious sight! even though but transient, it has dispelled our fears, and confirmed our hope, and strengthened our faith. May the prospect of the eternal vision of the glorified King ever cheer us in our pilgrimage, and stir our hearts to zealous service in his cause, until that day when we shall see him whom our souls love, and seeing him, shall be made like him, being "changed into the same image from glory to glory, even as by the Spirit of the Lord."

WHY ARE WE A SEPARATE PEOPLE?

BY M. J. JANES.

Because our faith embraces dispensational truth, a present truth; and God has committed it to us, and we are responsible for the holding of it. We must let our light shine. God called us out, and made us a separate people, in order that the world should be warned of its approaching doom; for "this gospel of the kingdom must be preached in all the world for a witness unto all nations, and then shall the end come." And this message we were not allowed to publish in the churches. Then what are we doing to warn the world, and send this gospel everywhere? What means are we using? Our work must be emphatically a missionary work. This gospel must be preached in all the world.

The churches have both foreign and home missionaries, and are endeavoring to send the gospel everywhere. But where are our mission funds, either home or foreign, with which to carry the news of coming judgment? Is there any cause at all why we should be a separate people? It is that this gospel must be preached, and we are to do it. Otherwise there is no sense in our separating ourselves at all. God never brought judgment on a single individual city or nation, without first warning them; thereby giving them time to repent; leaving it so that they will be without excuse if lost finally.

Is it reasonable to suppose that God will bring a doomed world to judgment without warning? Impossible. Then if God called us out, this is our work, and if we fail God will spue us out of his mouth, and raise up others that will do this work.

What a fearful responsibility rests upon each of us! God has given us all that we need to do this work. We have ministers—scores of them, driven from the field to serve tables, after using up their little all; men in whose hearts the gospel is like fire shut up in their bones. There are dear good brethren and sisters everywhere, to whom God has entrusted the good things of this world, who do all they can for God and his truth, that souls may be saved. Why do so many calls for help go unheeded? Because many ministers are serving tables who ought to be out preaching. We lack consecration, organization, system, order, discipline. As ministers, by both precept and example, we want to educate the churches to a systematic way of giving to God that which is his, and which he will demand at our hands with interest, shortly. First, let us give ourselves to God, and all else, to be used to his glory; then let us lay by on the first day of the week at least one-tenth of all the Lord has given us during the week; this to be put in the Lord's treasury box, set in a convenient place for the purpose of receiving the Lord's money. This is the only way God ever devised for the support of the gospel, in all its various branches; and he has always given his stewards an abundance to carry on his work without embarassment, if used as he directs. Then we want a tract fund, to send these silent preachers where the living one cannot go, or to open a way for a living one to go. Then we want both a home and foreign mission fund, to send this gospel of the kingdom everywhere, for we must preach the truth in all the world. To do this we must have system, and men filled with faith and the Holy Ghost.

Muskegan, Mich.

PROPHECY.

BY A. W. SIBLEY.

In the divine Revelation, the Book of God, we have a wonderful prophetic description of events that were to occur in the political, physical, and ecclesiastical world, until the consummation of the age. God has deemed it expedient to give his people a prophetic delineation of those things that were to transpire all along the pathway of human history. Some of these prophetic utterances refer to persons, tribes, nations, cities and kingdoms. Some of them refer also to the earth and the lower order of animals inhabiting it, together with the rivers, seas and fountains of waters, or things of a terrestrial character.

Many of these predictions refer to the various changes characterizing human governments at the present eventful period of the world's history, as well as those to which they have been subjected in the past.

Since these events are so distinctly marked and clearly announced by the inspired writers on the prophetic page, hundreds of years before their accomplishment; and since many of them have been fulfilled, and are now in process of an accomplishment, and are recorded on the pages of history, it seems that there must have been an importance attached to the giving of prophecy on the part of Deity, that the masses do not comprehend and are inclined to be willingly ignorant of. The idea entertained by very many to-day respecting the Word of God, renders it useless and unimportant, especially that portion of it which is prophetic, and so grandly and beautifully sets forth and betokens the blessed coming of our Lord Jesus Christ to this world again.

That prophecy is important and intended to fill a specific place in the system of divine truth, is evident, since a very large per cent. of the sacred Scriptures is prophecy. This must be obvious to every one who has carefully examined the subject.

1. If the Divine Mind had not thought the church would need the lamp of prophecy to shine on her pathway during her militant state, he would not have given it. How grandly it has illuminated her pathway all along her pilgrimage, and especially when in the immediate proximity of her grand triumph and eternal victory. There is now a glorious outburst of light, a grand illumination of unparalleled splendor, coming from the fulfillment of the prophetic Word, bespeaking to her that her warfare will soon be accomplished, and that eternal blessings will soon be bestowed upon her in the land for which she has fought.

2. Prophecy is important since prophecy and its fulfillment presents an unanswerable argument to those who deny the authenticity of the Scriptures. God's people in every age have been brought into conflict with the powers of darkness and the elements of infidelity; but at this time her enemies are now determined, and infidelity is seen in a bolder type and in a more gigantic form than at any other period of her history. And this may be expected, since the church is passing the closing scenes of the gospel economy. The filling up of the mould of prophecy affords the church a strong weapon with which to successfully contend against the infidel hosts and the anti-christian influences of these times. When a prediction is accomplished that was uttered many years before its accomplishment, it proves very conclusively that the utterance is inspiration, or that the person uttering the prophecy did speak by divine authority and not of himself.

3. Prophecies are valuable, since without them persons could not demonstrate the Messiahship of Christ. There are very many prophecies in the Old Testament which speak with great clearness of the event of the Saviour's first advent to the world. Not only do they speak minutely of the event of the Saviour's first coming, but also of the manner and significant circumstances indicating it, the time of the event, the place of his birth, the objects of his mission, the prominent events of his life, his death, burial, resurrection, ascension, intercession, his ultimate triumph over his enemies, and eternal reign in the "world to come."

These things were spoken hundreds of years before they were accomplished, and when fulfilled, the church has been constrained to say that Jesus was the one of whom Moses and the prophets had spoken. Certainly, aside from these fulfilled predictions, there was no way by which people could determine whether Jesus was the Messiah, except by direct revelation from heaven. Says Jesus: "These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled which were written in the law of Moses, and in the prophets, and in the psalms, concerning me." Luke 24: 44.

4. The prophecies are important since they form the basis for the hope and comfort of the church. "For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope." Rom. 15: 4. Peter says: "This second epistle, beloved, I now write unto you: in both which I stir up your pure minds by way of remembrance. That ye may be mindful of the words which were spoken before by the holy prophets, and of the commandment of us the apostles of the Lord and Saviour." 2 Pet. 3: 1, 2.

The church all through the ages has been enabled to say when a divine prediction has been fulfilled, "This is that which was spoken by the prophet," and hence has been confirmed in the faith and promises of God.

With such strong and incontrovertible evidences of the divinity of the sacred Scriptures as are exhibited in the fulfillment of prophecy, we are compelled to exclaim in the language of the Psalmist, "Thy word, O Lord, is true from the beginning." How wonderfully the end has been declared from the beginning. With what minuteness have the existing phases of human governments been foretold! With what exactness have human events filled up the divine programme for a period of nearly six thousand years!

TRUTH AND MISTAKES.

BY C. G. COFF.

It is often sneeringly said of the apostles of our Lord, by those who ought to know better, that their ideas of the *place* and *general character* of Messiah's kingdom were gross, inasmuch as that they expected that Christ was then and there to organize a literal kingdom for Israel on the earth. The same is also said of a class of disciples of Christ and Bible students of the present day, who entertain this same "hope of Israel" for which Paul was "bound with a chain."

That the apostles were mistaken in their expectations is true; that the disciples of the Lord have at various times, and especially within the last half century, been also mistaken is true. But what was the apostles great mistake? the expectation of a literal kingdom? No. If so, Jesus never corrected it; but very forcibly sustained it. It will not do to charge the apostles with the gross idea that they expected Christ to reign over them as mortal men, for the words of the prophecies contained in the Old Testament were always sighing out respecting the Messiah's kingdom. "Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even forever." Do you suppose those apostles expected that such an enduring kingdom was to exist without immortal subjects and an immortal King? No. Peter, upon whose shoulders a great share of this grossness is laid, was all right about immortality. When many were leaving Christ, and he said unto the twelve—"Will ye also go away?" Peter answered, "Lord, to whom shall we go? for thou hast the words of eternal life. And we believe and are sure that thou art the Christ, the Son of the living God." What then was their mistake? It was the time or season of the kingdom; not its place or character. Let us see some of their conversation with Jesus on the subject. Luke 24.

Two of the disappointed disciples (said to be Luke and Cleopas) were journeying to Emmaus, after the death of him who they thought was to be King, and were joined by a supposed stranger; and they fell into conversation on the grand topic of the hour—Jesus' death. They freely expressed their disappointment thus: "But we trusted that it had been he which should have redeemed Israel." Their faith in his resurrection was too faint to relieve their sadness. They did not expect that their Christ would die. They took him for an immortal being, for when previously told by Jesus that he must die, the Jews said, "We have heard out of the law that Christ abideth forever." So because he died they thought they had been mistaken. Soon the stranger proved to be Jesus himself. He corrects them; but how? Does he say "O fools, and slow of heart to believe in a literal kingdom on earth"? No; he was well aware that that was their belief. He simply corrects them for not believing "all that the prophets have spoken." He showed them that there was something to precede his kingdom that they little thought of. "Ought not Christ to have suffered these things and to enter into his glory? And beginning at Moses and all the prophets he expounded unto them in all the Scriptures the things concerning himself." Luke 24: 27. If he did that he must have touched upon the fifth kingdom of Daniel's prophecy, showing it a future event. Who knows but that was what made their "hearts burn within them" with such renewed hopes?

About forty days afterward the apostles met Jesus on Olivet's brow, and began to inquire about the kingdom. "Lord, wilt thou at this time restore again the kingdom to Israel?" Does he tell them they have a wrong idea of the character of his kingdom or place of his throne? No. He knew that they understood from the prophecies and history that the Jewish kingdom had been dispersed, and he, since his resurrection, was looked to as its Restorer. And he allowed them thus to think. But to disabuse their minds of the thought of its immediate succession, he says: "It is not for you to know the times and seasons which the Father hath put in his own power." So it was the time which the Saviour would correct them upon; of the rest they were fully apprised.

According to the prophecies, containing the promising voice of God, they looked for a real king, who should take the kingdom left by Jedekiah, and restore it, and reign in peace forever, as the successor in the promise to David concerning his seed. When Jesus told them of what death he should die, we hear them saying: "We have heard out of the law that Christ abideth forever," that is, the Messiah we look for is to take our kingdom and forever reign.

To show that the entire Jewish people were looking for a literal kingdom we quote from a work ("Credo") by Prof. Townsend of Boston University: "The entire Hebrew commonwealth was established upon a most vivid view of the future. ... days of greatest power and splendor, under the reigns of David and Solomon, future events furnished its inspiring themes. We need express no surprise, much less refer the cause to climate, laws, or national peculiarities. The reiterated promises of the prophets respecting a coming King and the establishment of his empire over the whole world, are explanatory. This great and thrilling thought had been the burden of nearly every prophecy. We hear it in the communications of God to the fallen race in Genesis. We hear it in the thundering of the final judgments of Malachi." Respecting the expected time of Messiah's first advent, he says: "There was a time, above every other in Jewish history, when the people were aroused with unusual excitement and expectation. Multitudes who had been residents in distant parts of the world now took up their abode in or near their great metropolis. Every startling event was noted. As soon as the voice of the Baptist was heard, the people flocked to the banks of the Jordan. Publican and Pharisee received his preliminary baptism. They were not filled with idle curiosity, but they believed those were the days of the promised Messiah. The whole Eastern world was alert with eye and ear. It was believed at Rome, while Pompey held Jerusalem, that Judea, or, according to Suetonius, that nature was to bring forth a king. The Senate declared that no child born during the year of the conquest should be permitted to live. Every family in Rome thought it saw in its own child the universal monarch. The decree could not be enforced. There was no doubt in the Jewish mind that the time of Herod and Pilate would witness the advent of the One of whom all the prophets had spoken."

Now were all these people wrong in their expectations? Their mistake was in overlooking the "sufferings of Christ"—his humiliation and atonement, and anticipating too soon "the glory that should follow." Otherwise their ideas were right in the main. The Scriptures gave no uncertain sound. See Gen. 49: 10; 2 Sam. 7: 12–16; 1 Kings 2: 4; Isa. 9: 6; Ezek. 21: 25; Ps. 89: 33, 34; Micah 5: 3; Luke 1: 32, 33.

After the ascension of Christ and the descent of the Spirit, the hope of the apostles revived again. Peter breaks out in praises to God in his first epistle for this begetting to "a lively hope." Paul declares that from his intercessory place Christ shall—unto them that look for him—"appear the second time without sin [a sin-offering or atonement] unto salvation." And here is the point to which the apostles point us for the fulfillment of the deferred hope of Israel, when that which they looked for will be realized.

Those promises made to Abraham, Isaac and Jacob are not to be repudiated. He still declared himself their God. Faithful, not fleshly, Israel's King lives to-day, and we look for him soon to take the throne of his father David, and reign in peace from the river to the ends of the earth, when it shall have been ridden of sin and restored to its Edenic perfection.

Lawrence, Mass.

I NEVER KNEW YOU.

BY J. M. QUIMBY.

Who was it that Christ never knew? Was it somebody that never made any profession of religion? No, for they say, Have not we prophesied in thy name? Hast thou not taught in our streets? But he will say, I never knew you. Can it be possible that we can prophesy in his name, and in his name cast out devils, and yet he not know us? How sad to hear him say, "I never knew you." We expected to enter those gates; expected a crown, and thought to see friends that have slept long in death. We had hoped to walk the streets of gold, to drink of life's pure river, and to have God put his own soft hand on our tear-stained cheek and make it dry forever, and then to hear him say, "I never knew you; depart." O think of it. We cannot have another chance, but we must depart and be forever lost. We must die and be forgotten forever. Will it be me? Will it be you?

Perhaps we are privileged with the means of grace, such as going to the house of God to sing his praise, to kneel before him, to worship him, to exhort our brethren, lest they be hardened through the deceitfulness of sin; but for some trifling excuse we stay away. To such I fear he will say, "I never knew you."

MEN like to ask, when we recommend anything, whether we have tried it ourselves, whether it is merely some fine-spun theory we are preaching to them, or whether it is that we have known and felt it in our own soul's experience. Let us all be witnesses to God's saving power, both by word of mouth and mode of life, and by this shall all men know that we are his disciples, because the testimony of our lips is carried out by a life which corresponds and tallies with it. The Lord help us to be true to him, true to ourselves, and true to those whom we labor to teach in spiritual things.

AS IN nature, so in art, so in grace; it is rough treatment that gives souls as well as stones their lustre. The more the diamond is cut the brighter it sparkles; and in what seems hard dealing, there God has no end in view but to perfect his people.

THE WORLD'S CRISIS AND SECOND ADVENT MESSENGER.

Boston, Wednesday, Dec. 10, 1879.

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THE MERIT OF HUMAN ACTS.

The merit or demerit of human acts is in their design. The merit of an act is in its moral character. The moral character of an act is determined by a moral standard, while the political character is known by a political standard. These standards are made by God and men. God's standard is perfectly correct according to justice, mercy and equity. Man's standard, being produced by an imperfect knowledge of justice, mercy and equity, is necessarily imperfect. Therefore it is important that we use God's rule by which to determine the merit or demerit of all our acts.

It is said of God's standard or law, "Love worketh no ill to his neighbor: therefore love is the fulfiling of the law." Rom. 13: 10. It is plain therefore that God's rule by which the virtue or goodness of all human deeds are determined is by the love or hatred which moved the actor to perform the deed. This love or hatred must exist prior to the act, because one of them produces the purpose designed to be accomplished by the act.

If a man puts the torch to his neighbor's house, with the purpose to work "ill" to him by its destruction, hatred to that neighbor must have existed in his heart prior to the design to burn the house. The moral virus of the deed was in the hatred, and the sin was in the purpose to burn the house. If, after the wicked purpose had been made, the man had been prevented from using the torch, the sin of burning the house would have been the same to him by the divine standard. So on the other side, if we by love design to benefit a person, and are prevented doing the good deed, God will accredit us as having done it.

Jesus said, "Whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart." Matt. 5: 28. The moral character of the act existed before the deed was performed, and was produced by the [illegible] heart to do it. So it is in [illegible] the goodness of an act is [illegible] heart by the operation of love, and exists just as really and fully as it does after the accomplishment of the deed.

This truth is clearly manifested in the case of Abraham offering his son. God commanded him to offer Isaac a burnt sacrifice, and Abraham understood God to mean that the deed should not only be accomplished in purpose, in the heart, but also in act by the knife and fire; for there are two distinct parts to all moral acts of obedience to God, one by the spiritual forces of the heart, the other by the physical forces of the body. As it is impossible to purpose to do that which we know we shall not or cannot do, God could not test the real loyalty of Abraham's heart in purposing to slay his son without withholding from him his own purpose of requiring him to accomplish but one part of the act. This part of the commandment was fully accomplished according to the design of Jehovah. Paul says of this act of Abraham, "By faith Abraham, when he was tried, offered up Isaac: and he that had received the promises offered up his only begotten son. Of whom it was said, That in Isaac shall thy seed be called. Accounting that God was able to raise him up, even from the dead; from whence also he received him in a figure." Heb. 11: 17-19.

The apostle says he "offered up Isaac," which certainly is a statement that the deed was really accomplished, which cannot relate to the shedding of blood, but to the fixed purpose in the heart of doing so. It cannot be said that Abraham anticipated his release from accomplishing the second part of the deed, for Paul says he "accounted God able to raise him up, even from the dead," so that he really anticipated [illegible]c's death by his obedience to God. [illegible] scriptural test upon this subject is very clear, that God's standard by which the moral character of all human probationary acts are tested applies exclusively to their nature as produced by the purpose of the heart.

We become members of the Divine Family, and are the children of God, when we receive the divine nature, which has its seat in our hearts, regulating the designs by which we act by the same spiritual forces which controlled Jesus Christ.

By this argument we get this rule: The moral character of every act of man is approved or disapproved by God, according to the love or hatred which produced the design for which it was done.

The love and hatred involved here are not the same which inhere in humanity, but are communicated by God or Satan. The love producing a righteous act in a gospel sense comes from God, while the hatred that produces a wicked act comes from Satan. We therefore get this rule: If we are controlled by the love of God, our purpose in acting will correspond to God's purpose in acting. If his purpose in sending sunshine and rain is to benefit both the evil and the good, our purposes in what we do will be to benefit both the evil and the good. If God by his love suffers long with the rebellious, and continues to pour many blessings upon those who blast his fame, and does not seek revenge, but labors long to bring them to salvation, then we, if we have the same love, shall feel towards our enemies and treat them in the same way.

In applying these rules we may test our own hearts by asking ourselves this question—Do we do anything to any person, or say anything to any person in any way, on account of any malice or revenge we may feel in our hearts? If we do, then we may know that our hearts are not right with God, and that such a design is a sin against him. Our eternal destiny is hinged upon the condition of the heart and the divine principles controlling them. Then we should have the utmost care to examine ourselves and see that we are cleansed from the spirit of pride, strife, revenge and war, and filled with perfect love and good-will toward all.

It is not enough to perform Christian duties, for our salvation depends upon the motives we have in doing those things. A man may preach like an angel, but if he does it for money, fame, or the praise of men, he may get these for a reward, but he will fail of receiving eternal life. There must be a divine power within us, raising us above depraved human nature in our aspirations and designs, and elevating us to the grade of life occupied by Jesus Christ. As the day of final decision draweth near, we should watch our hearts with intense criticism, to know that they are pure and in harmony with the gospel, for out of them are the issues of life. J. C.

THE MACEDONIAN CRY.

We have recently received a letter from Bro. James Downing, of the far-off State of Oregon, dated Mount Collin, in which he informs us that there is in Oregon and Washington a broad field ripe for gospel labor, and that there are scattered ones all over that "Pacific Slope," who are watching for the morning of redemption, and who have no shepherds to lead them, or servants of Christ to administer to them the gospel ordinances. He says that there is in that country an ear to hear the good tidings of salvation and the glorious news of Christ's speedy advent. He pleads earnestly that some one or more of the eastern preachers may volunteer to trust in the promises of Christ, and go to that field. They would not suffer for bread or friends.

We do believe that if some of God's servants, who have divine truth like fire shut up in their hearts, and feel a call from Heaven to go into that field, God would give them a rich harvest here, and in the world to come an infinite reward.

We have also received a letter from Portland, Oregon, desiring a faithful ambassador to come and feed the little flock waiting for redemption at Christ's appearing in that rapidly growing city. Is there a man of God waiting to hear the Master's call, who is ready to leave home, father, mother, wife, children, or any other earthly attraction, to go into this region beyond and sound the note of alarm, that some may prepare for the coming judgment? J. C.

FRENCH COMMUNISM AGAIN.

Communism in France has been very quiet for a long time, while it has in other European countries and America been making rapid strides. Its animus seemed to [illegible] the French people so little during the [illegible] of M. Thiers' administration, that [illegible] "It has gone northward in its flight [illegible] day cross the Atlantic." "[illegible]" says the *Boston Journal*, "He was mistaken in supposing the trouble with Socialism finished in France." It is evidently raising its hydra head again in the country of its nativity, for its dragonic voice is once more heard having the old unpleasant ring. Its cursing and defiant language has been echoing for the last few years in Germany, Russia, and the United States, threatening the torch and the sword to all who will not submit to its dictations.

Thousands of French laborers are now striking for higher wages, and the government is fearful that strikes will become general, and that it will not be able to control the ignorant masses. At a recent meeting of the working-men this sentiment was freely expressed: "Place for the laborer, and down with the capitalist." The times are now propitious for these revolutionists in France, because the crops have been cut off, and business generally is dull, which unavoidably pressed heavily upon the poorer classes, thus producing discontent and a disposition to demand relief. The *Journal* says of the present situation:

"The aim of the workman is to become entirely his own master, and to reduce the capitalist to a point where the toiling masses will have him at their mercy. If a mischievous man of strong influence were to arise now, he could easily form these workmen into a compact mass of malcontents which would be of great danger to the State.

Unquestionably one of the greatest reforms which the new republic has to undertake is the emancipation of the working classes. No more difficult task could be set, and it is not certain that it can be done. The prejudices and misconceptions of the French workmen are a source of constant trouble to those who are anxious to maintain and increase the spread of liberal institutions in France."

Communism, Socialism and Nihilism are certainly casting a very dark shadow over all the nations, and the thunder of their indignation is sounding louder every year. We firmly believe that the Scriptures do foretell a destructive bloody revolution caused by these agitators, and that it is located at the end of the Gospel Age. The Scriptures cannot be broken; we therefore expect that every undertaking and effort made by the governments and capitalists to suppress and exterminate this terrible evil, will prove unavailing, as they have everywhere until the present time. We expect a general combination of all these classes of all countries, so as to make one grand onslaught on all governments and cities at the same time. We calmly wait the issue. J. C.

A PETITION FROM OHIO.

Eld. D. T. Call, of Norwalk, Huron Co., Ohio, writes us that their great populous State is comparatively destitute of faithful ministers of the gospel, who are willing to preach the last unfolding truths of Revelation, while the cry from the perishing is every mouth sounding louder, Come over and tell us how to obtain eternal life, the meaning of all these strange events, and if the great day of the Lord is at hand. He says in behalf of the Ohio State A. C. Conference, that they need efficient servants of God to assist them in this special and glorious work of directing men, whose hearts are seized with fearfulness to Christ, and to guide the sheep into green pastures. They would be happy to receive one or more good men from the Eastern States, who would become co-laborers with them in this great field now white for the harvest.

We have sufficient personal acquaintance in the State of Ohio to believe that this call for help is in harmony with the gospel and the circumstances of the case. We believe that men having good hearts and minds well stored with Bible truth, trained to exercise the wisdom of the serpent in their presentation of truth, would find a harvest field in Ohio and Indiana, where great sheaves of rich grain might be gathered into the gospel garner. May all of our preachers earnestly pray that they may be directed by the Chief Shepherd, not only to the kind of work they are called to do, but also to the field where they can do the most good in the shortest time. We can see clearly that our time to work is becoming very short, so that every moment and opportunity should be used to the best possible advantage. J. C.

NEWS IN BRIEF.

A fourth attempt to assassinate the Czar of Russia occurred on the Rail Road between Moscow and St Petersburg, on the 2nd of Dec. A subterranean passage way was dug from a cellar to the road bed, one hundred and fifty feet, where a large quantity of powder was deposited. Wires connected the powder with the cellar, so that when the Czar's train should pass an explosion could be accomplished, thus destroying him in defiance of his bullet proof armor, with all his royal attendants. The assassins missed their object, mistaking the imperial train for another, so that His Majesty's life was again providentially preserved. The work assigned by God to Alexander is evidently not yet all accomplished, so that the Nihilists labor in vain to take his life while Providence protects it. Such acts of violence tend to exasperate all the governments in the world against the Communists and Nihilists, and to hasten a desperate bloody conflict between them.—ED.

"SUNLIGHT."

Bro. Silas Henn, of England, who has written some excellent articles for the *Crisis*, has issued a work entitled, "Sunlight dispersing the Dismal Shadows; or, the Doctrine of Eternal Torments shown to lack Reason and Scripture." This work should be read by all believers in the doctrine of endless misery. It is the best on the subject, of its size and price, known to the writer now in the market. All who wish to do their neighbors a good service, will do well to get one or more copies of "Sunlight" to lend. Price 25 cts. M. G.

"A NOTE OF WARNING."

Under the above heading, the New York Daily *Times*, Nov. 21st, 1879, says: "We have now something like six millions of Irish citizens, all acquired in the last thirty years or so." In the December [1879] number of the *North American Review*, Mr. James Anthony Froude has an article on "Romanism and the [illegible] in the United States," in which [illegible] some startling information, [illegible] promise of more to follow in a later [illegible]. There is no doubt but that the Roman Catholics are laying large plans to secure the control of this country. So far as known, they purpose to secure by ballot, the election of their own men to fill the offices of trust in this country, and then pass laws to favor the Roman Catholic church, until they can revolutionize the present system of government, and make theirs the national religion. "The woman of the seven hills" has lost her dominion at Rome, but is prevailing in America. This fulfills the prophetic mould, as given by the prophet Daniel. M. G.

"WORSE AND WORSE."

Dr. Kittredge, an able Congregationalist minister in Chicago, has spoken out quite plainly concerning the present moral and religious aspect of things in the world. He is reported as saying:

"It matters not in what direction you look, sin is on the increase, but the church is losing ground in her conflict with sin; she has almost ceased to be felt as a power. If a majority of our church organizations were to-day to become extinct, the world would hardly know it."

The Chicago *Advance* takes occasion to criticise Dr. Kittredge with some severity. It says:

"Now, for one who is sent to preach the glorious gospel of the blessed God, a gospel of good news for all people, and who is called to preach it to a people with their eyes open, and who do not confine their Sunday reading to the Sunday dailies, such talk is arrant nonsense. It is simply pessimistic slander."

It is a problem of no importance who is right, Dr. Kittredge or *The Advance*. Time will settle the question. The Dr. is certainly in harmony with the Bible. See 2 Tim. 3: 13. M. G.

The Archbishop of Moscow has publicly taught that the Emperor of Russia is the vicar of God, inspired and infallible in his utterances, and to be obeyed as God himself.

IN MEMORIAM.

"Help, Lord, for the godly man ceaseth; for the faithful fail from among the children of men."

Death has hurled with unerring aim another fatal shaft. Another good man has fallen. Another faithful Christian worker has finished his earthly career and sunk to rest. Another true soldier of Christ sleeps in the great valley of the dead. Another life of intrinsic value is extinguished—gone out on earth to be rekindled at the resurrection of the just. Another home and hearthstone are shrouded with gloom, and another loved and loving family circle mingle their tears around a new-made grave. Another place in the church of God, long and faithfully filled, is made vacant. Another earnest and inspiring voice has ceased from the great earthly chorus of prayer and praise.

"Death loves a shining mark."

Our much beloved brother and fellow laborer, HENRY V. DAVIS, of New Bedford, Mass., fell asleep in Jesus on the morning of Nov. 27th, at seven o'clock. He died in his own home where he had lived, and prayed and walked with God for half a century, breathing his last in the arms of his only son.

Bro. Davis was born in Westport, Aug. 16th, 1811, being sixty-eight years old at death. At the age of twenty-one he commenced business [illegible] Bedford, and soon became one of the most active, enterprising and successful business men of his city; holding, through all his career, the fullest confidence of the business public. His honesty and strict financial integrity were proverbial. One of the pastors of the city said, "Our whole people rise up in this hour of bereavement and declare that Mr. Davis was an honest man and a good man." His unblemished life as a citizen gave weight and influence to his religious faith and character.

Our brother's kindness and benevolence were as exceptionally manifested as his honesty. It was *literally* true that the poor rose up and called him blessed. His hand was always wide open to every public charity; and his private benevolence outrun his public gifts. No needy one ever went empty away from his door. Scarcely a day passed but some hungry man or woman feasted at his table. So well known were his charities that scores of tramps sought relief at his door, nor ever sought in vain. The poor of New Bedford have lost a true friend.

Bro. Davis was a Christian. Himself and his wife, in the year of their marriage, sought and found the Savior, and until the moment that death parted them—a period of forty-six years—they walked with God together. For the first six or eight years of his religious life he was a worthy and active member of the Christian church. When the great prophetic message of Christ's personal coming was proclaimed by Mr. Miller and others, he most heartily embraced the blessed HOPE of the personal advent, the literal re-living of the dead, and the everlasting kingdom of God to be established in a regenerated earth, under new heavens—the *coming* and the kingdom "[illegible] *even at the doors*." To this faith he [illegible] adhered until the moment of his depar[illegible]. The joyful expectation of Christ's [illegible]ing and the glory that shall follow [illegible] him to the last; and he sank into the sleep of death in the full assurance that his repose in the grave would be brief, *very brief*. He proved the sincerity of his faith by devoting his whole influence with a liberal share of his income to the establishment and maintenance of an Advent meeting in his city. Years ago he purchased the Chapel on Kempton Street, and held it for the use of the Advent Church till a few months before his death, when he purchased the larger and more commodious house where the people of his choice now worship. He was the *Father* of the church of which he was a member, and most ardently devoted to its welfare, sparing no pains or expense for its prosperity; and the church loved him as a *Father*, and leaned on him as a divinely appointed leader; and they mourn for him as Israel mourned for Moses. We bespeak for them the prayers of the churches.

Bro. Davis was certainly one of the best friends our *ministry* has ever had. His house was always open to their weary feet, and his hand open to their many needs. A warm welcome greeted every one, whether distinguished or lowly, who came with the glad message of the coming kingdom; and many a poor preacher's wife and children have eaten the bread of gladness through his beneficence. His kindness towards his employes attracted public notice; and none mourned him more sincerely than the workingmen of his establishment, who gave fitting expression of the love they bore him in one of the most beautiful floral tributes that decked the coffin of their dead friend.

Our deceased brother occupied a wider field of Christian and benevolent activity than comes of simple church relations. He was one of the most prominent and influential men in the Advent body, and officially related to all our interests. As to his official standing among us, as a religious people, we cannot do better than to quote the words of the Editor of the *World's Crisis*:

"Bro. Davis' name has appeared on the list of the official members of our Publication Society every year since its organization. He sat with us in council when the proposition for the publication of the *Crisis* was first discussed. He has ever been one of its most efficient managers, and one of its most liberal supporters. He very early in the proclamation of the Advent message embraced it, and has ever manifested a most hearty and self-sacrificing interest in its proclamation and publication. In his death this Office has lost one of its most devoted friends, who has doubtless contributed more funds to its support than any other man. We feel authorized to say for every member of our Official Board that we are all sincere mourners, but we have the consolation of the assurance that our esteemed brother fell at his post—fell with his armor on, nobly battling for Christ, the Gospel, and for the prosperity of the church."

But the lustre of our brother's character shone brightest in his strictly religious life. Ardent, of positive convictions, sanguine of his own views, zealous in the defence of what he believed to be truth, and intensely attached to the people with whom he was connected, he was no bigot or narrow-minded sectarian. His piety was broad and sympathetical. He loved all Christians, and prayed for the prosperity of the church at large. By no means free from the weakness, misjudgments, and short-comings which befall all mortal men, we believe his heart was pure and his life exceptionally righteous. He will be tenderly and gratefully remembered by all who knew him.

Into the sacred enclosure of his domestic life—his *home* relations—where he was best known and best loved, we may not obtrude with many poor words of ours. It is enough for us to say that he was a true, faithful, loving and devoted husband; a most affectionate, and indulgent father. He has left to his widow and his large family circle the imperishable legacy of an unspotted character and a godly life; the sweet memories of pure and rare affection and life-long, earnest prayers. The many mementoes and reminiscences of his characteristic affection and rare virtues in his home-life, are delicate souvenirs, sacredly treasured by the dear household band of which he is no longer the head and the joy. May heavenly consolations rest upon all the bereaved and stricken ones; and in the blissful morn of the glorious resurrection may they clasp hands with their sainted dead without *one* missing link.

The funeral services were held at his dwelling on the afternoon of Sunday, Nov. 30th, at two o'clock. Long before the time of service the spacious house was crowded, and many went sadly away, not being able to obtain admittance. All classes were represented, from the most humble to the most influential. Many business men of the city were present. We have attended many funerals, but never one where grief and sympathy seemed so profound and general. Two of our most venerable preachers, Matthew Batchelor and S. S. Brewer, were present and occupied seats with the family. Had the funeral been on a week day, many of our ministers would, no doubt, have felt it a mournful pleasure to have followed one so universally beloved to his grave.

And so the true friend, the earnest Christian, the faithful man of God, having kept the faith and finished well his course, calmly and sweetly sleeps in Jesus till the glad hour—so soon expected—when the voice of the descending Savior shall call him, and the saints of all the ages, from their dusty beds to "*Home*, sweet HOME."

"Then again we hope to meet him
Where no farewell tears are shed."

E. A. STOCKMAN.

"IN THE REGIONS BEYOND."

Dear Bro. Couch:—In reply to a notice of mine bearing the above caption, which appeared in the *Crisis* of Nov. 12th, I have received many responses and pressing invitations to come and preach the Word of God.

At the time I wrote I was impressed with the thought of the demand for gospel labor in the many desolate fields forsaken on account of the poverty of the people, and their want of means to help sustain a minister of the gospel. There are many sections of our dear New England where the people are too poor to pay the traveling expenses of those that bear the precious message of peace to poor sinners through our Lord Jesus Christ. Shall these be entirely neglected? Is there no answer to the many humble prayers that have gone up to God that He would send some one to feed them, and sound the cry through the hills and valleys of the riches of the glorious hope in the gospel of the Son of God?

I felt that many a brother and sister in reading the *Crisis*, especially the appointments, had groaned in the spirit, while they said within themselves: O that we could have such gospel help as the brethren have in Boston, New Bedford, Worcester, Lawrence, Haverhill, Biddeford and Portland!

To these brethren I wish to say, Pray on. Keep the petitions going up to God. Do not forget Him nor distrust His power. When the time comes for you to be remembered, God can stir up the heart of some poor weak one, as He moved the hearts of Colby, Marks, Muller, and the thousands that have gone forth as the heralds of salvation in other days.

With these contemplations of the wants of the class referred to, I wrote the notice.

On my return from Boston last Friday night, I found the first response. It came from Hiram, in the western part of the State. The invitation was a pressing one. The writer said he had been praying for some one to proclaim the glorious coming of our King and the establishment of the kingdom of God under the whole heavens. The Bro. promised us all we asked, and said he would take care of one or two more who might come with me to help. The Lord bless you, dear Bro. D. We hope to be able in the providence of God to come unto you shortly and bring the gospel of peace.

Since coming home I have received some fourteen pressing invitations to visit different places. These requests come from Illinois, Pennsylvania, Maryland, New York, Massachusetts, New Hampshire and Maine. All say, "Come over and help us." Truly a Macedonian cry; yet they are too poor to pay us a salary. Now what is best to do in such cases? Who will advise us to write back and ask these poor ones to scrape around and see how much they can raise to pay us before we go? Who will go as the great apostle to the Gentiles went, when he was trying to get at work in upper Asia, and found all doors closed? at last he heard the cry from the European side of the Hellespont—"Come over and help us!" I have never learned that this apostle shouted back in response, "How much do you pay your preachers a Sunday?" He had used himself to work seven days in a week, as these poor farmers do who have written me. They work six days, and then walk sometimes ten miles to hear the Word of God.

I was holding a meeting at South Gardiner last spring, and a brother came seven miles in the mud to hear from the dear old Bible. We had a good meeting, and his testimony had a ring in it. We all like good meetings, and when we make some sacrifice to attend them, we usually have good ones.

Now what shall we do in answer to these urgent calls? I think you all say, Go and help them, and let the Lord take care of the results. Yes, we will go and do all we can. Although we cannot visit all who have said Come, yet we can go to our closet and spread these claims before the Lord, and have Him select for us. So we now say to these dear ones that have written us, we will wait upon you as the Lord directs.

My dear brethren in the ministry, I would [illegible] before you, and then [illegible] ask, Will you let [illegible] for help go unheeded? I am aware, dear brethren, that nearly all of you are poor as to this world's goods, and are often in straitened circumstances, and compelled to go and ask of God to open His hand and help you to clothe your dear children, purchase coal and replenish the flour barrel; yet if I should ask you if you lacked anything, from the bottom of your hearts would come the ready reply—Nothing.

How good the Lord is to us all. How much better we have been treated than the Author of our salvation, His apostles, and the fathers in the church, who sealed their ministry with their lives. None of us have had our personal liberty taken from us, and we complain at the little persecution we do receive. If we were more godly our persecution would we greater. If we had more Holy-Ghost faith, we should have less fear that our wants would not be supplied. Truly we are in the perils of the last times. Men are lovers of themselves; and this class is not especially confined to the world. Come, brethren, let us put on faith and look beyond these large churches, that are able to pay, for a call. "Say not, There are yet four months, and then cometh harvest. . . . Look up; the fields are white already to harvest."

I have found, in what little experience I have had, that though the speaker be as weak as the writer, wherever he went out with the simplicity of the gospel, he never lacked an audience. The common people are starving for the Word of God. There are thousands of places in our dear New England where they have not had religious meetings for years. Young men and women are growing up only to become infidels and skeptics; and were it not for the few Stephens and Annas, our rural districts would be utterly prayerless; but these are all passing away and will soon be gone. "O God! what shall be the end thereof?" Surely it looks as though we had reached that time declared in the Word of Truth, when there should be "a famine, not of bread, but of hearing the Word of the Lord."

At the Alton Bay Campmeeting the question came up as to how the people could be reached outside the old beaten tracks, in the regions beyond. The matter was fully discussed, and resolutions passed to encourage our ministry to go out among the people and preach the Word of Life and build up new churches. We all felt it duty to go, and resolved we would. The time has come. Who will go? God calls you. The world stretches out the hand for help, and in her last agonies the thousands that are sinking down to damnation and everlasting night appeal to us for succor. Who will man the life-boat and go to the rescue?

"O reapers of life's harvest,
Why stand with rusted blade,
Until the night draws round thee,
And day begins to fade?
Thrust in thy sharpened sickle,
And gather in the grain;
The night is fast approaching,
And soon will come again."

Then let us work while the day lasts, for soon the night will come, and all work will be finished. What an awful charge is ours, that we should declare the end of all things at hand! Do we occupy the position seen in the apocalyptal vision of the angel that put one foot on the land and the other on the sea, and declared by Him that liveth for ever and ever that time should be no longer? If so, may the angel of His Presence help us to be faithful to our work.

I have often wished that I could preach the Word like some of my brethren; then I would start out at once, and not stop until every hill-top and valley echoed and re-echoed with the sound of the coming of the day of God and the gathering of his people; but I must be content to do the little I can. The Lord help us all.

I have written much more than I thought to, but I felt stirred on reading the many calls for help. I would, if I could, beget in the ministry a more bold missionary spirit, and fill them anew with the importance of giving due prominence to the last call, in my judgment, now being made; viz., Prepare to meet the coming day of God!

I will say, in closing, to the dear ones who have written me, that I will write you all personally and send words of encouragement. I shall not be able to answer all your demands, but hope the Lord will send some one filled with the Spirit to help you. I want one or two spiritual men to help me? Who will go? I can only promise you what Jesus said you should receive,—fathers, mothers, sisters, brothers, houses, and something to eat as the demands arise. You will have cold storms, drifting snows, and sometimes a cold welcome from the world; yet you must make up your mind for suffering if you follow Christ. You will have his life in part to live over; then, on the other hand, you shall have a home in glory and be allowed to sing the song of the redeemed. Who will go? We expect soon to be on our way. H. K. CHOATE.

Augusta, Me., Nov. 20th.

ORDINATION.

At a protracted meeting in Friendship, Me., Bro. H. M. York was ordained for the work of the gospel. Brn. J. R. Hall, O. S. French and the writer participated in the services, Sunday, Nov. 16th. Bro. York has labored very acceptably with the church in F. and the vicinity around, for the last eight months. Our meetings of several days were well attended, considering the state of the traveling and the weather. The Word was preached with the Spirit and power. The social meetings were excellent. Several asked the prayers of the saints, and we hope will find Christ their Saviour.

I. C. WELLCOME.

CONFERENCE REPORT.

The fourth District Meeting of the Canada, Northern Vermont and Northern New Hampshire Conference convened at Hardwick, Vt., Wednesday, Nov. 19th, and held over the Sabbath. Eld. J. H. Smith, President of the District, presided during the meeting. The preachers present were J. H. Smith, A. S. Williams, L. C. McKinistry, M. McKinstry, C. R. Parsons, O. W. Heyer, L. Bergoine and Bro. Brigham. Brn. A. S. Williams, L. C. McKinstry, C. R. Parsons, L. Bergoine and Bro. Brigham preached during the meeting. Eld. C. P. Dow, President of the Conference, was unable to be present, much to the disappointment of those who assembled there.

The meeting was a good one, increasing in interest from first to last. The preaching and social services were of an excellent character. Five came forward for prayers, and some wanderers were reclaimed. The last meeting, on Sunday evening, was characterized with great solemnity, as over forty persons gathered around the table of the Lord, to commemorate his death and sufferings, and to look forward to the time when he will return to celebrate with all his church the marriage supper of the Lamb. They sang a hymn and went out, long to remember the refreshing season which they had enjoyed together, and with strong desires to meet with the redeemed in the Eden restored. It was not our privilege to be present all through the meeting, but we enjoyed it much while there. M. MCKINSTRY, *Secretary.*

SPECIAL NOTICE.

We wish to extend the circulation of the *World's Crisis* very largely in places and to persons who have never taken it. In order to do so, and also to arrange it so that every one can help, we make the following liberal offer: We will send it at the rate of 25 cts. for three months; 50 cts. for six months; *one dollar* for one year. This liberal offer is made as a trial, and we hope the brethren and sisters will realize the importance of this measure, and at once aid the Society in extending the circulation of this paper, and thereby doubling or thribling the subscription list. This offer does not apply to old subscribers, but is for persons who wish to send the *Crisis* to those who have never had it, among all denominations. All names sent in on this offer will be dropped from the list at the expiration of the term for which the paper is paid, unless renewed at the rate of *two dollars* per year. We shall each week acknowledge the names and amounts donated for this purpose. All those sending will give the full name and address of those to whom they wish it sent.

P. S.—We cannot allow a per cent. to any one upon any monies at the above rates. AGENT.

SPECIAL NOTICE.

At the late meeting of the Advent Christian Publication Society, it was voted that all ministers be requested to pay for the *World's Crisis* sent to them at the rate of *one dollar* per year; that each church be requested to furnish the *Crisis* to its own poor at the rate of *one dollar* per year, and that they take up regular collections for this purpose, or adopt any other mode that they may think proper. According to the vote, we will be obliged to discontinue the present free list as it now stands, and commence a new one. The Society has appropriated *two hundred dollars* to be used to send the *Crisis* to the poor, at the rate of *one dollar* per year. We cannot exceed this sum. Therefore, in order that all the poor may have it, we would suggest that the churches look after those of their number who are unable to pay for the *Crisis*, and see to it that they have it. We intend making the change Nov. 1st, 1879. AGENT.

SPECIAL NOTICE.

The *World's Crisis* is on sale and can be obtained in Boston at Loring's Book and Periodical Store, corner of Washington and Bromfield Streets; also at E. S. Bliss' Book and Paper Store, 171 Hanover Street. AGENT.

NOTES AND QUESTIONS On the International Sabbath School Lessons for 1880,

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We [illegible] Dr. Young's *Lexicon and Concordance to the Hebrew and Greek of Holy Scriptures*, prepared for the English reader. We have had printed several thousand prospectuses of this work, and shall be glad to send one to any person who may send a one cent stamp for postage on same. Address OZIAS GOODRICH, 144 Hanover St., Boston, Mass. AGENT.

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We have on hand and intend to keep the Sunday School Quarterly, for use in the Sabbath Schools. It is a great help to both teachers and scholars. Price single copy, 8 cts.; per dozen 80 cts. postpaid. AGENT.

The Bible View of the Personality of God and the Devil.

This is a Pamphlet of 64 pages, written by Elder P. A. Smith. We consider it a very able production, and one that should be extensively circulated. Price 10 cts., postpaid. AGENT.

THE SEVEN CHURCHES.

This is a pamphlet of sixty pages, written by Wm. N. Pile. This is an Exposition of Rev. 2d and 3d chapters. Price single copy postpaid, 15 cts.; two copies 25 cts. AGENT.

THE dark clouds that have been gathering over Europe and Asia threatening [illegible] revolution, are more thickly condensing instead of becoming rifted with seams of light. Scarcely are the turmoils of conflict quieted a little in South Africa, and Afghanistan, than England is called to confront a new uprising among the turbulent inhabitants of Ireland, which may become an outbreak of a very formidable character. Germany, menaced by Russia, has entered into a compact with Austria. As a counter-league it now seems that Russia and France may form an alliance. While important national interests are at stake, and likely to bring the Great Powers into collision, internal elements are undermining the stability of long established Despotism, Nihilism in Russia, and Communism in other kingdoms gain strength daily. Papal Rome is consolidating her minions to regain her lost supremacy. The most gigantic war ever waged seems imminent. No doubt whoever manages a newspaper for the coming year will have to chronicle great events. No journal can fill the place of one that contemplates events of history in the light of prophecy. Those that discontinue papers devoted to pointing out the connection between the inspired predictions and their accomplishment in the unfolding of human affairs, do themselves the greatest injury.—*Restitution.*

THE harvest in England has not been so poor since 1816. It is estimated that England will be obliged to expend forty-seven millions of pounds sterling to make good the deficiency in her crops.

VOL. I.—NO. 5. THE WORLD'S CRISIS, WEDNESDAY, DECEMBER 10, 1879.

ELDER A. A. WAITE.

THURSDAY, Nov. 27, 1879.—Rev. A. A. Waite, of this village, has been received into the M. E. Church, Fort Edward, by Rev. Mr. Foster, Pastor.—*Sandy Hill Herald.*

FORT EDWARD.—Last Sabbath evening Rev. A. A. Waite, Evangelist of Sandy Hill, preached in Bradley Opera House to a very large audience. At the conclusion of the sermon he joined the Methodist Church.—*Sandy Hill Herald.*

I send you the above that our brethren and the Advent churches may know that Eld. A. A. Waite is no longer connected with us as a people. Personally I have but little acquaintance with him. He recently visited Castleton by his own appointment, and held a few meetings with us; but the Christian friends, who had heard him before on his former visits, were considerably disappointed in the manner of his preaching and as to his doctrine.

Elder Phelps, the Pastor of the Advent Church at Sandy Hill, N. Y., and myself, exchanged pulpits Nov. 16th, and by his request I remained over the next Lord's day, while he went on to Manchester. As I was formerly the Pastor of this church, Mrs. F. accompanied me to visit the Christian friends in Sandy Hill and Fort Edward. It was during our stay that Eld. Waite united with the Methodist Episcopal Church at Fort Edward, who meets in the "Opera House" while their house of worship is being erected.

During the week, while the Pastor of the church was absent, and notwithstanding a division existed in the church in respect to Eld. Waite, and the propriety of his holding meetings in the Chapel, he was induced to hold "a series of revival meetings" in the Chapel. These meetings were regarded a failure by his friends; and *they*, by hearing him, were convinced that there was a remarkable change in him in almost every particular, so that he did not seem to be "the Elder Waite" who was with them and their Pastor in former years. He kept even his friends in Castleton and in Sandy Hill in ignorance of his purpose to join the Methodist denomination to the last; and, lest they should know it, repeatedly stated that he never intended to join the Methodists or any other denomination.

News starting from some quarter that Eld. Waite was to join the M. E. Church at Fort Edward on the evening of Nov. 23d, several of his friends from Sandy Hill church went down. It was also circulated that he would give the reasons why he left the Adventists. Two of these friends informed me that he stated publicly, before a large audience, that he had been connected with the Adventists several years; had read all their publications he could; had studied the sermons of their ablest ministers, some of which he had learned and repeated from memory; and he had preached these and his own sermons over and over and over again, until he was sick of them, and that now he had burned them up. And we are sorry to add that he said, "The Adventists do not believe in heaven nor hell; but I do." He renounced his faith fully, declaring, "I am no longer an Adventist." After this he assented to every article of the Methodist creed when read to him, and received the right hand of fellowship.

It is due to our people and cause at large that this statement be made. It is hoped by the members of the churches in Castleton and Sandy Hill that, under the influences of his new Christian associations, and the watch-care of the Methodist denomination, Eld. Waite may be preserved from a return to his former habits and course of life, which would be sad and fatal to him, and exceedingly wound the cause of our Redeemer.

Castleton, Vt. O. R. FASSETT.

FROM BRO. H. K. CHOATE.

Dear Bro. Couch:—By your permission I would say to each and all who have written me to come and help them in gospel effort, that I shall not be able to respond to all of their very kind invitations. I would be glad so to do if I could. When I came to read the warm and spirited invitations—"Come over and help us," my heart bounded with joy mingled with sorrow;—with joy to think the Lord had so many dear ones in secret places, who were praying for help, and working themselves to build up Zion; and with sorrow because there are so few who feel willing to labor in the highways and hedges, though there are so many open doors.

I thank you all, dear brethren and sisters, who have written me. Your warm sympathy expressed and prayers offered for success to attend me in my humble work, God will bless. I shall visit some of you, and labor with you as the Lord may direct. Will you all accept this as an answer to your loving letters, and continue to pray for the upbuilding of the church, and that the Lord will send many more into his vineyard to labor for the perishing. Your Bro. in tribulation.

Obituaries.

[illegible]. In Barnston, P. Q., Nov. 11th, 1879, at the residence of her father, A. Hastings, Sister Sarah Jane Hastings, the beloved wife of Albert Bishop, formerly of Stanstead, P. Q., aged thirty-two years.

Almost thirteen years ago I married this now severed couple, then in the bloom of health and youthful hope; but now, alas! the dark pall of death covers our sister, who found consolation in her gradual approach to the grave by trusting in Jesus. Two children, a son and daughter, are thus deprived of a mother, and her somewhat aged parents, brothers and sisters are left to sorrow, yet not without hope of soon seeing her again in the deathless, sorrowless land. Sermon by the writer from Isa. 25: 6, 7. C. P. DOW.

DUSTIN. In Hebron, N. H., Nov. 14th, 1879, of typhoid and spinal fever, Jennie Mabel, only child of Bro. and Sister Robert Dustin, aged three years and ten months.

We have laid little Jennie away, yet not without hope. We expect to meet her again on the morning of the resurrection, when sickness, sorrow, pain and death shall flee away. Words of comfort were spoken by Bro. Wm. H. Shaw, from Job. 14: 14.

"Safe on that distant shining shore,
Where the long parted ones shall meet,
And meeting once, shall part no more,—
There we the loved and lost shall greet."

MAY E. DAY.

SHAW. In Campton, N. H., Oct., 26th, 1879, of typhoid and spinal fever, Bertie P., youngest son of Brother and Sister Wm. H. Shaw, aged eleven years.

Little Bertie was a great sufferer, yet he bore it with remarkable patience for one so young. He was the same faithful trusty boy at home, at school, and in every place. He was loved by all who knew him. We expect he will be among the jewels when Jesus comes to gather them home. Words of comfort were spoken by Bro. C. W. Nelson, from 2 Kings 4: 26. MAY E. DAY.

WHITE. In Madison, N. H., Oct. 25th, 1879, Bro. Timothy White, aged seventy-seven years.

He was converted in early life, not only to love Christ, but to talk of his goodness and tell of his power, and to wait for his return from heaven. He had been a constant reader of the Bible, and had perused it pages for the precious truths contained therein. It was our privilege to visit him. A few days before his death we found him still clinging to the precious promises, and was looking forward to the land where death and the tomb can deride no more. May God bless the dear children, and help them to be ready to meet father and mother in a better land. Words of comfort by the writer, N. GLIDDEN.

DEMING. Fell asleep in Jesus, in East Hartford, Ct., Aug. 14th, 1879, Father Timothy Deming, aged ninety-one years.

He died in the blessed hope of a glorious resurrection. He embraced the Advent doctrine in 1841, and it was the blessed theme upon which he loved to dwell till the last hour of consciousness. ELIZA DEMING.

Married.

SMALL—HAM. In Biddeford, Me., Nov. 22, 1879, by Elder W. H. Mitchell, Melville A. Small, of Saco, Me., and Nellie M. Ham, of Biddeford.

DAY—NELSON. In Hebron, N. H., Oct. 25th, 1879, by Elder C. W. Nelson, Mr. Marcus T. Day, of Pittsburg, N. H., and Miss Mary E. Nelson, of Plymouth, N. H.

REED—MARSH. In Manchester, N. H., Nov. 23d, 1879, at the bride's residence, by Elder A. Ross, Mr. Joseph A. Reed and Miss Mary L. Marsh, both of Manchester.

STEVENS—FLINT. In Whitefield, Me., Nov. 25, 1879, by Eld. S. K. Partridge, Bro. Charles L. Stevens and Sr. Ellen A. Flint, both of Washington, Me.

WADLEIGH—PATTERSON. At Magog, P. Q., Sept. 3d, 1879, by Elder C. P. Dow, Mr. John C. Wadleigh and Miss Flora Patterson, both of Bolton, P. Q.

JUBY—STONE. At Magog, P. Q., Sept. 4th, 1879, at the residence of the bride's father, by Eld. C. P. Dow, Mr. Eldson Charles Juby and Miss Ida F. Stone, of Magog.

COREY—ORCUTT. At Ayers Flat, P. Q., Oct. 28th, 1879, at the residence of the bride's father (Deacon L. Orcutt), by Elder C. P. Dow, Mr. Benjamin L. Corey, of Stanbridge, P. Q., and Miss Alice A. Orcutt, of Hatley, P. Q.

FOREIGN AND DOMESTIC NEWS.

London, Dec. 4. The *Daily News'* Berlin dispatch says: "The famine in Upper Silesia has become so serious that in many villages over one-third of the population are starving. Distress from famine is appearing in Saxony among the peasants and weavers."

A Berlin dispatch says: "It is reported that Gortschakoff left here well satisfied with the result of his visit. He has had repeated interviews with the Ambassadors of the leading Powers."

A Mahometan priest is under trial by an ecclesiastical court in Turkey for assisting Protestant missionaries in a translation of the New Testament into Turkish.

The omens in Europe are decidedly belligerent. Notwithstanding the advent of winter, says a Berlin correspondent, fortifications are being rapidly constructed everywhere. Russia is building half a dozen new forts at Ivangorod, in Poland. France has commenced the erection of fresh forts at Maubeuge, Lille and Dunkirk—all on the Belgian frontier. Prussia's War Minister acknowledges the strategical necessity of adding another set of metals to the Moselle Railway. Austria fortifies the Alpine passes against Italy, while Holland is perfecting her inundation system, and Denmark discusses the protection of Copenhagen from the land side.

The *Times* correspondent at Vienna reports that intelligence is received from Cettinje that large bodies of Albanians have taken up their position at Gusinje, one of the places the Porte ceded to Montenegro to take possession. A Vienna dispatch says that a strong force of Montenegrins have marched on Gusinje, pillaging and burning everything before them. More than three [illegible] Albanian Mussulmans were mercilessly slain.

Brooklyn, N. Y., Dec. 1. The Board of Trustees of the Brooklyn Tabernacle Church have instructed the pastor, T. DeWitt Talmage, to institute measures to separate the church from the Presbyterian denomination, on account of what they allege to be the wanton and persistent pursuit and persecution of the pastor by wicked, malignant and malicious men, under the garb and pretext of ecclesiasticism.

Hamilton, Ont., Dec. 1. The front and back walls with the roof of the new Baptist Church on James street fell in to-day. Loss $10,000.

Mrs. Margaret Trupey died on Tuesday at the house of her granddaughter in Flushing, L. I., at the age of 110 years. She was born in Roscommon county, Ireland, Aug. 15th, 1769, and had lived in Flushing for the past twenty-five years. Until a few months before her death she enjoyed good health.

London, Dec. 6. During a cyclone in the Bay of Bengal a storm wave swept over Monkish Khal Island, drowning several hundred persons.

Pesth, Dec. 7. The Koros river has risen rapidly in consequence of severe snow storms and inundated the city of Groswardein in Hungary. Thousands of the inhabitants are fugitives in need of shelter. Many houses have been destroyed, and the neighboring villages are threatened with destruction.

Terrific gale at Aspinwall. A large fall of water and five or six vessels wrecked. Warehouses and wharves damaged. Great suffering among the inhabitants.

A serious fire occurred at Troy, N. Y., Dec. 7th, involving a loss of over $350,000 and temporarily turning out of employment about 1800 persons.

Notices.

NOTICE.—The next Quarterly Meeting of the Sanilac District, Mich., embracing six churches, is appointed to be held with the church in the rising village of Peck, fourteen miles west of Lexington, commencing Friday evening, Jan. 2nd, 1880, and continue over Sunday. The church, with the aid of citizens, have just completed a neat and commodious Chapel, 30x45 (the first in the town), and propose to have it dedicated during the meeting. It is hoped our churches will be well represented, and that scattered ones in Eastern Michigan and Western Ontario will make a special effort to be present. Come praying that the Lord's Spirit may be with us in power.

For the churches. GEO. W. WRIGHT, Pastor.
R. J. Arnot, Chairman. Oliver Yake, Sec.

MINISTERS' MEETING.—The ministers of the A. C. Conference of Conn. will hold a three days' meeting at Yalesville, commencing Dec. 30th, at 2 P. M. The object of this meeting is the mental and spiritual improvement of the Conference ministers, and also for gospel work. The morning meetings will be private; the afternoons will be devoted to the discussion of the following subjects: Tuesday, "Revival Work"; Wednesday, "Temperance"; Thursday, "Order." Preaching each evening. As Wednesday is the last day of the year, there will be a Watch Meeting. We hope all will try and come to this meeting. The laity are invited. WM. C. STEWART, President. H. W. PERKINS, Secretary.

NOTICE.—The Advent Christian Conference of the Dominion of Quebec, Northern Vermont, and Northern New Hampshire, will hold its Annual Session at Coaticook, P. Q., commencing Jan. 7. Particulars hereafter.—ED.

NOTICE.—The next session of the Penobscot Valley Quarterly A. C. Conference will be held in Searsport, Me., commencing Thursday, Dec. 25th, at seven o'clock P. M., and continuing over the following Sunday. Bro. H. M. York and others are expected to preach the Word. Our last session at Sangerville was a glorious success. May this be even more so on account of the greater display of the Holy Spirit. Strangers will please call on Brn. J. B. Treat, Benj. Tripp, and J. R. Park. For the Conf., O. S. FRENCH.

NOTICE.—The next Tri-annual Session of the Advent Christian Conference of Northern Penn. and Southern N. Y. will be held with the church at Little Marsh, Tioga Co., Penn., commencing Thursday evening, January 22nd, 1880, and hold over Sunday. A full representation is desired. Homes will be provided for all who come. B. BUTLER, President. H. ZIEGENFUSS, Secretary.

NOTICE.—The fourth session of the Kennebec Valley Quarterly Conference will be held in Bowdoinham, Me. (White School-house), commencing Thursday evening, Dec. 25th, and hold over Sunday. Come, brethren and sisters, all who can, to work for the salvation of the perishing and sound the alarm of coming judgment. Call on W. Small and E. O. Dinsmore. J. R. HALL, President. F. E. BLAISDELL, Sec.

NOTICE.—The Oxford and Androscoggin Co. Conference will hold its next session at Bridgton Centre, Me., commencing Thursday evening, Dec. 18, at 7 o'clock, and continue over the following Sunday. Strangers will inquire for Farnsworth Kilborn or Dr. L. G. Kimball. JARED WHITMAN, President. JOSHUA HOWARD, Secretary.

NOTICE.

Our State Missionaries, appointed by the Massachusetts Conference, have been quietly but earnestly working for the proclamation of our Lord's near coming and the salvation of souls, and with marked success. They are now *needy* of material aid. If those whose pledges for their support are unpaid will forward the amount due to the Treasurer, Eld. C. Goodrich, at the *Crisis* Office, it will afford relief. E. A. STOCKMAN, President Mass. Conf.

Revival Work.

Feeling that we are near the setting sun, and what is done in the gospel field in gathering lost men to Christ must be done quickly, we are not content with preaching on the Sabbath, but desire to contribute our mite of service to SPECIAL REVIVAL work. We can devote three or four evenings a week to any opening, not too far away. E. A. STOCKMAN.

Advent Meeting in Somerville, Mass.

The Mass. Second Advent Conference will hold its Eastern District Session at Somerville, Mass., by invitation of the church, in their new chapel, near Union Square, commencing Thursday, Dec. 18th, at half-past 7 o'clock, to continue over the following Sunday. Meetings morning, afternoon and evenings, in which the signs of the Lord's coming will be made prominent, with an effort to save the lost by the power of the gospel. Brn. Couch, Stockman and other representative watchmen of our faith will be at this yearly feast. Come, dearly beloved waiting ones, leave all and come. No time is to be lost. We will do our best to care for you. L. BOUTELL, Committee.

NOTICE.—We intend to hold a Protracted Meeting at New Durham, N. H. (Second Division), commencing Thursday evening, Dec. 18th, and continuing over the following Sunday. We cordially invite brethren and sisters from the surrounding country to come and assist us. C. H. SWEET. M. STEVENS.

NOTICE.—The Second Quarterly Conference of the Maine, Knox, and Lincoln Co. Conference will be held in Friendship, commencing Thursday evening, Dec. 18th, and hold over Sunday. All are invited. Brethren and sisters can call on Brn. Rufus Guyer ann John Davis. Those coming by water can call on Bro. Owen Winkapaw. Homes will be provided for all. S. K. PARTRIDGE, President. E. M. ANDREWS, Secretary.

NOTICE.—If any of our preaching brethren should come in the vicinity of Pierreville, P. Q., we would like to have them come and preach to us, and help us what they can, as we need help very much. Correspond with John Tahamont, Pierreville, P. Q.

NOTICE.—Eld. W. Kellaway, of London, England, Editor of the *Bible Echo*, is staying at present in Boston, and is at liberty to accept any invitation to preach in churches in New England, either on week-day evenings or Sundays. Address *Crisis* Office, Boston, Mass.

NOTICE.—The next Quarterly Meeting of the Advent Christian Conference of North Western Michigan will be held at Hesperia, Newaygo Co., commencing Friday evening, Jan. 16th, and holding over Sunday. Hesperia is eleven miles north west of Fremont Center, the nearest station on the Muskegon and Big Rapids Railroad. Teams will be there on Friday to bring in all who purpose to attend the Conference. This meeting is an important one. Come in the name of the Lord, and come praying for a revival of his work. DANIEL WEAVER, President. T. P. S. HAMPSON, Secretary.

NOTICE.—As the New Hampshire Conference has seen fit to choose Bro. W. W. Sutherland, F. L. Piper and myself for a Protracted Meeting Committee, will the brethren in the State interest themselves as to where Protracted Meetings are desired, let us know and also where there are any new places to carry this gospel of the kingdom? We expect Bro. J. Parsons, the State Evangelist, will render much good help in these efforts to rescue the perishing and get a people ready for the day of the Lord, which we verily believe is at hand. As the laborers anciently were sent forth two by two, we probably shall go in a similar way. Pray the Lord of the harvest to bless our efforts. J. G. SMITH.

NOTICE.—The fifth Annual Session of the York County A. C. Conference will meet at Bonny Eagle, Me., on Thursday, Dec. 25th, at 10 o'clock A. M., and hold through the week, and over the following Sabbath. We hope there will be a general rally to this meeting. Time is short, and what we do must be done quickly. Come, all who possibly can, and enjoy the feast, and in order to do it, come to work. M. STEVENS, President. S. G. RUMERY, Secretary.

NOTICE.—We will open our new Chapel, corner of Bow St. and Somerville Avenue, Somerville, Mass., Sunday, Dec. 14th. Bro. Cunningham and others will be there to preach the Word. All the brethren and sisters and friends are invited to come and meet with us. For the Church, E. COX.

PROTRACTED EFFORT.—The Lord willing, we shall commence a series of meetings in Berwick, Me. (Union Mission, Odd Fellows' Hall), to commence Wednesday evening, Dec. 24th, to continue over the following Sabbath. Brn. H. K. Choate and C. S. Stalback are expected to be with us to give us "meat in due season." E. D. M.

NOTICE.—The next Quarterly Meeting of the Michigan Union State Conference will be held at Assumption Prairie, Indiana, commencing Dec. 25th, and continue over Lord's day. We hope to see a general coming together of all God's warm-hearted children who are looking for speedy redemption, to enjoy this feast. Our Union Conferences thus far (eight in number) have been growing in interest, consequently a glorious success. So then may the church at the Prairie and churches elsewhere pray in faith and in the Holy Ghost that a heavenly gale may sweep over the meeting, and over the entire Conference. God's blessing will surely rest upon those who have set their affections on things above. May all those who come to this meeting come at the commencement. Come on Thursday. Brethren from the Prairie will be at the depots at South Bend with their teams to convey friends to the place of meeting. May all say, "I long to be there." If you do, we shall expect to see you there fully ready to work for the Master. A. N. SEYMOUR, President. H. A. HADSELL, Secretary.

NOTICE.—The first Quarterly Session of the Vermont A. C. Conference will be held at Waterbury, Vt., commencing Wednesday evening, Dec. 10th, at 7 o'clock P. M., and continue over Sunday. We hope that the brethren of this State will make a sacrifice and be blest. Come all in the name of the Lord, and let us reason together. This meeting is by the request of the church worshiping at Waterbury. B. B. CHEDEL, Pres. R. N. STETSON, Sec.

NOTICE.—The Fourth Quarterly Meeting for the Southern District of Wisconsin will be held at Magnolia, commencing Friday evening, Dec. 19th, and holding over Sunday. Bro. Alvirus Hitchcock is expected to preach. All are cordially invited. GEORGE HOWARD.

NOTICE.—No preventing Providence, I will visit Ladoga, Montgomery Co., Indiana (via. I. C. R. R.) about the middle of January; thence to Coldwater, Branch Co., Mich. Any desiring my services to preach the Word unto them, will please address me at Foreston, Ill., until Jan. 1st; after that at Ladoga, Ind. J. A. SMITH.

NOTICE.—The Maine Conference have appointed me as their Tract and Mission Agent. All who want my labors in new places can write to me at Bowdoinham, Maine, Box 103. All who have pledged money will please send it, as soon as convenient, to H. G. Smiley, of Augusta, Me., Treasurer. H. S. MITCHELL, Tract and Mission Agent.

NOTICE.—There will be a Protracted Meeting at Josselyn Hall, Bridgewater Corners, Vt., commencing Dec. 25th, and holding until Jan. 1st. All are invited to come and hear. Bro. E. A. Stockman is expected to be present to preach the Word. WM. C. BUGBEE.

NOTICE.—There has been a church formed on Densmore Hill, Hartland, Vt., of twenty members; and all brethren wishing to preach there should correspond with Bro. Wells Hadley, Elder, Hartland Four Corners, Vt. GEO. H. TEMPLE, Secretary.

NOTICE.—We have formed an A. C. Church in East Hebron, N. H. Officers chosen: E. W. Nelson, Pastor. Moses Flanders, first Deacon. W. W. Wise, second Deacon. Preaching second and fourth Sundays in each month. J. E. HARTFORD, Clerk.

NOTICE.—I am ready to go out and labor for the Master as the way may open. Address ELD. A. KIDDER, Belmont, N. H.

Appointments.

☞ Appointments must be received as early as TUESDAY MORNING (as our paper goes to press about noon), to insure insertion for the coming week.

Resolved, That no appointments be published in the "Crisis" henceforth for persons unknown to the Editorial Board (by which is understood the Editors, Editorial Committee, and Business Agent), unless satisfactory reference shall be given.

Resolved, That when the Editorial Board is properly notified by any of our Churches, or Ministers, or responsible persons, by a written allegation that a certain minister, or ministers, lack moral character, that they be instructed to notify such minister or ministers of the information received, as a reason for withholding their appointments till after a proper trial and acquittal.

☞ All communications in relation to this matter should be addressed to the Secretary of the Board—OSIAS GOODRICH, Boston, Mass.

BOSTON, MASS., ADVENT CHRISTIAN CHURCH, Corner of Shawmut Avenue and Indiana Place. *Sunday Services.* Social Meeting at 10.30 A. M. Sabbath School and Bible Class at 1.30 P. M. Preaching at 3 and 7.30 P. M. Praise Meeting at 7 P. M. Female Prayer Meeting Tuesday P. M. at 3. Young People's Meeting Tuesday Evening at 7.30. Free Gospel Temperance Meeting Wednesday Evening, at 7½. Regular Prayer Meeting Friday Evening, at 7½.
J. Hemenway.......Sunday, Jan. 4th
Geo. R. Kramer......Sundays, Jan. 11th, 18th, 25th, and Feb. 1st.

BATH, ME. (Advent Chapel) Middle Street.—Preaching services Sunday, at 2 1-4 and 7 P. M. Social meeting at 10, and Sabbath School at 11.30 A. M. Prayer meeting Tuesday and Friday evenings. WM. A. BURCH, Pastor.

BIDDEFORD, ME.—Meetings every Sabbath at 10½ A. M. and 2½ and 7 P. M. Also Wednesday and Saturday evenings. WM. H. MITCHELL, Pastor.

BERWICK, ME. (Union Mission, Odd Fellows Hall.)
H. K. Choate.......Sunday, Dec. 21st
Mark Stevens.......Sunday, Jan. 4th
C. Goodrich.......Sunday, Jan. 25th

CHELSEA, MASS. The Advent Christian Church meet in a Hall in Sanderson's Building, 112 Park Street, next door to the Engine House. Social Meetings Sunday, at 10.30 A. M. and 7 P. M. Sunday School at 1.40 P. M. Preaching at 3 P. M. Prayer and Conference Meetings Tuesday and Friday at 7.30 P. M. Young People's Meeting Thursday at 7.30 P. M.
B. Woodside.......Sunday, Dec. 14th
M. Batchelor.......Sunday, Dec. 21st
Mrs. H. Hastings.......Sunday, Dec. 28th

CHARLESTOWN, MASS. Prayer and Conference meetings Sunday morning at 10½. Preaching at 3 and 7½ P. M. Also Tuesday and Friday evenings, at 7.45.

CHICOPEE, MASS. (Advent Christian Church, Music Hall, Exchange Street.)—Lord's day services—Love feast at 10 o'clock a. m. Preaching at 2 and 6.30 p. m. Sunday School at 11.15 a. m. Social meeting Tuesday and Thursday evenings, at 7.30 o'clock.

CHICAGO, ILL.—Meeting at the Green Street Chapel, No. 91 South Green Street, every Lord's day, at quarter to eleven a. m. and quarter to eight p. m. Sunday school at twelve o'clock a. m. Prayer meeting at the Chapel Wednesday evening at quarter to eight p. m. D. MATHEWSON, Pastor. (Residence 122 South Sangamon Street.)

CABOT, VT.—L. C. and M. McKinstry Pastors. Preaching at present one half of the time.
M. McKinstry.......Sunday, Dec. 14th
L. C. McKinstry.......Sunday, Dec. 28th

CONCORD, N. H.
J. Hemenway.......Sunday, Dec. 21st

DOVER, N. H.
A. A. Robinson.......1st Sunday in each month
B. S. Emery.......2d Sunday in each month
R. F. Emerson.......3d Sunday in each month

EXETER, N. H.
C. C. Ramsey.......Sunday, Dec. 14th
Wm. C. Stewart.......Sunday, Dec. 21st
W. M. Harmon.......Sunday, Jan. 4th

EAST WOODSTOCK, CT.
P. S. Butler.......Sunday, Dec. 14th
[illegible] Woodard.......Sunday, Dec. 21st
E. S. Bugbee.......Sunday, Dec. 28th

GREAT FALLS, N. H. (Franklin Hall.)
H. K. Flagg.......Sunday, Dec. 14th
J. Bickford.......Sunday, Dec. 21st
T. W. Piper.......Sunday, Dec. 28th

HYDE PARK, MASS., Advent Chapel, Fairmount Avenue, near N. E. R. R. Station.—Prayer meeting Sabbath morning at 10½. Sunday School at 1½. Preaching at 3 and 7½. Prayer meeting Wednesday evening at 7½.
F. P. Woodward.......Sunday, Dec. 14th
D. S. Clark.......Sunday, Dec. 21st
C. Goodrich.......Sunday, Dec. 28th

HAVERHILL, MASS. (Wa[illegible] New Chapel.)
John Couch.......[illegible] Sunday in each month
Geo. W. Sederquest.......2d and 4th Sundays in each month
A. Ross.......Sunday, Jan. 18th, and Sundays, Feb. 15th and 29th, and March 21st.

HAMPTON, N. H.
Geo. W. Brown.......Sunday, Dec. 14th

HARDWICK, VT.—J. H. Smith Pastor.

LAWRENCE, MASS.
T. W. Piper.......2d Sunday in Dec. and Jan.
Geo. W. Sederquest.......3d Sunday in Dec. and Jan.
J. Couch.......4th Sunday in Dec. and Jan.
E. A. Stockman.......Sunday, Jan. 4th

LOWELL, MASS.
J. G. Smith.......Sunday, Dec. 14th
W. Kellaway.......Sunday, Dec. 21st
J. Couch.......Sunday, Dec. 28th

LYNN, MASS.
W. Kellaway.......Sunday, Dec. 14th

LYME, N. H.
J. H. Smith.......Sunday, Dec. 14th
A. Gordon.......Sunday, Dec. 21st
G. Brown.......Sunday, Dec. 28th

MANCHESTER, N. H.
C. Goodrich.......Sunday, Dec. 14th
D. F. Leavitt.......Sunday, Dec. 21st
J. Hemenway.......Sunday, Dec. 28th

MASSENA, N. Y.—Meetings every Sunday at 10½ a. m. and 7½ p. m. Also prayer meeting Thursday evening at 7½. GEO. A. STREETER, Pastor.

NEW BEDFORD, MASS.
John Couch.......Sunday, Dec. 14th
L. Boutell.......Sunday, Dec. 21st
M. Batchelor.......Sunday, Jan. 4th

NATICK, MASS.—Prayer meeting in Hammond's Hall on Sunday afternoons, at 2 o'clock P. M.

NORTH RUTLAND, MASS.
W. M. Hall.......1st Sunday in each month

PORTSMOUTH, N. H.
Geo. W. Sederquest.......1st Sunday in each month
Wm. C. Stewart.......Sundays, Dec. 14th and 21st and longer if duty demands.

PORTLAND, ME. (Union Hall, Free St.)
G. L. Tracy.......Sundays, Dec. 14th and 21st
H. B. Sevey.......Sunday, Dec. 28th

PUTNAM, CONN.
Enoch Morrill.......Sunday, Dec. 14th
C. Goodrich.......Sunday, Dec. 21st
B. Woodside.......Friday evening, Dec. 26th and Sunday, Dec. 28th.

ROCHESTER, N. H.
J. T. Libby.......Sunday, Dec. 14th
S. Varney.......Sunday, Dec. 21st
A. A. Robinson.......Sunday, Dec. 28th

RIVERPOINT, [illegible]. Sunday-school every Sabbath at 10½ a. m. Preaching at 2 p. m. Conference meeting at 7 p. m.
C. R. Card.......3d Sunday in each month

SOUTH BOSTON (National Hall, corner of Dorchester and Fourth Streets.)—Conference meeting 10½ A. M. Preaching 3 and 7½ P. M. Sunday School and Bible Class 1½ P. M.
D. S. Clark.......1st Sunday in each month

SALEM, MASS.
C. Goodrich.......first Sunday in each month
C. E. Barnes.......Sunday, Dec. 14th
Ira Morgan.......Sunday, Dec. 21st
A. Fogg.......Sunday, Dec. 28th

SEABROOK, N. H.
W. S. Campbell.......Sundays, Jan. 4th and 11th
A. Fogg.......3d Sunday in each month
P. J. Smith.......4th Sunday in each month

SOUTH BERWICK, ME. (Great Works.)
L. T. Churchill.......1st Sunday in each month
J. W. White.......2d Sunday in each month
Geo. W. Brown.......Sunday, Dec. 21st

SOUTH ELLIOT, ME.
A. Ross.......Dec. 12th, and over Sunday, Dec. 14th
D. M. Leavitt.......Sunday, Dec. 28th

SOUTH ROCHESTER, N. H.
J. T. Libby.......1st Sunday in each month
Mrs. A. Marston.......2d Sunday in each month

SABBATUS, ME. (Jones' Hall.)
J. F. Chamberlin.......Sunday, Dec. 14th
Jared Whitman.......Sunday, Dec. 21st
J. A. Libby.......Sunday, Dec. 28th

TAUNTON, MASS.
Ira Morgan.......Sunday, Dec. 14th
Enoch Morrill.......Sunday, Dec. 28th

WORCESTER, MASS.
E. A. Stockman.......Sunday, Dec. 14th
M. A. Potter.......Sunday, Dec. 21st
Wm. Kellaway.......Sunday, Dec. 28th

YALESVILLE, CT.
R. Hitchcock.......Sunday, Dec. 14th
Wm. C. Stewart.......Sunday, Jan. 4th

ALLEGHANY, PA. (Quincy Hall, 127 Leacock St.)—Preaching every Sunday at 10.30 a. m., and in the evening at 7 p. m., by G. D. Clowes.

East Warren, Vt.......Wednesday evening, Dec. 17th and over Sunday, Dec. 21st. L. H. BRIGHAM.

South Hadley Falls, Mass.......Sunday, Dec. 14th
Vernon, Vt.......Sunday, Dec. 28th. L. F. BAKER.

Charlton, Mass.......Sunday, Dec. 14th. H. BAKER.

Smithfield, Me. (Whitehouse school-house) Sunday Dec. 14th.
Richmond, Me. (Reed meeting-house) Sun., Dec. 21st. F. E. BLAISDELL.

South Barnstead, N. H.......1st Sunday in each month
Farmington Village, N. H.......Sunday, Dec. 14th
North Barnstead, N. H. (Tuttle school-house) Sunday, Dec. 21st.
Strafford, N. H. (Robert's school-house) Sun., Dec. 28th. WM. BODGE.

West Fairlee, Vt. (Bean's Hall)......Sunday, Dec. 21st
South Ely, Vt. (as Bro. Johnson may arrange) evenings, Dec. 22d, 23d, 24th, 25th, and 26th. G. E. BROWN. G. W. LITTLE.

Rutland, Vt.......1st Sunday in each month
Factory Point, Vt.......2d Sunday in each month
Chittenden, Vt.......3d Sunday in each month
North Fort Ann, N. Y.......4th Sunday in each month. WM. J. BLANCHARD.

Bethlehem, N. H. (as Bro. Thompson may arrange) evenings, Dec. 9th, 10th, 11th and 12th, and onward if duty demands. G. E. BROWN. G. M. LITTLE.

Pleasant Valley, Ct.......Sunday, Dec. 14th
Bayonne, N. J. (1st Christian Church) Sun., Dec. 28th. W. S. CAMPBELL.

South Wakefield (Union Church)......Sunday, Dec. 14th
Milton Mills, N. H., Sunday, Dec. 14th.
Brookfield (No. 4).......Sunday, Dec. 21st
Water Village.......Sunday, Dec. 28th. C. COLMAN.

Piermont, N. H. (Clay meeting-house) Sunday, Dec. 14th. A. H. CLARK.

Riverpoint, R. I.......1st Sunday in each month at 2 p. m.
Anthony Hall, R. I.......2d Sunday in each month at 2 p. m. F. E. COTTON.

Holbrook, Mass. (at the house of J. W. Chamberlin), Sunday, Dec. 14th. D. S. CLARK.

Warehouse, Conn.......Sunday, Dec. 21st
Clinton, Mass.......Sunday, Dec. 28th. C. R. CROSSETT, JR.

Cheshire Street, Ct.......Sunday, Dec. 14th. C. DUDLEY.

Wentworth, N. H. (Cass school-house) Sun., Dec. 14th
Danbury, N. H. (where brethren may appoint) Sunday, Dec. 21st. G. F. BROWN.

Waterloo, P. Q.......each alternate Sabbath. C. P. DOW.

Pittsfield, N. H. (Jenness Pond school-house) Sunday, Dec. 14th.
Pittsfield, N. H. (Bethel)...Sunday evening, Dec. 21st
Northwood Narrows, N. H. (at the Hall) Sunday, Dec. 28th. R. H. ELKINS.

East Rochester, N. H.......2d and 4th Sundays in each month. R. F. EMERSON.

Orange, N. H. (New Colony school-house) Saturday evening, Dec. 13th, and over Sunday, Dec. 14th.
Dorchester, N. H.......Sunday, Dec. 21st. D. EASTMAN.

North Sherburn, Vt.......Sunday, Dec. 14th. GEO. F. EARLE.

Squaw Pond, Ct.......Sunday, Dec. 21st
Stafford Hollow.......Monday evening, Dec. 22d and four following evenings. H. K. FLAGG.

Fisherville, N. H.......Sunday, Dec. 14th. C. H. FLETCHER.

Olive Branch, Ind.......once in four weeks
Porter Centre, Mich.......once in four weeks
Sumption Prairie, Ind.......once in four weeks
Howardville, Mich.......once in four weeks. JAS. FERRIS.

Sparta, Ohio, Tuesday evening, Dec. 9th, and onward as the Lord may direct. MILES GRANT.

Pittsfield, N. H. (Bethel).......Sunday, Dec. 14th. N. GLIDDEN.

Pittsfield, N. H.......Sunday, Dec. 14th
New Durham Ridge, N. H.......Sunday, Dec. 21st. W. M. HARMON.

Brunswick, Me. (Yellow school-house) 2d Sunday in each month. D. R. HARGRAVES.

Guilford, N. H. (White Oaks)......Sunday, Dec. 14th. N. HINCKLEY.

Philadelphia, Pa. (Martin Hall, 7th St., below Poplar) Sunday, Dec. 14th (Baptism).
Cheyenne, Wyoming Territory (Methodist Church) Sunday, Dec. 21st. JOHN G. HOOK.

Mount, Me. (Page's Mills).......Sunday, Dec. 14th
Gray, Me. (Benson school-house).......Sunday, Dec. 21st. J. T. JORDAN.

Fisherville, N. H.......Sunday, Dec. 14th. D. F. LEAVITT.

North Adams, Mass., Thursday evening, Dec. 11th, and every evening through the week and over the following Sabbath, Dec. 14th.
Wallingford, Ct.......Sabbath, Dec. 21st
Yalesville, Ct., Dec. 28th, at liberty. Sabbath to Chicopee Falls. H. MUNGER.

Beebe Plain, P. Q.......Sunday, Dec. 21st. M. MCKINSTRY.

Wolcott, Vt.......Sunday, Dec. 28th
Barnston, P. Q. (Heath school-house) Sunday, Dec. 14th. L. C. MCKINSTRY.

Newton Upper Falls, Mass., meetings every Lord's day, at the house of L. T. Cunningham.

Elgin, Ill.......Dec. 14th—21st. A. A. PHELPS.

South Barnstead, N. H.......Sunday, Dec. 14th. JOHN PARSONS.

East Sandwich, N. H.......Sunday, Dec. 14th
Melvin Village, N. H.......Sunday, Dec. 7th. F. L. PIPER.

Aurora, Ill.......evenings, Dec. 11th and 12th
Genoa, Ill.......Dec. 23 to 28th
Forreston, Ill.......Dec. 31st to 4th
Union Mills, Ind.......Jan. 10th to 15th
Geneva, Ohio.......Jan. 17th to 22d. A. A. PHELPS.

Clinton, Mass.......Sunday, Dec. 14th
Brimfield, Mass.......Sunday, Jan. 4th. M. A. POTTER.

Augusta, Me. (Lilly school-house) evening, Dec. 11th
Church school-house Dec. 12th.
Augusta, Me. (Cross school-house) Dec. 13th, and over Sunday, Dec. 14th. S. K. PARTRIDGE.

Lake Village, N. H.......Friday evening, Dec. 12th
New Hampton, N. H.......Saturday evening, Dec. 13th and over the Sabbath, Dec. 14th.
Warner, N. H. (Reform Club) Saturday eve., Dec. 20th
Meeting in the Town Hall Sabbath, Dec. 21st.
Concord, N. H. (Centre Street Church) Tuesday evening, Dec. 30th.
London, N. H. (Watch Meeting in Methodist Church) Wednesday evening, Dec. 31st. SIMEON HOBY.

La Fayette, R. I.......Sunday, Dec. 14th
East Douglas, Mass.......Sunday, Dec. 21st. W. M. INSLEY.

Moultonboro, N. H. (Lees Mt.)......Sunday, Dec. 14th
Melvin Village.......Sunday, Dec. 21st. C. H. SHEPHERD.

Hardwick, Vt.......Sunday, Dec. 21st
West Newport, Vt.......Sunday, Dec. 28th. J. H. SMITH.

Winsted, Ct.......Sunday, Dec. 14th. H. C. SMITH.

Ossipee Valley, N. H. (Bear Camp school-house) evenings, Dec. 11th and 12th.
Melvin Village, N. H.......Sunday, Dec. 14th
Tuftonborough Neck, N. H.......Monday eve., Dec. 15th
Water Village, N. H.......Tuesday evening, Dec. 16th
New Durham, N. H. (Second Division with Bro. M. Stevens) evening, Dec. 18th, and over the following Sunday. C. H. SWEET.

Newcastle, N. H.......1st Sunday in each month
Rye, N. H.......2d and 3d Sundays in each month. PORTER J. SMITH.

Brimfield, Mass.......Sunday, Dec. 14th. G. L. TEEPLE.

Stonington, Ct.......every Sunday for the present. H. H. TUCKER.

Harrison, Me. (Woodsum school-house) 2d Sunday in each month. JARED WHITMAN.

Anthony Hall, R. I., at 10½ a. m. and 2 p. m., every fourth Sunday. E. H. WOOD.

Lewiston, Me.......Sunday, Dec. 14th. R. H. YORK.

ARENA, WIS.—Preaching the third and fourth Sunday of each month at 11 A. M. and 7.30 P. M. Sunday School every Sunday at 10 A. M. Prayer meeting every Thursday evening. W. J. WARNER, Pastor.

BANGOR, ME.—The A. C. Church now worship at Temperance Hall, corner of Main and Exchange Streets. Prayer meeting at 11.30 A. M. Sunday School at 1 P. M. Preaching at 2.45 and 7 P. M. every Sunday. All persons sending appointments to preach please correspond with the Pastor, O. S. French, No. 13 Division Street, Bangor, Me.

BRISTOL, R. I.—Class meeting every Lord's day at 10.30 A. M. Sunday School at 1½ P. M. Preaching at 2 and 7 P. M. Prayer meeting every Wednesday and Friday evening at 7½ P. M. Preachers wishing to preach here will please correspond with JOSEPH MISTY, Bristol, R. I., Box 345.

HOOSICK, N. Y.—Meetings every Sabbath at 10.30 A. M. Sabbath School at 12 M. Preaching also at 6.30 P. M. Prayer meeting Thursday evenings at 7 o'clock. A. DAMON, Pastor.

NEW YORK CITY.—Advent Meetings at 135 West 24th Street, between 6th and 7th Avenue, every Sabbath, at 10½ A. M. and 3 and 7½ P. M. Prayer and Conference meeting every Wednesday evening at 7.30. T. J. COX, 273 West 23d Street.

WHITEFIELD, N. H. (C. Pike, Pastor.)—Preaching every Sunday at the Advent Christian Chapel, at 10 o'clock A. M. and 1 P. M. Sunday School at 12 o'clock M. Also prayer meeting Tuesday evening at 8 o'clock.

WINFIELD, MASS. Social meeting Sunday morning at 10.30. Sabbath School at 12. Preaching at 2 and 7 P. M. Prayer and conference meeting Tuesday evening at 7.30. Young people's meeting Thursday evening at 7.30. Class meeting Friday evening at 7.30. S. G. MATHEWSON, Pastor.

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WHY STAND YE IDLE?

There is work to be done in the vineyard,
There are sheaves to be garnered in,
There are souls to be saved, and the Master saith,
"Go, gather my lambs from the paths of death,
From the broad highway of sin!"

Go, gather them in from the hedges,
Go gather them, young and old;
Go, tell how the Shepherd, in wondrous love,
Is waiting to welcome to mansions of love
The poor, wayward lambs of the fold.

Then work for the glorious Master,
Oh! why wilt thou longer delay,
When he promises strength if we ask aright,
When his yoke is so easy, his burden light,
And he pledges the best of pay?

The reward shall be life eternal,
With pleasures and joys untold;
Bright mansions in glory shall ever be thine,
And for every soul thou hast saved shall shine
A star in thy crown of gold.

Then work! there is rest hereafter—
How sweet will the resting be,
When forever free from the blight of sin,
Through the pearly gates we are ushered in,
To eat of life's healing tree!

The harvest of earth is ripening,
And we long for the gathering day;
And when with the angels so pure and bright,
The King shall descend from the realms of light,
With joy may we hear him say—

"Thou hast faithfully worked in my vineyard,
Now the home of the just is thine!
Receive for thy labors a rich reward,
For they that turn souls to the pitying Lord,
As bright as the stars shall shine."

—*Selected.*

TRINITY OF TEXTS.

BY O. R. FASSETT.

A trinity of texts from the Book of Isaiah are brought forth to favor the doctrine of future probation after this life. The first is Isa. 45 : 23—"I have sworn by myself, the word is gone out of my mouth in righteousness, and shall not return, that unto me every knee shall bow, every tongue shall swear." This is coupled with Paul's language—"Wherefore God also hath highly exalted him [Christ], and given him a name which is above every name; that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." Phil. 2 : 9–11.

As "things under the earth" are supposed by theologians to refer to things in *sheol* or *hades*, and by some is regarded "hell," where they suppose the lost souls of men and fallen angels are, therefore these passages are thought to teach the salvation of these lost souls. But *sheol* or *hades* is the place where all the dead are gathered indiscriminately (Gen. 37 : 35; Job 3 : 13-22; 17 : 13-16; Eccl. 9 : 2-5, 10; Ps. 16 : 10; Acts 2 : 27-31), and the place of the confinement of the fallen angels is *Tartarus* (2 Pet. 2 : 4), and not *sheol* or *hades*. A clear quotation by the apostle Paul fixes the time of the fulfillment of Isa. 45 : 23 at "the judgment," and not in the intermediate state, or while the dead are in *sheol* or *hades*: "Why dost thou judge thy brother? . . . for we shall all stand before the judgment seat of Christ. For it is written, As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God. So, then, every one of us shall give account of himself to God." Rom. 14 : 10–12. And he also affirms, "God hath appointed *a day* in the which he will judge the world in righteousness." Acts 17 : 31.

This "day of judgment" is no time or place for man to seek on bended knees mercy of God, for it cannot be obtained (Luke 13 : 24-28; 19 : 12-27); but no doubt lost men will then be humbled in the dust before the righteous Judge of all the earth. "Wherefore God also hath highly exalted him, and given him a name which is above every name; that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." Phil. 2 : 9–11. "This language of glowing eloquence is a superb climax, the object of which, according to Chrysostom, is to 'set forth that the Godhead of Jesus will be acknowledged by the universe; angels, men and devils will confess that he is King and Lord!' *Salvation* is not mentioned. There is simply the striking antithesis between his self-imposed humiliation and his universally awarded exaltation."—*Southern Churchman.*

Another passage. Isa. 57 : 15, 16 is brought forward to prove future clemency and salvation for men after death. "For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones. For I will not contend forever, neither will I be always wroth; for the spirit should fail before me, and the souls which I have made." It is said, "This passage is opposed to annihilation and to hopeless punishment." But most clearly God declares that both "the spirit" and "the souls" he has "made" would "fail before" him, if there was no end to his wrath. And He that created is "able also to destroy both soul and body in hell" (*gehenna*). Matt. 10 : 28. And this is the threatened "end" of the finally incorrigible, as Jesus himself has affirmed, instead of "annihilation," which is an objectionable word, from the fact that a thing may be *destroyed*, and yet not be *annihilated*. Surely the passage does not teach the *immortality* of either the spirit or souls of men. And we are assured that our Heavenly Father "will not always chide, neither will he keep his anger forever." Ps. 103 : 9.

The passage, however, has no reference to the future state after this life. It teaches that God condescends to dwell with the humble and contrite ones, to revive the spirit and revive the souls of such with his divine and quickening Spirit and grace in this world. "Whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth." Heb. 12 : 6. Yet he exhorts them (verse 5) not to "faint when rebuked of him"; for "he will not contend forever" until the spirit and souls of his contrite ones are completely broken down. It is a word of encouragement to his "humble, contrite ones" under affliction, designed for their spiritual good in this world.

The same consoling truth is taught in the following scripture referring to Christ's compassionate and benevolent ministry. "A bruised reed shall he not break, and the smoking flax shall he not quench. He shall bring forth judgment unto truth." Isa. 42 : [illegible] This is the third text in the book of [illegible] quoted to prove *future salvation*, and [illegible]ite one of the Universalists. It was in Christ's ministry, and of his gospel preached specially to the Gentile world after his crucifixion, as seen by its quotation and application in the New Testament. Matt. 12 : 14–21; Gal. 3 : 7–9. Instead of its proving "the salvation of all men" hereafter, it refers to the salvation of believers in Christ, and in the gospel among all nations.

GOD'S PURPOSE OBSCURED.

"God has made known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself; that in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in him." Eph. 1 : 9, 10. Emphasis is placed upon the following sentences in these verses: "He *hath purposed* in himself; that in the *dispensation of the fulness of times . . . gather together in one all things in Christ.*" And it is said that "it is impossible for language to convey to us more strongly than this does the plain statement that it is God's purpose, not in this earthly time, but in the dispensations of his grace in the fulness of the times, to restore all things to himself in Christ. A cavil can scarcely be made in respect to it." —*The Death of Death.*

This author has certainly left ample room for serious objections, if not for "cavil," in the liberty he has taken with this passage of scripture, and the interpretation he has given to it. God's purpose is not "to restore all things to himself in Christ," but to "gather together in one all things in Christ." The meaning of which is as wide from the author's interpretation as possible, and refers to the final "gathering together unto him," at "the coming of our Lord Jesus Christ, all those in Christ (1 Thess. 2 : 19; 4 : 13–18; 2 Thess. 2 : 1); and also to which the Psalmist alludes—"Our God shall come, and shall not keep silence; a fire shall devour before him, and it shall be very tempestuous round about him. He shall call to the heavens from above, and to the earth, that he may *judge his people*. Gather my saints together unto me; those that have made a covenant with me by sacrifice." Ps. 50 : 3–5.

Again, this author's statement that "it is God's purpose, not in this earthly time, but in the dispensations of his grace in the fulness of the times to restore all things," is a misquotation, perversion and misrepresentation of the scripture. The apostle says, "In the dispensation of the fulness of time, he might gather together in one all things in Christ." Whereas this writer has it—"In the dispensations [plural] of his grace in the fulness of times [plural]"; thus endeavoring to make it appear that there are "dispensations of grace" beyond this earthly time—in times unlimited! God has never revealed in any part of his Word such "dispensations of grace" beyond the gospel age, but the contrary. 2 Thess. 1; Rev. 10 : 7; 11 : 15–18. How do men dare to thus tamper with the Word of God and endanger the souls of men? How do they dare to so wrest the scriptures to their own and others' destruction? Why will they "corrupt the Word of God" by "handling the Word of God deceitfully"? "The dispensation of the fulness of times," when God will "gather together in one all things in Christ," will be when "the times of the Gentiles be fulfilled," at which time will be seen "the Son of man coming in a cloud with power and great glory" (Luke 21 : 23–27); "who in His times shall show who is the blessed and only Potentate, the King of kings and Lord of lords." 1 Tim. 6 : 15. Then "he shall send his angels with a great sound of a trumpet, and they shall *gather together his elect* from the four winds, from one end of heaven to the other." Matt. 24 : 31.

When, too, "the fulness of the Gentiles be come in . . . all Israel shall be saved; as it is written." Rom. 11 : 25, 26. "The Redeemer shall come to Zion, and unto them that turn from ungodliness in Jacob, saith the Lord." Isa. 59 : 20. And according to "the mystery of his will, made known" to the apostle, "the Gentiles" are "fellow-heirs, and of the same body, and partakers of his promise *in Christ* by the gospel." Eph. 1 : 9, 10; 3 : 3–6. These all shall be gathered together in one, and "there shall be one fold and one Shepherd." John 10 : 16.

"LET THE LOWER LIGHTS BE BURNING."

BY W. F. HILTON.

In the parable of the ten virgins the cry was made, "Behold the Bridegroom cometh, go ye out to meet him," and the question of preparation is most emphatically disclosed in the matter of the oil. Some had oil, others had not; some were prepared, the others were not. Now this oil and lamp represent the Spirit and the Word; and while preparing the garments of righteousness and holiness, be sure and fill up the heart with the Word. Let the word of Christ dwell in you richly; that ye, being the light of the world, others may be led to Christ, and thus God be glorified. "Thy word is a lamp to my feet and a light to my path," and "we are made clean through the Word." So this lamp and oil is very significant, the oil being the Spirit. He that hath not the Spirit of Christ is none of his; and they that are fully cognizant of their responsibility will keep themselves full of the Spirit of Christ, to be ready for him when he comes; and while he is absent they will be occupying the time in shedding abroad over this sin-cursed earth the rays of godliness, and will, like the faithful watchman at night, examine every nook and corner to find the danger and to guide the wanderer home.

The very fact of the command "go out," signifies intense occupation, and it is only by constant labor that we prove our lamp reliable and our oil satisfactory. We need more of the Word of God in our mouths; and if we have it in our hearts, it will soon find its way through the door provided; for out of the abundance of the heart the mouth will speak. With the heart man believeth and with the mouth confesseth. "And they that were ready went in." They had their lamps trimmed and burning, and their loins girded ready for a march.

How sad it is to see so many professing Christians sitting down as if there was nothing to do. Is it not a fair inference, when we go to meetings, and find a cold, spiritless gathering, that the oil in the lamp is very low? How often we hear prayers made in public meetings for the Lord to pour out his Spirit. As we are called the temples for the indwelling of the Spirit, it seems as if we, being sons of God, brothers in Christ, and ambassadors or representatives of Christ, should, by the fulness of our hearts, pour out upon the meeting what there is in us; and if we are in constant communion with Jesus, we will have an abundance of the Spirit within us, and can readily make an overflow meeting by our efforts. More closet prayer will insure to us the Divine Presence; for it is said "where two or three are gathered," not met as by appointment, but gathered, being drawn and led by the Spirit, there is he in the midst, being drawn to us by mutual feeling, as we are drawn to him. This gathering is by divine appointment; but our meeting is generally in pursuance to a human call.

Let us strive for the Spirit, by the Spirit, and in the Spirit, and as we grow in grace, so will we be filled with the Holy Spirit; for it is God who works in us by his Spirit to will and to do of his good pleasure. Let us be sure we are filled with the oil of the Spirit, and as our lamps are what is to light us to meet him, if they burn brightly they may lead others to follow. Come, Lord Jesus, come, and may our Father in heaven so draw and keep us that we may be ready to go in to the feast.

THE CROSS OF CHRIST.

BY W. KELLAWAY.

Central point of all creation!
Magnet of the universe!
Where the author of salvation
Drowns the thunder of the curse.

Fulness of eternal ages!
Heart of time! God will restore,
(Though the might of hell still rages,)
Peace through thee forevermore.

For the blood hath power to gather
From the furthest ruin wild,
By that blood unto the Father,
All things have been reconciled.

Tiny stage of greatest glory,
Earth, that bearest Calvary
Thine the saddest, gladdest story
Of creation's history.

If the race than angels higher,
(Made in image of their God),
Fell on thee to ruin dire,
Thee the feet of Jesus trod.

Nothing in the end shall sever
From Almighty dying love
For his cross hath bound for ever
All beneath to all above.

London, England.

THE BEEBE PLAIN CAMP-MEETING.

A few words in the interest of this meeting may be in place at this time, for the information of the many friends of the cause. Historically, religiously and financially, the Beebe Plain Camp-Meeting is full of interest; and at this season of the year, when Camp-Meetings are over, it will be refreshing to recall the pleasant past.

On the 24th of November, 1875, the Beebe Plain Advent Camp-Meeting Association was organized, and arrangements were made for holding the first meeting. We visited the proprietor of the land, and succeeded in getting a written agreement that the land would be bonded or sold for two hundred dollars per acre. Eight acres were purchased, and a bond for a deed was given for the amount at nine per cent interest. We solicited subscriptions for the fitting up of the grounds, and in June, 1876, the first meeting was held, and was a success spiritually, although we did not succeed in raising funds sufficient to meet our expenses, and notes were left on our hands. But we kept the credit of the Association good, and made some changes which were much to our advantage.

At first we could only do our business on the credit of private individuals, and we therefore took a step toward getting incorporated, and accomplished our object. Then a brother came forward and advanced the larger part of the price money for the land at seven per cent., thus saving two per cent., and a sister loaned us the money to pay the balance, and some notes at the same rate of interest.

We have held in the four years seven Camp-Meetings, and the best of all is, God has blessed us abundantly. In all the region about, Advent doctrine and people stand higher than before. Much prejudice has been removed, and doors been opened in every direction.

We now come to the consideration of our present financial condition. It could not be possible that we should commence without a dollar of capital and get this large meeting into its present condition, without debt, unless money were contributed sufficiently to pay the running expenses, and of fitting up the grounds, besides paying for the purchase of the land; but we tried to so conduct the business as to keep the credit of the Association good, and we have done so to such an extent that the Banks have covered our paper from the beginning, and responsible gentlemen have endorsed it willingly.

We have been a little more pinched for money since our last June meeting than ever before, on account of some parties wanting money more urgently than usual, and partly on account of some extra expense. But we are not so much in debt as we were at the close of the June Camp-Meeting, as we have paid some bills in full, and others in part, and cut down the face of some notes. Every note which has become due has thus far been reduced more or less, so that the condition of the finances is improving. We have however one or two difficulties in our way. We have over four hundred dollars in pledges due us, which if paid by the close of this year would pay interest and something considerable on the principle. Some of this was pledged in 1877, and the balance in 1878, and if paid more readily would have done more good, as the more slowly the payments are made, the less the principle can be reduced, and the larger amounts of interest must be paid.

We are aware that the hard times have pressed upon our dear brethren and sisters, and that they have not done as much as they would have done if they had had the means; but we are hoping that now there can be more done.

To encourage all in the work we will say that first of all we propose to retrench expenses in running the meeting, and to keep for sale during the meetings only necessary things;—candles, peanuts, soda-fountains and the like not being legitimate to an Advent Camp-Meeting. (The Secretary has always opposed the sale of these articles.) Again, for encouragement, we will say that the brother who holds the largest amount against the Association agrees to give us twenty-five dollars, provided others will come forward to pay pledges and make donations; and we will do the very best we can to make all monies go as far as possible. We have got past the days of heavy expenses, and have come to the time of special effort to lift the load. Come, then, brethren, be of good cheer, and let us all lift together, and God will bless.

All remittances will be acknowledged, and properly and promptly appropriated. Any persons desiring to aid or pay subscriptions, can have certificates in return from the Secretary.

Address L. C. McKinstry, Secretary B. P. A. C. M. Association. P. O. address for Canada, Beebe Plain, P. Q., or for United States, Beebe Plain, Vt.

MINISTERIAL MEANNESS.

Let us notice some of the ways in which ministerial meanness sometimes shows itself.

1. In disparaging remarks concerning a predecessor. It is not a pleasant thing to have the words and deeds of your predecessor the constant theme of conversation wherever you go. Man-worship, to a genuine soul, is always hateful; and in following some men you always get it *ad nauseum*; but why a brother should always feel that a word of intelligent appreciation of the last man is a reflection on the present, we never could see. And when such things lead to unkind or unfavorable insinuations, we can but think there is either moral rottenness or insufferable egotism at home. Why not rejoice that the former pastor stood and did so well? Why try to hurt him?

2. Ministerial meanness sometimes manifests itself in disparaging comments concerning a brother. This is a kind of meanness altogether (we fear) too common. . . . He thinks, or seems to think, that his own popularity depends upon his brother's unpopularity. Such meanness is contemptible.

3. Ministerial meanness sometimes exhibits itself in an unrighteous criticism of another's sermons. We expect ministers to be better critics of these things than others, just as we expect mechanics to better detect the excellencies or defects of a piece of mechanism. But what a fool a mechanic is to never see a nice job except his own. Yet we have some ministers of this stamp. If a brother preaches a fine sermon they are ready to say, "Yes, good, but was it original?" or, "I am told that he has but three or four such sermons, and these he airs on extra occasions." Some men seem to think that their way up is by pulling others down. Cannibals and pirates live that way.

4. Ministerial meanness sometimes shows itself in an unwillingness to recognize the success of others. With some men sensation is success; or, at best, there's no great success if no great display. That which has noise and show in it, and gets the crowds, is their measure of prosperity. "How to fill empty churches," no matter what they are filled with, or for what purpose, is the one question to solve. He who doesn't have the crowds, though it may be the marrow of the gospel he preaches, and foundations deep and strong for other men's building may be laid by it, is yet, to them, "a failure." To rear walls grand and massive is nothing; but to strut upon them is the climax of achievement. What we object to in this class of men, is not so much the work they do, as their disposition to ignore or undervalue better work done by better men.

5. Ministerial meanness sometimes shows itself in an unwillingness to share equally with others ministerial honors. We wish that the Scriptural injunction, "in honor preferring one another," had a firmer hold on the ministerial heart. May the blessed Saviour cleanse us!—*Zion's Herald.*

MAN'S FALL.

BY JEHIEL JUDD.

"For the wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord."—Rom 6 : 23.

When God created man, he created him in his own image. He was without sin, therefore God loved him, and gave him dominion over every living creature which he had created. He placed him in the most beautiful part of the whole earth, called the Garden of Eden. Every tree was there which was pleasant to the sight. We may imagine something of its grandeur, but we can draw but a very faint picture of what it really was.

What care God bestowed upon Adam. What privileges were granted to him. What blessings were lavished upon him. God gave him "every herb bearing seed, which was upon the face of all the earth; and every tree, in the which was the fruit of a tree yielding seed; to him it was given for meat." Gen. 1 : 29. There was also, in the midst of the garden, the tree of life, and the tree of the knowledge of good and evil. Of the fruit of the tree of life he had permission to eat. It was placed there for that purpose. God desired that he should eat of the fruit of this tree, for by so doing he would have eternal life.

God had done all that could be done to insure to man eternal life; but he must comply with one condition. Of the fruit of the tree of knowledge of good and evil he was forbidden to eat, under the penalty of death. By abstaining from this fruit he would live through endless ages. But he had told him that in this tree were the seeds of death; and he must not eat of it, neither should he touch it, lest he die. But man disobeyed and ate of the tree.

But why did he thus disobey and rebel against God? The serpent, which is the devil and Satan, was there. He was more subtle than all the beasts of the field. He very cautiously approaches the woman, charging God with a lie, and declaring—"Thou shalt not surely die." He produces a very powerful argument, powerful because prefaced with truth. The part of the argument which contained the truth was this: "For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil." Gen. 3 : 5. So they, desiring to know good and evil, ate this forbidden fruit, and the seeds of death being in it, death was the result. Truly, "the wages of sin is death."

Now what could be done that man might regain the position he once occupied, and from which he had so foolishly fallen? Could he not devise a plan whereby he might become entitled once more to that life which he had so unwisely forfeited? No. It was not in the wisdom of man to do this. But God could devise a plan to bring him out of the grave. "The gift of God is eternal life, through Jesus Christ our Lord." "God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life." "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God!" Not the blood of bulls, nor of goats could rescue one soul from the power of the grave. It must cost the life of the Son of God. For this cause he was sent into the world, that he might give to man that life which he had lost.

But in this great plan of redemption no other sacrifice could possibly be of any avail. It was the life of man which was lost, and which was to be restored; therefore it must take the life of man to accomplish this work of redemption, and make him once more an heir of God. Jesus Christ, the perfect pattern, being both God and man, has accomplished this great work. We need not fear death to-day. There need be no gloominess surrounding the grave, for Christ, the great Life-giver, has lain there. He rose triumphant, thus robbing death of its sting, and leading captivity captive. We know that our Redeemer lives, and because he lives we shall live also. We must all, however, die the Adamic death, for it is passed upon all. But we would do well to remember that if we die in our sins we must also die the second death, from which there is no resurrection. Let us beware of sin, lest we be hurt of the second death. There remains no more sacrifice for sin. The last sacrifice has been offered. Let us be wise, and live godly, that when Jesus, who is our life, shall appear, we also may appear with him in glory.

CHARITY.

In the hour of keenest sorrow,
In the hour of deepest woe,
Wait not for the coming morrow,
To the sad and sorrowing go;
Make it thy sincerest pleasure
To administer relief,
Freely opening thy treasure
To assuage a brother's grief.

Go and seek the orphan sighing,
Seek the widow in her tears;
As on mercy's pinions flying,
Go, dispel the darkest fears;
Seek the stranger, sad and weary,
Pass not on the other side,
Though the task be sad and dreary,
Heeding not the scorn of pride.

Go with manners unassuming,
In a meek and quiet way,
O'er the fallen ne'er presuming,
Though thy brother sadly stray;
'Tis a Savior's kind compassion,
'Tis his righteousness alone,
All unmerited salvation,
That around thy path has shone.

When thy heart is warmly glowing
With the sacred love of prayer,
Be thy works of kindness flowing,
Not as with a miser's care,
Duty e'er shall be thy watchword,
Pity drop the balmy tear,
Always toward the fallen cherish
Sympathy and love sincere.

Christian Reformer.

BREVITIES.

Kansas is as large as England and Scotland together.

An alarming deficiency is reported in the beet crop of France.

California has 60,000 acres covered with vineyards, in which $30,000,000 is invested.

The decrease in the public debt for Nov. was $799, 823 13.

Active rivalry between Russia and England at Constantinople continues.

The Spanish government has voted £18, 000 per annum for the use of their future queen.

The yield of the anthracite coal-fields of Pennsylvania is now 20,000,000 tons per annum.

A law suit over an estate in Hungary has just closed after a litigation of one hundred and eleven years.

One million two hundred thousand letters pass through the Post Office in Paris on an average each day.

By an explosion of gases in a rail-way tunnel near San Jose, Cal., Nov. 18, some forty Chinamen were instantly killed.

Four persons were killed and several wounded Dec. 1st. by an accident on the Little Rock (Arkansas) Railway.

The Director of the Mint estimates that there will be $600,000,000 of coin in the country before the end of the current fiscal year.

Germany has commenced the construction of a strong fortress on the Upper Rhine to neutralize the French defenses at Belfort.

The great tunnel to connect Jersey City and New York is to cost $10,000,000. It is to be 26 feet wide, 24 feet high, and 12, 000 feet long, reaching from Jersey City to Broadway, New York.

Several hundred tons of sugar beets are being shipped from Haverbill, Mass., to Portland, Me. Large tracts of land at Haverhill will be devoted to sugar beets next year.

Dr. Glenn, the California wheat grower, is said to have had 45,000 acres in wheat this year; his crop was 800,000 bushels. For working his enormous ranche he has four hundred double teams.

While over seventy persons were dancing on the ground floor of a factory in process of erection in Naples, Nov. 30th, the two upper floors fell, and it is believed killed nearly all the crowd.

Philadelphia's new city hall, which has been in process of construction for several years, has already cost $7,500,000, and the commissioners ask for $1,250,000 more this year.

Earthquake shocks are of almost daily occurrence in Southern Hungary. Much damage has been done to houses, and in several places the people quit their dwellings and bivouac in the open spaces.

There are 87 Indian reservations within the limits of the United States, including 139,201,000 acres of land. This would give to each of the 242, 171 Indians maintaining tribal forms, over 500 acres,—a reasonable competency, if they could be induced to abandon a nomad life.

WEALTH.

Excessive wealth is neither glory nor happiness. The cold and sordid wretch who draws his head within his shell, and never puts it out, but for the purpose of lucre and ostentation; who looks upon his fellow-creatures, not only without sympathy, but with arrogance and insolence, as if they were made to be his vassals, and he to be their lord; as if they were made for no other purpose than to pamper his avarice, or to contribute to his aggrandizement; such a man may be rich, but trust me, he can never be happy, nor virtuous, nor great. There is in a fortune, a golden mean, which is the appropriate region of virtue and intelligence. Be content with that; and if the horn of plenty overflow, let its droppings fall upon your fellow-men; let them fall like the droppings of honey in the wilderness, to cheer the faint and weary pilgrim.—*Selected.*

Be not diverted from your duty by any idle reflections the silly world may make upon you, for their censures are not in your power, and consequently should not be any part of your concern.

POLYGAMY THE CAUSE OF THE DELUGE.

The sixth chapter of Genesis reveals to us the sin which caused God to destroy the earth by the deluge. In the days which immediately preceded the flood men were guilty of every kind of wickedness; but there was one great sin, which was the especial occasion of the destruction of the earth. This sin is brought to view in the first three verses of Gen. 6. "And it came to pass, when men began to multiply on the face of the earth, and daughters were born unto them, that the sons of God saw the daughters of men that they were fair; and they took them wives of all which they chose. And the Lord said, My Spirit shall not always strive with man, for that he also is flesh; yet his days shall be a hundred and twenty years."

The sons of God took themselves as many wives as they pleased. When God saw this he said that his Spirit should not always strive with men, but promised to bear with them one hundred and twenty years. We shall find it profitable to study carefully these three verses. Who are the persons that committed this transgression? They were members of the human race, as is shown by the third verse, where God calls them men, and says that he will not strive with them always, for that they are flesh.

Why, then, is the human family spoken of in these verses made up of two distinct classes? To answer this question we must examine the two chapters which immediately precede the one from which we have quoted.

The fourth chapter of Genesis records the murder of Abel by Cain. The chapter next gives a genealogy of Cain's family for six generations. The descendants of Cain seem to have been wholly irreligious. John tells us that Cain killed his brother Abel, because his own works were evil and his brother's righteous. Instead of repenting of his sin, he murmured at the punishment inflicted upon him; and went out from the presence of God manifested at the gate of Paradise, and dwelt at a distance from that place, apparently desirous to be separated from God. The posterity of this father appears to have been like him, and the entire family, without a single exception, finally perished in the flood.

After the death of Abel another son was born to Adam, and his mother called his name Seth, saying that God had given him to take the place of Abel. Eve had no hope of Cain's family, because of his wickedness, and her hopes now centered in Seth.

The fifth chapter of Genesis gives us Seth's genealogy in the same manner as the fourth gives us the genealogy of Cain. The family of Seth is that one by which the worship of God was perpetuated and maintained in the earth. It produced such men of God as Enoch and Noah. The rebellion of Cain caused him to remove his family at a distance from the place where God's presence was manifested, and from his father, Adam.

The family of Cain, therefore, grew up in wickedness, and as a distinct family from that of Seth. A careful examination of Gen. 4 : 26, will show us how one class of Adam's posterity came to be called the sons of God. This text mentions the birth of Enos, the son of Seth, and says, Then men began to call on the name of the Lord. A better translation is given in the margin of the English Bible. "Then began men to call themselves by the name of the Lord." This indicates that the pious descendants of Adam, to distinguish themselves from those who were irreligious, and as a protest against their wickedness, took upon themselves the distinctive appellation of the sons of God. The others were only members of the family of Adam, sons of men, but these were sons of the living God.

The sin of polygamy originated with Lamech, the fifth in descent from Cain. An evil precedent being thus established by this man, polygamy doubtless became general among wicked men. While this sin remained with the wicked descendants of Cain the cause of God was comparatively safe. But when the sons of God entered into this wickedness, then there was the utmost reason to fear that everything good on earth would be corrupted. We have seen that the fourth chapter of Genesis gives the genealogy of Cain's descendants, and that the fifth chapter gives the genealogy of the descendants of Seth, and that this last family was the one among whom the sons of God were found.

The multiplication of mankind upon the earth brought together these two great families who, in the first place, dwelt remote from each other. Gen. 6 : 1, 2. The beauty of the daughters of the apostate family attracted the attention of the sons of God, and they forgot that it was a sin to take irreligious wives. But this was not the extent of their transgression. The family of Cain, under whose influence they were now brought, practiced polygamy, and the sons of God also forgot God's institution of marriage which assigns one man to one woman, and they took them wives of all which they chose.

Unless this state of things could be changed there was nothing before the cause of God but ruin. The Spirit of God strove with these men to correct this evil practice. It was at this time that Christ preached to the antediluvians by the Holy Spirit, through Noah, the preacher of righteousness. Lamech, the fifth from Cain, with whom polygamy commenced, was the cotemporary of Jared, the father of Enoch. How long polygamy remained exclusively in the family of Cain we cannot say. But the sixth chapter of Genesis shows that in the days of Noah, who was the fourth in descent from Jared, polygamy had become general among the people of God. God's institution of marriage gave place to man's wicked institution of polygamy, and in the train of this abomination followed every kind of sin and wickedness.

To save virtue and religion from total extinction, it was necessary for God to destroy the human race, with the exception of the family of one just man. Noah and his sons preserved the institution of marriage in its purity.

The sons of God committed a fatal error when they sought to better their condition by yielding to the temptations of Satan. The institution of marriage as explained in Gen. 2, and by our Lord in the New Testament, unites one man to one woman by a sacred and indissoluble union. Polygamy has cursed all who have for any reason yielded themselves to it. The families of Abraham, of Jacob, and of David attest the truth of this remark.—*Signs of the Times.*

USEFULNESS.

The way to attain the highest degree of Christian usefulness possible to us, is to surrender ourselves confidently to the leading of the Holy Spirit. Let him use us as he will, for great or small results. Let him lead us where he will; into honor or dishonor, into joy or pain. The work in which we would be employed demands a power greater than we possess, and a wisdom that cannot be acquired by the most careful study or the largest experience. But if we will be mere instruments in the hands of the Holy Spirit, we shall possess a power that is limitless. In this case, however great our feebleness, the supplementing power of God's Spirit will make us mighty, and though there may be as great a disparity between the worker and the work, as between the rod of Moses and the dividing of a sea, yet the result will be secured. The rod alone is nothing, but with God behind it, it is irresistible.

If I would exert power I must let God use me. My will must be surrendered to his. There must be that passiveness that becomes the servant in the presence of his Master, the creature before the Creator. I must lay aside all my little plans or preferences that might not accord with God's greater ones, and say from my heart, "Thy will be done." Then God can use me. Then, though a worm, I can "thresh mountains;" though a stripling I can slay giants. "I can do all things through Christ which strengtheneth me."

The secret of power and usefulness is not so much the excellencies we have in ourselves, or the most anxious worker might be discouraged. But it is in our being so related to God that his power and wisdom can be poured through us. There was many a rod in Egypt in itself quite as good for any purpose as was that which was in the hand of Moses, and any one of them could have divided the Red Sea just as easily as that one, had it been in Moses' hand. So God can use any one for his glory and for human good, if that one is only held in God's hand. It is not so much a question of the rod, as of its relation to him who would use it.—*Selected.*

SOMETIME.

It is a sweet song warbled to and fro among the topmost boughs of the heart, and filling the whole air with joy and gladness as the songs of birds do when the summer morning comes out of darkness, and day is born on the mountains. We have all our possessions in the future which we call "sometime." Beautiful flowers and singing birds are there, only our hands seldom grasp the one or our ears hear the other. But, oh, reader, be of good cheer, for all the good there is a golden "sometime." When the hills and vallies of time are passed; when the wear and fever, the disappointment and the sorrow of life is over, then there is the place and the rest appointed of God. Oh, homestead, over whose roofs falls no shadows or even clouds; and over whose threshold the voice of sorrow is never heard; built upon the eternal hills and standing with thy spires and pinnacles of celestial beauty among the palm trees of the city of God, those who love him shall rest under thy shadows, where is no sorrow nor pain, nor the sound of weeping "sometime."—*Selected.*

THE BIBLE AS AN EDUCATOR.

Even as a mental discipline, there is no book like God's Book. Nothing else so enlightens the intellect. No other study so strengthens the understanding and clarifies the perceptions, and enlarges the views, and purifies the taste, and invigorates the judgment, and educates the whole man. The humblest day laborer who saturates his mind with this school-book from heaven, becomes a superior man to his comrades. Not merely a purer man, but a clearer headed man. It was this honey from heaven which gave to the Puritans much of their sagacity, as well as of their stubborn loyalty to the Right. The secret of the superiority of the Scottish peasants is found in that "big ha' Bible" which is the daily study at every cottage ingleside. What an argument this is for keeping God's own school-book for his children in every school of our land, high or humble. As the honey strewed the forest for Israel's common soldiers to partake of, so the Lord has sent down his own Word for the masses.—*Dr. Cuyler.*

WHEREVER you can find a man who stands by God, God will stand by him; if you honor him, he will honor you.

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The World's Crisis
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"BEHOLD, I COME QUICKLY; AND MY REWARD IS WITH ME."

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O WHO THAT LOVES JESUS CAN WISH HIM AWAY?

BY S. S. BREWER.

O who that loves Jesus can wish him to stay
His long promised coming, and longer delay,
While holy confessors and martyrs doth sleep
In the dark silent tomb and old ocean caves deep?

O who that loves Jesus can wish him remain
Away, while creation is travailing with pain;
And his bride is oft weeping 'mid sorrow and wo,
While the press is so full and the fats o'erflow?

O who that loves Jesus His stay would prolong,
While scoffers are teeming, defiant and strong;
And crimes are increasing, the poor wronged and oppress,
And hearts are failing, and earth heaved with unrest?

The church long since passed through her dark, dreary night;
Every omen she sees is now hailed with delight;
She is anxiously watching as old time flits away,
To hear the trump sound, and for dawning of day.

O come then, Redeemer! in majesty rend
The portals of heaven, and in glory descend;
Awaken Thy saints, bid sin and death cease,
And fill the new earth with glory and peace.

May the prayer of the ages,—"Let Thy kingdom come"—
In fervor ascend, while as exiles we roam;
And when the last heir of that kingdom is sealed,
O let *me* be with them when Thou art revealed.

New Bedford, Mass.

PROPHECY.

E. A. S.

Prophecy is the basal element of Revelation; the most important and conclusive *internal* evidence of the infallibility of the sacred books. The [illegible] of the Bible is the incontrovertible proof of its divinity. Only an Infinite Being could foretell the events of history. Prophecy includes foreknowledge; and foreknowledge can be ascribed to God only.

The primal object of prophecy was, we may suppose, to furnish absolute evidence of the supernatural origin of the redemptive plan. In this sense the importance of the prophetical writings cannot be overestimated. If the prophetic Scriptures could be essentially invalidated, the entire fabric of Inspiration would fall. All the schools of theology constantly and confidently appeal to prophecy as the highest proof of the inspiration of the Word of God.

But the predictions of the Bible are not desultory, pointing out a few unrelated events, but consecutive and chronological. And thus is the second grand purpose of prophecy secured in furnishing the people of God with infallible information of the *progress* of the prophetic ages or periods. In this regard how indispensably useful, interesting and inspiring are the prophetic books to all who accept the Bible account of redemption; and especially as we approach the terminus of the prophetic lines.

Prophetic study is particularly enjoined by the Holy Spirit. "This second epistle, beloved, I now write unto you; in which I stir up your pure minds by way of remembrance; that ye may be mindful of the words which were spoken before by the prophets." 2 Pet. 3:1, 2. These words imply a tendency to neglect the prophetic portions of the Word. This tendency arises from the painfulness, to sinners and worldly professors, of prophetic teaching, *because* it discovers the rapid approach of "the end of all things." Those whose God and heaven are *here*, find no pleasure in evidences that eternity is about to open, [illegible] of faith, and [illegible] the strength and vitality of all the spiritual forces. So the present general indifference to prophecy finds its fitting concomitant in the superficial, ephemeral and trashy religion of these times.

But there is another inspired declaration of our Lord Jesus Christ which all who love His appearing will accept with real gladness, and look for: "We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day-star arise in your hearts: knowing this first, that no prophecy of the Scripture is of any private interpretation. For the prophecy came not in old time by the will of man; but holy men of God spake as they were moved by the Holy Ghost." 2 Pet. 1:19-21.

[illegible] through the mists of these beclouded times shines serenely the clear light of this divine assurance, to keep and cheer the church in her latest struggles.

IF WE are partakers of the divine nature, we must also be partakers of His sufferings. More wonderful than anything else, and incapable of explanation, is the truth—that we may be partakers of the sufferings of [illegible] —*Sel.*

LOCATION OF CHRIST'S COMING.

BY L. T. CUNNINGHAM.

Dr. Warren says Christ "began to come after His ascension"; and modern Spiritualists make such bold assumption; but where do the Scriptures say so? The Dr. says—"He *began* to come in the mighty acts performed by Him." Then He began to come before He went away, yea, even before He came as the babe of Bethlehem. See 1 Cor. 10:1-5. Were there not some mighty acts performed back there? But perhaps the Dr. refers to the effusion of the Spirit on the day of Pentecost. But does he make no distinction between the Holy Ghost and Christ? Did not Christ say, "If I go not away, the Comforter will not come unto you; but if I depart, I will send Him unto you"? Does not the expression, "I go away . . . I depart," relate to *personal* absence? Also, "I go to prepare a place for you. And if I go and prepare a place for you, I will come again."

Christ had just told the disciples (John 13:33), "Whither I go, ye cannot come." This fact made the "coming *again*" a vital point with them, and some of them have not lost sight of it yet. Jesus speaks of "a little while, and ye shall not see me; and again, a little while, and ye shall see me." Will Dr. W. tell us where he locates this "little while"? Christ immediately says—"Verily, verily, I say unto you, That ye shall weep and lament, but the world shall rejoice; and ye shall be sorrowful, but your sorrow shall be turned into joy." Such words sound a good deal like those in Luke 5:34-5—"Can ye make the children of the bride-chamber fast while the bridegroom is with them? But the days will come when the bridegroom shall be taken away from them, and then they shall fast in those days." Will Dr. W. tell us if the taking away of the bridegroom was the taking away of "the *Parousia* of Christ"? and if so, where is Christ's "abiding presence" now? and where has it been for the last eighteen hundred years? Is this the kind of "abiding presence" that satisfies the church in her fasting days? And must she always remain in such condition? Dr. W. says the "three-fold offices of Christ are executed simultaneously, running parallel with each other through all time." Thus Christ has been reigning, giving life and judging mankind every day since the destruction of Jerusalem, at which time "He began to come!" [illegible] abiding presence [illegible] wherein does it differ from the first four thousand years from Adam?

He then says the "consummation" of these offices of Christ "will be the complete restoration of this world to holiness and happiness." And yet he says "their duration will be forever." I do not comprehend how the consummation—the finishing, the completion of a work, is to last forever. Perhaps those words are susceptible of a very broad meaning, as broad as the mystical theory we are dealing with.

But again. Christ riding into Jerusalem on the colt, with the shoutings of the multitude—"Blessed be the kingdom of our father David, that cometh in the name of the Lord; Hosanna in the highest!" was merely (says Dr. W.) "a final offer of Himself to His nation as their Messiah [not as their *King* we suppose], and a prophecy of His speedy entrance into that kingdom which had been promised Him, and into which He would shortly come in the glory of His Father"; at the destruction of Jerusalem, we suppose, for this is according to what we understand to be the Dr's position.

What a wonderful fulfillment of prophecy of entering into a kingdom that must be, to immediately come and destroy the *central seat* of its predicted location! Jehovah says of Zion, He "hath chosen" it "for His habitation. This is my REST FOREVER; here will I dwell; for I have desired it." This is to be fulfilled when from the fruit of David's body He Himself shall sit upon David's throne; thus identifying Jehovah with Christ.

Again. "Christ in His Parousia is to establish His reign as King; is to give life to the dead; is to judge the world"; and Dr. W., "no less than" Adventists, "holds to the real, actual, literal, personal [illegible] of the dead and judgment of the world, and reigning King, would that be that affects no one's "senses"? We suppose the senses to be five in number—sight, hearing, taste, touch and smell, and yet none of those senses are affected or disturbed by a resurrection of the dead, the judgment of the great day, or Christ reigning as King on "Mount Zion"—"from sea to sea, and from the river unto the ends of the earth"! If such teachings are not the rankest type of Swedenborgianism and Spiritualism, "beguiling unstable souls," undermining faith, and sapping the life and vitality out of the (so called) Christian Church, paralyzing Christian work, and damning in their results, then we have had no experience in the things of God, and are a very dull scholar in the school of Christ.

Why exhibit such unfairness and double dealing as to put expressions before the mind that convey the idea of a literal resurrection of the dead, and judgment of the world, with a literal reigning Christ on the earth, and then ask, "Does any Adventist deny this?" when the Dr. knew that he immediately gave those words a *hidden* sense, that does [illegible]

no "marrying or giving in marriage." As Jesus spoke those words in the "Mosaic age," which ended at the destruction of Jerusalem, and then "the Parousia—the establishment of the new kingdom of heaven"—commenced, it would appear that there also began "that age" in which there was to be no marrying; and yet people have married for more than eighteen hundred years since that time. But the gravest point of all is "the *time* of the *Parousia*." We are happy to agree with the Dr. as to this fact. First settle the *time* of the Parousia, and there will be no difficulty in locating the *events* that are then to transpire. Here is then the pith of the whole subject. We are free to admit that if all the events that Christ referred to in Matt. 24 occurred in the generation *then living*, Dr. W. has the argument, and we might as well stop first as last to look for Christ to come literally and personally in the clouds of heaven to judge the world. With all the ado and fright over this matter of time when the Lord will come, about which all classes of society are so vexed, it is the testing point, after all, to this whole subject. It was also the testing point with the Jewish nation, involving their national destiny. See Luke 19:42-45.

But we deny that assumption of Dr. W. that the phrase "this generation," in Matt. 24:34, refers to "the men living when Christ was on earth in the flesh." In the first place he nor any one else can show a strict fulfillment of Matt. 24:7 previous to the destruction of Jerusalem. The eighth verse says, "All these are the *beginning* of sorrows." If "wars and rumors of wars, nation rising against nation and kingdom against kingdom, famines, pestilences and earthquakes in divers places," were but "the beginning of sorrows," and as no proper fulfillment of such predictions can be found on the pages of history after Christ uttered them, before the time of Jerusalem's overthrow, what becomes of Dr. W.'s application of verse 34, which himself and popular theology make so much of? We claim that no mortal man can prove a strict fulfillment of even the *fifth* verse of that prophecy before the Jewish theocracy ended. How absurd, then, to rashly claim that a whole host of impossibilities (rendered so by the nature of those predictions) could be forced into a compass of less than forty years!

Gibbon says, vol. 1, p. 4—"The only accession which [illegible] Christian Era was the province of Britain"; and that from Augustus to Tragan "a long interval of the peaceful system of his predecessors [now] beheld a military emperor at their head." The great conflict of nations that Christ refers to was not fulfilled till long after Jerusalem's downfall. The war on Jerusalem by the Romans was but the quelling of a revolt; for Judea was at that time but a province of Rome, and not a kingdom or nation proper. These facts must be met, and shown not relevant, or otherwise this modern hallucination of Spiritualists we are examining goes overboard.

We agree with Dr. W. in his exegetical meaning of the word "*this*," but he blunders in locating it, in his application of verse 34. Before rushing on so impetuously to his rash application of said verse, he should have first proved that Christ *came* at the destruction of Jerusalem. If he had or could have shown this to be so, his application of that little word "this" would have been relevant in his argument; but failing in this, he simply assumes what he cannot prove. Ignorance of the prophetical scope of Matt. 24, that comprehends the great facts of history for eighteen hundred years, is one cause of failing to see what generation our Lord refers to in that verse. The closing events of that prophecy are the signs—the omens—of Christ's Parousia; such as the darkening of the sun and moon, the falling of the stars, and the powers of heaven being shaken; and no such phenomena was seen previous to Jerusalem's ruin, but such has been seen within the compass of those *now* living; and such are the ones whom Christ instructs to "learn a parable of the fig-tree," and they are to "know" that His *parousia* "is near, even at the doors." Then He immediately adds, "This generation shall not pass, till [illegible] this dispensation; and that part of the church that should witness the signs He specified is the class that are to know when "He is near, even at the doors." The same generation shall not pass. See such rendering in Acts 13:17.

Says E. B. Elliot, A. M.:—"Our Lord might mean, by '*this* generation' the generation of the time He was then speaking of; just as in Luke 17:34, where, speaking of the time of the second coming He says, 'On *this* night shall two be in one bed; one shall be taken,' etc; meaning thereby the night of His coming; and so rendered in our English version '*In that night*.'"

How forcible the subsequent verses of the 24th of Matthew, after verse 34, with this last view of that 34th verse; [illegible] with the view that the Parousia occurred at the destruction of Jerusalem!

It is [illegible] of note that none of the apostles ever, after Christ rode into Jerusalem as the King of the Jews, and was then formally rejected, say a word about the kingdom of God being at hand. Until the signs of Christ's second coming should be witnessed in the heavens, there would be no specific announcement again of His kingdom being [illegible]

the taking away of the Pagan Roman government, and the full development of Papal Rome that would take its place. He also predicts that after his "departure, grievous wolves would enter, not sparing the flock"; and to young Timothy he points out the sad departure from the faith *in the latter times*. What folly! Paul living when he wrote Timothy (about A. D. 64-5) just at the [illegible] of the Jewish revolt and Jerusalem's overthrow, and then predicts, or rather the Holy Ghost audibly speaks to Paul of these, then *future* times of apostasy [illegible] to come! Can it be they were [illegible] "abiding presence of C[illegible]sia"? Paul said that [illegible] "abiding presence" should [illegible] come till *after* this apostasy. We pity those committed to a system that involves such absurdities!

Paul also predicts (2 Tim. 3) that "perilous [or dangerous] times shall come" in the church in the last days. If the "last days" were those just preceding Jerusalem's destruction (at which time Paul wrote those words), why did he not say those perilous times *had come*, instead of "shall come"? Why be committed to a theory that makes nonsense of Inspiration?

But commentators say that the apostles looked upon "Christ's advent as near." But suppose commentators do say so, the Scriptures do *not* say it. The difficulty with the commentators consists in not properly locating the "times" of which the apostles were speaking. Thus Drs. Macknight, Whitby and others apply the statement of James 5:3, 8 to the ruin of the Jewish state, because of the briefness of the period there spoken of. But James was there speaking of "the *last* days,"—a prophecy of the enormous treasures that rich men then would have in their possession just before Christ should come the second time, which are the *marked* signs of the present time. Therefore the present time is the period that James referred to. No man of sense that looks upon the workings of the great corporations and monopolies of the present period, but should see a marked fulfillment of those words of the apostle James. Now, then, the present is the time that "the Judge standeth before the door."

Rotherham's version of 1 Pet. 4:5 is—"Who shall render an account to Him who is holding in readiness to judge the living [illegible] "the end of all things is at hand," but (as in Rotherham), "the end of all has drawn near." Peter had been speaking of both the living and the dead, and that Christ was "holding in readiness to judge" both classes when He should come. See also 2 Tim. 4:1. As this refers to the period of the judgment, Peter represents that at that period, especially, the church would be in great danger by reason of abounding iniquity,—banquetings, revelings, feastings to excess (see Luke 21:34-36); therefore he exhorts the church to "be sober and watch unto prayer," the same as in Luke 21:34-36. At this period the end of all would soon be decided, whether living or dead. But the living are exhorted to "look up and lift up their heads, for their redemption draweth nigh."

The day of the Lord—the day of Christ—was an event that the apostles had continually in mind as the deciding period of human destiny. And while that day would burst suddenly and unexpectedly, as a thief in the night, on those that would then be "saying, Peace and safety," yet it would not thus come upon the "brethren"—the disciples of Christ. See 1 Thess. 5:1-6.

But the last point we shall consider is Heb. 10:37, of which passage Dr. W. says, "Nothing could express more forcibly the speediness of the event referred to." For this reason, Drs. Macknight, Whitby, Warren and others conclude that the text can only apply to Christ's coming to destroy Jerusalem. Here is a falling into the ditch by reason of not giving that text its right locality. Dr. Whitby's paraphrase of it reads: "For [the vision of Habakkuk, respecting the coming of Christ, and exhorting you to wait for Him, said then, Yet for a time, as I do now] yet a little while, and He that shall come [He that cometh [illegible] your patience] will come, [illegible] both pointing to the second coming of Christ. He says that what Habakkuk "said then, Yet for a time," Paul calls this period "yet a little while." Then both were speaking prophetically of a "little while" then future in Paul's day, as well as in Habakkuk's day.

Says Fausset: "He that shall come—let 'the Comer.' In Habakkuk, it is the *vision* about to come. Christ, the great subject of all prophetical vision, is made, by Paul, under inspiration, the ultimate subject of the Spirit's prophecy by Habakkuk, in its exhaustive fulfillment."

As Paul makes the "little while" the same as the prophet's—"YET for an appointed time"—and this a special TARRYING period, corresponding to Matt. 25:5, it can only properly apply to the seeming delay of the Bridegroom from 1843, where the tarrying period legitimately began by the disappointment of those who then "went forth to meet the Bridegroom." And I think this "little while" will not last over forty years. Amen.

Newton Upper Falls.

LET none of you hold his eyes cheap; He to whom we pray holdeth [illegible] Ere it is gone forth out of our lips, He has written it in His book. [illegible]

[illegible] WITH PATIENCE.

BY A. M. [illegible]

It is directly against human nature to wait with patience for the possession of any object that is desirable to the craving heart. We naturally feel that it is hard—cruel to be shut out, perhaps for years, from enjoying the fruition of our hopes; and feeling thus, we too often rebel and murmur against the wise and beneficent ordinances of an omniscient Creator. "Now, just now, Lord," is our complaining cry, when perhaps, could [illegible] irretrievable ruin.

I have learned to wait, and with patience, for His own times and seasons. It has proved a very severe lesson to my perverse will and stubborn heart, but I have received and profited by it, praise the Lord! I know that He, through His love and mercy, will bestow upon me such earthly favors as seemeth best unto Him—that He will grant me only such boons as may be for my benefit and His glory. O for the spirit that prays continually, "Thy will be done."

Patient waiting is taught very clearly unto us in the Holy Scriptures. The sure and often swift punishment meted out to the murmurer, is there very vividly delineated. The children of Israel in the wilderness are a striking example of God's disfavor, even with His chosen ones, when they set up the standard of self and rebel against His wise and far-seeing ordinances. Even the patriarch Moses, the meek and holy leader of the wondrous exodus, was no exception. Stung by the continuous and impatient babblings of a stiff-necked people, he became unmindful of a prior ordinance, and with uplifted wand smote the rock. The waters gushed forth at the Almighty fiat, but the Divine frown, like a mantle of darkness, encompassed the camp of the murmurers. The great patriarch had sinned, and the punishment was sure. "And the LORD said unto him, This is the land which I sware unto Abraham, unto Isaac, and unto Jacob, saying, I will give it unto thy seed: I have caused thee to see it with thine eyes, but thou shalt not go over thither."

As a people we have received some very marked lessons in the school of waiting. We have waited since '43 for God's Son from heaven—waited patiently, prayerfully, [illegible] have delayed their coming. Some have fallen asleep in Jesus, rejoicing in the hope of a speedy and glorious resurrection. Others have become entangled amid the snares and follies of this world, and fallen out by the wayside. A few have kept the faith, and stand to-day with eyes firmly fixed on the unerring beacon of God's prophetic Word, knowing that they are drifting past the last land-marks on the shores of time, into the boundless sea of heaven's eternal ages. The voyage has been long and dreary, but blessed be God! there is a sunlit haven just ahead. With the glittering turrets of Jerusalem the golden just in sight—with the songs of the welcoming angels on the breeze, and the starry crown of life almost in our grasp, shall we waver, shall we falter *now?* Brethren, let us wait patiently, for He that is to come will come quickly, and none shall prevent Him. Amen. Even so, come, Lord Jesus.

Rutland, Vt.

SEPARATION.

God wants a separate, distinct people—a people apart from the world, i. e., the unsaved men and women around. God's people must be thus distinct in their affinities, their associations; still more so in their marriage relations. The command is, "Come out from among them, and be ye separate, and touch not the unclean; and I will receive you."

This has ever been required in the church, in all ages. Many fearful illustrations of God's condemnation of the sin of wicked association are given in the history of the early church. No sooner is the genealogy of Cain given (the world's representative,) and that of Seth (the head of God's ante-[illegible] (Cain's descendants,) that they were fair, and they took of them wives, of all whom they chose." Then, as a natural result, "God saw that the wickedness of men was great in the earth;" "that every imagination of the thoughts of his heart was evil, and only evil continually." Soon there was found Noah, who alone was righteous in all the earth. God could not save them, so they were swept from the earth by the flood.

The greatest, wisest, and most prosperous king of Israel—Solomon—by violating this command of God, and forming alliance with the surrounding nations, was drawn away from the worship of the true God to that of idols, till he filled Jerusalem and Judea with idolatrous worship.

These are a few of the warnings that come from the early church against this destroying sin. Is God less jealous of the present church, which He has called unto holiness? All sinners are temples of Belial; idol worshipers in some form. What does God say to His gospel church in this Holy Ghost dispensation?—"Be ye not unequally yoked together with unbelievers; for what fellowship hath righteousness with unrighteousness? and what communion hath light with [illegible]

the unclean; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." Wonderful promise! None can claim it but those who obey. "If ye love me, ye will keep my commandments." Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy."

If unholy alliances by the antediluvians filled the earth so full of [illegible] and violence that God [illegible] sweeping deluge; and in [illegible] church, if this sin caused the death of so many by the plague; and if in the highest glory of the kingdom it caused the greatest and wisest king to be drawn away from the living God to dumb idolatry, so that his wisdom became folly, and his kingdom tottered to its fall, what will become of us, in this wonderful holiness movement, in this Holy Ghost baptismal power of cleansing and purity, if we disobey God's commands of separation? Certainly nothing less than the loss of the presence of the indwelling Shekinah, and the re-establishment of Belial's presence and government.—*Banner of Holiness.*

PROVE ALL THINGS.—1 Thess. 5:21.

BY P. [illegible]

The apostle Paul was "a chosen vessel unto God, to bear His name before the Gentiles" (Acts 9:15), and we think the rule God gave him to give to the people, to help them safe through this world of snares, is as essential now as it ever was. The man or woman who feels called of God to preach His Word [illegible] is unto me if I preach not the gospel, and not do it to please men. The apostle could say, "Do I seek to please men? for if I yet pleased men, I should not be the servant of Christ." Gal. 1:10. "But as we were allowed of God to be put in trust with the gospel, even so we speak not as pleasing men, but God, which trieth our hearts." 1 Thess. 2:4. Remember, brother, when you round the corners of God's blessed Word for the sake of pleasing men, He sees your heart, and perhaps some poor sinner might have been saved through your instrumentality if you had been faithful. "He that glorieth, let him glory in the Lord." 2 Cor. 10:17. "For not he [illegible] Whom the Lord [illegible] another word of command from God's servant—"Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of truth." 2 Tim. 2:15. When any one hears a sermon preached or counsel given, it is his duty for his own good to prove it by the Word of God, and if it does not agree with that, let it go; but if it is in harmony with it, then rejoice in it.

"But," says one, "I am going to hold a *union* revival meeting, and let doctrine alone. My object is to rescue sinners from the strongholds of Satan and bring them to Christ." If we go to this meeting we shall see some of our children, and some of our neighbors who are Universalists, and some are believing in Spiritualism, and some in progression after death; and we know they are in bondage to these influences. If they could see from the blessed Word of God that they have no life out of Christ, it might be the means of their giving their hearts to the Lord and becoming bright and shining lights in the world. But for fear of hurting the *union* feeling, truth has to be left out of the meeting, and error rule, and poor sinners are not benefitted. If Jesus were in one of these meetings, He would not cloak the truth for fear of offending those who *will* not believe God's Word.

If those meetings were conducted by the blessed Saviour, He would try to save all sinners that could be reached by God's blessed truth, and He would not leave out the very truth which, if believed and obeyed, would set all free from the power of Spiritualism, Universalism, Progressionism, and every other heresy. God's truth is a shield and buckler. Ps. 91:4. "I am against the prophets, saith the Lord, that steal my words . . . from his neighbor." Jer. 23:30. [illegible]

MORAL COURAGE.

BY O. H. WALLACE.

"Moral courage is that firmness of principle which prompts and enables a person to do what he deems his duty, although it may subject him to severe censure; principle is a fundamental truth or ground of action" (*Worcester*). It requires no moral courage to do wrong. The current of human tendencies sets in that direction. Humanity drifts upon the stream of circumstances, all the while knowing that the seed of wrong-doing will bring forth an unwelcome harvest.

In this fallen condition God has seen and pitied humanity, and for our ground of action, with salvation in view, has laid down fundamental truths that take hold on His own divinity. Here then is the Christian's ground of action; the battle-field of the ages. Every position has been disputed, and every advance step severely contested.

The Church has always been greatly in the minority, as regards members, and most generally it is made up of those from the humbler ranks of life, and that the opposition which [illegible] numbers, wealth [illegible]

confound the wise; and the weak things of the world to confound the things which are mighty; and base things of the world, and things which are [illegible] [illegible] His presence. [illegible] to [illegible] apostasy from God's [illegible] "world's dread frown" by [illegible] the truth of God and [illegible] those to whom [illegible]

"The common people heard Him gladly." Publicans and harlots believed on Him; but what about the influential? Have any of the rulers or of the Pharisees believed on Him? is the question asked by another class who have not the moral courage to do their own thinking, and act in harmony with their convictions. Nothing manifests the absence of moral courage more clearly than a compromise of convictions of right for the advantages of popular favor. It has been urged that too bold a confession of faith makes a difference in business interests. We are aware of it. It made a difference with the apostle Paul's prospects for this world, as well as those Hebrew brethren, to whom he wrote in the tenth chapter, who "took joyfully the spoiling of their goods," their reputation and worldly comfort. "If any man suffer as a Christian let him not be ashamed."

It is a fact which cannot be denied that the religious systems of the present time are weak. Instead of boldly battling the influences of the world with the fire of apostolic times, the colors are meekly lowered, churches turned into theatres, and the pulpit dabbles with what apostles would have been ashamed of. But, thank God, He has not left His cause to such support as this. He has those in the field who have no fear of starving, or idea of compromising with His enemies for the sake of social caste. He has men and women who "speak for God and will be heard." Would their numbers were greater, but we feel thankful for so many who have toiled and waited, and are not ashamed to have it known they are still working and waiting for the vision to speak, and God to vindicate the right, and redeem those who have had the moral courage to stand [illegible] that others are [illegible] God will bless you in doing it, if they refuse to do it.

Danville, P. Q.

A THOUGHT.

BY J. ALBERT LIBBY.

Practical and continued resistance of evil is of the greatest importance in the Christian experience. If one, in order to become saintly, is required to break away from all sinful habits and forsake wrong ways, it seems to me quite as important that we keep out of these. Now different natures, we allow, are differently involved in sin; so that what some may easily cast aside as sinful, for others it would require all the energy of the soul and much of the help of God besides; and it is a blessed fact that we may have all the help we need, so we have no excuse.

I have sometimes plead for men on the ground of human weakness, and the great tendency some have to sin. I did so a while ago in talking with a Baptist brother, in a town distant from my own. He said to me, "Your people are so low-lived about here, that their influence is not much." I replied, "Well, perhaps they started low down, and their advantages have not been like yours." "I admit it," was his answer, "but grace ought to do something for them." Now there is a store of truth in that remark—"Grace ought to do something." Yes, it will do everything: "Teaching us that denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world."

It is practical piety that is needed now, and it is this that tells upon the hearts of the people with whom we mingle more than the avowal of our beliefs. A tongue that will lie is not a converted tongue, even though it [illegible] leave us to go in a [illegible] manner, giving the lie continually to our protestations of faith. If we are going to be Christians, we must take the narrow way, leaving the loose-tongued and low-lived in the broad way. St. John rings out the tone of all the New Testament when he says, "I write unto you, little children, that ye sin not." It is to be supposed that those were in Christ Jesus, and above condemnation. Now keep so, is the admonition of the apostle. I suppose no one ever found perfect peace in Christ till all sin and the love of it got thoroughly removed. The reprover never comforts fully while reproof is going on.

West Poland, Me.

LET him who would do a worthy work for God and men be manly and brave as well as sincere and earnest. Let him keep clear of the minor key. Let him hide his own griefs and trials with a cloak of cheerful and patient resolutions. Let him not whine, nor croak, nor scold, nor boast. Let him bury the story of his own sufferings out of sight, and instead of asking sympathy for himself, plead for aid to the right cause. Let him [illegible]

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Boston, Wednesday, May 5, 1880.

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PUBLISH THE WARNING.

In a world full of dangers, where precious things and beings are exposed, light to manifest the dangers, and warnings to escape them, become the most essential element and action Infinite Wisdom and Mercy can introduce.

Such is our world, and such is the illuminating message its Creator has sent into it, and such is the action of Jesus, its Saviour, and His Bride—the church. The voice of warning from God, in notes of heavenly sweetness, has uninterruptedly sounded upon the earth for six thousand years. No sad tones have come from [illegible] transpired [illegible] the teachings of His Son, [illegible] Its pleading [illegible]gels, the solemn utterances of prophets, the messages of awful authority in the Book of God, the silent testimony of the Holy Spirit, and the faithful witness of the Church of Christ. The groans of creation have echoed it, and omens in the heavens have added to its awful sublimity. Vast treasures of wealth and blood have been appropriated to extend it, and valuable lives ebbed out in carrying the alarm into the dark regions of an exposed race.

Noah, Lot and Moses were among God's nobility, who in their day stood boldly in the front rank, echoing the voice of God, and warning the people to prepare for approaching danger. Such has been the character and work of God's true servants preceding every calamitous providence through the ages of the curse.

Are there any ensnaring judgments to overtake our race in the future? Will the time come, or has it come, when it will be as important to warn men, not only of common dangers, but of special dangers, as it has been in the past? We fully believe such a time has come, and that events are about to deluge our world, of which those in the past were only types or dim shadows.

Dear brethren, if we are right in believing that the last judgment message is now due this generation, and that God has called His servants now living to proclaim it, let us try to comprehend the extent and responsibility of our duties, and the magnitude and infinite results of the impending judgments about to ensnare the inhabitants of the earth. The voice of warning should be sounded loudly, clearly and definitely. The warning message should be kept distinct, so that all dangers announced, snares to be shunned, and blessings to be gained, by re[illegible] [illegible]fully preached and practiced; but as warning of impending danger is always made the first duty by true love, so God has instructed His servants that their first and great duty is to warn the people of all common and specific dangers to which they are exposed.

Every warning message given by God is exactly fitted, as to importance and extent of publication, to the coming dangers. The purpose of God in giving such warnings, as exhibited in His past dealings with men, are clearly these: (1) to warn all exposed, (2) to notify them of the nature of the danger, (3) the time of its occurrence, (4) instructions as to what to do, (5) and the results of obedience and disobedience to those instructions.

When an individual is exposed, it is sufficient that he be warned; if the inhabitants of a city or nation are in danger, it is necessary that they be warned; but if all the people of a generation are exposed, then the message must be sent to all nations, tribes and classes. If the coming calamities are to result from floods, fires, pestilence, war, or any special cause, the warning will express it. If some special action by those exposed is required for their safety—which is always the case—special instructions are given for that purpose.

Warning messages are never given by divine authority only during the period of the probation of those called to make the special preparation for them. God has in all cases in the past required His servants, in the proclamation of coming judgments, to distinctly notify the people exposed that their salvation from the coming calamities depends upon their acceptance of the warning, and making the special preparation required. This is always absolutely important for the safety of those warned.

A people cannot desire the approach of calamities upon themselves, therefore it is natural for them to resist and despise the proof that such events are approaching. This in every case will produce opposition to the warning as extensive as the class unprepared for the coming events. As God never sends judgments upon a people when the masses are righteous, but invariably when the multitudes are extremely wicked, it follows that a warning message, while being proclaimed, must be unpopular and hated. When a truth is despised, those proclaiming it and professing faith in it must be despised also.

This produces an experience so trying and repulsive to men that they will not accept the position without seeing an absolute necessity for it. No man would consent to suffer a very painful surgical operation unless he realized that his life depended upon it. So in this case, warning truths always produce painful experiences in those advocating them righteously, and will not be advocat[illegible] any who do not see their vital i[illegible] Satan's most fatal snare in such [illegible] idea [illegible] such messages are human productions, or, if taught in the Bible, belong to second or third-rate truths, which are not essential to salvation, and therefore men are just as fully saved who reject and hate them as those who in their hearts embrace and love them. We are forced to believe that men who teach such sentiments are the servants of the enemy, and not of Christ; for they ensnare men instead of saving them. We prove this by the entire Bible history of our race in the past, and the scriptural testimony relating to the events of accepting or rejecting the last prophetic warning.

If a man had taught, in Noah's time, that his teaching was not vitally important, because those who believed it enjoyed no better communion with God than those who rejected and hated it, what would have been the character and result of such teaching? It would have been rebellion to God, and proved a fatal snare to all who accepted it. Just so it would have been with the Sodomites in escaping from the fire, and with the Hebrews in journeying through the wilderness, and also in accepting the Messiah and His gospel at the first advent. So it would have been, yea, was at the destruction of Jerusalem, the preaching of Luther, and all of the reformers down to the present time.

All divine truth designed to warn people of their sins, and of coming judgments as the result of their sins, ever has been and ever must be unpopular with those sinners. Therefore he who seeks to gain the applause and friendship of the world cannot be a faithful witness for God, because His testimony relating to sin and its results, and all who deliver that testimony, must be in the nature of the case rejected and despised. But God has decreed that men shall be warned before [illegible] worldly prosperity too well to give the warning, He will employ other instrumentalities to do it.

The last warning message relating to judgments vastly more important than any in the past, is now due to this generation, and all who consent to give it must expect to be despised and hated, as all who have done the same work have been in the ages past. Somebody must "give the trumpet a certain sound," and be smitten for doing it; but God will defend and honor him when the time of glorification shall come. J. C.

PARDON.

Pardon, forgiveness and remission represent the same general principles. Pardon is the disannulling, cancelling or rendering void the guilt of transgression. It implies the reconciliation of two opposing parties—one injured, the other the injurer. It expresses release from punishment due for transgression. Gospel pardon presents God and man as the two parties,—God the injured, and man the injurer. Pardon always proceeds from the innocent to the guilty, therefore gospel pardon flows from God to man. Pardon is always conditional, otherwise crime could have no continuance. The conditions of pardon must originate with the innocent, and be complied with by the guilty.

Transgression is the violation of some law. All political and moral law relates to social life, and should be designed to so control social acts that one party shall not deprive another party of any of its just and equitable rights and blessings with impunity. Therefore all social law of God and man must be composed of two parts: (1) instructions and prohibitions relating to social acts; and consists in [illegible] punishment [illegible] forbids to be done. The guilt with those in[illegible] in its unlawfulness. The conscious guilt of the transgressor is produced by his knowledge of the unlawfulness of his acts. No act of an infant is sin, because it has no knowledge of the requirements of moral law; but "when the commandment"—requirements of law—comes, sin revives, and we die a moral death. See Rom. 7: 9.

God's pardon of man's sin consists in His cancelling the guilt of acts of transgression, removing from the sinner all responsibility as much as if he had not sinned. Pardon produces in the guilty a sense of innocence, of harmony and communion with God. It removes the fearful expectation of fiery indignation from God, and a dread of the presence and executions of the great Judge. It produces in their stead an earnest prayer for the coming and kingdom of Jesus Christ. This gracious pardon can be obtained by a hearty repentance of all sins, with an established purpose to obey God by divine grace in all things. J. C.

PALESTINE RAILROAD.—The world moves. New and great enterprises characterize the days in which we live. Among these is a railroad from Egypt to the river Tigris, with branches to Jerusalem, Jaffa, and other eastern cities. The enterprise is said to be supported by two very large English banking houses, and the work will be pushed rapidly, as soon as permission can be obtained from the Turkish government. M. G.

IN MEMORIAM.

Another veteran of "the faith" has fallen. Another faithful and heroic follower of Christ has sunk to rest on the field of conflict, with his armor on.

Our well known and much beloved brother, CAPT. JOHN HIGGINS, of Portland, Maine, closed his earthly career on the evening of April 12th, aged seventy-four years.

Captain Higgins was no ordinary man. Gifted with marked intellectual powers and indomitable energy, combined with inflexible integrity, he only needed a fair opportunity to ensure a successful career in life.

When only a boy, he chose navigation as his calling, making his first voyage when but fourteen years old. He rapidly rose through all the grades of seamanship, reaching the highest rank while yet a young man. He was master of a vessel more [illegible] years. The Lord was with him on the sea. He never lost a ship nor a cargo. He never sailed without a Bible. In many an hour of imminent peril, above the howlings of the tempest and the moanings of the maddened waters, his manly voice was heard calmly, but fervently, calling on the great God for help. The roughest of the sailors knew and felt that their sometimes imperious Captain bowed in willing homage to the Almighty One, and trusted in an unseen arm for safety.

He commenced a religious life at the age of twenty-three—the year he became master of a ship, and, also, the year of his marriage. For several years he was a member of the Free-will Baptist Church at Cape Elizabeth. In the great Advent awakening he became deeply interested in the doctrine of the personal and near coming of Christ, the literal resurrection of the dead, and the inheritance of the saints in the new earth; and until his last hour he cherished with great tenacity and delight the "blessed hope" of personal immortality through Christ, and died in firm belief that his repose in death would be very brief.

In his Christian character, sterling integrity was strikingly blended with genuine sympathy and strong emotion. His spirituality was earnest, ardent, and sometimes quite demonstrative. His long life at sea had stamped the manner of his devotion with a directness, positiveness and pathos which were often impressive and grand. His public testimonies to the power of Christ to save were vividly suggestive of the sincere and hardy piety of a hundred years ago.

Since his retirement from the sea he has been very active in the work and cause of the Lord. He filled a large place in the Advent Church in Portland, of which he was an official member. He was a liberal contributor to our Mission Society. At many of our great Campmeetings his commanding form, strong and earnest voice in prayer and praise, and his genial affability, made him the centre of much interest. He will be widely and sadly missed. Many an eye will search in vain for his venerable figure in the great assemblies of the saints; and many an ear will listen in vain for his inspiring shout in the circles of devotion.

He has left to his family and friends the imperishable legacy of a spotless character and a consistent Christian life. His funeral services were attended by a large circle of [illegible] silent slumbers until the joyful moment when the trump of God shall bid the sleeping millions rise and join immortal hands in a tearless, deathless land.

E. A. STOCKMAN.

"THE SALVATION ARMY."

"The Salvation Army" of London, which began their work among the lowest classes, and has been remarkably successful, is now advancing upon the higher classes, as shown by the following: M. G.

"The Salvation Army, hitherto confining its onslaughts upon the lower classes of English sinners, is now making an advance on the fashionable 'West-enders' of London. Regular services have been set up at St. James hall, at which Mrs. Booth is the preacher. On the platform with her are clergymen and ministers of various denominations, noble lords and ladies, and one has but to glance his eye over the hall to see that it is filled with a highly intelligent and cultivated class. Her doctrine is wholly evangelical, and her theme, 'Aggressive Christianity,' has been so presented as to awaken Christian zeal and arouse the impenitent. Already inquirers are numerous, and she has announced several meetings to receive them during the week. She is stirring the deep foundations of fashionable society in London's West-end, and verily 'the Salvation army, has entered on a wholly new campaign, which bids fair to result in many conquests to the ranks of the Lord of Hosts.'"

DANGEROUS.

Observing men begin to see the dangers that are now besetting the church of Christ. Those who have been expecting great religious prosperity are compelled to acknowledge that these are times of great peril. H. W. Thomas, an able Methodist minister, in Chicago, preached a sermon Sabbath, April 18th, having for a text,—"Watchman, what of the night?" Isa. 21: 11. [illegible] much more than holding their own in actual numbers. And this, too, with their vast organizations and great wealth with which to work." He says there is an "increased worldliness and desire for wealth everywhere apparent;" also a "general apathy and lack of aggressiveness of which the churches so generally complain."

This harmonizes with the prophetic description of the last days, as contained in the Bible. The great day of the Lord is at hand. M. G.

TURKEY.

"The Eastern Question" is again coming to the front. It is the burdensome stone in the hands of the great powers of Europe. What shall be done with Turkey? Gladstone says, Send the Turks out of Europe. Beaconsfield is in favor of having them remain. The marked change expected in the British Ministry will make a corresponding change in dealing with Turkey. The Turks are alarmed at the prospect, as shown by the following:

London, April 10. The Constantinople correspondent of the *Times* telegraphs: "The elections in England have produced on all classes here a profound impression and at the palace almost a panic. Wild speculations are afloat regarding the consequences of the coming change in the British Ministry. Greeks, Armenians, Bulgarians and Christians generally have long regarded Beaconsfield as their most powerful opponent, and rejoice at his fall. The more sanguine of them assume that Gladstone will immediately form a cabinet and prepare to carry out his famous 'Bag and Baggage' policy, that is, to turn the Turks out of Europe bag and baggage. The Sultan and his advisers are thoroughly alarmed."

What a strange condition this world is in at the present time. It does not look much as though it was about to be converted to a pure Christianity. Satan is waging a terrible warfare against righteousness. Let us be true to our dear Lord. M. G.

JOHN 16: 13, 14.

John 16: 13, 14, reads as follows: "Howbeit, when He, the Spirit of truth, is come, He will guide you into all truth; for He shall not speak of Himself; but whatsoever He shall hear, that shall He speak; and He will show you things to come. He shall glorify me; for He shall receive of mine, and shall show it unto you."

In the literal translation of the New Testament from the text of the Vatican Manuscript, by Herman Heinfetter, London, he renders John 16: 13, 14, as follows: "Howbeit, when that *Comforter*, the spirit of the truth *concerning me*, should have come, it will guide you into all truth *relating thereto*. For it will not speak *to your mind* by itself, *i. e., its own origination*, but whatsoever *fact* it will receive, *i. e., it witnesses*, it will speak [illegible], yet the things that do [illegible] you; that *Comforter* will [illegible] concerning me, it will re[illegible] unto you."

In a note the translator says: "I much question whether, in accordance to the usage of Greek, the phrase *'spirit of truth,'* can any more be regarded as the appellation of an individual, than can the phrases, *'spirit of bondage,' 'spirit of fear,' 'spirit of adoption,' 'spirit of deep sleep,'* etc., etc., be so regarded; and still less am I aware that *'the spirit of the truth'* can be so regarded, as the article before the last word most unquestionably increases the difficulty of so regarding it; at all events, I cannot recall any thing that will justify either phrase being so regarded."

There is nothing in the Greek to determine whether the pronoun shall be in the neuter or masculine gender. M. G.

The following is intended as a reply to the question of Bro. W. J. White, in issue of April 4th.—ED.

PHILIPIANS 1: 23.

BY GEO. W. KENT.

"For I am in a strait betwixt two, having a desire to depart and to be with Christ, which is far better."

This text is one of those most frequently quoted by persons who hold to the popular theory of soul immortality, to prove that such theory is correct, and that the *real man* at death goes where Christ is. But by careful reading of the text, I am satisfied that it conveys no proof whatever of such doctrine, but on the contrary explains itself so clearly that the truth it conveys may be seen.

In verse 21 of the same chapter it reads: "For to me to live is Christ, and to die is gain." We understand what Paul meant by the expression "For unto me to live is Christ," if we were where we should be, enjoying the reign of grace in our own hearts; for Paul was always rejoicing, even under [illegible] "and to die is gain," if we understand what persecutions he suffered all through his ministerial life. We are frequently told that Paul expected to gain heaven and glory by dying; but this is contrary to all his other teachings, as also to the whole Bible. We are taught that "death is an enemy," and if so, how can it be said that it is only the gate to glory? Paul expected to gain freedom from the unrelenting persecutions which he had to undergo if he died, although he did not shrink from them if through them he might glorify Christ.

In the 22nd verse, the last clause reads—"yet what I shall choose I wot not"; showing that he had no choice between living and dying—willing to experience that which would honor Christ the most. And if he is "in a strait betwixt two" (living or dying), he certainly only testifies that he has no choice between the two.

But he makes mention of a third position, saying, "having a desire to depart and be with Christ [would to God that all were like Paul in this respect, and had such a desire to be with Christ that it would give a new life and vitality in the Master's work!], which is far better." Far better than what? "Far better to die than to live," is the usual answer; but Paul don't say so. He says that to depart and be with Christ is far better than to either live (here) or to die. The plain idea of the whole text is that Paul would rather, if it were possible, be translated where Christ is, than to live here in persecution, or to die and go to corruption. By carefully reading the whole of 2 Cor. 5, the eighth verse may be easily understood.

North Attleboro, Mass.

—ANARCHY [illegible] prevails all through the Ottoman Empire, and constitute the best possible comment upon the pretensions of the Beaconsfield government to have secured a satisfactory settlement of Turkish questions. Turkey is a mere wreck of a government, her most flourishing provinces set off as independent States or divided up between Austria, Russia and England, while the control which she maintains over the remainder is only a shadow of sovereignty. Her finances become daily more hopelessly entangled with a depreciated currency, the price of bread steadily rises, and bread riots follow; her unpaid soldiers are beggars by day and robbers by night, and bands of brigands push their work unmolested up to the very environs of Constantinople. In Roumelia Bulgarians and Mussulmans are cutting each other's throats; in Armenia and Kurdistan famine rages over one hundred thousand square miles of territory; and squalor, wretchedness, murder and pillage, crime and anarchy prevail on both sides of the Bosphorus.

The Greek boundary question, moreover, is no nearer settlement than when the Berlin treaty was signed, and the Porte acknowledges its helplessness in the matter by declining to guarantee the safety of the commission engaged in tracing out the boundary. In the Tory campaign orators, in the [illegible] of American politicians, "point with pride" to the government's Eastern policy and its results, they will be under the necessity of explaining in what way such a condition of affairs as this makes for the good of Europe or the glory of England. The worst of the case is that the end is not yet reached, and the tendency of things is unquestionably toward a general collapse, whose consequences may very likely be fresh complications and a new crisis.—*Boston Journal.*

BLOCKADES.

BY C. E. COFF.

There are important and crowded centres where the dispatch of business depends upon everybody's moving in their proper sphere. They have a right to their place, and it discommodes no one as long as they keep going; but let them stop, and everybody else stops. We saw a forcible example of this the other day as we were riding along in the horse cars on Washington St., Boston. Arriving opposite Boylston Market, we came to a sudden stop, and waited a proper time to go on, but no movement seemed probable. Stepping out we saw cars in a row as far as the eye could reach. Having traversed the whole distance on foot, we came to the crowded seat of trouble. A man with a two-horse load of beef in a pung-sled had got stuck on the switch at the corner of Temple Place. There were as many horse cars with anxious people on the other side as on our own. Nobody could do anything with any kind of a team. The trouble was, the horses on the load of meat had struck a hard spot, and were discouraged. They could not be made to pull, notwithstanding there were men enough at each side of the sled to almost start the load without them.

We saw in this incident its counterpart in some churches. There is a blockade. There are sinners who could be made to reach the station of conversion in season to be ticketed for glory, but the way is blocked up with backslidden church members, scandals, lies and divisions. Things do not move as they ought and might. The social meeting starts off as though something was going to be done, but a stand still is soon reached. There is somebody with a cart-load of the devil's wares—scandals perhaps—stuck on the crossing. Faithful men enough are at work who could move these things if they who are the most concerned would only pull their share. But they are in no hurry. They never enjoyed so much attention when in their proper sphere of labor, because of its obscurity, but now they are the lions of the hour. They relish this state of things, no matter if perishing men and women are behind them, better than where God would have them be. Like the lawyers of the Lord's time they will not go themselves, and those that would they hinder.

We admonish you as a brother to get out of the way, or go on in it. "Prepare ye the way of the Lord." "Finally, brethren, pray for us, that the Word of the Lord may have free course, and be glorified, even as it is with you: and that we may be delivered from unreasonable and wicked men: for all men have not faith. But the Lord is faithful, who shall stablish you, and keep you from evil. And we have confidence in the Lord touching you, that ye both do and will do the things which we command [illegible] the love of God, and into the patient waiting for Christ." 2 Thess. 3: 1–6.

Lawrence, Mass.

HOME OF THE SOUL.

BY O. D. GIBSON.

I listened to a lecture on "the altar of sacrifice," and its significance, a short time since, by a Baptist minister, who said "the blood was all poured beneath the altar, and in the temple a pipe was laid from thence way down into the bowels of the earth, to convey the blood down there; and this blood represented the *soul*, which at death goes down into *hades*, called in the *American Union translation* 'the under world,' to stay till the resurrection morning." Thus a half-way house, or reservoir, is prepared for the soul a home while away from the body. This is a necessity, for if there are two men of every one of us, and these separate at death, there must be some place to go to. We know where the dust man goes, and if there is any other, in order to be consistent they must, if they can, find where it goes to, until their "reunion" takes place at the resurrection.

But how strange are their theories. For example: This same man, in answer to a question as to the "vail in the tabernacle" not being passable by any man save the High Priest only, signifying that no man could, or had gone into heaven, save Christ, answered, "The vail signifies our flesh, or bodies, which stands between us [i. e., our souls] and heaven; but when we die, our souls pass within the vail into heaven." He seemed to forget his half way house down in the bowels of the earth where souls go at death.

Why will men persist in making void God's Word by their traditions? How easy to understand when we read that "the life [illegible] blood," that it represent[illegible] (life) made an offering for sin?? And as the life is in the blood, is it not the blood of Christ that was shed for us? Did He not go to hades when He died? See Matt. 12: 40; Acts 2: 25–31. He was not alive when there (see Rev. 1: 18), but on returning to life again immediately and triumphantly marched away with the key of that subterranean abode of the silent dead, which He now holds ready for use. May He use it soon. Amen.

THE FRENCH CROWN JEWELS.—Some time ago there was some talk about selling the magnificent collection of diamonds forming part of the French crown jewels. The collection is valued at 40,000,000 francs, and among other treasures contains the celebrated Regent diamond, alone worth 8,000,000 francs.

The Empress Eugenie's famous pearl necklace is now the property of one of the richest women in Europe, Countess Henckel. The Empress had the pearls sold in London to the Countess Henckel for 360,000 francs. This lady had some of the pearls less beautiful than the others removed, and added two other rows; one, which came from the jewels sold by the Queen of Naples, the other from the necklace of the Virgin of Atocha, sold by a great Spanish personage. At present the suite of pearls belonging to the Countess, earrings and brooch included, is worth 800,000 or 900,000 francs. It is said to be the finest set of pearls in the world.

BISHOP BEDELL says that if ministers spoke the truth in funeral sermons, the demand for such discourses would rapidly cease.

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Will all of our friends and patrons be *particular* and address all business communications to OZIAS GOODRICH, Box 5140, Boston, Mass., and to make all Checks, Drafts, and Postal Orders payable to OZIAS GOODRICH, and also all registered letters should be directed to him. A strict compliance with the above request will save us very much trouble and delay. AGENT.

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Some weeks ago we offered—if parties wished to give the *Crisis* away to those who had never taken it—to send it at the following rates: 25 cts. for three months; 50 cts. for six months; $1 for one year. *That offer is now withdrawn.* But we now make the following offer: We will send the *World's Crisis* to ministers of any denomination, and also to the real worthy poor, for *one dollar* per year. We shall want satisfactory evidence from persons sending for the *Crisis at the reduced rates* that they are either ministers, or are really poor and worthy. We will also send the *World's Crisis* to persons who have never taken it on trial for three months for 35 cts. AGENT.

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We have arranged with the following persons to act as special agents for the *World's Crisis* in their respective localities, and we shall add other names from time to time as we can arrange.

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Eben Wyman is traveling through New Hampshire and Vermont collecting for the *World's Crisis* Office. All monies paid him for this Office will be promptly credited to the parties paying the same.

OZIAS GOODRICH,
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We have one of Adams' Synchronological Chart and Map of History on rollers, and it is in good condition. The regular price for them is $15. We will sell this one for *twelve dollars*. It is twenty-two feet long and thirty inches wide. AGENT.

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SPECIAL NOTICE.

We have disposed of all the Advent Minstrels, and shall not be able to get any more, as we are informed by the publishers that they have disposed of the plates as old metal. AGENT.

The Life and Words of Christ.

This book, just published by the American Book Exchange, contains 812 pages. We have a few copies, and we think it a RARE bargain. Price in cloth, 70 cts. postpaid; half leather, $1.12. AGENT.

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This is a pamphlet of sixty pages, written by Wm. N. Pile. This is an Exposition of Rev. 2d and 3d chapters. Price single copy postpaid, 15 cts.; two copies 25 cts. AGENT.

"BE NOT WEARY IN WELL DOING."

BY M. S. WEBSTER.

These words of inspiration are words of cheer to pilgrims in the narrow way. No doubt the apostle saw the travelers faint and weary, almost ready to give up, and saying, What does it all amount to,—this toilsome journey, this weary road? I am tired of waiting for my reward. But these words—"Be not weary," speak to his fainting heart, and with fresh courage he starts anew to battle with the duties of life. O what precious words, speaking with soothing accents, echoing with blessed assurance way down to the end of time—"Be not weary in well doing."

Dear fainting soul, it speaks to thee on thy thorny path—"Be not weary." To all the afflicted, tried, tempted, and sorrowing ones of earth, the injunction is—"Be not weary." To those who go forth, not knowing whither, buffeting the storms and encountering the ills of life, to win a Bride for the Master, many doubts and fears arise, and the weary, fainting feet almost falter by the way. But God knows how much grace and wisdom is needed. The promises are yea and amen to every one that believes, and the blessed assurance comes "in due time, you shall reap if you faint not." Yes, the reaping time is almost here. "They that sow in tears shall reap in joy," in due time. Soon we shall receive the reward for all toil in doing what our Master would have us do. May our work be done, and well done, that we may hear the "Well done, good and faithful servant, enter thou into the joy of thy Lord."

Arvonia, Kansas.

NOTES BY THE WAY.

BY H. MUNGER.

Bro. Couch:—I have been at home most of the time the past winter, except Sabbaths (a thing I have not done for twenty-five years). Generally I am away fifty weeks out of the fifty-two. The first of March, like the wild geese, I felt like going north. I went first to Manchester and Concord, N. H., where Advent meetings have been held ever since '42 and '43. Like many other places they have had severe trials in keeping their meetings; but the good ones are determined to stick to the ship while there is a plank left. We had a good meeting there. It cheered our hearts to see some four or five who started to serve the Lord some twenty years ago, under our poor labors, still holding on. This is the best of it. One [illegible] one of my meetings held in a barn fifteen years ago, he being then thirteen years old, is still serving God.

I find many who came out under the Advent preaching have been decoyed away and joined other churches. But such are not at home. They have to keep their faith, or light, under a bushel. I found some of this class at East Canaan. I was invited there by Eld. D. Eastman, through the *Crisis*, for three evenings. Tuesday evening about fifty were out. The Word took effect with the outsiders, and the two families of Adventists and those also who came from other towns. The next day there was a dancing party gotten up. The brethren said it was a trick of the devil to keep the people away from the meeting, and hoped I would not get discouraged if but a few were out. But their party was a failure, and we had thirty at meeting. The preaching stirred up the elements still more, and the preacher of the Baptist church being present Wednesday evening, spoke against my preaching. That threw kindling wood into the fire already started, and Thursday the whole place was stirred up. In every store, shop and house Bro. Eastman said they were talking about the meeting. Some said one thing and some another; but the outsiders took sides with the meeting against the dancers and church members. One church member said it would take their preachers three years to counteract my preaching. But this made the people more anxious to go, and the house was packed full. I stayed one more evening, and it was put into the papers. God blest me in preaching His truth.

The next day about noon Bro. Eastman came in and said the feeling was up to fever heat because I was going to stay Friday night. He asked me if I ever was afraid of getting mobbed. I saw he was a little alarmed, but told him I was not, for I had been in hotter battles than they could get [illegible] Canaan. That night all [illegible] said I had better leave before night. But I had a good comfortable place to stay, and felt perfectly safe in God's cause and hands.

This put me in mind of some of our battles in '45 to '50, that no doubt Bro. Couch and our old soldiers recollect. Although I am old, it was no time for me to back out and run. I felt like giving them the prophetic signs of the times, and God helped me show that professors were acting out their part of the prophecy by their opposition, scoffing and pride. I told them that many professors knew more of a pack of cards than they did of their Bibles. This shot hit many, as the house was full. A cat was brought into the meeting to disturb it; but it did not have the effect designed, and I had the best of attention for one hour. When the signs of the judgment were brought up, the people felt the force of it.

Thus ended my meeting in Canaan. I was happy in preaching the truth, and got a victory. All left the house quietly. When we got out I asked Bro. Eastman where the mob was? The next morning we had a shout of victory while praying, and I left at 8 o'clock A. M.

Next I went back to Concord. Had a good meeting and good attention. It seemed pleasant to get in with kindred spirits after a hard battle. I went to Manchester by request. Found a full house. Bro. King's labors were blest. Next to Portsmouth.

Here is one of the best churches among us. They have order, and a continual increase. Next to Exeter,—an old fortification, and some salt is there. Next to Haverhill. Here I was taken violently sick with the bilious colic, and could not go to the meeting. But the medicine administered by Dr. Priest, after five hours of great pain, relieved me. Brethren Couch and others were with me. Next to Lawrence. Had a good house and good attention. This is another good, strong church.

Sabbath, at Lowell. I spoke twice, attended prayer-meeting at six o'clock, spoke on temperance at seven o'clock to a full house at the Club Room. I was tired out, but Bro. Bissell's good home gave me rest. Thank the Lord the warfare is most over—with me, at least.

Chicopee, Mass.

THE RESURRECTION.

The resurrection—What is it? Is it at death or at the end of the world? If at death what significance of the great day foretold in the Scriptures, after all have gone to their reward? Will they be called back and judged over again or resentenced? If saints go to their reward at death, what use or force of a resurrection as Paul and Christ teach? In what sense can they be be raised if already up? If any one says the body only is to be raised, I reply, Christ in John 6: 40, 44 and 54 explicitly says, I will raise "him," not his body, soul or spirit, but him, up at the last day. Now which is the "him?" that which is up? or that which is in the grave? Christ and Paul say, that which is in the grave; neither mention body at all. But suppose the "him" refers to the body, which is the man? The him that is up, or the him that is in the grave? Now both hims (if there are two) if anything, must each have a body of some sort—the him that is up as well as the him in the grave, and what will be the practical or possible use of two hims or two bodies, both in the future? Indeed, if death be the gate to endless joys, of what possible good can the resurrection be at all? And why did Paul attach so much importance to it as to preach it even at the cost of persecution? And how can the present common theory of immediate rewards and punishments at death be reconciled with the judgment scenes described in Matthew 25th?

Job and Paul answer the great questions. Job says—"man"—(not a fractional part of him, as body, soul or spirit, but man, the whole man) "lieth down and riseth not till the heavens be no more: they shall not awake, nor be raised out of their sleep." And Paul says: "We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump, for the trumpet shall sound, and the dead shall be raised." Then, and not till then will Job, Paul and all the saints awake, be raised out of their sleep in Jesus, be caught up together to meet the Lord in the air, and "so shall we ever be with Lord."

West Meriden, Conn. W. E. Benham.

Married.

RING—MULGROVE. In Newbury, N. H., April 25th, by Elder C. H. Fletcher, Mr. Walter Hoffman Ring and Miss Sarah Jane Mulgrove, both of Newbury.

FOREIGN AND DOMESTIC NEWS.

London, April 29. The Viceroy of India telegraphs as follows: A messenger, who arrived at Cabul on the 28th, reports that the people of Wardak and Logar attacked Gen. Ross on Sunday. After a severe engagement the enemy were completely dispersed, leaving 1200 dead on the field. Our loss is not mentioned. The district is much disturbed and the passage of letters is difficult. There is some excitement still in Kohistan.

St. Petersburg, April 27. The *Golos* is devoting a series of articles to the stragetical condition of Siberia with regard to offensive and defensive operations in case of war with China. Apparently the fears entertained by the *Golos* are to some extent shared by the Government.

The *Gazette* says the plague has appeared in the Valsk district in the Government of Saratoff. Famine also prevails, and twenty-seven peasants have died from starvation. The *Golos* says: Phantoms of death and hunger are passing from village to village in the Don district, where all the granaries are empty, and there is an absolute dearth of money. Other provincial papers report deaths from starvation among the peasantry in various parts of the country.

Out of eight Nihilists recently executed at Kieff, three were Jews, and of three conspirators hanged at St. Petersburg a short time since, one was a Jew. It is also said that Hartmann, whom the French Government refuses to extradite, was of Jewish origin, and people believe the same of Dr. Weimar, whose trial is to take place shortly in St. Petersburg.

It is reported that recent fires in Russia have rendered over two hundred families houseless.

New York, May 2. The fireworks manufactory of M. Honore, at Pantin, near Paris, was blown up Saturday afternoon, and it is believed twenty persons were either killed or dangerously injured.

Crop reports from Ohio, Indiana, Southern Illinois and Kentucky are of the most favorable character. The wheat crop wintered almost without injury and is everywhere far advanced and in splendid condition. The average is from 20 to 30 per cent. greater than last year, which was itself a big year.

Four inches of snow and temperature four degrees below the freezing point signalized the advent of May in some portions of Northern Vermont.

The public debt was decreased over $12,000,000 last month.

Rev. G. F. Pentecost has closed his labors in the West this season. The meetings have been of great interest, attended by crowded audiences.

Notices.

Notice.—Brethren of Vermont, where shall we hold our third A. C. Conference? No one says, Come here, or go there. Now will you please send in your requests, and then we shall know, for I am waiting to send the notice to the *Crisis*. If there is no place for it in some church, and we have to appoint ourselves, we shall be likely to pitch the tent somewhere, and who will be responsible? Who says "Come over here and help us"? B. B. Chedel, President.

Notice.—The Advent Christian cause in Sanilac County, Michigan, being very suddenly left without a minister, we are in need of ministerial help. There are several points of interest in a circuit of about twelve miles, and the cause is quite low. For any of God's servants who want to labor, here is a door open and a field vacant. A call or visit from any would be appreciated. If more information is wanted, correspond with R. J. Arnot, Lexington, Mich.

Notice.—The third Annual Quarterly Meeting of District No. 2, of the A. C. Conference of South West Iowa and North West Missouri, will meet with the Ringgold church on Friday, May 28th. The brethren in Decatur County are cordially invited to attend and take part in the meeting. Said meeting is to be held in the Holden school-house, eight miles south of Mt. Ayr.
D. O. Hine, President.
L. C. Ray, Secretary.

Notice.—The next Session of the A. C. Conference of Northern Penn. and Southern N. Y. will be held with the church at Shongo, Allegany Co., N. Y., commencing on Thursday evening, June 17th, and hold over the following Sunday. It is hoped that a special effort will be made to make this a profitable meeting.
B. Butler, President.
H. Zirgenfuss, Secretary.

Notice.—The church at Damariscotta and New Castle having called me to become their Pastor, I have accepted. My address will be New Castle, Me. Brethren wishing to preach at the above church will please correspond with me before sending appointments. E. M. Andrews.

NOTICE.

The Alton Bay Campmeeting Committee are hereby notified that the Annual Meeting of said Committee will be holden on the Camp-ground, commencing Tuesday, May 11th, at 12 m.
J. Couch, President.
W. H. Mitchell, Secretary.

SPECIAL NOTICE.

To the saints scattered abroad, Greeting. Believing that we are in "perilous times," which were to mark the close of this dispensation, and in view of the overwhelming importance of the truths which identify us as a people, the official board of the Northern Illinois A. C. Conference have thought best to call a special meeting, for the purpose of counseling together relative to the peculiar duties of the times in which we live, and the vital interests of the precious truths so graciously committed to our trust. We feel that such a meeting is greatly needed at the present time; and we sincerely desire that not only all the members of this Conference, but also all who are interested in "the things concerning the kingdom of God and the name of Jesus Christ," will make special effort to attend this meeting. Various topics suited to the occasion will be presented, on which some of our ministers have consented to prepare papers, which will be subject to brotherly criticism. In view of the foregoing, we do hereby call said meeting to convene at Aurora, Kane Co., Ill., on Wednesday, June 16th, at two p. m., and to continue over the Sabbath, if the Lord will.

By the official Board of the N. Ill. A. C. Conf.
C. W. Smith, President.
J. A. Smith, Vice President.
H. G. McCulloch, Secretary.
L. H. Davis, Treasurer.

Notice.—The next session of the A. C. Quarterly Conference in District No. 1 will be held in Topeka, Kansas, commencing May 27th. We trust each church will be prompt in the preparation for this meeting. We believe the Master has appointed a work for all; then let us share it together. We do not expect every brother and sister can be present, but all can take an interest in the preparation for it, and give their encouragement and prayers for those who do attend. The brethren of the Topeka church are anticipating a good meeting, and will do all they can to make it such. The Lord will always give a blessing when we come expecting it, and praying for it. M. McGuire, Dist. Evangelist.

[Please notice the change of this meeting from the 20th to the 27th of May, as we cannot have the house on the 20th. By order of the church, S. K. Gibson.]

Notice.—To the dear servants of God, whom Christ the great Shepherd of the sheep has called to feed the flock of God: The church in this place (Levant Village, Maine) has decided to hold a series of meetings, to commence Wednesday, May 19th (it being the one hundreth anniversary of the darkening of the sun), and hold over the following Sabbath. We pray the good Shepherd may send us some of the old veterans of the cross to preach the Word of life, and give to the household of faith the meat that is due. A general invitation is extended to all. Homes will be provided. Call on Brethren Dore, Niles and Glidden.
For the church, N. G. Reed.

Notice.—The officers of the North Illinois A. C. Conference purpose calling an extra session of said Conference to convene in Aurora, Ill., on Wednesday, June 16th, at two p. m., and hold through the week. This meeting is greatly needed at the West, and I trust will be largely attended by those who feel desirous of seeing the cause at the West prosper. I have been corresponding with brethren relative to the meeting, and the interest manifested betokens brighter days for the West. Look for the official call soon.
C. W. Smith, President of Conference.

Notice.—The next Session of the Oxford and Androscoggin County Conference will be held at Carthage, Me. (Staples' school-house), commencing Thursday evening, June 10th, and continue over the following Sunday. Let there be a large section of country represented at this meeting.
Jared Whitman, President.
Joshua Howard, Secretary.

Notice.—Having accepted an invitation from the church in Scitico to remain with them as their pastor for another year, I shall be at liberty for outside labor seven Sabbaths during the year. Any church wishing my services for one or more Sabbaths, please address me at Scitico, Ct.
Benj. Finney.

Springfield, Mass.—Meetings at Central Hall Sundays at 10.30 a. m. Sabbath School at 12 m. Preaching at 2.30 and 7.30 p. m. Service of song at 7 p. m. Bible class Saturday evenings. Prayer meetings Tuesday and Thursday evenings.
H. A. King, Pastor.

Notice.—The next Annual Meeting of the Delaware District Advent Christian Conference will be held with the Second Advent Church of Philadelphia, Penn., commencing Friday evening, May 14th. Let there be a good representation of the churches, by delegates or letter.
Frank Burr, President.
Frank Heuelt, Secretary.

Notice.—The Wisconsin Campmeeting will probably be held at Crystal Lake, Columbia Co., near Lodi, June 5th to 12th. Full notice will be given in due time. Meanwhile let plans be made to attend. W. S.

Notice.—The Advent Christian Quarterly Conference of Nova Scotia will be held at Bear River, N. S., commencing June 17th. We cordially invite the brothers and sisters from abroad. J. Moore.

Notice.—The Beebe Plain Camp Meeting will commence Saturday, June 19th. Particulars hereafter. L. C. McKinstry, Sec.

Notice.—The Third Quarterly Meeting of the Northwestern Evangelical District No. 2 of Kansas will be held with the A. C. Church at the Townsend school-house on Coon Creek, Lincoln Township, Washington Co., Kansas (P. O. address Waterville, Marshall Co., Kansas), commencing May 13th. Please all see that they do their duty and make due reports. We all understand our duty without being prompted every quarter. Come all, and let us have a regular old-fashioned Campmeeting, the first one of the season. The District Tent will be pitched for the occasion.
Thos. R. Comstock, Evangelist, Dist. No. 2.

Notice.—There will be a Conference held with the Advent Christian Church at Sweaburg, Oxford Co., Ontario. Friends of like precious faith in Western Ontario are cordially welcomed by the church. Further information will be cheerfully furnished by corresponding with Bro. Daniel McLellan, Sweaburg, Ontario, or the undersigned.
W. C. Hicks, St. Thomas, Ontario, Box 272.

Notice.—The first Quarterly Meeting of the Southern District of Wisconsin for this season will be held at Bellville, Dane Co., beginning on Friday evening, May 21st, and hold over the Sunday following. Let the scattered gather from the regions round about. Wm. Sheldon.

Notice.—The Maine Conference have appointed me as their Tract and Mission Agent. All who want my labors in new places can write to me at Bowdoinham, Maine, Box 103. All who have pledged money will please send it, as soon as convenient, to H. G. Smiley, of Augusta, Me., Treasurer.
H. S. Mitchell, Tract and Mission Agent.

Special Notice.

Any of the Preaching Brethren desiring to send appointments to Lynn, Mass., will please correspond with the following Committee before sending their appointments: Geo. W. Soderquest, H. Q. Staples, J. W. Burnham.

Notice.—The next session of the Maine Second Advent Christian Conference will meet the first Tuesday in May. Place and particulars given hereafter.
S. K. Partridge, President.
J. A. Libby, Secretary.

Special Notice.—All preachers wishing to preach at East Weymouth, Mass., will please correspond with Wm. H. Crockett, North Weymouth, Mass., before sending any appointments for Sundays or evenings.

Notice.—I will preach in Ashland, Michigan, once in four weeks. Also in Banger once in two weeks. This leaves one Sunday in each four weeks for missionary work. Let those wishing help take notice. Address me at Muskegan, Mich., Box 581. M. J. James.

Notice.—Having been chosen Conference Evangelist to hold meetings in new fields within the limits of the Conference of Quebec, Northern Vermont and Northern New Hampshire, I would say that I am ready to do all I can in this new field of labor, and will respond to calls as the way may be opened. Brethren, time is short. Let us do what we can to rescue the perishing.
J. H. F. Varney, South Sutton, N. H.

Notice.—The Iowa Mission Tent is for sale. If wanted, please address P. S. W. Deyo, Strawberry Point, Clayton Co., Iowa.

On account of revival interest at New Bedford, Mass., my appointments for Natick, Springfield, Bristol and Plantsville are withdrawn.
Wm. C. Stewart.

Appointments.

☞ Appointments must be received as early as TUESDAY MORNING (as our paper goes to press about noon), to insure insertion for the coming week.

Resolved, That no appointments be published in the "Crisis" henceforth for persons unknown to the Editorial Board (by which is understood the Editors, Editorial Committee, and Business Agent), unless satisfactory reference shall be given.

Resolved, That when the Editorial Board is properly notified by any of our Churches, or Ministers, or responsible persons, by a written allegation that a certain minister, or ministers, lack moral character, that they be instructed to notify such minister or ministers of the information received, as a reason for withholding their appointments till after a proper trial and acquital.

☞ All communications in relation to this matter should be addressed to the Secretary of the Board—Ozias Goodrich, Boston, Mass.

BOSTON, MASS., ADVENT CHRISTIAN CHURCH, Corner of Shawmut Avenue and Indiana Place.
Sunday Services.
Social Meeting at 10.30 a. m. Sabbath School and Bible Class at 1.30 p. m. Preaching at 3 and 7.30 p. m. Praise Meeting at 7 p. m.
Young People's Meeting Tuesday Evening at 7.30. Regular Prayer Meeting Friday Evening, at 7.30.
H. L. Hastings..........Sunday, May 9th

Biddeford, Me.—Meetings every Sabbath at 10½ a. m. and 2½ and 7 p. m. Also Wednesday and Saturday evenings. Wm. H. Mitchell, Pastor.

Bath, Me. (Advent Chapel) Middle Street.—Preaching services Sunday, at 2 1-4 and 7 p. m. Social meeting at 10, and Sabbath School at 11.30 a. m. Prayer meeting Tuesday and Friday evenings.
Wm. A. Burch, Pastor.

Bridgeport, Ct.
The Advent Christian Church meet every Sunday in Temperance Hall on Beach Street, E. D. Prayer and Conference Meeting at 10½ a. m. Preaching at 2 and 7 o'clock p. m. Social meetings on Tuesday and Thursday evenings.
G. L. Teeple..........Sunday, May 9th
W. Tefft..........Sunday, May 16th
M. Batchelor..........Sundays, May 23d and 30th

Berwick, Me. (Union Mission, Odd Fellows Hall.)
Jer. Hill..........Sunday, May 9th
S. S. Varney..........Sunday, May 16th
D. F. Leavitt..........Sunday, May 23d

Beebe Plain, P. Q.
M McKinstry..........Sundays, May 9th and 23d

Chelsea, Mass.
The Advent Christian Church meet in a Hall in Sanderson's Building, 112 Park Street, next door to the Engine House. Social Meeting Sunday, at 10.30 a. m. Sunday School at 1.40 p. m. Preaching at 3 and 7.30 p. m. Praise Meeting at 7 p. m. Prayer and Conference Meetings Tuesday and Friday at 7.30 p. m.
Geo. W. Sederquest..........Sunday, May 9th
J. Couch..........Sunday, May 23d

Charlestown, Mass.
Prayer and Conference meetings Sunday morning at 10½. Preaching at 3 and 7½ p. m. Also Tuesday and Friday evenings, at 7.45.
S. S. Brewer..........Sunday, May 9th

Concord, N. H.
T. W. Piper..........Sunday, May 9th
H. Bundy..........Sundays, May 16th and 23d
John Parsons..........Sunday, May 30th
C. E. Barnes..........Sunday, June 6th
Geo. W. Sederquest..........Sunday, June 20th

Cabot, Vt.—L. C. and M. McKinstry Pastors.—Preaching at present one half of the time.
M. McKinstry..........Sunday, May 16th

Chicopee, Mass. (Advent Christian Church, Music Hall, Exchange Street.)—Lord's day services—Love feast at 10 o'clock a. m. Preaching at 2 and 6.30 p. m. Sunday School at 11.15 a. m. Social meeting Tuesday and Thursday evenings, at 7.30 o'clock.

Chicago, Ill.—Meeting at the Green Street Chapel, No. 91 South Green Street, every Lord's day, at quarter to eleven a. m. and quarter to eight p. m. Sunday School at twelve o'clock a. m. Prayer meeting at the Chapel Wednesday evening at quarter to eight p. m.
D. Mathewson, Pastor.
(Residence 122 South Sangamon Street.)

Dover, N. H.
B. S. Emery..........2d Sunday in each month
R. F. Emerson..........3d Sunday in each month
A. A. Robinson..........4th Sunday in each month

Exeter, N. H.
Charles A. Cooke..........Sunday, May 16th
F. M. Drake..........Sunday, May 30th

East Woodstock, Ct.
P. S. Butler..........Sunday, May 9th
E. S. Bugbee..........Sunday, May 16th
A. Morse..........Sunday, May 23d

Hyde Park, Mass. Advent Chapel, Fairmount Avenue, near N. E. R. R. Station.—Prayer meeting Sabbath morning at 10½. Sunday School at 1½. Preaching at 3 and 7½. Prayer meeting Wednesday evening at 7½.
J. S. White..........Sunday, May 9th

Haverhill, Mass. (Walnut St., New Chapel.)
I. Boutell..........Sunday, May 9th
J. Couch..........Sunday, May 16th
E. A. Stockman..........Sunday, May 23d
Geo. W. Sederquest..........Sunday, May 30th

Highlandville, Mass. (Advent Christian Hall.)—Meetings every Sunday, at 10.30 a. m., 2.30 p. m. and 7 p. m. Preaching by T. M. Preble.

Hardwick, Vt.—J. H. Smith Pastor.
L. C. McKinstry..........Sunday, May 16th

Hartford, Ct. (Melodeon Hall.)
L. F. Baker..........Sunday, May 9th

Lynn, Mass.
The Second Advent Church of Lynn, Mass., will hold meetings in their new Chapel on Liberty Street. Preaching every Sunday, at 3 and 7.30 p. m. Social Meeting at 10.30 a. m. Regular Prayer Meetings every Tuesday and Friday evenings, at 7.30 p. m.
E. A. Stockman..........Sundays, May 9th and 16th
J. W. White..........Sunday, May 23d
S. S. Brewer..........Sunday, May 30th

Lawrence, Mass.
J. Couch..........Sunday, May 9th
W. Kellaway..........Sunday, May 16th

Lowell, Mass.
A. Ross..........Sunday, May 9th
B. S. Emery..........Sunday, May 16th
M. W. Corliss..........Sundays, May 23d and 30th
J. Hemenway..........Sunday, June 13th
J. Couch..........Sunday, June 27th

Lyme, N. H.
Daniel D. Page..........Sunday, May 9th
A. H. Clark..........3d Sunday in each month
Geo. E. Brown..........4th Sunday in each month

Loudon, N. H.
Simeon Roby..........Sunday, May 9th
C. H. Fletcher..........Sunday, May 16th

Meriden, Conn. (I. C. Lewis Division Hall, Colony Street.)—Services every Sunday, at 2.30 and 7 p. m.
R. K. Stark..........Sunday, May 30th
Mrs. E. L. Crumb..........Sunday, June 27th

Massena, N. Y.—Meetings every Sunday at 10½ a. m. and 7½ p. m. Also prayer meeting Thursday evenings, at 7½.
Geo. A. Streeter, Pastor.

New Bedford, Mass.
M. Batchelor..........Sunday, May 9th

Natick, Mass.—Prayer meeting in Hammond's Hall on Sunday afternoons, at 2 o'clock p. m.

North Rutland, Mass.
W. M. Hall..........1st Sunday in each month

Portsmouth, N. H.
Geo. W. Sederquest..........1st Sunday in each month
J. Couch..........Sunday, May 16th
S. S. Brewer..........Sunday, May 23d
N. Glidden..........Sunday, May 30th
C. E. Barnes..........Sunday, June 13th

Plantsville, Ct.
B. Hitchcock..........Sunday, May 9th
Edward H. Byrons..........Sunday, May 16th
H. C. Smith..........Sunday, May 23d

Plymouth Union, Vt.—Meeting every Tuesday evening, at the house of T. A. Cheney. T. A. Cheney.

Rochester, N. H.
E. Johnson..........Sunday, May 23d
S. Varney..........Sunday, May 30th

Riverpoint, R. I.
Sunday-school every Sabbath at 10½ a. m. Preaching at 2 p. m. Conference meeting at 7 p. m.
C. R. Card..........3d Sunday in each month

Salem, Mass.
(Meetings in Holyoke Hall, No. 189 Essex Street.)
C. Goodrich..........1st and 3d Sundays in each month
Geo. W. Sederquest..........Sunday, May 16th
C. E. Barnes..........Sundays, May 23d and 30th

Seabrook, N. H.
A. Fogg..........3d Sunday in each month
Geo. W. Burnham..........Sunday, May 9th

St. Johnsbury, Vt. (Advent Christian Church.)
Lord's day service: Prayer and Conference 10½ a. m. Sabbath School 12 m. Preaching at 1.45 and 6.30 p. m. Prayer and Conference Meetings in the vestry Tuesday and Friday evenings, at 7.30 p. m.
A. S. Williams, Pastor.

South Elliot, Me.
F. L. Piper..........3d Sunday in each month

South Rochester, N. H.
Mrs. A. Marston..........2d Sunday in each month

South Berwick, Me. (Great Works.)
J. W. White..........2d Sunday in each month
Geo. W. Brown..........3d Sunday in each month

South Sutton, N. H. (J. H. F. Varney Pastor.)
Preaching at present 1st and 3d Sunday in each month.

Somerville, Mass.—The Second Advent Church of Somerville meet in their Chapel, corner of Bow Street and Somerville Avenue. Meetings Sundays at 10 a. m. and 3 and 7 o'clock p. m. Prayer meeting Tuesday and Friday evenings at 7½.

Sabattus, Me. (Jones' Hall.)
D. H. Kilbreth..........Sunday, May 9th

Taunton, Mass.
A. W. Sibley..........Sunday, May 16th

Vernon, Vt.
J. Hemenway..........1st Sunday in each month

Worcester, Mass.
W. Kellaway..........Sunday, May 9th
P. S. Butler (in exchange with M. A. Potter) Sunday, May 16th.
J. Hemenway..........Sunday, May 23d
E. A. Stockman..........Sunday, May 30th

Wallingford, Ct. (Town Hall.)
J. Hemenway..........Sunday, May 16th

West Deerfield, N. H.
J. M. Quimby.....2d and 4th Sundays of each month
R. H. Elkins..........Sunday, May 16th
Geo. W. Randall..........Sunday, May 30th

Yalesville, Ct.
Wm. C. Stewart..........Sundays, May 16th and 23d
(Baptism expected)

Carthage, Me. (Staples' school-house) once in two weeks. A. C. Abbott.

Townsend Harbor, Mass..........Sunday, May 16th
L. Boutell.

Bridgeport, Conn..........Sundays, May 23d and 30th
M. Batchelor.

Vernon, Vt..........Sunday, May 16th
L. F. Baker.

Vienna, Me. (Brick Chapel)..........Sunday, May 9th
F. E. Blaisdell.

South Barnstead, N. H..........1st Sunday in each month
Farmington Village, N. H..........3d Sunday in each month
Wm. Dodge.

Rutland, Vt..........1st Sunday in each month
Factory Point, Vt..........2d Sunday in each month
Chittenden, Vt..........3d Sunday in each month
North Fort Ann, N. Y..........1st Sunday in each month
Wm. J. Blanchard.

Orford, N. H. (Indian Pond school-house) 1st Sunday in each month. A. H. Clark.

Anthony Hall, R. I...1st and 3d Sunday in each month
Cranston, R. I. (at Bro. Sunderland's) at 2 p. m., 4th Sunday in each month. E. Cotton.

Brookfield (No. 4)..........Sabbath, May 9th
Water Village, N. H..........Sabbath, May 16th
Wolfboro, N. H..........Sabbath, May 30th
C. Colman.

South Hadley Falls, Mass. (Baptism) Sunday, May 9th
Manchester, N. H..........Sundays, May 16th and 23d
C. R. Crossett, Jr.

Loudon Ridge, N. H..........Sunday, May 9th
J. Davis.

Waterloo, P. Q..........each alternate Sabbath
C. P. Dow.

Piermont, N. H. (Clay meeting-house) 1st Sunday in each month. R. C. Drown.

Cheshire Street Ct..........2d Sunday in each month
D. C. Dudley.

Orange, N. H. (New Colony school-house) Sunday, May 9th. D. Eastman.

Epsom, N. H. (Marden's Corner)..........Sunday, May 9th
R. H. Elkins.

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O. R. Fassett.

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Porter Centre, Mich..........once in four weeks
Sumption Prairie, Ind..........once in four weeks
Howardville, Mich..........once in four weeks
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N. Glidden.

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H. C. Holt.

[illegible]..........Sunday, May 30th
Lake Village, N. H..........Sunday, June 13th
E. N. Hinckley.

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E. N. Hinckley.

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J. Albert Libby.

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PUBLISH THE WARNING.

In a world full of dangers, where precious things and beings are exposed, light to manifest the dangers, and warnings to escape them, become the most essential element and action Infinite Wisdom and Mercy can introduce.

Such is our world, and such is the illuminating message its Creator has sent into it, and such is the action of Jesus, its Saviour, and His Bride—the church. The voice of warning from God, in notes of heavenly sweetness, has uninterruptedly sounded upon the earth for six thousand years. No sad tones have come from [illegible] has transpired the teachings of His Son, [illegible] Its pleading [illegible]gels, the solemn utterances of prophets, the messages of awful authority in the Book of God, the silent testimony of the Holy Spirit, and the faithful witness of the Church of Christ. The groans of creation have echoed it, and omens in the heavens have added to its awful sublimity. Vast treasures of wealth and blood have been appropriated to extend it, and valuable lives ebbed out in carrying the alarm into the dark regions of an exposed race.

Noah, Lot and Moses were among God's nobility, who in their day stood boldly in the front rank, echoing the voice of God, and warning the people to prepare for approaching danger. Such has been the character and work of God's true servants preceding every calamitous providence through the ages of the curse.

Are there any ensnaring judgments to overtake our race in the future? Will the time come, or has it come, when it will be as important to warn men, not only of common dangers, but of special dangers, as it has been in the past? We fully believe such a time has come, and that events are about to deluge our world, of which those in the past were only types or dim shadows.

Dear brethren, if we are right in believing that the last judgment message is now due this generation, and that God has called His servants now living to proclaim it, let us try to comprehend the extent and responsibility of our duties, and the magnitude and infinite results of the impending judgments about to ensnare the inhabitants of the earth. The voice of warning should be sounded loudly, clearly and definitely. The warning message should be kept distinct, so that all dangers announced, snares to be shunned, and blessings to be gained, by re[illegible] faithfully preached and practiced; but as warning of impending danger is always made the first duty by true love, so God has instructed His servants that their first and great duty is to warn the people of all common and specific dangers to which they are exposed.

Every warning message given by God is exactly fitted, as to importance and extent of publication, to the coming dangers. The purpose of God in giving such warnings, as exhibited in His past dealings with men, are clearly these: (1) to warn all exposed, (2) to notify them of the nature of the danger, (3) the time of its occurrence, (4) instructions as to what to do, (5) and the results of obedience and disobedience to those instructions.

When an individual is exposed, it is sufficient that he be warned; if the inhabitants of a city or nation are in danger, it is necessary that they be warned; but if all the people of a generation are exposed, then the message must be sent to all nations, tribes and classes. If the coming calamities are to result from floods, fires, pestilence, war, or any special cause, the warning will express it. If some special action by those exposed is required for their safety—which is always the case—special instructions are given for that purpose.

Warning messages are never given by divine authority only during the period of the probation of those called to make the special preparation for them. God has in all cases in the past required His servants, in the proclamation of coming judgments, to distinctly notify the people exposed that their salvation from the coming calamities depends upon their acceptance of the warning, and making the special preparation required. This is always absolutely important for the safety of those warned.

A people cannot desire the approach of calamities upon themselves, therefore it is natural for them to resist and despise the proof that such events are approaching. This in every case will produce opposition to the warning as extensive as the class unprepared for the coming events. As God never sends judgments upon a people when the masses are righteous, but invariably when the multitudes are extremely wicked, it follows that a warning message, while being proclaimed, must be unpopular and hated. When a truth is despised, those proclaiming it and professing faith in it must be despised also.

This produces an experience so trying and repulsive to men that they will not accept the position without seeing an absolute necessity for it. No man would consent to suffer a very painful surgical operation unless he realized that his life depended upon it. So in this case, warning truths always produce painful experiences in those advocating them righteously, and will not be advocat[illegible] any who do not see their vital i[illegible] Satan's most fatal snare in such [illegible] idea [illegible] such messages are human productions, or, if taught in the Bible, belong to second or third-rate truths, which are not essential to salvation, and therefore men are just as fully saved who reject and hate them as those who in their hearts embrace and love them. We are forced to believe that men who teach such sentiments are the servants of the enemy, and not of Christ; for they ensnare men instead of saving them. We prove this by the entire Bible history of our race in the past, and the scriptural testimony relating to the events of accepting or rejecting the last prophetic warning.

If a man had taught, in Noah's time, that his teaching was not vitally important, because those who believed it enjoyed no better communion with God than those who rejected and hated it, what would have been the character and result of such teaching? It would have been rebellion to God, and proved a fatal snare to all who accepted it. Just so it would have been with the Sodomites in escaping from the fire, and with the Hebrews in journeying through the wilderness, and also in accepting the Messiah and His gospel at the first advent. So it would have been, yea, was at the destruction of Jerusalem, the preaching of Luther, and all of the reformers down to the present time.

All divine truth designed to warn people of their sins, and of coming judgments as the result of their sins, ever has been and ever must be unpopular with those sinners. Therefore he who seeks to gain the applause and friendship of the world cannot be a faithful witness for God, because His testimony relating to sin and its results, and all who deliver that testimony, must be in the nature of the case rejected and despised. But God has decreed that men shall be warned before [illegible] worldly prosperity too well to give the warning, He will employ other instrumentalities to do it.

The last warning message relating to judgments vastly more important than any in the past, is now due to this generation, and all who consent to give it must expect to be despised and hated, as all who have done the same work have been in the ages past. Somebody must "give the trumpet a certain sound," and be smitten for doing it; but God will defend and honor him when the time of glorification shall come. J. C.

PARDON.

Pardon, forgiveness and remission represent the same general principles. Pardon is the disannulling, cancelling or rendering void the guilt of transgression. It implies the reconciliation of two opposing parties—one injured, the other the injurer. It expresses release from punishment due for transgression. Gospel pardon presents God and man as the two parties,—God the injured, and man the injurer. Pardon always proceeds from the innocent to the guilty, therefore gospel pardon flows from God to man. Pardon is always conditional, otherwise crime could have no continuance. The conditions of pardon must originate with the innocent, and be complied with by the guilty.

Transgression is the violation of some law. All political and moral law relates to social life, and should be designed to so control social acts that one party shall not deprive another party of any of its just and equitable rights and blessings with impunity. Therefore all social law of God and man must be composed of two parts: (1) instructions and prohibitions relating to social acts; and (2) [illegible] punishment forbids to be done. The guilt [illegible] with those in[illegible] in its unlawfulness. The conscious guilt of the transgressor is produced by his knowledge of the unlawfulness of his acts. No act of an infant is sin, because it has no knowledge of the requirements of moral law; but "when the commandment"—requirements of law—comes, sin revives, and we die a moral death. See Rom. 7:9.

God's pardon of man's sin consists in His cancelling the guilt of acts of transgression, removing from the sinner all responsibility as much as if he had not sinned. Pardon produces in the guilty a sense of innocence, of harmony and communion with God. It removes the fearful expectation of fiery indignation from God, and a dread of the presence and executions of the great Judge. It produces in their stead an earnest prayer for the coming and kingdom of Jesus Christ. This gracious pardon can be obtained by a hearty repentance of all sins, with an established purpose to obey God by divine grace in all things. J. C.

PALESTINE RAILROAD.—The world moves. New and great enterprises characterize the days in which we live. Among these is a railroad from Egypt to the river Tigris, with branches to Jerusalem, Jaffa, and other eastern cities. The enterprise is said to be supported by two very large English banking houses, and the work will be pushed rapidly, as soon as permission can be obtained from the Turkish government. M. G.

IN MEMORIAM.

Another veteran of "the faith" has fallen. Another faithful and heroic follower of Christ has sunk to rest on the field of conflict, with his armor on.

Our well known and much beloved brother, CAPT. JOHN HIGGINS, of Portland, Maine, closed his earthly career on the evening of April 12th, aged seventy-four years.

Captain Higgins was no ordinary man. Gifted with marked intellectual powers and indomitable energy, combined with inflexible integrity, he only needed a fair opportunity to ensure a successful career in life.

When only a boy he chose navigation as his calling, making his first voyage when but fourteen years old. He rapidly rose through all the grades of seamanship, reaching the highest rank while yet a young man. He was master of a vessel more [illegible] forty years. The Lord was with him [illegible] sea. He never lost a ship nor a cargo. He never sailed without a Bible. In many an hour of imminent peril, above the howlings of the tempest and the moanings of the maddened waters, his manly voice was heard calmly, but fervently, calling on the great God for help. The roughest of the sailors knew and felt that their sometimes imperious Captain bowed in willing homage to the Almighty One, and trusted in an unseen arm for safety.

He commenced a religious life at the age of twenty-three—the year he became master of a ship, and, also, the year of his marriage. For several years he was a member of the Free-will Baptist Church at Cape Elizabeth. In the great Advent awakening he became deeply interested in the doctrine of the personal and near coming of Christ, the literal resurrection of the dead, and the inheritance of the saints in the new earth; and until his last hour he cherished with great tenacity and delight the "blessed hope" of personal immortality through Christ, and died in firm belief that his repose in death would be very brief.

In his Christian character, sterling integrity was strikingly blended with genuine sympathy and strong emotion. His spirituality was earnest, ardent, and sometimes quite demonstrative. His long life at sea had stamped the manner of his devotion with a directness, positiveness and pathos which were often impressive and grand. His public testimonies to the power of Christ to save were vividly suggestive of the sincere and hardy piety of a hundred years ago.

Since his retirement from the sea he has been very active in the work and cause of the Lord. He filled a large place in the Advent Church in Portland, of which he was an official member. He was a liberal contributor to our Mission Society. At many of our great Campmeetings his commanding form, strong and earnest voice in prayer and praise, and his genial affability, made him the centre of much interest. He will be widely and sadly missed. Many an eye will search in vain for his venerable figure in the great assemblies of the saints; and many an ear will listen in vain for his inspiring shout in the circles of devotion.

He has left to his family and friends the imperishable legacy of a spotless character and a consistent Christian life. His funeral services were attended by a large circle of [illegible] silent slumbers until the joyful moment when the trump of God shall bid the sleeping millions rise and join immortal hands in a tearless, deathless land.

E. A. STOCKMAN.

"THE SALVATION ARMY."

"The Salvation Army" of London, which began their work among the lowest classes, and has been remarkably successful, is now advancing upon the higher classes, as shown by the following: M. G.

"The Salvation Army, hitherto confining its onslaughts upon the lower classes of English sinners, is now making an advance on the fashionable 'West-enders' of London. Regular services have been set up at St. James hall, at which Mrs. Booth is the preacher. On the platform with her are clergymen and ministers of various denominations, noble lords and ladies, and one has but to glance his eye over the hall to see that it is filled with a highly intelligent and cultivated class. Her doctrine is wholly evangelical, and her theme, 'Aggressive Christianity,' has been so presented as to awaken Christian zeal and arouse the impenitent. Already inquirers are numerous, and she has announced several meetings to receive them during the week. She is stirring the deep foundations of fashionable society in London's West-end, and verily 'the Salvation army, has entered on a wholly new campaign, which bids fair to result in many conquests to the ranks of the Lord of Hosts.'"

DANGEROUS.

Observing men begin to see the dangers that are now besetting the church of Christ. Those who have been expecting great religious prosperity are compelled to acknowledge that these are times of great peril. H. W. Thomas, an able Methodist minister, in Chicago, preached a sermon Sabbath, April 18th, having for a text,—"Watchman, what of the night?" Isa. 21:11. [illegible] much more than holding their own in actual numbers. And this, too, with their vast organizations and great wealth with which to work." He says there is an "increased worldliness and desire for wealth everywhere apparent;" also a "general apathy and lack of aggressiveness of which the churches so generally complain."

This harmonizes with the prophetic description of the last days, as contained in the Bible. The great day of the Lord is at hand. M. G.

TURKEY.

"The Eastern Question" is again coming to the front. It is the burdensome stone in the hands of the great powers of Europe. What shall be done with Turkey? Gladstone says, Send the Turks out of Europe. Beaconsfield is in favor of having them remain. The marked change expected in the British Ministry will make a corresponding change in dealing with Turkey. The Turks are alarmed at the prospect, as shown by the following:

London, April 10. The Constantinople correspondent of the *Times* telegraphs: "The elections in England have produced on all classes here a profound impression and at the palace almost a panic. Wild speculations are afloat regarding the consequences of the coming change in the British Ministry. Greeks, Armenians, Bulgarians and Christians generally have long regarded Beaconsfield as their most powerful opponent, and rejoice at his fall. The more sanguine of them assume that Gladstone will immediately form a cabinet and prepare to carry out his famous 'Bag and Baggage' policy, that is, to turn the Turks out of Europe bag and baggage. The Sultan and his advisers are thoroughly alarmed."

What a strange condition this world is in at the present time. It does not look much as though it was about to be converted to a pure Christianity. Satan is waging a terrible warfare against righteousness. Let us be true to our dear Lord. M. G.

JOHN 16: 13, 14.

John 16:13, 14, reads as follows: "Howbeit, when He, the Spirit of truth, is come, He will guide you into all truth; for He shall not speak of Himself; but whatsoever He shall hear, that shall He speak; and He will show you things to come: He shall glorify me; for He shall receive of mine, and shall show it unto you."

In the literal translation of the New Testament from the text of the Vatican Manuscript, by Herman Heinfetter, London, he renders John 16:13, 14, as follows: "Howbeit, when that *Comforter*, the spirit of the truth *concerning me*, should have come, it will guide you into all truth *relating thereto*. For it will not speak *to your mind* by itself, *i. e., its own origination*, but whatsoever *fact* it shall receive, *i. e., it witnesses*, it will speak [illegible], yet the things that do [illegible] you; that *Comforter* will [illegible] concerning me, it will re[illegible] unto you."

In a [illegible] note the translator says: "I much question whether, in accordance to the usage of Greek, the phrase '*spirit of truth*,' can any more be regarded as the appellation of an individual, than can the phrases, '*spirit of bondage*,' '*spirit of fear*,' '*spirit of adoption*,' '*spirit of deep sleep*,' etc., etc., be so regarded; and still less am I aware that '*the spirit of the truth*' can be so regarded, as the article before the last word most unquestionably increases the difficulty of so regarding it; at all events, I cannot recall any thing that will justify either phrase being so regarded."

There is nothing in the Greek to determine whether the pronoun shall be in the neuter or masculine gender. M. G.

The following is intended as a reply to the question of Bro. W. J. White, in issue of April 4th.—ED.

PHILIPIANS 1: 23.

BY GEO. W. KENT.

"For I am in a strait betwixt two, having a desire to depart and to be with Christ, which is far better."

This text is one of those most frequently quoted by persons who hold to the popular theory of soul immortality, to prove that such theory is correct, and that the *real man* at death goes where Christ is. But by careful reading of the text, I am satisfied that it conveys no proof whatever of such doctrine, but on the contrary explains itself so clearly that the truth it conveys may be seen.

In verse 21 of the same chapter it reads: "For to me to live is Christ, and to die is gain." We understand what Paul meant by the expression "For unto me to live is Christ," if we are where we should be, enjoying the reign of grace in our own hearts; for Paul was always rejoicing, even under [illegible] afflictions. We may also [illegible] "and to die is gain," if we understand what persecutions he suffered all through his ministerial life. We are frequently told that Paul expected to gain heaven and glory by dying; but this is contrary to all his other teachings, as also to the whole Bible. We are taught that "death is an enemy," and if so, how can it be said that it is only the gate to glory? Paul expected to gain freedom from the unrelenting persecutions which he had to undergo if he died, although he did not shrink from them if through them he might glorify Christ.

In the 22nd verse, the last clause reads—"yet what I shall choose I wot not"; showing that he had no choice between living and dying—willing to experience that which would honor Christ the most. And if he is "in a strait betwixt two" (living or dying), he certainly only testifies that he has no choice between the two.

But he makes mention of a third position, saying, "having a desire to depart and be with Christ [Would to God that all were like Paul in this respect, and had such a desire to be with Christ that it would give a new life and vitality in the Master's work!], which is far better." Far better than what? "Far better to die than to live," is the usual answer; but Paul don't say so. He says that to depart and be with Christ is far better than to either live (here) or to die. The plain idea of the whole text is that Paul would rather, if it were possible, be translated where Christ is, than to live here in persecution, or to die and go to corruption. By carefully reading the whole of 2 Cor. 5, the eighth verse may be easily understood.

North Attleboro, Mass.

ANARCHY [illegible] which prevails all through the Ottoman Empire, and constitute the best possible comment upon the pretensions of the Beaconsfield government to have secured a satisfactory settlement of Turkish questions. Turkey is a mere wreck of a government, her most flourishing provinces set off as independent States or divided up between Austria, Russia and England, while the control which she maintains over the remainder is only a shadow of sovereignty. Her finances become daily more hopelessly entangled with a depreciated currency, the price of bread steadily rises, and bread riots follow; her unpaid soldiers are beggars by day and robbers by night, and bands of brigands pursue their work unmolested up to the very environs of Constantinople. In Roumelia Bulgarians and Mussulmans are cutting each other's throats; in Armenia and Kurdistan famine rages over one hundred thousand square miles of territory; and squalor and wretchedness, murder and pillage, chaos and anarchy prevail on both sides of the Bosphorus.

The Greek boundary question, moreover, is no nearer settlement than when the Berlin treaty was signed, and the Porte acknowledges its helplessness in the matter by declining to guarantee the safety of the commission engaged in tracing out the boundary. Let the Tory campaign orators, in the language of American politicians, "point with pride" to the government's Eastern policy and its results, they will be under the necessity of explaining in what way such a condition of affairs as this makes for the good of Europe or the glory of England. The worst of the case is that the end is not yet reached, and the tendency of things is unquestionably toward a general collapse, whose consequences may very likely be fresh complications and a new crisis.—*Boston Journal.*

BLOCKADES.

BY C. R. COPP.

There are important and crowded centres where the dispatch of business depends upon everybody's moving in their proper sphere. They have a right to their place, and it discommodes no one as long as they keep going; but let them stop, and everybody else stops. We saw a forcible example of this the other day as we were riding along in the horse cars on Washington St., Boston. Arriving opposite Boylston Market, we came to a sudden stop, and waited a proper time to go on, but no movement seemed probable. Stepping out we saw cars in a row as far as the eye could reach. Having traversed the whole distance on foot, we came to the crowded seat of trouble. A man with a two-horse load of beef in a pung-sled had got stuck on the switch at the corner of Temple Place. There were as many horse cars with anxious people on the other side as on our own. Nobody could do anything with any kind of a team. The trouble was, the horses on the load of meat had struck a hard spot, and were discouraged. They could not be made to pull, notwithstanding there were men enough at each side of the sled to almost start the load without them.

We saw in this incident its counterpart in some churches. There is a blockade. There are sinners who could be made to reach the station of conversion in season to be ticketed for glory, but the way is blocked up with backslidden church members, scandals, lies and divisions. Things do not move as they ought and might. The social meeting starts off as though something was going to be done, but a stand still is soon reached. There is somebody with a cart-load of the devil's wares—scandals perhaps—stuck on the crossing. Faithful men enough are at work who could move these things if they who are the most concerned would only pull their share. But they are in no hurry. They never enjoyed so much attention when in their proper sphere of labor, because of its obscurity, but now they are the lions of the hour. They relish this state of things, no matter if perishing men and women are behind them, better than where God would have them be. Like the lawyers of the Lord's time they will not go themselves, and those that would they hinder.

We admonish you as a brother to get out of the way, or go on in it. "Prepare ye the way of the Lord." "Finally, brethren, pray for us, that the Word of the Lord may have free course, and be glorified, even as it is with you: and that we may be delivered from unreasonable and wicked men: for all men have not faith. But the Lord is faithful, who shall stablish you, and keep you from evil. And we have confidence in the Lord touching you, that ye both do and will do the things which we command [illegible] the love of God, and into the patient waiting for Christ." 2 Thess. 3:1-6.

Lawrence, Mass.

HOME OF THE SOUL.

BY O. D. GIBSON.

I listened to a lecture on "the altar of sacrifice," and its significance, a short time since, by a Baptist minister, who said "the blood was all poured beneath the altar, and in the temple a pipe was laid from thence way down into the bowels of the earth, to convey the blood down there; and this blood represented the *soul*, which at death goes down into *hades*, called in the *American Union translation* 'the under world,' to stay till the resurrection morning." Thus a half-way house, or reservoir, is prepared for the soul a home while away from the body. This is a necessity, for if there are two men of every one of us, and these separate at death, there must be some place to go to. We know where the dust man goes, and if there is any other, in order to be consistent they must, if they can, find where it goes to, until their "reunion" takes place at the resurrection.

But how strange are their theories. For example: This same man, in answer to a question as to the "vail in the tabernacle" not being passable by any man save the High Priest only, signifying that no man could, or had gone into heaven, save Christ, answered, "The vail signifies our flesh, or bodies, which stands between us [i. e., our souls] and heaven; but when we die, our souls pass within the vail into heaven." He seemed to forget his half way house down in the bowels of the earth where souls go at death.

Why will men persist in making void God's Word by their traditions? How easy to understand when we read that "the life soul (life) unto death blood," that it represented the soul (life) made an offering for sin?? And as the life is in the blood, is it not the blood of Christ that was shed for us? Did He not go to hades when He died? See Matt. 12:40; Acts 2:25-31. He was not alive when there (see Rev. 1:18), but on returning to life again immediately and triumphantly marched away with the key of that subterranean abode of the silent dead, which He now holds ready for use. May He use it soon. Amen.

THE FRENCH CROWN JEWELS.—Some time ago there was some talk about selling the magnificent collection of diamonds forming part of the French crown jewels. The collection is valued at 40,000,000 francs, and among other treasures contains the celebrated Regent diamond, alone worth 8,000,000 francs.

The Empress Eugenie's famous pearl necklace is now the property of one of the richest women in Europe, Countess Henckel. The Empress had the pearls sold in London to the Countess Henckel for 360,000 francs. This lady had some of the pearls less beautiful than the others removed, and added two other rows; one, which came from the jewels sold by the Queen of Naples, the other from the necklace of the Virgin of Atocha, sold by a great Spanish personage. At present the suite of pearls belonging to the Countess, earrings and brooch included, is worth 800,000 or 900,000 francs. It is said to be the finest set of pearls in the world.

BISHOP BEDELL says that if ministers spoke the truth in funeral sermons, the demand for such discourses would rapidly cease.

SPECIAL NOTICE.

Will all of our friends and patrons be *particular* and address all business communications to OZIAS GOODRICH, Box 5140, Boston, Mass., and BE SURE to make all Checks, Drafts, and Postal Orders payable to OZIAS GOODRICH, and also all registered letters should be directed to him. A strict compliance with the above request will save us very much trouble and delay. AGENT.

SPECIAL NOTICE.

Some weeks ago we offered—if parties wished to give the *Crisis* away to those who had never taken it—to send it at the following rates: 25 cts. for three months; 50 cts. for six months; $1 for one year. *That offer is now withdrawn.* But we now make the following offer: We will send the *World's Crisis* to ministers of any denomination, and also to the real worthy poor, for *one dollar* per year. We shall want satisfactory evidence from persons sending for the *Crisis* at *the reduced rates* that they are either ministers, or are really poor and worthy. We will also send the *World's Crisis* to persons who have never taken it on trial for three months for 35 cts. AGENT.

NOTICE.

We have arranged with the following persons to act as special agents for the *World's Crisis* in their respective localities, and we shall add other names from time to time as we can arrange.

JAMES G. HARDING	New Bedford, Mass.
GEO. R. WENTWORTH	Springfield, Mass.
HIRAM MUNGER	Chicopee Falls, Mass.
C. H. FLETCHER	North Newport, N. H.
ELD. FRANK BURR	635 No. 5th St., Camden, N. J.
ELD. H. B. [illegible]	Mt. Vernon, Me.
ALI ANDREWS	Bridgeport, Conn.
H. A. WAY	Bristol, Conn.
ELD. B. FINNEY	Scitico, Conn.
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JOHN NEWLIN	Lineville, Iowa.

AGENT.

SPECIAL NOTICE.

The *World's Crisis* is on sale and can be obtained in Boston at Loring's Book and Periodical Store, corner of Washington and Bromfield Streets; also at E. S. Bliss' Book and Paper Store, 171 Hanover Street. AGENT.

NOTICE.

Eben Wyman is traveling through New Hampshire and Vermont collecting for the *World's Crisis* Office. All monies paid him for this Office will be promptly credited to the parties paying the same.

OZIAS GOODRICH,
Agent A. C. P. Society.

NEW TRACT.

THE JUDGEMENT WARNING. This Tract is written by L. T. Cunningham, and contains 28 pages. Price 25 cts. per dozen; $1.50 per hundred, postpaid. AGENT.

NEW BOOKS.

THE APPROACHING END OF THE AGE. Viewed in the light of History, Prophecy, and Science. By H. Grattan Guinness. 696 pages. Price, postpaid, $3.25.

BIBLICAL THINGS NOT GENERALLY KNOWN. A collection of facts, notes, and information concerning much that is rare, quaint, curious, obscure, and little known in relation to Biblical subjects. 379 pages. Price, postpaid, $1.50.

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AUTOBIOGRAPHY OF MADAME GUYON. 346 pages. Price, postpaid, $1.00. AGENT.

COLLECTION ENVELOPES.

We have a lot of Sunday School Collec[illegible] [illegible]lowing low price. Series No. 50, thirty-five cents per dozen, postpaid; for Series No. 60, fifty cents, postpaid. AGENT.

NEW BOOK.

"THE DESTINY OF RUSSIA." This is a book of 118 pages, by *Theta*. Price, cloth 75 cts., paper 50 cts. postpaid. AGENT.

RESURRECTION DESTINIES.

BY DANIEL D. BUCK, D. D.
PUBLISHED BY I. C. WELLCOME.

A neat pamphlet of fifty-five pages on the resurrection of the dead and the destinies of each class. It is evidently written to show that men must be converted to gain eternal life through Christ, and to refute the notion that all will be saved. It is thoroughly scriptural in statement and argument, and critical and direct in its points. It is doubtful if the subject has ever been handled better since Paul wrote upon the same theme. Price, postpaid, 15 cents.

For sale at the *Crisis* Office.

THE EGYPTIAN PYRAMIDS AN ANALYSIS OF A GREAT MYSTERY.

This is a new work, and we think one of the best upon this great Mystery. It contains 162 pages, with a large number of cuts representing some portion or parts of this immense structure. This book is very condensed, yet we think it gives very clear and full all of the important points. It is well bound in cloth. Price $1.00 postpaid. AGENT.

The Scriptural Question Book.

This Question Book, written by Eld. H. F. Carpenter, and containing one hundred and twenty-seven pages, is one of the best books for Sabbath Schools. It is just the book for the young scholar to take after getting through with the Catechism. We have sold a large number, and there are many brethren and sisters who can testify to its merits. Price postpaid, single copy, 15 cts. Per dozen, postpaid, $1.45. AGENT.

CRUDEN'S CONCORDANCE COMPLETE.

[illegible] proper names in [illegible] in its comments, with the meaning or signification of the words in their original language. All in one volume for $1.50. Postage 24 cts. AGENT.

Pictorial Description of the Tabernacle in the Wilderness.

Its Rites and Ceremonies. For the use of Sunday School Teachers and other Students of Scripture—is the title of a very instructive pamphlet, which brings together the facts of the Tabernacle and its service, and illustrates it with twenty-one engravings. Of its usefulness no word need be written; it must be apparent to all. Price 10 cents postpaid. Address all orders to Ozias Goodrich, Agent, 144 Hanover St., Boston, Mass.

Hymns of the Advent.

This Hymn Book is comprised of the Hymns of the Morning and Supplement, together with some eighty-eight pages of New Music and old standard Hymns. It is compiled by C. C. Barker, and published by W. N. Pile. It contains 213 pages, or 385 Hymns. Price by mail, postpaid, single copy, 40 cts.; 2 copies, 75 cts.; per dozen, if sent by express, $4.00. For sale at the *World's Crisis* Office. AGENT.

ADAMS' CHART.

We have one of Adams' Synchronological Chart and Map of History on rollers, and it is in good condition. The regular price for them is $15. We will sell this one for *twelve dollars*. It is twenty-two feet long and thirty inches wide. AGENT.

The Plan of Redemption.

By Wellcome & Good. An important work for all. Fifth edition. Cloth, $1.25.

SPECIAL NOTICE.

We have disposed of all the Advent Minstrels, and shall not be able to get any more, as we are informed by the publishers that they have disposed of the plates as old metal. AGENT.

The Life and Words of Christ.

This book, just published by the American Book Exchange, contains 812 pages. We have a few copies, and we think it a RARE bargain. Price in cloth, 70 cts. postpaid; half leather, $1.12. AGENT.

The Seven Churches.

This is a pamphlet of sixty pages, written by Wm. N. Pile. This is an Exposition of Rev. 2d and 3d chapters. Price single copy postpaid, 15 cts.; two copies 25 cts. AGENT.

"BE NOT WEARY IN WELL DOING."

BY H. S. WEBSTER.

These words of inspiration are words of cheer to pilgrims in the narrow way. No doubt the apostle saw the travelers faint and weary, almost ready to give up, and saying, What does it all amount to,—this toilsome journey, this weary road? I am tired of waiting for my reward. But these words—"Be not weary," speak to his fainting heart, and with fresh courage he starts anew to battle with the duties of life. O what precious words, speaking with soothing accents, echoing with blessed assurance way down to the end of time—"Be not weary in well doing."

Dear fainting soul, it speaks to thee on thy thorny path—"Be not weary." To all the afflicted, tried, tempted, and sorrowing ones of earth, the injunction is—"Be not weary." To those who go forth, not knowing whither, buffeting the storms and encountering the ills of life, to win a Bride for the Master, many doubts and fears arise, and the weary, fainting feet almost falter by the way. But God knows how much grace and wisdom is needed. The promises are yea and amen to every one that believes, and the blessed assurance comes "in due time, you shall reap if you faint not." Yes, the reaping time is almost here. "They that sow in tears shall reap in joy," in due time. Soon we shall receive the reward for all toil in doing what our Master would have us do. May our work be done, and well done, that we may hear the "Well done, good and faithful servant, enter thou into the joy of thy Lord."

Arvonia, Kansas.

NOTES BY THE WAY.

BY H. MUNGER.

Bro. Couch:—I have been at home most of the time the past winter, except Sabbaths (a thing I have not done for twenty-five years). Generally I am away fifty weeks out of the fifty-two. The first of March, like the wild geese, I felt like going north. I went first to Manchester and Concord, N. H., where Advent meetings have been held ever since '42 and '43. Like many other places they have had severe trials in keeping their meetings; but the good ones are determined to stick to the ship while there is a plank left. We had a good meeting there. It cheered our hearts to see some four or five who started to serve the Lord some twenty years ago, under our poor labors, still holding on. This is the best of it. One [illegible] one of my meetings held in a barn fifteen years ago, he being then thirteen years old, is still serving God.

I find many who came out under the Advent preaching have been decoyed away and joined other churches. But such are not at home. They have to keep their faith, or light, under a bushel. I found some of this class at East Canaan. I was invited there by Eld. D. Eastman, through the *Crisis*, for three evenings. Tuesday evening about fifty were out. The Word took effect with the outsiders, and the two families of Adventists and those also who came from other towns. The next day there was a dancing party gotten up. The brethren said it was a trick of the devil to keep the people away from the meeting, and hoped I would not get discouraged if but a few were out. But their party was a failure, and we had thirty at meeting. The preaching stirred up the elements still more, and the preacher of the Baptist church being present Wednesday evening, spoke against my preaching. That threw kindling wood into the fire already started, and Thursday the whole place was stirred up. In every store, shop and house Bro. Eastman said they were talking about the meeting. Some said one thing and some another; but the outsiders took sides with the meeting against the dancers and church members. One church member said it would take their preachers three years to counteract my preaching. But this made the people more anxious to go, and the house was packed full. I stayed one more evening, and it was put into the papers. God blest me in preaching His truth.

The next day about noon Bro. Eastman came in and said the feeling was up to fever heat because I was going to stay Friday night. He asked me if I ever was afraid of getting mobbed. I saw he was a little alarmed, but told him I was not, for I had been in hotter battles than they could get up in Canaan. That night all [illegible] [illegible] said I had better leave before night. But I had a good comfortable place to stay, and felt perfectly safe in God's cause and hands.

This put me in mind of some of our battles in '45 to '5[illegible], that no doubt Bro. Couch and our old soldiers recollect. Although I am old, it was no time for me to back out and run. I felt like giving them the prophetic signs of the times, and God helped me show that professors were acting out their part of the prophecy by their opposition, scoffing and pride. I told them that many professors knew more of a pack of cards than they did of their Bibles. This shot hit many, as the house was full. A cat was brought into the meeting to disturb it; but it did not have the effect designed, and I had the best of attention for one hour. When the signs of the judgment were brought up, the people felt the force of it.

Thus ended my meeting in Canaan. I was happy in preaching the truth, and got a victory. All left the house quietly. When we got out I asked Bro. Eastman where the mob was? The next morning we had a shout of victory while praying, and I left at 8 o'clock A. M.

Next I went back to Concord. Had a good meeting and good attention. It seemed pleasant to get in with kindred spirits after a hard battle. I went to Manchester by request. Found a full house. Bro. King's labors were blest. Next to Portsmouth.

Here is one of the best churches among us. They have order, and a continual increase. Next to Exeter,—an old fortification, and some salt is there. Next to Haverhill. Here I was taken violently sick with the bilious colic, and could not go to the meeting. But the medicine administered by Dr. Priest, after five hours of great pain, relieved me. Brethren Couch and others were with me. Next to Lawrence. Had a good house and good attention. This is another good, strong church.

Sabbath, at Lowell. I spoke twice, attended prayer-meeting at six o'clock, spoke on temperance at seven o'clock to a full house at the Club Room. I was tired out, but Bro. Bissell's good home gave me rest. Thank the Lord the warfare is most over—with me, at least.

Chicopee, Mass.

THE RESURRECTION.

The resurrection—What is it? Is it at death or at the end of the world? If at death what significance of the great day foretold in the Scriptures, after all have gone to their reward? Will they be called back and judged over again or resentenced? If saints go to their reward at death, what use or force of a resurrection as Paul and Christ teach? In what sense can they be be raised if already up? If any one says the body only is to be raised, I reply, Christ in John 6: 40, 44 and 54 explicitly says, I will raise "him," not his body, soul or spirit, but him, up at the last day. Now which is the "him?" that which is up? or that which is in the grave? Christ and Paul say, that which is in the grave; neither mention body at all. But suppose the "him" refers to the body, which is the man? The him that is up, or the him that is in the grave? Now both hims (if there are two) if anything, must each have a body of some sort—the him that is up as well as the him in the grave, and what will be the practical or possible use of two hims or two bodies, both in the future? Indeed, if death be the gate to endless joys, of what possible good can the resurrection be at all? And why did Paul attach so much importance to it as to preach it even at the cost of persecution? And how can the present common theory of immediate rewards and punishments at death be reconciled with the judgment scenes described in Matthew 25th?

Job and Paul answer the great questions. Job says—"man"—(not a fractional part of him, as body, soul or spirit, but man, the whole man) "lieth down and riseth not till the heavens be no more; they shall not awake, nor be raised out of their sleep." And Paul says: "We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump, for the trumpet shall sound, and the dead shall be raised." Then, and not till then will Job, Paul and all the saints awake, be raised out of their sleep in Jesus, be caught up together to meet the Lord in the air, and "so shall we ever be with Lord."

West Meriden, Conn. W. E. BENHAM.

Married.

KING—MULGROVE. In Newbury, N. H., April 25th, by Elder C. H. Fletcher, Mr. WALTER HOFFMAN KING and Miss SARAH JANE MULGROVE, both of Newbury.

FOREIGN AND DOMESTIC NEWS.

London, April 29. The Viceroy of India telegraphs as follows: A messenger, who arrived at Cabul on the 28th, reports that the people of Wardak and Logar attacked Gen. Ross on Sunday. After a severe engagement the enemy were completely dispersed, leaving 1200 dead on the field. Our loss is not mentioned. The district is much disturbed and the passage of letters is difficult. There is some excitement still in Kohistan.

St. Petersburg, April 27. The *Golos* is devoting a series of articles to the stragetical condition of Siberia with regard to offensive and defensive operations in case of war with China. Apparently the fears entertained by the *Golos* are to some extent shared by the Government.

The *Gazette* says the plague has appeared in the Valsk district in the Government of Saratoff. Famine also prevails, and twenty-seven peasants have died from starvation. The *Golos* says: Phantoms of death and hunger are passing from village to village in the Don district, where all the granaries are empty, and there is an absolute dearth of money. Other provincial papers report deaths from starvation among the peasantry in various parts of the country.

Out of eight Nihilists recently executed at Kieff, three were Jews, and of three conspirators hanged at St. Petersburg a short time since, one was a Jew. It is also said that Hartmann, whom the French Government refuses to extradite, was of Jewish origin, and people believe the same of Dr. Weimar, whose trial is to take place shortly in St. Petersburg.

It is reported that recent fires in Russia have rendered over two hundred families houseless.

New York, May 2. The fireworks manufactory of M. Honore, at Pantin, near Paris, was blown up Saturday afternoon, and it is believed twenty persons were either killed or dangerously injured.

Crop reports from Ohio, Indiana, Southern Illinois and Kentucky are of the most favorable character. The wheat crop wintered almost without injury and is everywhere far advanced and in splendid condition. The average is from 20 to 30 per cent. greater than last year, which was itself a big year.

Four inches of snow and temperature four degrees below the freezing point signalized the advent of May in some portions of Northern Vermont.

The public debt was decreased over $12,000,000 last month.

Rev. G. F. Pentecost has closed his labors in the West this season. The meetings have been of great interest, attended by crowded audiences.

Notices.

NOTICE.—Brethren of Vermont, where shall we hold our third A. C. Conference? No one says, Come here, or go there. Now will you please send in your requests, and then we shall know, for I am waiting to send the notice to the *Crisis*. If there is no place for it in some church, and we have to appoint ourselves, we shall be likely to pitch the tent somewhere, and who will be responsible? Who says "Come over here and help us"? B. B. CHEDEL, President.

NOTICE.—The Advent Christian cause in Sanilac County, Michigan, being very suddenly left without a minister, we are in need of ministerial help. There are several points of interest in a circuit of about twelve miles, and the cause is quite low. For any of God's servants who want to labor, here is a door open and a field vacant. A call or visit from any would be appreciated. If more information is wanted, correspond with R. J. ARMOT, Lexington, Mich.

NOTICE.—The third Annual Quarterly Meeting of District No. 2, of the A. C. Conference of South West Iowa and North West Missouri, will meet with the Ringgold church on Friday, May 28th. The brethren in Decatur County are cordially invited to attend and take part in the meeting. Said meeting is to be held in the Holden school-house, eight miles south of Mt. Ayr.
D. O. HINK, President.
L. C. RAY, Secretary.

NOTICE.—The next Session of the A. C. Conference of Northern Penn. and Southern N. Y. will be held with the church at Shongo, Alleghany Co., N. Y., commencing on Thursday evening, June 17th, and hold over the following Sunday. It is hoped that a special effort will be made to make this a profitable meeting.
B. BUTLER, President.
H. ZIEGENFUSS, Secretary.

NOTICE.—The church at Damariscotta and New Castle having called me to become their Pastor, I have accepted. My address will be New Castle, Maine. Brethren wishing to preach at the above church will please correspond with me before sending appointments. E. M. ANDREWS.

NOTICE.

The Alton Bay Campmeeting Committee are hereby notified that the Annual Meeting of said Committee will be holden on the Camp-ground, commencing Tuesday, May 11th, at 12 M.
J. COUCH, President.
W. H. MITCHELL, Secretary.

SPECIAL NOTICE.

To the saints scattered abroad, Greeting. Believing that we are in "perilous times," which were to mark the close of this dispensation, and in view of the overwhelming importance of the truths which identify us as a people, the official board of the Northern Illinois A. C. Conference have thought best to call a special meeting, for the purpose of counseling together relative to the peculiar duties of the times in which we live, and the vital interests of the precious truths so graciously committed to our trust. We feel that such a meeting is greatly needed at the present time; and we sincerely desire that not only all the members of this Conference, but also all who are interested in "the things concerning the kingdom of God and the name of Jesus Christ," will make special effort to attend this meeting. Various topics suited to the occasion will be presented, on which some of our ministers have consented to prepare papers, which will be subject to brotherly criticism. In view of the foregoing, we do hereby call said meeting to convene at Aurora, Kane Co., Ill., on Wednesday, June 16th, at two P. M., and to continue over the Sabbath, if the Lord will.

By the official Board of the N. Ill. A. C. Conf.
C. W. SMITH, President.
J. A. SMITH, Vice President.
H. G. MCCULLOCH, Secretary.
L. H. DAVIS, Treasurer.

NOTICE.—The next session of the A. C. Quarterly Conference in District No. 1 will be held in Topeka, Kansas, commencing May 27th. We trust each church will be prompt in the preparation for this meeting. We believe the Master has appointed a work for all; then let us share it together. We do not expect every brother and sister can be present, but all can take an interest in the preparation for it, and give their encouragement and prayers for those who do attend. The brethren of the Topeka church are anticipating a good meeting, and will do all they can to make it such. The Lord will always give a blessing when we come expecting it, and praying for it. M. MCGUIRE, Dist. Evangelist.

[Please notice the change of this meeting from the 20th to the 27th of May, as we cannot have the house on the 20th. By order of the church, S. K. GIBSON.]

NOTICE.—To the dear servants of God, whom Christ the great Shepherd of the sheep has called to feed the flock of God: The church in this place (Levant Village, Maine) has decided to hold a series of meetings, to commence Wednesday, May 19th (it being the one hundreth anniversary of the darkening of the sun), and hold over the following Sabbath. We pray the good Shepherd may send us some of the old veterans of the cross to preach the Word of life, and give to the household of faith the meat that is due. A general invitation is extended to all. Homes will be provided. Call on Brethren Dore, Niles and Glidden.
For the church, N. G. REED.

NOTICE.—The officers of the North Illinois A. C. Conference purpose calling an extra session of said Conference to convene in Aurora, Ill., on Wednesday, June 16th, at two P. M., and hold through the week. This meeting is greatly needed at the West, and I trust will be largely attended by those who feel desirous of seeing the cause at the West prosper. I have been corresponding with brethren relative to the meeting, and the interest manifested betokens brighter days for the West. Look for the official call soon.
C. W. SMITH, President of Conference.

NOTICE.—The next Session of the Oxford and Androscoggin County Conference will be held at Carthage, Me. (Staples' school-house), commencing Thursday evening, June 10th, and continue over the following Sunday. Let there be a large section of country represented at this meeting.
JARED WHITMAN, President.
JOSHUA HOWARD, Secretary.

NOTICE.—Having accepted an invitation from the church in Scitico to remain with them as their pastor for another year, I shall be at liberty for outside labor seven Sabbaths during the year. Any church wishing my services for one or more Sabbaths, please address me at Scitico, Ct.
BENJ FINNEY.

SPRINGFIELD, MASS.—Meetings at Central Hall Sundays at 10.30 A. M. Sabbath School at 12 M. Preaching at 2.30 and 7.30 P. M. Service of song at 7 P. M. Bible class Saturday evenings. Prayer meetings Tuesday and Thursday evenings.
H. A. KING, Pastor.

NOTICE.—The next Annual Meeting of the Delaware District Advent Christian Conference will be held with the Second Advent Church of Philadelphia, Penn., commencing Friday evening, May 14th. Let there be a good representation of the churches, by delegates or letter.
FRANK BURR, President.
FRANK HEDLEY, Secretary.

NOTICE.—The Wisconsin Campmeeting will probably be held at Crystal Lake, Columbia Co., near Lodi, June 5th to 12th. Full notice will be given in due time. Meanwhile let plans be made to attend. W. S.

NOTICE.—The Advent Christian Quarterly Conference of Nova Scotia will be held at Bear River, N. S., commencing June 17th. We cordially invite the brothers and sisters from abroad. J. MOORE.

NOTICE.—The Beebe Plain Camp Meeting will commence Saturday, June 19th. Particulars hereafter. L. C. MCKINSTRY, Sec.

NOTICE.—The Third Quarterly Meeting of the Northwestern Evangelical District No. 2 of Kansas will be held with the A. C. Church at the Townsend school-house on Coon Creek, Lincoln Township, Washington Co., Kansas (P. O. address Waterville, Marshall Co., Kansas), commencing May 13th. Please all see that they do their duty and make due reports. We all understand our duty without being prompted every quarter. Come all, and let us have a regular old-fashioned Campmeeting, the first one of the season. The District Tent will be pitched for the occasion.
THOS. R. COMSTOCK, Evangelist, Dist. No. 2.

NOTICE.—There will be a Conference held with the Advent Christian Church at Sweaburg, Oxford Co., Ontario. Friends of like precious faith in Western Ontario are cordially welcomed by the church. Further information will be cheerfully furnished by corresponding with Bro. Daniel McLellan, Sweaburg, Ontario, or the undersigned.
W. C. HICKS, St. Thomas, Ontario, Box 272.

NOTICE.—The first Quarterly Meeting of the Southern District of Wisconsin for this season will be held at Bellville, Dane Co., beginning on Friday evening, May 21st, and hold over the Sunday following. Let the scattered gather from the regions round about. WM. SHELDON.

NOTICE.—The Maine Conference have appointed me as their Tract and Mission Agent. All who want my labors in new places can write to me at Bowdoinham, Maine, Box 103. All who have pledged money will please send it, as soon as convenient, to H. G. Smiley, of Augusta, Me., Treasurer.
H. S. MITCHELL, Tract and Mission Agent.

Special Notice.

Any of the Preaching Brethren desiring to send appointments to Lynn, Mass., will please correspond with the following Committee before sending their appointments: Geo. W. Sederquest, H. Q. Staples, J. W. Burnham.

NOTICE.—The next session of the Maine Second Advent Christian Conference will meet the first Tuesday in May. Place and particulars given hereafter.
S. K. PARTRIDGE, President.
J. A. LIBBY, Secretary.

SPECIAL NOTICE.—All preachers wishing to preach at East Weymouth, Mass., will please correspond with Wm. H. Crockett, North Weymouth, Mass., before sending any appointments for Sundays or evenings.

NOTICE.—I will preach in Ashland, Michigan, once in four weeks. Also in Bangor once in two weeks. This leaves one Sunday in each four weeks for missionary work. Let those wishing help take notice. Address me at Muskegan, Mich., Box 581. M. J. JAMES.

NOTICE.—Having been chosen Conference Evangelist to hold meetings in new fields within the limits of the Conference of Quebec, Northern Vermont and Northern New Hampshire, I would say that I am ready to do all I can in this new field of labor, and will respond to calls as the way may be opened. Brethren, time is short. Let us do what we can to rescue the perishing.
J. H. F. VARNEY, South Sutton, N. H.

NOTICE.—The Iowa Mission Tent is for sale. If wanted, please address P. S. W. Deyo, Strawberry Point, Clayton Co., Iowa.

On account of revival interest at New Bedford, Mass., my appointments for Natick, Springfield, Bristol and Plantsville are withdrawn.
WM. C. STEWART.

Appointments.

☞ Appointments must be received as early as TUESDAY MORNING (as our paper goes to press about noon), to insure insertion for the coming week.

Resolved, That no appointments be published in the "Crisis" henceforth for persons unknown to the Editorial Board (by which is understood the Editors, Editorial Committee, and Business Agent), unless satisfactory reference shall be given.

Resolved, That when the Editorial Board is properly notified by any of our Churches, or Ministers, or responsible persons, by a written allegation that a certain minister, or ministers, lack moral character, that they be instructed to notify such minister or ministers of the information received, as a reason for withholding their appointments till after a proper trial and acquittal.

☞ All communications in relation to this matter should be addressed to the Secretary of the Board—Ozias Goodrich, Boston, Mass.

BOSTON, MASS., ADVENT CHRISTIAN CHURCH, Corner of Shawmut Avenue and Indiana Place. *Sunday Services.*
Social Meeting at 10.30 A. M. Sabbath School and Bible Class at 1.30 P. M. Preaching at 3 and 7.30 P. M. Praise Meeting at 7 P. M.
Young People's Meeting Tuesday Evening at 7.30. Regular Prayer Meeting Friday Evening, at 7.30.
H. L. Hastings..........Sunday, May 9th

BIDDEFORD, ME.—Meetings every Sabbath at 10½ A. M. and 2½ and 7 P. M. Also Wednesday and Saturday evenings. WM. H. MITCHELL, Pastor.

BATH, ME. (Advent Chapel) Middle Street.—Preaching services Sunday, at 2 1-4 and 7 P. M. Social meeting at 10, and Sabbath School at 11.30 A. M. Prayer meeting Tuesday and Friday evenings. WM. A. BURCH, Pastor.

BRIDGEPORT, CT.
The Advent Christian Church meet every Sunday in Temperance Hall on Beach Street, E. D. Prayer and Conference Meeting at 10½ A. M. Preaching at 2 and 7 o'clock P. M. Social meetings on Tuesday and Thursday evenings.
G. L. Teeple..........Sunday, May 9th
W. Tefft..........Sunday, May 16th
M. Batchelor..........Sundays, May 23d and 30th

BERWICK, ME. (Union Mission, Odd Fellows Hall.)
Jer. Hill..........Sunday, May 9th
S. S. Varney..........Sunday, May 16th
D. F. Leavitt..........Sunday, May 23d

BEEBE PLAIN, P. Q.
M. McKinstry..........Sundays, May 9th and 23d

Chelsea, Mass.
The Advent Christian Church meet in a Hall in Sanderson's Building, 112 Park Street, next door to the Engine House. Social Meeting Sunday, at 10.30 A. M. Sunday School at 1.40 P. M. Preaching at 3 and 7.30 P. M. Praise Meeting at 7 P. M. Prayer and Conference Meetings Tuesday and Friday at 7.30 P. M.
Geo. W. Sederquest..........Sunday, May 9th
J. Couch..........Sunday, May 23d

CHARLESTOWN, MASS.
Prayer and Conference meetings Sunday morning at 10½. Preaching at 3 and 7½ P. M. Also Tuesday and Friday evenings, at 7.45.
S. S. Brewer..........Sunday, May 9th

CONCORD, N. H.
T. W. Piper..........Sunday, May 9th
H. Bundy..........Sundays, May 16th and 23d
John Parsons..........Sunday, May 30th
C. E. Barnes..........Sunday, June 6th
Geo. W. Sederquest..........Sunday, June 20th

CABOT, VT.—L. C. and M. McKinstry Pastors.—Preaching at present one half of the time.
M. McKinstry..........Sunday, May 16th

CHICOPEE, MASS. (Advent Christian Church, Music Hall, Exchange Street.)—Lord's day services—Love feast at 10 o'clock a. m. Preaching at 2 and 6.30 p. m. Sunday School at 11.15 a. m. Social meeting Tuesday and Thursday evenings, at 7.30 o'clock.

CHICAGO, ILL.—Meeting at the Green Street Chapel, No. 91 South Green Street, every Lord's day, at quarter to eleven a. m. and quarter to eight p. m. Sunday School at twelve o'clock a. m. Prayer meeting at the Chapel Wednesday evening at quarter to eight p. m.
D. MATHEWSON, Pastor.
(Residence 122 South Sangamon Street.)

DOVER, N. H.
B. S. Emery..........2d Sunday in each month
R. F. Emerson..........3d Sunday in each month
A. A. Robinson..........4th Sunday in each month

EXETER, N. H.
Charles A. Cooke..........Sunday, May 16th
F. M. Drake..........Sunday, May 30th

EAST WOODSTOCK, CT.
P. S. Butler..........Sunday, May 9th
E. S. Bugbee..........Sunday, May 16th
A. Morse..........Sunday, May 23d

HYDE PARK, MASS. Advent Chapel, Fairmount Avenue, near N. E. R. R. Station.—Prayer meeting Sabbath morning at 10½. Sunday School at 1½. Preaching at 3 and 7½. Prayer meeting Wednesday evening at 7½.
J. S. White..........Sunday, May 9th

HAVERHILL, MASS. (Walnut St., New Chapel.)
I. Boutell..........Sunday, May 9th
J. Couch..........Sunday, May 16th
E. A. Stockman..........Sunday, May 23d
Geo. W. Sederquest..........Sunday, May 30th

HIGHLANDVILLE, MASS. (Advent Christian Hall.)—Meetings every Sunday, at 10.30 a. m., 2.30 p. m. and 7 p. m. Preaching by T. M. Preble.

HARDWICK, VT.—J. H. Smith Pastor.
L. C. McKinstry..........Sunday, [illegible]

HARTFORD, CT. (Melodeon Hall.)
L. F. Baker..........Sunday, May 9th

LYNN, MASS.
The Second Advent Church of Lynn, Mass., hold meetings in their new Chapel on Liberty Street. Preaching every Sunday, at 3 and 7.30 P. M. Social Meeting at 10.30 A. M. Regular Prayer Meetings every Tuesday and Friday evenings, at 7.30 P. M.
E. A. Stockman..........Sundays, May 9th and 16th
J. W. White..........Sunday, May 23d
S. S. Brewer..........Sunday, May 30th

LAWRENCE, MASS.
J. Couch..........Sunday, May 9th
W. Kellaway..........Sunday, May 23d

LOWELL, MASS.
A. Ross..........Sunday, May 9th
B. S. Emery..........Sunday, May 16th
M. W. Corliss..........Sundays, May 23d and 30th
J. Hemenway..........Sunday, June [illegible]
J. Couch..........Sunday, June [illegible]

LYME, N. H.
Daniel D. Page..........Sunday, May 9th
A. H. Clark..........3d Sunday in each month
Geo. E. Brown..........4th Sunday in each month

LOUDON, N. H.
Simeon Roby..........Sunday, May 9th
C. H. Fletcher..........Sunday, May 16th

MERIDEN, CONN. (I. C. Lewis Division Hall, Colony Street.)—Services every Sunday, at 2.30 and 7.30 P. M.
R. K. Stark..........Sunday, May 9th
Mrs. E. L. Crumb..........Sunday, May 16th

MASSENA, N. Y.—Meetings every Sunday at 10½ a. m. and 7½ p. m. Also prayer meeting Thursday evenings at 7½. GEO. A. STREETER, Pastor.

NEW BEDFORD, MASS.
M. Batchelor..........Sunday, May 9th

NATICK, MASS.—Prayer meeting in Hammond's Hall on Sunday afternoons, at 2 o'clock P. M.

NORTH RUTLAND, MASS.
W. M. Hall..........1st Sunday in each month

PORTSMOUTH, N. H.
Geo. W. Sederquest..........1st Sunday in each month
J. Couch..........Sunday, May 9th
S. S. Brewer..........Sunday, May 16th
N. Glidden..........Sunday, May 23d
C. E. Barnes..........Sunday, June [illegible]

PLANTSVILLE, CT.
B. Hitchcock..........Sunday, May 9th
Edward H. Byrons..........Sunday, May 16th
H. C. Smith..........Sunday, May 23d

Plymouth Union, Vt.—Meeting every Tuesday evening, at the house of T. A. Cheney. T. A. [illegible]

ROCHESTER, N. H.
E. Johnson..........Sunday, May 23d
S. Varney..........Sunday, May 30th

RIVERPOINT, R. I.
Sunday-school every Sabbath at 10½ a. m. Preaching at 2 p. m. Conference meeting at 7 p. m.
C. R. Card..........3d Sunday in each month

SALEM, MASS.
(Meetings in Holyoke Hall, No. 199 Essex Street.)
C. Goodrich..........1st and 3d Sundays in each month
Geo. W. Sederquest..........Sunday, May [illegible]
C. E. Barnes..........Sundays, May 23d and 30th

SEABROOK, N. H.
A. Fogg..........3d Sunday in each month
Geo. W. Burnham..........Sunday, May 9th

ST. JOHNSBURY, VT. (Advent Christian Church.)—Lord's day service: Prayer and Conference at 10½ a. m. Sabbath School 12 M. Preaching at 1.45 and 7 P. M. Prayer and Conference Meetings in the week on Tuesday and Friday evenings, at 7.30 P. M.
A. S. WILLIAMS, Pastor.

SOUTH ELLIOT, ME.
F. L. Piper..........3d Sunday in each month

SOUTH ROCHESTER, N. H.
Mrs. A. Marston..........2d Sunday in each month

SOUTH BERWICK, ME. (Great Works.)
J. W. White..........2d Sunday in each month
Geo. W. Brown..........3d Sunday in each month

SOUTH SUTTON, N. H. (J. H. F. Varney Pastor.) Preaching at present 1st and 3d Sunday in each month.

SOMERVILLE, MASS.—The Second Advent Church of Somerville meet in their Chapel, corner of Bow Street and Somerville Avenue. Meetings Sundays at 10 A. M. and 3 and 7 o'clock P. M. Prayer meeting Tuesday and Friday evenings at 7½.

SABATTUS, ME. (Jones' Hall.)
D. H. Kilbreth..........Sunday, May 9th

TAUNTON, MASS.
A. W. Sibley..........Sunday, May 16th

VERNON, VT.
J. Hemenway..........1st Sunday in each month

WORCESTER, MASS.
W. Kellaway..........Sunday, May 9th
P. S. Butler (in exchange with M. A. Potter) Sunday, May 16th.
J. Hemenway..........Sunday, May 23d
E. A. Stockman..........Sunday, May 30th

WALLINGFORD, CT. (Town Hall.)
J. Hemenway..........Sunday, May 16th

WEST DEERFIELD, N. H.
J. M. Quimby.....2d and 4th Sundays of each month
R. H. Elkins..........Sunday, May 16th
Geo. W. Randall..........Sunday, May 30th

YALESVILLE, CT.
Wm. C. Stewart..........Sundays, May 16th and 23d
(Baptism expected.)

Carthage, Me. (Staples' school-house) once in two weeks. A. C. ABBOTT.

Townsend Harbor, Mass..........Sunday, May 16th
L. BOUTELL.

Bridgeport, Conn..........Sundays, May 23d and 30th
M. BATCHELOR.

Vernon, Vt..........Sunday, May 16th
L. F. BAKER.

Vienna, Me. (Brick Chapel)..........Sunday, May 9th
F. E. BLAISDELL.

South Barnstead, N. H.....1st Sunday in each month
Farmington Village, N. H....2d Sunday in each month
WM. DODGE.

Rutland, Vt..........1st Sunday in each month
Factory Point, Vt..........2d Sunday in each month
Chittenden, Vt..........3d Sunday in each month
North Fort Ann, N. Y..........4th Sunday in each month
WM. J. BLANCHARD.

Orford, N. H. (Indian Pond school-house) 1st Sunday in each month. A. H. CLARK.

Anthony Hall, R. I....1st and 3d Sunday in each month
Cranston, R. I. (at Bro. Sunderland's) at 2 p. m., 4th Sunday in each month. E. COTTON.

Brookfield (No. 4)..........Sabbath, May 9th
Water Village, N. H..........Sabbath, May 16th
Wolfboro, N. H..........Sabbath, May 30th
C. COLMAN.

South Hadley Falls, Mass. (Baptism) Sunday, May 9th
Manchester, N. H..........Sundays, May 16th and 23d
C. R. CROSSETT, JR.

Loudon Ridge, N. H..........Sunday, May 9th
J. DAVIS.

Waterloo, P. Q..........each alternate Sabbath
C. P. DOW.

Piermont, N. H. (Clay meeting-house) 1st Sunday in each month. R. C. DROWN.

Cheshire Street Ct..........2d Sunday in each month
D. C. DUDLEY.

Orange, N. H. (New Colony school-house) Sunday, May 9th. D. EASTMAN.

Epsom, N. H. (Marden's Corner)..........Sunday, May 9th
R. H. ELKINS.

South Barnstead, N. H..........Sunday, May 30th
East Rochester, N. H.....2d and 4th Sundays in each month. R. F. EMERSON.

Minnesota (at home)..........Sunday, May 9th
O. R. FASSETT.

Fisherville, N. H.....2d and 4th Sundays of each month
C. H. FLETCHER.

Olive Branch, Ind..........once in four weeks
Porter Centre, Mich..........once in four weeks
Sumption Prairie, Ind..........once in four weeks
Howardsville, Mich..........once in four weeks
JAS. FERRIS.

Square Pond, Ct..........Sunday, May 16th
C. GOODRICH.

East Holderness, N. H..........Sunday, May 9th
N. GLIDDEN.

Elliot, Me. (at Bro. Simon Emory's) every Sabbath evening. J. P. GOODWIN.

Otisfield, Me. (Gore school-house)....Sunday, May 16th
Brunswick, Me. (Yellow school-house) 2d Sunday in each month. D. R. HARGRAVES.

Bridgewater, Vt. (Daily Hollow)..........Sunday, May 9th
West Norwich, Vt..........Sunday, May 16th
Unity, N. H..........Sunday, May 23d
H. C. HOLT.

[illegible], N. H. (White Oaks)..........Sunday, May 30th
Lake Village, N. H..........Sunday, June 13th
E. N. HINCKLEY.

Meredith, N. H. (Dolloff Hill)..........Sunday, May 16th
E. N. HINCKLEY.

Raymond, Iowa..........onward every two weeks
P. W. HOUCK.

West Poland, Me. (Free Chapel) 10½ a. m., Sunday, May 9th. J. T. JORDAN.

Lewiston, Me..........2½ p. m. Sunday, May 9th
Hartford, Me..........Sunday, May 16th
Turner, Me. (Snell Hill school-house) Sun., June 6th
D. H. KILBRETH.

[illegible]

Business.

SPECIAL NOTICES.

☞ We would say to all who wish to obtain any book or books that are to be found in the market, that if they will send us the TITLE IN FULL of the book or books wanted, with amount of price enclosed, we will forward them as soon as they can be obtained. Direct to OZIAS GOODRICH, Box 5140, Boston, Mass. AGENT.

☞ ASTRONOMICAL ETIOLOGY, OR STAR PROPHECIES concerning Coming Disasters on the Earth from 1881 to 1885.—This is a pamphlet of 72 pages. It is well recommended by Elder D. T. Taylor. Price 25 ct. postpaid. AGENT.

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HISTORY OF THE ADVENT MESSAGE.—A large fund of facts, expositions, and historical sketches, relating to the people who look for the speedy coming of Jesus Christ. The author's greatest work. Portraits of twenty ministers. Over seven hundred pages. Written by I. C. Wellcome. Price $3.50. For sale at the "Crisis" Office. AGENT.

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☞ TESTAMENTS.—We have some very nice Testaments in flexible covers. Single copy 8 cts., or 90 cts. per dozen postpaid. AGENT.

BOOKS, TRACTS, ETC.
FOR SALE AT THIS OFFICE.

GERMAN TRACTS.—We have purchased the German Tracts written and published by Bro. Reimer, of Philadelphia, Pa., and are now ready to fill orders for them at the following prices, *postpaid*: "Rich Man and Lazarus," 3 cts. single, 25 cts. per dozen, $1.50 per hundred. "Malachi's Burning Day," 2 cts. single, 20 cts. per dozen, $1.25 per hundred. "The Soul," 15 cts. per dozen, 75 cts. per hundred. "Doom of the Ungodly," 3 cts. single, 25 cts. per dozen, $1.50 per hundred. "Immortality of the Soul," 3 cts. single, 30 cts. per dozen, $1.75 per hundred. "Coming of Christ," 3 cts. single, 20 cts. per dozen, $1.25 per hundred. One Tract of 4 pages, 10 cts. per dozen, 50 cts. per hundred.

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THE SPIRITS IN PRISON. This is an important Tract, and a very excellent one, written by O. R. Fassett. It should be extensively circulated. 16 pages. 2 cts. single; 20 cts. per dozen, postpaid.

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WHAT AND WHERE IS HELL?—A new Tract, written by Elder H. F. Carpenter, of California. 12 pages. 3 cts. single, or 25 cts per dozen, postpaid.

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"THY KINGDOM COME."

O Lord, we yearn for brighter skies,
We long for fresher air;
The sickening cry of human woe
Is floating everywhere.

The earth is waxing dim and old,
Delusion blinds the eye;
The giddy throng rush blindly on,
Unheeding tear and sigh.

"Thy kingdom come." O hear the prayer!
Thy will on earth be done!
O rise, thou Light that shines for aye—
Thou never-setting Sun!

The world's wild fever rages on,
O whisper, "Peace, be still!"
The soul is urgent in its need,
The void, O what can fill?

Naught, naught but higher, grander life,—
All fresh from living springs;
A freedom from the pain and care
Of earth and earthly things.

"Thy kingdom come," with tears we pray;
With faith we plead with Thee;
O fill the earth with righteousness
As waters fill the sea.

The time will come, the day is near!
Rejoice, ye saints, and sing!
O hear ye not a far-off sound,
Like rush of angel's wing?

The warning now is going forth—
The glory soon will dawn!
"Thy kingdom come!" O blessed day!
Creation's happy morn.

—*Selected.*

SCIENCE AND THE RESURRECTION OF THE HUMAN BODY.

Editor World's Crisis:—Dear Bro.,—The enclosed slip, cut from the Chicago Daily *Tribune*, contains some ideas, or a new way of expressing them, that has so much of truth in them, that I send them to you, thinking you may see fit to give them to the readers of the *Crisis*.

Sparta, Wis. W. H. MOSELY.

A large congregation listened to a sermon of the Rev. Dr. Williamson recently upon "Science and the resurrection of the human body." His text was: "Why should it be thought a thing incredible with you that God should raise the dead?" (Acts 24: 8.)

He was free to acknowledge, he said, that the longer he lived with his body the better he liked it. He knew himself, and was not infrequently most courteously reminded by his friends, that his was far from an ideal body. Its proportions were ungainly, its lack of endurance often embarassed, its not infrequent pains discouraged his desire for long life, and its hereditary tendency to unanticipated mortality sometimes crowded his soul with strangely mysterious dread. Notwithstanding all this, however, he believed in his body, and was delighted to know that he was to live, after the momentary episode of the grave, forever. The life, including the soul, that formed and continued his present body would, in God's good time, reform and recontinue it forever. That was the doctrine of the Resurrection as stated by God's Word in the light of modern biological learning. God made the first body exactly as his would be to-day but for sin. The poor human body was unfortunate, and was suffering for the sins of its master,—the imperial spirit that occupied and ruled it. He could not think, and, of course, could not say, just how beautiful and perfect the mind of man was, but he dared venture the statement that man's mind was not one whit more beautiful and perfect, in no way more fearfully wonderful, than his body. He could agree to eventually part with his soul as readily as with his body. How could we continue to be men and women without both was, to his poor thought, inconceivable. Why create the body but for a mortal life? May be the soul and body died together. If animal organization might utterly and irrevocably perish, what else was sure to endure?

In the extremity of our embarrassment the doctrine of the Resurrection, foreshadowed by reason and plainly disclosed by Revelation, came to our relief. This doctrine meant that every human body, as well as every human soul, was immortal by the power of God; that in the life of the future men were to live as they did now, with this difference; that their bodies would be as though their souls had been sinless. The Resurrection would introduce the redeemed into a second Eden of physical as well as spiritual immortality, from whose perfect security and beautiful repose no man would again wander. Human probation opened in the Eden of Asia; human probation would triumphantly end in the second Eden on life's fair immortal shore. God's original plan of associated physical and spiritual manhood in deathless continuance of being in this world was broken up, as all know, by the sin of the race, and it was to be gloriously and triumphantly retried at the Resurrection. Life existing before organization, as it manifestly must have done, was the instrumentality God employed to build the human body the first time; and why, in the name of science, he insisted, might He not employ it just as easily the second time to do the same work, or in the Resurrection? There were no scientific reasons that could be urged against the resumption of physical living in the Resurrection that could not be just as successfully used against its being in the marvel of generation, and especially against its beginning in the first representation of the human race.

Schopenhauer, looked upon their bodies with a peculiarly unfriendly eye. But whatever the evil we might urge against the body we might still more urge against the soul, for in the soul and not in the body were lodged the evils against which we were called upon to contend. The human soul was not compelled to sin. It might have stood true. The fall originally, and each time it was repeated, was not God's purpose but man's invention. Grace just and good enough to redeem man's sinful soul could not fail to do as much also for his suffering body.

The Doctor then referred to the Bible for evidence of the resurrection of the body, saying that the Old and New Testaments emphasized the doctrine with almost equal distinctness, and that if the Scripture marshaled to support it were insufficient no one need hope to Biblically sustain the doctrines of immortality, atonement, prayer, purity, faith, etc.

He next considered the objections to the doctrine, dwelling particularly upon the one that the resurrection was scientifically—that was, mathematically—impossible. Where a man died, the half-educated instructed us that his body soon passed into irrevocable decay and disintegration. One generation passed away in a benevolent provision known as death, and another immediately followed to subsist upon its ruins. Right here was the insuperable objection. How could it be possible to find any particular body when it should have passed through so many organic forms? In answering this question, he said that what the doctrine claimed was that every person's physical life would resume, after the interruption of the grave, by the power of God. But how could the identical body that died be secured again? Hundreds might have possessed it in part; whose should it turn out to be on the morning of the resurrection? The embarassment arose from an utterly mistaken idea of what the human body really was. He denied that the human body changed every seven years or in any other length of time. No such thing as identity could be affirmed of the human organization. The human body, in all its tissues, was an uninterrupted process,—a ceaseless flow through the channels of organization. Certainly the resurrection did not promise us any particular body, because we never had any particular body. It promised us a resumption of physical life by the power of God in the sense of the instrumentality known as life, which we knew existed entirely independently of our animal organization. The life of the human body was like the waters of a flowing stream,—always filling its banks, and never for a moment standing still. We died and were raised from the dead daily in the ultimate cell-work of which our bodies were composed. If a body died thus, under what physiological condition might it rise again? Manifestly by the same simultaneous application to a mass of cells of the same principle precisely that now affected our individual cellular renewals.

He closed with this illustration: "I have in my mind two small lakes, about a mile apart; one several feet higher than the other, and emptying into it through a small stream. This stream may be closed by a gate situated about a quarter of a mile from the upper lake. One day my companion agreed to take his station at the outlet of the stream at the lower lake to watch the effect upon the flow occasioned by my agency at the gate. I dropped the gate and let it remain down a minute, and then raised it again. This I repeated a dozen times. Afterwards I said to my friend: 'Did the water enter the lake in its usual flow.' He answered me it did; but I knew it did not outflow as usual. I had actually broken the even flow, but so briefly as to be inappreciable to him at his distance from me. At another time I closed the gate for a day, and the bed of the stream below it became quite dry. In the morning I raised it, and the usual flood was resumed. Now the cellular death that is going on within us every moment is a real death, and is followed by a real resumption of life, or a resurrection, but the interval is so short that we cannot detect it. God, whom we call Nature, stands at the gate of our physiology, raising and lowering it at His pleasure. He cuts off our flow of life every moment, but allowing it to resume the next moment, we do not notice the interruption. Can it be less than His power that starts the stream of vitality after it is arrested? Some day God will drop the gate for a decade, a century, an era. This will constitute an appreciable interruption. We are agreed to call such a cessation of the flow of life death. God will let the gate remain down until He is pleased to raise it. One morning in the by-and-by He will choose to raise it, and our long, interrupted physical life will flow on again. This will be the Resurrection. Now God begins to drop this gate just the moment a man passes his prime. Indeed, a man passes his prime, because at a certain age God begins gradually, but appreciably, to cut off his flow of life. In the Resurrection, when the perfect flow returns, each man, therefore, will find himself in the body and bloom of an immortal, sinless, perfect, and mature youth."

We cheerfully publish the above extract from Dr. Williamson's sermon, not because we endorse all the ideas expressed, nor because we comprehend fully the author's meaning in some expressions; but because of its fearless advocacy of the cardinal Bible doctrine of the saints possessing perfected, organic bodies in the glorious future state. We may not agree exactly as to the process by which such bodies will be produced, but the most important idea, i. e., that we are promised glorious physical bodies in the immortal state, we do agree. May God let on the light, that His people may more fully comprehend the wonderful transition of humanity from the mortal to the immortal state is our prayer. ED.

BOUND OR LIBERATED?

BY I. C. WELLCOME.

A brother in Christ asks and wishes a reply to this question through the *Crisis*: What is the teaching of the Bible in case of divorce for adultery? Has the aggrieved party any right to marry again? F——o."

REPLY.

The God-ordained institution of marriage was given for the universal benefit of mankind. Christ has said—"For this cause shall a man leave father and mother, and shall cleave to his wife; and they twain shall be one flesh. Wherefore they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder." They two, or twain, become one. God intended that this union should be preserved inviolate, hence He has pronounced severe judgments upon those who violate their marriage covenant by inconstancy, adultery, fornication.

As the race became more and more corrupted by sin, the marriage tie became of less force, because human affection became perverted and weakened, even in the family of God. They became often alienated from each other, and enamored of others. So "Moses, because of the hardness of your hearts, suffered you to put away your wives: but from the beginning it was not so," says Christ. "And I say unto you, Whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery; and whoso marrieth her which is put away, doth commit adultery." Matt. 19: 5, 10. Why? Because this man belongs to this woman, and no other has a right to him; and this woman belongs to this man, and no other has a right to her. Hence it is adultery to exchange companions.

There is a hoard of "adulterers and adulteresses" now in the Christian Church. There is one cause for which one party is justified in obtaining a divorce from the other party, and only one. This is "fornication." This breaks the marriage covenant and such covenant ceases to exist. Hence the aggrieved party is no longer held by the covenant—the law. It is *dead*; has become void. Two parties can not violate the same contract between them. When one party has violated it, there is no force in it to bind the other party. He or she is dead to the law, that being dead wherein he or she was held. (See Rom. 7: 2, 3.) The aggrieved party in such a case is as free to marry again as though never married.

The Lord has abundantly shown that He does not abide by, or continue bound by, the covenants He has made with the people, when they violate the terms on their part. Neither has He enjoined upon the children of men a marriage law which binds one party to a life of solitude, because the other has so violated it as to destroy its force. Paul speaks for the Lord in another case, where Christianity converts one of a married couple and not the other: "Let not the wife depart from her husband [though a heathen]: and let not the husband put away his wife [though a heathen]. But if she depart [who has an unbelieving husband], let her remain unmarried, or let her be reconciled to her husband." 1 Cor. 7: 10, 11. In such cases of separation they who depart have no right to marry another.

MY PRESENT CONVICTIONS REGARDING OUR PAPERS.

BY O. W. GILLESPIE.

I look upon our papers as the most wonderfully constructed vehicles that can be devised to carry the news of the coming kingdom to all parts of the civilized world. The cheapness, compactness, and durability of paper, are all in favor of the universal dissemination of knowledge; and when it is put into the form of a sacred volume, dedicated to the service of God, and accompanied by His Holy Spirit, it becomes a potent power in the diffusion of gospel news, and a means by which "knowledge shall increase."

Our papers should be entirely free from the spirit of strife, jealousy, envy and the like, all of which is carnal, and detracts from their spirituality and power. Editors, see to it that your papers come from the press freighted with messages of love and truth, giving to the world the warning due them, and to the church of God "meat in due season." May the Spirit of Him whose heart yearned for the welfare of mankind, and whose soul cries out with affectionate pathos—"O Jerusalem! Jerusalem!" and again, "Father, forgive them!" so permeate every article and issue of the paper, as to carry conviction to sinners' hearts and win them to Christ.

O that our brethren fully realized the extent of the usefulness and power of our papers, and the necessity of being co-workers together, and help-meets to each other, in the great work of proclaiming the gospel news of redemption and immortality. God bless our papers, and help them to be lights in the world, and a power for good, heralding the glorious news of restitution, redemption, and the soon coming kingdom of our Lord Jesus Christ.

Hartford, Ct.

THE EXODUS.

BY H. L. STEVENS.

Dear Bro. Couch:—Please allow space in your paper for a few remarks respecting the "exodus," about which so much has been written and spoken. Your article in the *Crisis* of April 7th, headed—"The oppressor and the oppressed"—gives a correct statement of the condition of my people, their mean treatment, etc. We are not anxious to leave our homes (climate—we have few homes), and seek homes in a colder climate, but we *must live somewhere*. The Constitution recognizes us as citizens, and I guess all the readers of the *Crisis* have read therein the Bill of Rights. We want *life*, *liberty* and *happiness*, so far as it is necessary to pursue it on earth; but we are not safe from danger, where no danger should be. I could tell of circumstances that would shock the reader. We have borne grievances of the deepest hue, without murmuring. We see matters getting much worse, and we do not feel like standing the fire any longer.

Here is the secret of our poverty. We have to do well nigh all the work, while our neighbors sit about and talk politics, and abuse certain people. Of course if we do not make enough to feed ourselves and our neighbors, some must lack, and you need not wonder which party it will be. The laws do but little good except in one direction. Virtue is not protected, so you need not look for anything becoming godliness. I can only hope that Christ will come soon and save His own. I am sorry to say that Satan will get a large per cent. of the people this way. Merchandise may continue to go up, but wages go down. Men get $50 to $80 per year. Our church needs a cover. I have taken the responsibility on myself. I am asking God to help me. I guess it can be done for about $60. Pray to the Lord to open the way for me. I trust in His Word.

Aspinwall, Va.

NOT ALL BRIGHTNESS.

At the great meeting of the Evangelical Alliance held at Basle, Switzerland, many blessed and encouraging truths were spoken concerning Christian unity and the progress of the Lord's work in our world; yet looking over reports of the meeting it is manifest that some of the speakers had their doubts, to say the least, respecting the millennium being introduced by the means now in operation.

Dr. Philip Schaff, in the course of an address on "Christianity in the United States," remarked: "Civilization and religion follow the course of the sun from east to west, encircling the globe until they shall reach again the lands of their birth. Asia is the cradle of the human race. Europe is an advance upon Asia. America ought to be, and will be in due time, an advance upon Europe, unless the world should come to a sudden end."

This was well said, whether the Doctor realized it or not, for the long absent Nobleman has commanded: 'Watch, for ye know not what hour your Lord doth come." The gospel day—"the day of salvation"—is fast drawing to a close, and with its "sudden end" will terminate many a human scheme and glittering hope.

Another speaker, the Rev. E. V. Bligh, rector of Birling, England, though reporting a great and good work being carried on successfully in Great Britain, had to admit: "The present day is one of marvelous light with ever increasing darkness—of work without end, and energy and self-denial, and yet a day of pride and fulness of bread and abundance of idleness, which Ezekiel described as the sin of Sodom. Assuredly the strong wine, and the beds of ivory, and the love of luxury of the times of Amos have their counterpart in the fashionable Christianity of the present day. And nowhere more than in Great Britain, a country which God has so signally blessed and prospered."—*Messiah's Herald.*

CORRESPONDENCE.

From Bro. O. Beckwith.

Dear Brn. and Srs.:—I have long desired to address a few words to you through the *Crisis*, but thus far circumstances and want of time have been permitted to hinder. But now, as I am confined to the house, though am able to sit up, I feel impressed to present my case to the children of God scattered abroad, and ask an interest in their prayers.

About two weeks ago, while returning from my work, my horse took fright, throwing me from my carriage, and quite severely injuring my right ankle, which had before been lame many years. I feel to thank God it is as well as it is, and that I am getting along better than was at first expected; although it may be some time before I can walk and resume the duties of life.

Many of you know of our little girl, eleven years old, who has been blind now nearly a year and a half, and is otherwise almost helpless. She is no better, but has seemed to be failing of late. Dear brethren and sisters, pray especially for her. I know that the great Physician is alone able to heal her. We have long since committed her case to Him, knowing that if it is His will He will heal; but if not, I feel to say, "Thy will, O God, be done."

Pray also for the cause in this place. Many and rich have been the blessings we have received since dear Bro. H. F. Carpenter first lifted the standard of present truth here years ago, and since Bro. Couch, our dear Editor, was here. Although many who first embraced the truth here have moved to other places and been scattered abroad, and although the enemy has tried hard to distract and destroy, yet a goodly number, with those who have been added from time to time, are still standing fast in the faith, and looking for "that blessed hope." I praise God for the truth. The solemn charge, received at Woodstock, by Bro. Couch, years ago, still rests upon me; and although trials have been severe, and afflictions now seem many and sore, yet to-day I rejoice in God, who seems nearer, and His cause dearer than ever. I praise God for the promise that all things work for good to those who love Him, and I feel to renew my covenant with Him, and be faithful to the end.

May God bless all the waiting and tried ones, and at last grant that both writer and reader may, with all the redeemed, inherit that blessed land where no inhabitant will ever say, "I am sick"; and to God be all the praise. Amen.

West Fairlee, Vt.

From Sr. L. B. Weaver.

Dear Ones in Jesus:—My heart is full of thankfulness to the great God, whose I am and whom I serve, for His merciful kindness to me in my life of suffering and distress. O how weary and tired I am of this world of sorrow and tears. I want Jesus to come. I want to see Him whom my soul loveth. I do sigh for home, sweet home. I want to see His dear face, and gaze into His loving eyes, and praise Him for all He has done for me. I get so tired, so sick of everything that is earthly; and from the depths of my heart I pray, "Come, Lord Jesus, and come quickly." I am lonely, and suffering so all the while; and it is so seldom that I see only one who loves the appearing of our blessed Lord and Master. But I thank God for the kindness of this one, who often pleads the blessing of God to rest upon me.

During the winter my niece and nephew have been stopping with me; my nephew spending Saturday night and Sunday with us, then away to work. We have had such sweet little meetings every Sabbath, pleading God's promises. They are to leave me, perhaps never to meet me again till we meet at the great tribunal; but the blessing of God has been upon us during the months we have enjoyed their society. O, I long for the time when partings shall be over.

Now, dear ones, you who have any faith in God's healing power, will you plead my case before the throne? I feel as if I could not bear this terrible suffering longer. Do plead for me that I may be more comfortable, if it is God's will. I can say, "Thy will be done," but O do for me just as you would if it were some of your own kindred who were suffering even as I am now, while I write these imperfect lines. Pray earnestly. Plead my case before the Lord. He will hear the united cries of His dear ones. I believe it. Ask Him to help me out of this deep trial, this extreme suffering, and to grant me the desires of my heart, if it can please Him.

North Dana, Mass.

From Bro. E. G. Whitney.

Dear Brn. and Srs.—I attempt for the first time to write a few lines to the *Crisis*. Through the labors of P. W. Hough we organized a small band of Adventist Christians in July, 1879. We were only ten in number when we organized, but we trust in Him who cares for His children. Though we had much opposition to meet with, Bro. Hough preached to us until September, and then we got Bro. E. A. Marsh. His object is to preach the gospel and bring souls to Christ.

In March we commenced a series of meetings. Bro. P. S. W. Deyo has been laboring with us about two weeks, assisted by our preacher. His object is to save the perishing. We have worked hard, and can see the fruit of our labor. Some twelve were brought out to take a stand for Christ, and twenty more renewed their covenant with God. Five more were added to our little band, and six were buried with Christ in baptism. Much credit is due to the Methodist brethren for the interest they manifested in seeing souls brought to Christ. Although the roads have been very bad, yet we have had a glorious time together. We have been encouraged to stand firm for Christ and His Word.

I would say to all Christians, Stand firm on the foundation of faith. We must separate ourselves from the world, so that when Christ shall come we may be found of Him in peace, without spot and blameless.

Hawkeye, Iowa.

From Sr. H. Warren.

Dear Bro. Couch:—Perhaps you would like to know how I became acquainted with the *Crisis*, not having my name among your subscribers. Well, I will tell you, and I shall be a subscriber soon. A sister who has left Salinas and gone to England, directed our post-man to leave the paper with me. She obtained it though our dear Sr. Reed's agency. God bless her, and all the great family of the *Crisis*. May we soon meet to enjoy each other's society forever. We remember all in our prayers at our meetings and Bible class. We meet twice each week. May the Lord increase our number, so that we may be able to have a Pastor or leader. Pray for us, dear ones, that we may get stronger with every new trial; for a trial it is indeed when we offer the *Crisis* to a soul-sick brother or sister, and have it laid aside with words of warning against the truths it contains. It hurts our feelings, but what matter is it? Do we not know it must be so to fulfill the prophecies?

The First Presbyterian Church is closed, having been without a minister for nine months, and we were refused its use by the Trustees, on account of our soul-sleeping doctrine. I was baptized by Bro. Carey. Bro. and Sr. Reed have been with me at my humble cottage, which I consider the Lord's, and where all God's servants will find a welcome if they come this way.

Salinas, Cal.

From Sr. L. T. Waldron.

Bro. Couch:—I wish to write a few lines to the *Crisis*, and tell you what the Lord has done for us here. We have a few who love the Lord and His appearing, and who take the Bible for their guide. It has guided us safely. We organized a class here two years ago, and by the help of God we have kept it up till now. The Lord has graciously blest us, and added to our numbers. We have met with considerable opposition, but we are not discouraged.

I was a member of the Free-Will Baptist Church for nearly ten years, and it took me a long time to get rid of the "immortality of the soul" doctrine. I truly believe that we shall have immortality only through Christ. There are a few copies of the *Crisis* taken here, and each copy is read by several families. I love to read it, and prize it very highly. I think it has been a great help to me. There is no one here that takes the *Crisis* that would be without it if they could possibly get it. Brethren and sisters, pray for us.

Mapleton, Me.

From A. L. Carman.

Dear Brothers and Sisters of like precious faith:—I take this opportunity to drop you a few lines to let you know how things are here. I am alone with the exception of my family. There are some Seventh Day brethren here, but they only advocate the Sabbath question. I have lived here little more than a year. I have advocated the truth at all times when opportunity was offered, and lately have publicly advocated it. I desire an interest in the prayers of all God's children. There are some good people scattered over northwest Missouri. Pray for us, that we may be faithful till the Master comes.

Union Star, DeKalb Co., Mo.

TO THE UNCONVERTED.

BY R. A. FISHER.

Dear Readers of the Crisis:—Are there any among you who know not Jesus? any who are resisting the gentle influences, the kind and loving appeals of that tireless Watcher, that Stranger, who, at the door of your heart, has been gently knocking, who has waited long and is waiting still to gain admittance? Do you realize your situation? Do you know your danger? You are like a ship upon the ocean, without helm or rudder, driven hither and thither by the winds and waves, with certain destruction in your pathway. Why longer delay? Jesus loves you. He invites you. He waits for you. How can you resist the proffered salvation? Remember God has not promised to save you *to-morrow*, but He will save you *to-day*. Come, "now is the accepted time; now is the day of salvation."

Are you afraid you cannot hold out? You will not if you rely upon your own strength; but if you will yield to Christ and let Him lead you, all will be well. He says: "My yoke is easy, and my burden is light." "Him that cometh to me I will in no wise cast out." Do you think you could not give up the pleasures of the world? The happiness that the Lord gives to those that serve Him, will so far exceed the pleasures of this world that you will find no enjoyment in them. All earthly joys are transient, but this is a foretaste of eternal bliss. And if the foretaste is so sweet, what will be the reality. "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him."

The Lord says His Spirit shall not always strive with man. Will you not listen to that still, small voice? Has it not spoken to you in gentle whisperings in the silent watches of the night, telling you of some wrong you had done, or some duty you had left undone? Perhaps in some hour of danger, or upon a bed of sickness, it has whispered to you, reminding you of some neglected promise or opportunity to give your heart to Jesus. Continual neglect of those silent warnings will grieve the Spirit, and it will leave you.

Dear reader, come, and accept salvation now. You can have pardon, for our God is ready to pardon. He is gracious and merciful, slow to anger and of great kindness. You are not too great a sinner, for "though your sins be as scarlet, they shall be as white as snow. Then come, do not delay, for there is a bound beyond which pardons will not be granted. The time hastens; man's probation is nearly ended; the door of mercy will soon be closed forever. Then the Lord Jesus will come and find you unsaved.

Let me entreat you in the name of Christ, if you are without the blessed hope, delay no longer, but give your heart to Jesus now, before your opportunity is lost. Life is uncertain. Although you are in health to-day, yet death may claim you ere another day. Then all hope is lost, for as death leaves you, so will the judgment find you. Jesus is coming, and I thank God the time is not far distant when we shall behold Him coming in the clouds of heaven, "with a shout, with the voice of the archangel, and with the trump of God." Then will the blessed dead come forth, clothed in immortality, and the crown of righteousness be given, and the eternal inheritance enjoyed. O the unutterable despair (in that hour of gladness to the saints) of those who are without God. They will "call for the rocks and mountains to fall on them, and hide them from the face of Him that sitteth on the throne, and from the wrath of the Lamb."

Providence, R. I.

A WORD FOR TOBACCO-USING CHRISTIANS.

BY C. H. SHEPHERD.

"Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God" (1 Cor. 10: 31). Can a Christian smoke or chew tobacco to the glory of God?

We are living in an age of wickedness perhaps unparalleled in the history of our world. A large amount of crime is due to intemperance. How many drunkards are made so by tobacco-using the day of judgment alone will reveal. Boys smoke sometimes because of having the appetite transmitted to them by their parents, and others by having the example set them. This leads into vile company, where they are induced to take a social glass, and thus they are fairly on the road to crime and prison.

That tobacco creates an appetite for strong drink there is no doubt. Hundreds of children are ruined physically, morally, intellectually and everlastingly, we have no doubt, by the example of the tobacco-using father. Think of a child of three years of age having a transmitted appetite for the weed so strong that be would chew a rag saturated with tobacco spittle! Such a boy lived not a day's journey from me.

Christian men, stop for a moment, and consider the many evils introduced to the civilized world by the American savages through this weed. It is a startling truth that a person who is drugged, narcotized or drunken, is in a condition of carelessness concerning his present and future welfare; and millions are drugged to a greater or less degree by tobacco. Think of its filthiness. Think of its expense. Add up the many dollars you have expended for the use of this poison to gratify an appetite that God never gave you, when it was needed to pay for food, clothes for your children, or some useful article for your self-denying wife, or to furnish good reading matter for the family. Think also that your habit is paving a way for your children to walk in, from innocence, to profanity, intemperance, crime, prison, gallows, and the lake of fire.

We plead with every minister of the gospel and every Christian, for the welfare of mankind, for the love of the children, for the cause of temperance, for Christ and Christianity, do not use, sell or manufacture this soul and body-destroying poison. How can you excuse yourselves before the eternal Judge?

Melvin Village, N. H.

JESUS—PRECIOUS NAME.

BY M. E. ORR.

There are many names, such as father, mother, brother, sister, husband, wife, son, and daughter, which we love and fondly cherish; but above all these endearing names stands the precious name of Jesus. Why? Because (1) "That while we were yet sinners Christ died for us, thereby exemplifying His love for a perishing world. (2) It is precious because He is our Mediator, and able to save to the uttermost all who come unto God by Him, seeing He ever liveth to make intercession for us." (3) He is the "chiefest among ten thousand, and the one altogether lovely." One who has promised never to leave or forsake us. "Lo, I am with you alway, even unto the end of the world." (4) His name is precious, because He can be touched with the feelings of our infirmities as no other earthly friend can. He was tried and tempted in all points like as we are, yet without sin, and He will not suffer us to be tempted above what we are able to bear, but will, with the temptation, make a way for our escape.

Again, the apostle in addressing his Philipian brethren on the subject of the Saviour's humble obedience to the death of the cross, says, "Wherefore God hath highly exalted Him, and given Him a name above every name, that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth, and that every tongue should confess to the glory of God the Father." And last, though not least, the name of Jesus is precious because "There is none other name under heaven, given among men, whereby we can be saved."

"Jesus, the name that charms our fears,
That bids our sorrows cease;
'Tis music to the sinner's ears,
'Tis life, and health, and peace."

A CONSECRATED LIFE.

Oh, there is a wonderful charm about a really consecrated life. The most indifferent and irreligious within the circle of its influence are obliged to confess that religion when thus practised and enjoyed is a blessing not to be contemned or spoken lightly of. An instance of this is given in the biography of the sainted Murray McCheyne, of Scotland. A letter was addressed to him by a working man, in which he stated that he felt he owed a debt of gratitude to Mr. McCheyne, as being the means of his conversion, and it was in this way. "When I saw you pass up the aisle to go to your vestry, I at once felt you were a holy man. I felt as though you had very intimate dealings with God, and when you proceeded with your service, it was not so much the words you said as the holy influence which surrounded you which made me feel so condemned, for if you were so holy, how could I bear to appear in the presence of a holy God?" This is the "power" that is everywhere so needed, this sweet attractiveness which comes of close and hallowed fellowship with Jesus. This is being as "living epistles, read and known of all men." This is the life Christ wills his followers to live.

A beloved clergyman once said that the only rich people in the world who were afraid of living up to their income were the sons and daughters of the Lord God Almighty, and this utterance drew from a Christian sister the remark, "then by all means let us live more extravagantly." Oh may the Holy Spirit lead us into a fuller enjoyment and possession of "power" to live a wholly consecrated life, and be thus the means under God of winning souls to Christ, attracted to Him by the "beauty of holiness."—*Sel.*

Christ's Word forbids many ways in which wealth is gained, therefore many men desire not to hear His words.

ITEMS OF INTEREST.

(*Selected.*)

WHAT a sad, dark, cheerless life is that which has not the joy and light and comfort of fellowship with Jesus Christ. What a beautiful contrast to such a life is that of the trusting child of God. "I feel as if the winding-up were coming soon," wrote Norman McLeod to a friend, when approaching his sixtieth year, he felt he could no longer endure the toils to which he had been used. He wrote in his journal: "My life has been to me a mystery of love; I know that God's education of each man is in perfect righteousness. I know that the best on earth have been the greatest sufferers, because they were the best, and like gold could stand the fire and be purified by it. I know this, and a great deal more, and yet the mercy of God to me is such a mystery that I have been tempted to think I was utterly unworthy of suffering. I do not know. But I lay myself at Thy feet and say, 'Not that I am prepared, but that Thou art good and wise, and wilt prepare me.'"

Blessed are the kind and peaceful,
Scattering smiles where'er they go,
Saying, "Let us love each other,
Christ himself hath loved us so."
Blessed still if Jesus loves us,
Though despised on earth we dwell,
We may trust Him still with gladness,
For He doeth all things well.

"BY GRACE are ye saved." Here is the Gospel in one short sentence, but how often its meaning has been perverted and lost by giving to the word grace a rigid and technical meaning! Suppose we understand it to mean simply help, and see if the theological snarls that have gathered around it are not in a great measure disentangled by the definition. The grace of God is the help of God. We are saved by His help. That implies that we could not be saved without it. It means that we are in danger of being lost, and that we cannot save ourselves, and that it is by the divine interposition that we are saved. But it implies also that the work is not all done for us; that we ourselves have something to do. We are saved by help; we are not saved by main strength. God's power does not supplant our activity; it re-enforces it.

How many take a wrong view of life, and waste their energies and destroy their nervous system, in endeavoring to accumulate wealth, without thinking of the present happiness they are throwing away. It is not wealth or high station which makes a man happy. Many of the most wretched beings on earth have both; but it is a radiant, sunny spirit, which knows how to bear trials and enjoy comforts, and thus extract happiness from every incident in life.

LET God exert Himself in us; abandon ourselves to Him; we shall suffer, but we shall suffer with love and inward tranquility; we shall needs fight, but we shall gain the victory; we shall weep, but our tears shall be pleasing, and God Himself shall wipe them from our eyes; we shall be restrained from following our passions, but after a free sacrifice of our liberty, we shall find another kind of liberty, unknown to the world, and more valuable than universal empire.

THE last best fruit which comes to late perfection, even in the kindliest soul, is tenderness toward the hard, forbearance toward the unforbearing, warmth of heart toward the cold, philanthropy toward the misanthropic.

TRUTH.

BY MRS. J. C. WELLMAN.

[Translated from the French of Masillon.]

Truth, this light of heaven, is the only thing here below worthy of the care and research of man. Truth alone is the light of our mind, the rule of our heart, the source of true pleasure, the foundation of our hopes, the consolation of our fears, the ameliorator of our evils, the remedy of our pains. Truth alone is the source of a good conscience, the terror of a bad, the secret pain of vice, the internal recompense of virtue. Truth alone immortalizes those who have loved it, renders illustrious the chains of those who suffer for it, draws public honors upon the ashes of the martyrs and its defenders, and renders respectable the abjection and poverty of those who have left all to follow it.

Finally, truth alone inspires magnanimous thoughts, forms heroic souls—souls, of which the world is not worthy, sages alone worthy of that name. The extent of our care should be to know it; of our talents to manifest it; of our zeal to defend it. We ought to seek it in our fellow men, and cherish only the desire that they would wish to please us by it. In a word, it should suffice that it be manifested to be loved, that it be known to be appreciated.

Boston, April 9th.

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AND
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The World's Crisis
AND SECOND ADVENT MESSENGER.

"BEHOLD, I COME QUICKLY; AND MY REWARD IS WITH ME."

NO. 1285. BOSTON, WEDNESDAY, JULY 14, 1880. VOL. LI.—N[illegible]

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☞ The CRISIS is devoted to the exposition of all Bible truth; especially the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and final destruction of the wicked.

"TARRY THOU THE LORD'S LEISURE."

Hast thou, dear soul, an ardent wish,
A longing, still unsatisfied?
Dost thou besiege the throne of grace,
And feel thou canst not be denied?
In patience rest upon His word—
"Tarry the leisure of the Lord"!

And thou, poor soul, by foes beset!
Do cares and burdens sorely press?
In sickness, solitude and pain,
Is naught thy portion but distress?
In faith still wait upon His word—
"Tarry the leisure of the Lord"!

And thou, sad soul, aweary quite
Of all this conflict we call life?
And dost thou long for friendly death
To put an end to all thy strife?
Patient and faithful, trust His word—
"Tarry the leisure of the Lord"!

—*Selected.*

ABOUT THE SEVENTH-DAY SABBATH.

BY C. E. BARNES.

I have had sent to me recently a copy of the *Advent Review*, which contains an article by a late convert to the Seventh-day Sabbath relating thereto, and having given it a thoughtful reading, I present the following considerations which the article has suggested to my mind.

The proposition which is the pivot on which the whole argument of the writer turns is this: "The *moral law of God*, that *written upon tables of stone* by the finger of God, is *primary* in its nature,—primary in the sense that it is of first rank, and that it *never can be done away* so long as God and intelligent moral beings exist, and have relations to each other." Then further on he says, "Let us try each one of these precepts of the Supreme Ruler, and see if they can be done away with. Suppose the written command, 'Thou shalt not kill,' were lost from the decalogue, and from all written books and records, and no one believed that God had ever given any such command. Would it be less a duty to refrain from injury to our neighbor, and from taking his life?" This reasoning is for the purpose of proving that the duty of keeping the Seventh-day Sabbath, which is enjoined in the fourth commandment, is as binding and lasting as the duty to refrain from killing, stealing, lying, etc.

Underlying this reasoning is a fallacy and an assumption to be met with frequently in arguments from the S. D. side, and too often allowed to pass unexposed. The assump[illegible] commandments in their [illegible] laws; that the Sabbath [illegible] a *moral law* as really as [illegible]ent against killing; that as to the[illegible]re, all the commandments are precisely alike. Now, if this assumption is false, it at once takes the force out of many columns and pages of reasoning in behalf of S. D. observance. Let us see if the vital difference between the Sabbath command and the others is not plainly apparent; and to show the fact, I would refer my readers to the preceding quotation with reference to the command, "Thou shalt not kill," and then apply it to the Sabbath command. "Suppose the written command"—Remember the Sabbath day, to keep it holy—"were lost from the decalogue, and from all written books and records, and no one believed that God had ever given any such command. Would it be less a duty" to keep the Sabbath day? Every one would answer at once that then there would be no Sabbath duty. Even our S. D. friends will admit that if they did not believe God had ever given any such command, they would not observe the day. But they would not say the same of the duty of truthfulness and chastity. And herein is seen on what a different basis the Sabbath duty rests. *Apart from the explicit command, the duty to keep the Sabbath does not exist.* But with the command or without, before the annunciation of the law or after, the duty of truthfulness, of chastity, and refraining from murder exists. This is because these latter are *moral duties* while the observance of a Sabbath is not *moral*, but belongs to the list of *positive duties.*

Here let me call attention to the recog[illegible] distinction between moral law and [illegible] laws are those require[illegible] nature and constitu[illegible] necessary, the reason [illegible]dent of any revealed [illegible]erning them, and which [illegible] of the case demand obe[illegible] moral creatures while such [illegible] things endures. Positive laws, on the other hand, are those requirements which grow out of an expressly revealed command from adequate authority, which find their occasion for existence, not in the nature of things, but primarily in the good pleasure of the Lawgiver, and which never would have called for obedience had not a special law to that effect been given. I do not deem it necessary to cite authorities to support the foregoing statement, for, as far as I know, no one would think of disputing it. These definitions may be more briefly expressed thus: A moral duty is an act [illegible] of us by the very relation we sustain to the world about us, whether an express command concerning it has been announced or not; while a positive duty is an act not required until a special and peremptory command enjoining it has been announced.

The wrongfulness of murder, of lying, of stealing, etc., is plainly revealed in the relation of man to [illegible] before any formal command concerning [illegible] issued forth, their sinfulness [illegible] afterwards. On the other hand, such observances as circumcision, offering sacrifices of certain kinds at particular times, baptism, etc., do not find the reason of their existence in the constitution of nature, but solely in the fact that for wise purposes the Everlasting Father saw fit to cause them to be instituted, and commanded them to be regarded. In the former case the duties exist even in the absence of a specific command. The latter become duties only by virtue of such specific command.

The important question now is, under which kind of law is the Sabbath obligation to be ranked? Now, I submit that in regarding the Sabbath command to be *a moral law*, our S. D. friends are greatly in error; yet on that erroneous classification they base much of their most confident reasoning. The Sabbath command belongs to positive law, not moral. Nature points to no sacredness of the seventh day above the others; it teaches no more concerning a seventh-day rest, or seventh-day worship than it does about baptism, or the Lord's supper. Had not the will of the Creator found expression in a definite command regarding the day, the special observance of it never would have been a duty; and when the command concerning it has been given, thus *creating* the duty, the extent of the duty, and the duration of the obligation are to be understood by the words of the command, and the accompanying regulations.

The advocates of the Seventh-day Sabbath have much to say that is true concerning moral law, as to its universality, perpetuity, and unchangeableness, and then seek to carry their point by assuming, (in the face of the well-settled, and generally recognized distinction between moral and positive laws) that the observance of the Sabbath is a part of those moral laws which are founded in the very constitution of nature, and having shown that a moral law is of perpetual obligation, they then unwarrantably assume that such is the fact concerning the Sabbath law. I trust my readers will pardon me, if I ask them to give careful attention to my statement of the distinction between moral and positive laws, for by clearly recognizing that distinction, the fallacy that pervades much of the S. D. literature will be readily perceived.

I stated at the outset that in the article to which I am in a manner replying there was a fallacy and an assumption. The assumption I have pointed out, and shown its falsity. The fallacy, like the assumption, pervades many of the S. D. arguments, and is this, failing to distinguish between the abolition of a duty, and the abolition of a code of law. This article in the *Advent Review* confounds the two completely, yet on this failure to distinguish, the writer bases a large part of his reasoning. He argues as though the abrogation of the ten commandment code would absolutely annul all the duties therein enjoined; and also argues that as all recognize *some* of the duties which are commanded therein as binding, therefore every duty enjoined thereby is now binding.

The following considerations will, I think, cause the fallacy of such reasoning to appear. A code of law may or may not create the duties it enjoins, and hence those duties may or may not continue after the code is abrogated. Whether they cease or not depends upon the nature of the duty, and whether it was and is a duty prior to and independent of any particular enactment of law. This code of law in question, the ten commandments, did not create any of the moral duties it enjoined, neither would the cessation of the *code*, as such, cause those duties to expire. The only obligations which would be affected by the abolition of the code would be those duties which [illegible] duration of which was expressly limited by some provision connected with that code; such duties, having their origin in that special enactment of law, would naturally expire with that code and cease to be duties, except some succeeding enactment should re-establish the obligations; but even then, the subsequent duty would not exist by reason of the command in the original code, but by virtue of its re-enactment in the succeeding dispensation.

This point may be clearly apprehended by means of a simple illustration. A century ago this country was governed by English law, but when the independence of the colonies was established, and the new government inaugurated, that law was abolished so far as its jurisdiction over American citizens was concerned, they being under no obligation to obey any of its requirements. If an objector were to ask, "Can an American citizen kill, and steal, and commit perjury, now that the English law, which forbids those acts, is abolished?" I would answer, "Of course not. The government under which he lives prohibits those and other wrong deeds, and he is equally restrained from committing them. If he commits crime, he will be tried, not by English law, but by American." When told that the code of law written upon the two tables of stone is abolished, the startled and fallacious objector says, "Are men at liberty, then, to worship idols, and covet, and steal, and kill?" The question almost prompts a smile by reason of its sophistry, while the answer is made, "Such acts are as wrong now as ever, and are forbidden under the Christian dispensation, not, however, by the Sinaitic code, which has no jurisdiction in the matter, but by the law of nature, and by the law of Christ, and by the words which He hath spoken shall men be judged in the last day." (John 12: 48.)

These moral duties existed during the ages before the law of the ten commandments was announced, and characters of righteousness were built up in obeying them. The law from Sinai was a proclamation which announced certain fundamental moral duties, always requiring observance, but it did not cover the whole ground of moral duty, because with two exceptions its commands were all negative, telling what should not be done, rather than giving affirmative instruction in holiness. It was a law given to a nation, given for a specified time, and its abrogation, as a code, while causing the obligation to observe those commands to cease, so far as that special enactment is concerned, would not affect the existence of the moral duties themselves, which would require observance after the annulling of that code even as they required observance before it was announced. The fallacy of the argument is in not distinguishing the essential difference between the Sabbath command and the moral law; then, in stating the perpetual obligation of the moral law, even apart from the commandments, and then claiming the Sabbath law as a part of the perpetual moral law, and therefore perpetually binding even independent of the writing upon the table of stone. All who are familiar with S. D. writers know that the perpetual obligation of moral law is one of the principal propositions on which they seek to support the present and perpetual duty of S. D. worship. I trust the foregoing review is clear enough to show that what is true of moral duties as to their perpetual obligation is not true of positive duties, and that the Sabbath-keeping duty belongs to the latter class, and not to the former; and therefore that all the wise and true things which may be said about the obligatoriness of moral laws have no weight or force when applied to the Sabbath command.

The Seventh-day theory rests upon a frame-work of unwarranted assumptions. It assumes there was a duty to observe the Sabbath ages before the law relating to it was announced. It assumes an unscriptural and fictitious division of the Mosaic law into moral and ceremonial, and then assumes as a part of the moral law a command which plainly is essentially distinct in nature from the moral law. It assumes that to abolish a code of law which embodies certain prior existing duties would result in the abolition of those duties, whose existence is altogether independent of that code. It assumes that the observance of the first day of the week as a day of worship and rest instead of the seventh, is "the mark of the beast," when "the beast" did not exist until centuries after the apostolic church, with whom the observance of "the Lord's day" (as the first day of the week was called,) began, and assumes that those who turn to Jesus Christ for a knowledge of duty, in accordance with the prediction of Moses of the Prophet to be raised up in after time, and in obedience to the command of God, "Hear ye him," shall fail of salvation unless they also obey the law of a superceded dispensation, and yield obedience to a covenant, good in its day, but which now "gendereth to bondage."

To all such assumptions, I dare reply, "Who art thou that judgest another man's servant? to his own Master he standeth or falleth. . . . He that regardeth the day, regardeth it unto the Lord; and he that regardeth not the day, to the Lord he doth not regard it. . . . So then every one of us shall give account of himself to God."

CRIME IN GERM.

BY M. MARSHALL.

Thou shalt not kill.—Ex. 20: 13.
Out of the heart proceedeth murders.—Matt. 15: 19.
Thou shalt not steal.—Ex. 20: 15.
Out of the heart proceedeth thefts.—Matt. 15: 19.
Thou shalt not bear false witness.—Ex. 20: 16.
Out of the heart proceedeth false witness.—Matt. 15: 19.

As addressed to a Christian people these commands would seem to be out of place. They would form excellent texts for a prison Chaplain, who has around him the very outcasts of society, but surely not for distinct religious profession. What if, after all, we be convicted of the very crimes which we shudder to mention? What if there be a murder which belongs strictly to a region which lies beyond the clutches of the law? What if there be a theft of the *tongue*, as well as of the *hand*? What if in daily talk we commit perjury in the court of God?

It is only possible, to some people, to get a clear idea of the spirituality of God's law by moving backward, step by step, from broad, vulgar, detectable crimes to the *passion* which inspired them, and from the passion to the secret, outspoken *motive*, which is, in the sight of God, the crime itself. "Thou shalt not steal." When is a man a thief? when he is in the act of picking your lock, or not until he has quite got into your house? Or was he a thief even at a point before he came to the lock; say, for example, when he took up his tools in his own house? or even at a point before that, when, in the secrecy of his own heart, he resolved to rob you? Not until he *took* your property was he a social thief; but he was a spiritual thief the moment he *resolved* to take it.

Human law takes notice of *acts*, not of dispositions; God's law determines everything by the motive or purpose which leads to action.

1. "Thou shalt not kill." Killing is not mere blood-shedding. Anger without cause is murder. Oppression of the weak is murder. Depriving a man of the means of getting a livelihood, to gratify revenge, is murder. "Whosoever hateth his brother is a murderer."

2. "Thou shalt not steal." A man may rob God, as well as his neighbor. He who withholds just praise is a thief. He who detracts from the just honor of his fellow-man is a thief. ("He who filches from me my good name, robs me of that which not enriches him, but makes me poor indeed.") He who vows and does not pay is a thief.

3. "Thou shalt not bear false witness." False witness is lying. [illegible] what is lying? You may repeat the very [illegible] of a speaker, and yet misreport him [illegible]. By putting upon his words an em[illegible] his own. You infuse into the emph[illegible] own passion or purpose. Again, [illegible] sister is not enjoying [illegible] Christian feeling towards anoth[illegible] sister, a *supposition* or inference [illegible] often circulated as a fact, and the re[illegible] is just as disastrous as if they had to[illegible] a direct falsehood. This commandment applies to that manner of lying, as well as to the direct falsehood; for this example only bears the form of an apology for one. Remember, when a person speaks, the *words* are his, the *tone* is yours. He who tells an incomplete tale, involving the reputation of another, bears false witness. So does he (negatively) who lacks courage to defend an injured man, for whom he could say a word of explanation.

Now, strange as it may seem, the three crimes of which we have been speaking are spiritually similar, and almost identical. He who kills steals life; he who steals life is prepared to bear false witness; he who bears false witness both steals and kills. As therefore sin is, in the sight of God, a question of the *heart*, and not merely a question of the *hands*, there arises an inquiry of the keenest practical interest—How are we to reach the disease which is consuming our spiritual life? *We cannot reach it.* Is it, then, never to be reached? When we put *this* question in earnest, we are prepared to hear the glorious *gospel*. We have only to see ourselves as we really *are*, to see our need of the sacrifice, and our dependence upon the Spirit.

[We consider the above worthy of special notice, and its sentiments of prayerful consideration.—Ed.]

HAVE SAINTS ANY GOSPEL?

BY FRANK BURR.

Not long since I heard Rev. Geo. D. Boardman, of Philadelphia, say in public that saints have no gospel. "The gospel is for *sinners*; there is none for saints," said he. And I concluded also from the tenor of his further remarks that he would teach the thought that the only reason Christians might have hope is because *they are yet sinners*. But not to argue the question of saints being sinners or not, I thought of the other question, "Have the saints no gospel?"

There were saints in the days of the apostle Paul (See Col. 1: 2) and there are some living now, but are such without any gospel? Gospel signifies "good news," or "God's speech." Is there no good news for saints? Have they no promises from God to cheer them onward? Or have they entered into all the felicity of heaven, and have nothing to anticipate or hope for?

The gospel for sinners is the glad tidings of a sacrifice made for their sins, and the atonement through the Lord Jesus, whereby they may have their hearts purged from sin, and be cleansed from guilt by "the blood of the Lamb." Sinners can be justified *through faith*. That is the glad tidings, the good news for them. Jesus *has come* to suffer for sinners, "the just for the unjust," and this is the gospel for sinners.

But this is not *all* the good news contained in the "gospel of God." There is to be a second advent of "the same Jesus," and the part of the gospel which declares this "good news" is for the saints. Jesus came once into the world to save sinners; He is coming again to save the *saints*. Dr. Boardman professes to believe this. How can he then preach no gospel for saints? The people of God, sanctified through the Holy Spirit and the truth of God, have a glorious gospel in which [illegible] may continually rejoice. It is the [illegible] advent of Jesus Christ. Without [illegible] saints would have no gospel, no[illegible] Without the second coming of [illegible] would [illegible]tion, and the apostle de[illegible] case "They also which [illegible] Christ are perished." [illegible]

Thus the gospel has t[illegible] penitent sinners and the [illegible] saints. This is the way [illegible] records it. And the glorious [illegible] arrangement to sanctified believers is [illegible] in the future things which eye hath [illegible] seen nor ear heard, things of life, joy and glory, are prepared for those who love God. The eye of the penitent sinner amid the darkness of his sinful heart is turned to the cross of Jesus. The eye of the saint whose heart is illumined (2 Cor. 4: 6) is directed to the *glory*, the *crown* and the *kingdom*. The saint has entered the strait gate, passed the hill Calvary, and before him is the Celestial City. The gospel is good news to him of a *heavenly home*, the company of all the saints, and the *welcome of the Redeemer*.

Yes, there is a gospel for saints. For us awaits the glory and crown of an eternal home in the kingdom of God. In the "full assurance of hope we may press our wearied feet outward, knowing that soon we shall shake off the dust of earth, and enter upon the glad fruition of our glorious home.

Portland, Me.

THE shortest and surest way to live with honor to the world is to be in reality what we would appear to be; and, if we observe, we shall find that all human virtues increase and strengthen themselves by the practice and experience of them.

LOVE.

BY A. G. GORDON.

"Love is the fulfilling of the law." "For all the law is fulfilled in one word, even in this: thou shalt love thy neighbor as thyself." And now, as in Christ's day, some will say, "And who is my neighbor?" Some have undertaken to prove by the incident that Christ related, of the man who fell among thieves and was befriended by the Samaritans, that we are not commanded to love as ourselves, or regard as neighbors, only such as show a neighborly spirit. This is inferred because the Samaritan is called the neighbor, therefore love as thyself men like him; but those unlike, him love less [illegible]

Christ said, "Therefore all things whatsoever ye would that men should do to you, do ye even so to them." "For if ye love them which love you, what reward have ye? do not even the publicans the same?"

It is no great evidence of piety to see any one do good to them that are friendly. It would not have taken a great amount of grace to have caused that man who fell among thieves to have been willing to do a similar favor to the Samaritan, under like circumstances. That is the principle the world adopts as right: Do good to those who do good to us, and evil to those who do us evil. Of course there are those who do not come up to even this. "But who is my neighbor?" Did not the Samaritan answer that question? He showed that he was a neighbor to the man in trouble, and also that the man in trouble he regarded as his neighbor by showing kindness in accordance with the command, "Love thy neighbor as thyself." Did not the Samaritan show this love as plainly as could be shown?

But, according to the theory of some, he was under no obligation to do so, because the man among thieves probably was a stranger to him, and never did him any kindness. Jesus says, "Go and do thou likewise." Do how? Some say, Go and love as thyself them that have done you a favor. I think He meant, go and show mercy to the suffering, whether friends or foes; and so obey the injunction, "Love thy neighbor as thyself."

The love of God through Jesus Christ our Lord is too high and broad and deep to be embraced in any such narrow bounds as those set by the human understanding. I thank God that there is a love set forth in the gospel which is broad enough to embrace every creature,—a love that is not circumscribed by creeds or sectarian walls, [illegible] or color; but it is good will to all mankind.

"Do good unto all as ye have opportunity," is the great command. To be sure there are those we love as brethren; but all with whom we come in contact I think are embraced in the list of neighbors. When we attempt to say that we have a right to love any one less than ourselves, we are showing that old spirit of selfishness which amounts to almost positive hatred of the human family, and which certainly is not the spirit of Christ. While we were even sinners, He commended His love toward us by dying for us.

Leeds, Me.

EXTREMES.—No. 2.

BY SOPHIA CLEMONS.

People find it easier to go to extremes than to take a medium course. A well balanced mind is one of the rarities of humanity. To what extremes will not the mind of people attain in this age of reckless daring. Extremes among the learned and unlearned are seen. Scientific men are not content to investigate what is spread out before them, but they seem to have gone crazy to peer into the mysteries of the past, and seek to analyze the elements that hung around the earth in the morn of creation. They are not content to study into the scientific structure and nature of earth's surface, but must needs dig deeper, and learn if possible what is in the very heart of earth. They go to earth's extreme limits, and there make scientific investigations until their mind penetrates the inner world, and brings its hidden mysteries to light.

They tell us we walk earth's surface with molten rocks rolling just under our feet, and with lightning's blaze above our heads; and there are gases enough in our bodies, and phosphorus enough in our brain and bones [illegible] poison; taking in at every breath [illegible] with a slight change of form, [illegible] our instant destruction; and under [illegible] and strong sunbeams, which in themselves have strength to kill. We walk amid these tremendous physical forces in safety, because they are in balance one against another; because a greater than they—one whom science calls law and whom *faith* calls God—holds them under perfect control, and they do His bidding. What a wonderful change have a few years seen! How many questions which have been regarded by scientific men as forever beyond the scope of knowledge, are now their cherished subjects of investigation.

Men and earth are rapidly ripening toward a final climax. The geologist is no longer satisfied to know what forces are at work on earth's crust, but demands the knowledge of the beginning of earth itself. The physiologist cannot accept the living frame and its laws of vital forces for his study, but he asks how life begun, and why? Politicians are not satisfied short of extreme radicalism, and they carry a point so far that each opponent becomes disgusted with the other in proportion as the one is the exact counterpart of the other's folly. Everything mystical, unnatural, and of obscure meaning, is received with unwonted zest, and everything profound is acknowledged as truth. Simplicity does not seem compatible with truth. Scarcely any are exempt from going into extremes, either in thinking or acting. Some of us talk too much; some too little. Some lack caution, and run into foolish errors; some are so cautious they fall into the other extreme. Misers go to one extreme, and prodigals to the other. Some have a religious zeal that borders on fanaticism; while some have only the name to live, and in fact are more dead than alive in the work of salvation. Some run into the extreme of eating and drinking to excess, and kindred indulgences; while others are radically the reverse. Let us, as Christians, try to draw a medium line, and walk by it. Let us hold every element of our being in check that tends to extreme results. And we cannot do it of ourselves. It is "not by might, nor by power, but by my Spirit, saith the Lord of hosts."

THE SIXTH SEAL.—Rev. 6: 12—17.

BY V. P. SIMMONS.

1. "And I beheld when he had opened the sixth seal, and, lo, there was a great earthquake."

Nov. 1, A. D. 1755, the earth was visited by an earthquake that belted the world, its dire effects being felt in every grand division of our planet. Europe, Asia, Africa, North and South America, and even Oceanica felt its shock. History records no such terrible earthquake before or since in the carefully prepared list of such convulsions of nature; no other so general in extent, destructive in effect, so awful in waste of human life.

In about eight minutes sixty thousand persons perished in Lisbon, Portugal, a tidal wave of fifty feet or upwards having rolled in from the sea. The largest mountain in Portugal rocked and split asunder, the shock extending to even the north and west parts of Europe, thence southward along the coast of Spain and Northern Africa, the tidal wave increasing in size for hundreds of miles as it extended southward. St. Ubes was swallowed up in the sea. Ten thousand persons perished in the thinly settled portion of Morocco. Twelve cities of northern Africa more or less felt the dreadful effects of this great earthquake.

Concerning its effects upon Asia, one historian mentions five hundred and twelve cities that sadly suffered from the stroke. Says another historian, "This remarkable earthquake was felt in the north of Europe and the northern United States (then colonies), and even the western great lakes of North America were agitated by it." The West India islands, a part of South America, [illegible] sea, felt its vibrations.

2. "And the sun became black as a sackcloth of hair."

A. D. 1780, May 19th, from 10 A. M. through the remainder of the day, occurred the greatest dark day on record, and that, too, in the absence of any eclipse. Farmers left the fields, and retired to their homes; fowls went to roost; many people thought that the day of judgment was at hand. History abounds with conversations and incidents connected with "the dark day." The sun before disappearing had a dark and smoky appearance. For particulars, read "Life of Edward Lee," "Gage's History of Rowley," "History of Connecticut," etc.

3. "And the moon became as blood."

The night succeeding the dark day, towards morning the moon looked like clotted blood.

A. D. 1822, this sign in the heavens was seen in the old world. Mr. Beadle, missionary at Alepppo, says of this event, "On the night of the earthquake there was something peculiar in the atmosphere. The moon appeared as red as blood. This g[illegible] alarmed the inhabitants who were [illegible]ally crying out, 'Now we shall hear [illegible] pet sound, and the dead will rise [illegible] of judgment has arrived!'"—"Litch[illegible]sition," vol. 1, page 153; also the "[illegible]ary Herald" of June 1842.

4. "And the stars of heaven fell [illegible] earth, even as a fig tree cast[illegible] her untimely figs, when she is shaken of a mighty wind."

Evening of November 13, 1833, for five and a half hours appeared "the greatest display of celestial fireworks that has ever been since the creation of the world, or at least within the annals covered by the pages of history."—Prof. Olmsted.

Said an eye-witness of this scene: "The [illegible] tree casteth her untimely figs when she is shaken of a mighty wind.' Here is the exactness of the prophet. The falling stars did not come as if from several trees shaken, but from one. Those which appeared in the east fell toward the east; those which appeared in the north fell towards the north; those which appeared in the west fell towards the west; and those which appeared in the south (for I went out of my residence into the park), fell towards the south. And they fell not as the ripe fruit falls—far from it! but they flew; they were cast like the unripe fruit, which at first refuses to leave the branch; and when under a violent pressure it does break its hold, it flies swiftly, straight off, descending; and in the multitude falling, some cross the track of others, as they are thrown with more or less force, but each one falls on its own side of the tree. Such was the appearance of the above phenomena to the inmates of my house." (Henry Dana Ward, of New York, in the "Journal of Commerce," November 15, 1833, two days after the event.)

These astronomical signs were predicted by Joel, Jesus and John. By each they are represented as appearing "before the great and terrible day of the Lord come." Joel 2: 31.

Says Jesus, "Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven." Matt. 24: 29. The great tribulation had ended before the darkening of the sun; and the second and shorter tribulation came just before the falling of the stars.

John Wesley published his *Notes on the New Testament* A. D. 1754, only one year before the "great earthquake" which opened the sixth seal. In his comments upon Rev. 6: 13, he says, "'And the stars fell to, or towards the earth.' Yea, and so they surely will, let astronomers fix their magnitude as they please." The spirit of prophecy seemed to rest upon Mr. Wesley, for the facts are significant that astronomers had no knowledge in advance of either of these phenomena. The signs in the sun, the moon and the stars were above human wisdom. Bible believers might look for them in advance, but scientific men had no data by which they could predict what only "the (spiritually) wise shall understand."

I am well aware that even now some good men question this application of prophecy, but I cannot, coming as these events do at the close of the centuries of tribulation of the church, and quickly following the great earthquake, and so literally fulfilling in every part the predictions concerning them, they commend themselves to our candor and credence. Yea, more, upon these clear evidences of their fulfillment, rests the faith and confidence of thousands of sober-minded Christian men and women who love and look for the second coming of Christ in the [illegible] heaven.

N[illegible] walk by the [illegible] history. [illegible] uninspired [illegible] the word of [illegible] lowed is the gr[illegible]ecy. If we have [illegible] conclusions of fulfil[illegible] rashness accompany u[illegible] main of the weeping Seer, [illegible] who prayed and sighed and fasted and waited, but rashly guessed at nothing.

With the commencement of Rev. 6: 14, all is future; but may we not follow the same rule of interpretation? Where symbols are given, if explained, the explanations are literal. Where no symbols are given, all is literal, but even still, for fear we shall misapply or misplace a literal prophecy, the language of inspiration should chiefly be used in [illegible] a scroll when it is rolled together; and every mountain and island were moved out of their places." How suggestive is the language of David in connection with this verse: "Of old hast Thou laid the foundation of the earth, and the heavens are the work of thy hands. They shall perish, but Thou shalt endure, yea all of them shall wax old like a garment; and as a vesture shalt Thou change them, and [illegible] shall be changed." Psa. 102: 25 [illegible] tion is repeated by Pa[illegible] Is it possible that [illegible] seal is this mighty [illegible] the hea[illegible] rows fr[illegible] some [illegible] Isaiah [illegible] be di[illegible] tog[illegible] moved [illegible] was no ma[illegible] heavens were fled. [illegible] place was a wilderness, and [illegible] thereof were broken down at the [illegible] of the Lord, and by His fierce anger." Jer. 4: 23–26.

Another, the prophet Haggai, who above all others could combine blunt fearless[illegible] and grandeur of diction with terseness, declared, "Thus saith the Lord of hosts, Yet once, it is a little while, and I will shake the heavens, and the earth, and the sea, and the dry land. And I will shake all nations, and the desire of all nations shall come." Haggai 2: 6, 7.

The sixth seal is pre-eminently [illegible] from its commencement [illegible] ical convulsions. It is the seal [illegible] the death throes of a groaning creation, [illegible] "the whole creation groaneth and [illegible] in pain," just previous to deliverance, [illegible] a superlative degree. Then comes [illegible] sire of all nations," a personal Christ in the clouds of heaven, while earthly potentates, great men, rich men, as well as bond men, "hide themselves in the dens and in the rocks of the mountains;" but, alas! they prove the sad prophecy of Jeremiah, "Truly in vain is salvation hoped for from the hills, and from the multitude of the mountains." Fleeing hills and tumbling mountains shield them not, "for the great day of His wrath is come." If our line of argument does [illegible] prove the judgment nea[illegible] greatly mistaken this whe[illegible] but if it does, then wo[illegible] voice from Patmos, "Wh[illegible] stand?"—*Bible Banner.*

ALL professing Christians [illegible] ber that the foundations of all [illegible] are laid in righteousness, hone[illegible] and holy living, and that no degr[illegible] ity in church work, or of liberality [illegible] to Christian enterprises, however [illegible] can exempt them from the obligation to [illegible] integrity in every relation of life. [illegible] accepts no bribes or substitutions in duty. The only religion valuable in His sight is that practical kind which obeys the golden rule, is proof against all temptations to business "crookedness," gives full weight and measures, is as scrupulous "on change" as in church, and involves thorough soundness of heart and life.—*Sel.*

THE WORLD'S CRISIS AND SECOND ADVENT MESSENGER.

Boston, Wednesday, July 14, 1880.

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WILL our [illegible] *Canada* and [illegible] *Provinces* [illegible] *stamps* [illegible] [illegible]ribers [illegible] as you [illegible] and *mutilation* [illegible] by it. AGENT.

[illegible]LNESS.

[illegible] the signs which would [illegible] coming, said, "And [illegible] in the sun, and in the [illegible] stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's heart's failing them for fear, and for looking after those things which are coming on the earth, for the powers of heaven shall be shaken." Luke 21: 25, 26.

Prominent among this cluster of signs is men's fearfulness, produced by their anticipations of coming disastrous events. This fearfulness is evidently not so much among the ignorant and superstitious as among the learned, who have studied into [illegible] the fact that [illegible] fears are well grounded, being caused by expectation of events which "are coming." From this fact we should suppose that the leading class, expressing this alarm, will be the learned scientists or savants, whose great study is to learn what may be expected by what has taken place and by what is transpiring.

That just such fears as expressed by the Saviour are now filling the hearts of many, [illegible] learned, is a known fact. That [illegible] caused by looking after [illegible] expect will come on the [illegible] expected things are, [illegible] said will [illegible] also a fact. [illegible] will connect [illegible] of the [illegible] and plan[illegible] will in[illegible] calam[illegible] pro[illegible] [illegible], "Men's hea[rts failing them for fear, an]d for looking [after those] things which are coming on th[e earth]: [because; on account of] the [powers of] heaven shall be shaken." Luke [illegible] The language certainly expresses the [illegible] that the fears will be caused by the heavenly disturbances.

Another noteworthy fact connected with these sublime predictions is, that Inspiration has given the events in this grand cluster of signs in their consecutive order, each of the prophets having presented them in the same order. The sign in the moon is never placed before that in the sun, nor after that in the stars, but invariably between them, thus showing that their order of occurrence was expressed as well as their character. By this rule the sign of fearfulness will be the last to be manifested, and this is confirmed by the Saviour's next expression—"And then [at that time] shall they see the Son of man coming in a cloud with power and great glory." v. 27. This proves that in connection with the past sign, or fearfulness, the glorious appearing will take place.

That this last sign is now being remarkably developed, is to us clearly and surely manifest. There is with all men an indefinable impression that some grand and revolutionary events are impending. Some men are looking with an anxious gaze at one [illegible] while others, like sleeping sen[tinels] [illegible] to other quarters from their [illegible] reporting storm-clouds and [illegible] tempests. These uninspired [illegible] report many very vague and [illegible]ings, but in the main prophetic [illegible] some unprecedented fearful events [illegible] they all agree.

[illegible] below extracts from the pe[n of Pr]of. A. C. Grimmer, published in a [illegible] paper, and sent us by Bro. Leslie, [illegible] the subject of the coming perihelia [illegible] of the four great planets, and his opinion as to its results upon the earth. We do not publish this because we endorse all he has said as true, but to show that learned men are fearfully anticipating coming events just as Jesus foretold. The article is headed, "TIMES OF TROUBLE COMING SUCH AS THE WORLD NEVER SAW." Daniel says, "*There shall be a time of trouble such as never was since there was a nation, even to the same time.*" Chap. 12: 1. Professor Grimmer says:

"It is well understood that the perihelia for the four great planets—Jupiter, Uranus, Neptune and Saturn—will be coincident in 1880. . . . The effects which this conjunction will produce are momentous. From 1880 to 1887 will be one universal carnival of death. No place on earth will be entirely free from the plague. The Pacific coast will not suffer anything in comparison to other portions of the globe. The coincidence of these planets in perihelion will always produce epidemics and destructive diseases. Three of these planets are malifics, and Jupiter, although a benefic, produces evil through association; or technically by conjunction with the others.

Every drop of water in the earth will be more or less poisonous. The atmosphere will be foul with noisome odors. . . . From the far East the pestilential storm will sweep, and its last struggle will end in the far Western countries. In 543 and 1665 three of the planets, two of which were malifics (Mars and Saturn) were in perihelion, and Jupiter, though a benefic, brought evil through association. Now 542 and 1665 were the worst plague eras of which the world has any record. From 542 to 546 it has been estimated that from 75,000,000 to 120,000,000 victims suffered death by the plague. ('Gibbons' History,' vol. 3, chap. 14; also 'Cousins' History Rome,' vol. 2, p. 178.)

In 1720 Mars and Saturn were in perihelion and in the sign Virgo, and 52,000 thousand inhabitants died in the city of Marseilles in less than five weeks. In 544, ten thousand died each day in Constantinople. Alexandria (Egypt) lost in 542 50,000, and in 543 80,000 of her inhabitants by the plague. But as bad as were those times, they will only approximate the horrors of seven years many of us are doomed never to witness."

"Asia will be nearly depopulated, and the islands that border Asia will suffer frightfully from the scourge. The countries that join the North-eastern portion of Asia will first suffer the ravages of the plague. Russia will be the first European nation that will suffer." * * *

"There will come storms and tidal waves that will swamp whole cities; earthquakes that will swallow mountains and towns; and tornadoes that will sweep hundreds of villages from the face of the earth; mountains will tremble, totter and fall into sulphurous chasms; the geography of the earth will be changed by volcanic action; mountains will toss their rocky heads up through the choicest valleys; valleys will appear where mountains formerly stood; skillful marines will be lost in the ocean, owing to the extraordinary variations of the compass; navigators will grow pale with alarm at the capricious deflexture of the needle; volcanoes that have been dormant for centuries will awaken to belch forth their lava with more violence than when in their pristine vigor, rain-falls will deluge valleys, and mountain streams will enlarge their beds and become mighty torrents; fires will start spontaneously and devastate whole forests; great fires will occur in many cities, and some will be totally destroyed; there will be remarkable displays of electricity, frightful to witness."

"Islands will appear and disappear without any apparent cause; the navigator's charts will prove almost a detriment instead of an aid, owing to the sudden changes of ocean currents, temperature, and surroundings."

"Every mountain and island were moved out of their places." Rev. 6: 14.

"The bird of the air, the beast of the field, and even the fish in the sea. will be [illegible] will die."

"The beasts of the field, and with the fowls of heaven; yea, the fishes of the sea also shall be taken away." Hosea 4: 3.

"I will consume man and beast; I will consume the fowls of heaven, and the fishes of the sea." Zeph. 1: 3.

"I beheld the earth, and, lo, it was without form, and void; and the heavens, and they had no light. I beheld the mountains, and, lo, they trembled, and all the hills moved lightly. I beheld, and, lo, there was no man, and all the birds of heaven were fled. Jer. 4: 23 to 25.

"After the black death there will be two years of fire which will rage with fury in all parts of the world from 1885 to 1887. These fires will be the means of annihilating every germ of disease. In fact every city or portion of city in which the plague appears should be burned to the ground. This will destroy the scourge. Nothing but fire can do it." "But the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men." 2 Peter 3: 7.

From 1880 to 1886 the electricity of this earth will be deadly, owing to the malific influence of Saturn and Uranus upon our [atm]osphere. During the black death the [illegible] wonderful celestial phenomena will be [seen]. For weeks the sun will appear as [illegible] blood, and terrible convulsions will [illegible] in that great body. The sun will dis[charge] oceans of flaming hydrogen gases, [which] will roll in tumultuous billows hundreds of thousands of miles from its centre. [Tre]mendous showers of meteors will fall to the earth and remain in an incandescent state for hours. Dense black clouds will veil the sun for days, and the moon will not shed as bright or steady light as before those dreadful days. 'That day is a day of wrath, a day of trouble and distress, a day of wasteness and desolation, a day of darkness and gloominess, a day of clouds and thick darkness.' Zeph. 1: 15. The whole heavens and earth will tremble at the awful, continuous reports of thunder—lasting frequently for hours; blinding flashes of lightning will illume the black sky; people will scream with horror at the fantastic shapes the lightning will assume."

"There were lightnings, and voices, and thunderings, and an earthquake, and a great hail." Rev. 11: 19. "The plague is not only what the perihelia brings us, but it will be accompanied by war, discord, civil strife, floods, inundations; and, in seven-tenths of the world, drouth; and unless extraordinary provision is made to quell great uprisings, anarchy, with all its horrors, will reign." "There will be a war of classes—the rich will array themselves against the poor, and *vice versa* everywhere." "In the same day also will I punish all those that leap on the threshold, which fill their masters' houses with violence and deceit." Zeph. 1: 9. "Go to now, ye rich men, weep and howl for your miseries that shall come upon you." * * * "Behold, the hire of the laborers who have reaped down your fields, which is of you kept back by fraud, crieth: and the cries of them which have reaped are entered into the ears of the Lord of Sabaoth." James 5: 1 and 4.

There is certainly one very remarkable fact connected with this article, written by Prof. Grimmer, who makes no allusion to the Bible, and perhaps does not believe in it, and that is, he does fearfully look for many of the identical events which God has taught us will come in the great day of His wrath. This is exactly in harmony with Christ's prediction when He says, "Men's hearts failing them for fear, and for looking after those things which are coming on the earth." They will look for the things which will come.
J. C.

OUR CAMPMEETINGS.

Some of our campmeetings and the record of them is written and sealed to be opened and read very soon. Many of them are coming, and their record will soon be written, either to the joy or sorrow of all who attend them. These meetings will certainly serve to increase or diminish piety in each individual who attends them. They are large meetings, and bring together and concentrate strong influences, which must operate powerfully for good or for evil on those present. Therefore it is very important to learn how to obtain and use the saving influences, and how to reject those of evil tendencies.

Whatever principles prevail and control men at any period, always concentrate and act powerfully at all great gatherings of people; so that the forces for good are multiplied and also those for evil. When the forces tending to produce good preponderate, then the meeting is profitable; but if the superior force tends to evil, then large meetings are much more dangerous than smaller ones.

Satan's first effort at these meetings is to divide those who labor for good, thus lessening their power, and he also seeks to unite Pilate and Herod, so as to increase their power, thus throwing the balance of power on the side of evil.

A prevailing sentiment of this age is *Liberalism*, making the conditions of salvation so liberal that men can be saved with any kind of faith, or without any faith in half that God has revealed in His Word. It teaches that they can be saved by obedience or without obedience; by holiness or without it. This influence marches on to our camp-grounds in various uniforms, but each company wheels its guns upon straight, pointed, testing truth. Every gun in that division has some deadly missile to hurl at "present truth."

Another marked characteristic of our time is the prevalence of *sensationalism*, or the habit of impressing the mind by external objects, through the organs of sense more than through a knowledge of the invisible and unheard. People are influenced more by the preacher than by the knowledge of what is preached;—more by the tone of voice, eloquence of speech and exhibitions of sympathy, than by clear views of the Christ and kingdom presented.

People who have trained themselves in sensational enjoyment, and have such a morbid, carnal relish for it (and large meetings generally produce such volume and variety of this that great numbers of that class throng those places), care nothing about hearing a man preach unless he can in some way produce a sensation outside of clear gospel truth. Such persons become exceedingly happy if a man utters a jingle of words, expressing few ideas, and those disconnected, if he is sarcastic, denunciatory, jesting more than enlightening, dealing largely in affectation, and rehearsing fictitious stories instead of plain gospel truth. These persons are sensationalists, but do not know it. They will walk around the grounds, not knowing where to go, but if they hear a wild and unusual sound, they hasten to the place; and if there is anything novel or boisterous—anything to produce nervous excitement, they remain to enjoy it. Such people are liable to mistake sound for spirit, and emotion for gospel power.

Sensation may be distinguished from true gospel experience by the fact that the Spirit of God always acts in connection with intelligent contemplations of God and the objects of His revelations; while that which produces sensation always darkens such intelligence and presents lower objects for contemplation.

True gospel experience is as vivid and sweet, as purifying and happifying in the closet, where no charms meet the eye or greet the ear, and all earthly scenes and things are excluded, as in any other place on the earth. But the sensationalist never seeks the solitude of retirement from men and the world to get his peculiar enjoyment; but seeks it invariably in something he can see and hear.

It is true the Christian enjoys social life, but it is found on a different plane and sought by different rules. It is also quite true that the Spirit of the gospel often inspires earnest words, with full tone; but these always tend to increase intelligent thoughts of heavenly things, bringing our Lord Jesus Christ nearer and more vividly to view.

We do most earnestly desire that our Christian friends will contemplate these principles, and lay them to heart; and when you go to the coming campmeetings, flee from the sensational, and cling to the spiritual and holy, which alone will prepare us for the kingdom of God.
J. C.

PROPHETIC TIME.

The reckless and rash dogmatism of speculating interpreters, who have evinced more zeal than wisdom, in computing the 2300 days, should not lead any to repudiate this mis-interpreted measurement of Heaven, nor to [illegible] church, only fit to be shunned [illegible] urement is just as good now as [illegible] mistakes had ever been made conce[rning it]. No truth should be abandoned, even if its mistaken friends may have abused it. Then why treat this God-given theme differently?

It has been foolishly argued that if this measurement was ever to be of service to the church, the inspired apostles would certainly have commented upon it. But this would militate against the revealed fact that this theme belongs to the "*sealed*" instruction given to the church, to be opened only in a specified chronological attitude, not reached in the apostles' days. Besides, it is not true that inspired men are inspired to understand *all* themes, instead of special themes, else one vision would be enough for one prophet for a life-time. Daniel was inspired on many themes, but not concerning the time of the captivity, for he "*understood by books* the number of years whereof the word of the Lord came unto Jeremiah the prophet that he would accomplish seventy years in the desolations of Jerusalem." Dan. 9: 1, 2. Different inspired men do not necessarily receive light on the same topic.

"Hope deferred maketh the heart sick"; but let all be careful about throwing away or perverting Heaven's reckoning. Light now begins to shine more clearly.
W. S.

THE Attorney General of Texas reports six thousand criminals at large, one thousand of whom are murderers.

TREMONT CAMPMEETING TICKETS.

We have made arrangements with the Old Colony Road for Tickets from Boston to Tremont and return. Price of Tickets for the round trip, $1.80. Sold *only* at the *World's Crisis* Office, 144 Hanover Street, Boston, Mass. Good from July 17th to 26th inclusive. Cars leave Old Colony Depot at 8.15 A. M. and 4 P. M.
OZIAS GOODRICH.

NEW DEVELOPMENTS.

BY R. W. TURNER.

To the Editor of the Crisis and your many Readers:—For several months I have been receiving the *Crisis*, which found its way to me through the agency of my esteemed Bro. Joseph Prichard, of Crockett, Texas, and I have been reading this paper with an increasing interest; and though a member of the Missionary Baptist Church, I am constrained to say that I find there are many new ideas which have presented themselves to my mind, and I have not only referred them to my own court of reason, but have compared them with God's own teachings, and I find the key fits the lock. I am constrained to believe th[at] though this *key has* been covered long [in the] sand, yet it bears unquestionable [evidence] of having come from the same S[ource] which has emanated all truth. [illegible] living really in a progressive age, i[n whic]h new and astonishing facts are being [deve]loped; and though these developm[ents are ex]citing controversy, the most [illegible] broad contradiction, seasoned w[ith der]ision (which is the natural argument of those who would oppose the truth), old and long-established titles, the lawful possession of which has not been questioned for generations, are being dislodged, and truth is rearing her massive walls upon that ground upon which error has long and uninterruptedly flourished. Yes, mountains are falling, rivers are being turned, the great have suddenly become small, and the small have become great; and that power which the giant has failed to exert has been made manifest in the form of a child. The Lord is in it. The Lord hath wrought it.

The wheels of progress, which have hitherto been rolling in the long-established groove of popular sentiment, are now being transferred to the smelting furnace, to meet the demands of progress. Old implements, which, though they once bore the brands of X. L. C. R., are being put up at the world's sale, and sold at a nominal price; and it is only those who have no equipage that are the purchasers.

In conclusion I will add, that I consider that we have reached the sunset period of this world's history; the clock strikes five, and the last vessel of wrath is soon to be poured out upon the prosperity of this world; and though there may ring out voices of merriment, and peace and happiness may seem to have taken up their abode with the kings and princes of this world, yet soon, very soon, there will be heard the sad wails and lamentations—"Woe, woe is me, the day of my glory has departed."

Kosse, Texas.

A DARK OUTLOOK IN THE EAST.

The aspect of affairs in the East grows daily more troubled. The Albanian "insurrection" which has been fomented by the Turks, and strengthened both with men and arms by the connivance of the Constantinople authorities, has attained such proportions that Montenegro can secure no part of the territory allotted to her except by fighting for it as if for a fresh conquest. The Bulgarians are conspiring for the longed-for union with Eastern Roumelia, and the Bulgarian Assembly at a recent sitting voted a sum of money for Eastern Roumelia, which will be used for agitation and equipment. The Christian population of Armenia are regularly preyed upon by Kurdish brigands, for whose suppression no forces are available, and large sections of Asiatic Turkey are swept by famine, the disastrous results of which are concealed, as far as possible, by the Turkish authorities. The finances of the Empire are wrecked beyond recovery; its army is a mass of unpaid soldiery, many of whom have kept themselves alive only by beggary and plunder; and everywhere, on both sides of the Bosphorus, there is the same dreary spectacle of misgovernment and confusion, obstinacy and impotence. To these elements of disintegration there is now added the imminent probability of a war between Greece and Turkey. The boundary line suggested by the Berlin Supplementary Conference has been contemptuously rejected by the Turks, and the apathy long prevailing at Constantinople is broken by unmistakable preparations for war. Soldiers are being recruited, equipped and sent forward to the Greek frontier with all the rapidity consistent with the shattered finances and demoralized adminstration of the Empire, for the famous *non possumus* policy [illegible]te, which has been pretty persi[stently main]tained since the first Berlin [illegible] there is to be substituted a [illegible] and forcible resistance [illegible] contest, but if they are left [illegible] will make little headway [illegible], who even in their present dec[illegible] more than a match for them.

There [are tw]o alternatives open, in this emergency, [to the] great Powers of Europe. They can w[ait] and let things take their course, and [wai]t a while, when there have been mutual butcheries between the Greeks and Turks, the Montenegrins and Albanians, the Mussulmans and Christians, they can interfere to put a stop to them. Or by prompt, decisive and harmonious action they can avert the threatened strife and bloodshed and take the affairs of Turkey under their own administration. There are difficulties which are formidable enough, in either case, but the policy of immediate intervention is not worth [illegible] intervention [illegible] probably less costly than the other. It is not a question of intervention or no intervention, but of intervention now to avert the catastrophe, or by-and-by after the catastrophe has occurred. Granted that the dissolution of Turkey, and any scheme that can be suggested for its partition or administration, [illegible] Europe face to face with dangerous problems arising from the conflicting aspirations of the Powers; these problems will not become less dangerous but more so by delay. All parties are agreed that Turkey will accept no advice, and will act on no suggestion that is not backed by a display of force. Mr. Goschen, the new British Ambassador at Constantinople, expresses the same opinion as Sir Henry Layard, his predecessor, that nothing whatever can be looked for from Turkey in obedience to the wishes of Europe, unless Europe is prepared to enforce its demands by arms. The whole course of Turkey since the Berlin Treaty, her shiftings and evasions, and her failure to surrender any territory or make any reforms, supports this view, and all European statesmen are agreed in holding it. If fresh scenes of massacre and bloodshed and outrage in Turkey and the adjacent countries are to be averted, it will be necessary for the Powers to make an immediate demonstration of force. The present indications are that nothing short of this can prevent a bloody and distressful war, the issues and extent of which are shrouded in doubt.—*Boston Journal.*

NOTICE.

We want one copy of the *World's Crisis* of Dec. 5, 1860. We would feel very much obliged to any one having a copy of *Crisis* of the above date if they would forward it to this Office.
AGENT.

SPECIAL NOTICE.

Will all of our friends and patrons *be particular* and address all business communications to OZIAS GOODRICH, Box **5140**, Boston, Mass., and BE SURE to make all Checks, Drafts, and Postal Orders payable to OZIAS GOODRICH, and also all registered letters should be directed to him. A strict compliance with the above request will save us very much trouble and delay.
AGENT.

NOTICE.

We have arranged with the following persons to act as special agents for the *World's Crisis* in their respective localities, and we shall add other names from time to time as we can arrange.

JAMES G. HARDING	New Bedford, Mass.
GEO. R. WENTWORTH	Springfield, Mass.
HIRAM MUNGER	Chicopee Falls, Mass.
C. H. FLETCHER	North Newport, N. H.
ELD FRANK BURR	635 No. 5th St., Camden, N. J.
ELD. H. B. SEVEY	Mt. Vernon, Me.
ALI ANDREWS	Bridgeport, Conn.
H. A. WAY	Bristol, Conn.
ELD. B. FINNEY	Scitico, Conn.
DR. D. MATHEWSON	Chicago, Ill.
ELD. C. A. PHELPS	Sandy Hill, N. Y.
JOHN NEWLIN	Lineville, Iowa.
E. McCULLOCH	Nevada Ohio.
GEO. A. STREETER	Thayer's Corners, N. Y.
ELD. H. F. CARPENTER	Santa Clara, Cal.

AGENT.

SPECIAL NOTICE.

The *World's Crisis* is on sale and can be obtained in Boston at Loring's Book and Periodical Store, corner of Washington and Bromfield Streets; also at E. S. Bliss' Book and Paper Store, 171 Hanover Street.
AGENT.

SPECIAL NOTICE.

We have disposed of all the Advent Minstrels, and shall not be able to get any more, as we are informed by the publishers that they have disposed of the plates as old metal.
AGENT.

THE 2300 DAYS.

This is a new and important Tract, written by Miles Grant. We think every person should have one. 16 pages. Price single, 3 cents; per dozen, 25 cts.; per hundred, $1.50 postpaid.
AGENT.

NEW BOOKS.

THE APPROACHING END OF THE AGE. Viewed in the light of History, Prophecy, and Science. By H. Grattan Guinness. 696 pages. Price, postpaid, $3 25.

BIBLICAL THINGS NOT GENERALLY KNOWN. A collection of facts, notes, and information concerning much that is rare, quaint, curious, obscure, and little known in relation to Biblical subjects. 379 pages. Price, postpaid, $1.50.

FAITH CURES, or Answers to Prayer in the Healing of the Sick. By Dr. Charles Cullis. Bound in cloth. 109 pages. Price, postpaid, 50 cts.

AUTOBIOGRAPHY OF MADAME GUYON. 346 pages. Price, postpaid, $1.00.
AGENT.

Pictorial Description of the Tabernacle in the Wilderness.

Its Rites and Ceremonies. For the use of Sunday School Teachers and other Students of Scripture—is the title of a very instructive pamphlet, which brings together the facts of the Tabernacle and its service, and illustrates it with twenty-one engravings. Of its usefulness no word need be written; it must be apparent to all. Price 10 cents postpaid. Address all orders to Ozias Goodrich, Agent, 144 Hanover St., Boston, Mass.
AGENT.

The Egyptian Pyramids an Analysis of a Great Mystery.

This is a new work, and we think one of the best upon this great Mystery. It contains 162 pages, with a large number of cuts representing some portion or parts of this immense structure. This book is very condensed, yet we think it gives very clear and full all of the important points. It is well bound in cloth. Price $1.00 postpaid.
AGENT.

THE CRUELTY OF ROMANISM.

This is a new Tract by W. Kellaway. The first page has an illustration of the "Iron Virgin," a Romish torture machine. It is quite an interesting Tract. We have it on sale at the Crisis Office. 20 pages. Price single, 5 cts.; 25 copies for 1.00 postpaid.
AGENT.

NEW TRACTS.

We have a series of six Tracts upon the Prophecies, written by H. K. Flagg. They are for sale at this Office. Price of the six to one address, 25 cts. postpaid.
AGENT.

The Duration and Nature of Future Punishment.

This book of 330 pages, by Henry Constable, is one of the most able works on the subject of Future Punishment that there is published. Every one should have a copy book. Only $1.16 postpaid.
AGENT.

Also, HADES, OR THE INTERMEDIATE STATE OF MAN, is another work of the same author, and is of equal importance. We think its argument is according to the revealed will of God. It is well bound in cloth. 367 pages. Price $1.25 postpaid.
AGENT.

The Scriptural Question Book.

This Question Book, written by Eld. H. F. Carpenter, and containing one hundred and twenty-seven pages, is one of the best books for Sabbath Schools. It is just the book for the young scholar to take after getting through with the Catechism. We have sold a large number, and there are many brethren and sisters who can testify to its merits. Price postpaid, single copy, 15 cts. Per dozen, postpaid, $1.45.
AGENT.

Hymns of the Advent.

This Hymn Book is comprised of the Hymns of the Morning and Supplement, together with some eighty-eight pages of New Music and old standard Hymns. It is compiled by C. C. Barker, and published by W. N. Pile. It contains 213 pages, or 383 Hymns. Price by mail, postpaid, single copy, 40 cts.; 2 copies, 75 cts.; per dozen, $4.00; if sent by express, $4.00. For sale at the *World's Crisis Office.*
AGENT.

CRUDEN'S CONCORDANCE COMPLETE.

We can now furnish this work in its complete form, together with a table of the proper names in the Old and New Testaments, with the meaning or signification of the words in their original language. All in one volume for $1.50. Postage 24 cts.
AGENT.

NEW MUSIC.

We have some new Music, entitled "Thy King Cometh," and "He comes for Me." It is said to be very good. The music is by F. O. Wellcome, and the words by Geo. R. Kramer. Price 5 cts. per sheet, postpaid.
AGENT.

NEW TRACT.

THE JUDGMENT WARNING. This Tract is written by L. T. Cunningham, and contains 28 pages. Price 25 cts. per dozen; $1 50 per hundred, postpaid.
AGENT.

Adams' Chart.

We have one of Adams' Synchronological Chart and Map of History on rollers, and it is in good condition. The regular price for them is $15. We will sell this one for *twelve dollars*. It is twenty-two feet long and thirty inches wide.
AGENT.

Resurrection Destinies.

By Daniel D. Buck, D. D. Published by I. C. Wellcome. A neat pamphlet of fifty-five pages on the resurrection of the dead and the destinies of each class. Price, postpaid, 15 cents. For sale at the *Crisis* Office.
AGENT.

The Life and Words of Christ.

This book, just published by the American Book Exchange, contains 812 pages. We have a few copies, and we think it a RARE bargain. Price in cloth, 70 cts. postpaid; half leather, $1.12.
AGENT.

The Seven Churches.

This is a pamphlet of sixty pages, written by Wm. N. Pile. This is an Exposition of Rev. 2d and 3d chapters. Price single copy postpaid, 15 cts.; two copies 25 cts.
AGENT.

The Bible View of the Personality of God and the Devil.

This is a Pamphlet of 64 pages, written by Elder P. A. Smith. We consider it a very able production, and one that should be extensively circulated. Price 10 cts., postpaid.
AGENT.

NEW BOOK.

"THE DESTINY OF RUSSIA." This is a book of 118 pages, by *Theta*. Price, cloth 75 cts., paper 50 cts. postpaid.
AGENT.

The Plan of Redemption.

By Wellcome & Goud. An important work for all. Fifth edition. Cloth, $1.25.
AGENT.

QUESTIONS.

1. What does Ezekiel mean (4: 5) by the three hundred and ninety days of the iniquity of the house of Israel, seeing they only lived from the revolt under Jeroboam to their captivity—two hundred and fifty-four years?
2. What does he also mean by the forty days (4: 6) of the iniquity of Judah?
3. What time is denoted by the seven times, which would be two thousand five hundred and twenty years? How are they reckoned?

Please answer and oblige one in search of truth.
T. R. COMSTOCK.
Burr Oak, Jewell Co., Kansas.

BRO. G. W. KETCHUM, of Iowa, writes:—"*Bro. Couch*,—In regard to flesh and blood inheriting the kingdom of God, I would say, Taking Bro. Cunningham's line of proof, it is conclusive in respect to blood; but what that is which I should be pleased to have explained is relative to the flesh. The same is said of the flesh as of the blood. My view has always been that we do not inherit the kingdom through the goodness or worthiness of self, but through Christ."

Obituaries.

NEAL. In Winsted, Conn., June 14th, 1880, of catarrhal consumption, Bro. Ira T. Neal, aged seventy-one years.

The subject of this notice was originally a member of the Methodist Church in Burlington, where for some years he was engaged in the manufacture of clocks. He embraced the Advent doctrine in 1842, and ever after with unabating zeal he maintained that uniformity of Christian life and character that made him an ornament to the cause he espoused. In 1851 he removed to Winsted, where he continued in mechanical business with success. Becoming united with the interests of the Adventist body in this place, he labored incessantly for the maintenance of the gospel of Christ in their midst. Being a man of marked decision and rare energy, he never became discouraged at slight reverses, but, believing most unwaveringly in the promises of God, he ever labored to encourage the church to faithfulness and hope, in view of the fact that the conflicts of this life would soon terminate in a final triumph over all earthly foes, and the enjoyment of endless peace and fruition amid the unfading glories of an immortal life in the Paradise of God. His sufferings were such, at times, that he repeatedly requested his brethren to cease their prayers for his recovery (believing that they hindered his departure), and let him lie down in death and rest. And yet they could not give him up, but clung to him to the last, two of them watching with him alternately until the vital spark went out and he slept the sleep of death. Bro. Neal believed that his rest in the grave would be but brief, and that the coming of Christ was nearer than many were wont to believe. The deceased leaves a wife and two daughters, to mourn the loss of a kind husband and father, whose counsels will not soon be forgotten. May the grace of God sustain them in this hour of trial, and bring them to a happy reunion in the morning of the resurrection. An afflicted church and community deeply sympathize with them in their bereavement, but they sorrow not as those who have no hope. Words of comfort were spoken by the writer, from 1 Thess. 2: 19.
I. B. POTTER.

LIBBY. In South Hiram, Me., June 5th, 1880, of paralysis, Bro. Randall Libby, aged sixty-five years.

Death came suddenly and unexpectedly to our dear brother, but he has left a good evidence that [illegible] a great consolation to his grief-stricken family and the sorrowing church in this hour of their bereavement. Stricken with paralysis, he lingered only about three days in an unconscious state, and then this life ceased. Bro. Libby was a firm believer in the great truths which constitute and distinguish us as a Christian people, and a leading member of our combined church of Freedom, Porter, and South Hiram. Having been reclaimed several years since from a backslidden state, he soon after followed Christ in baptism, together with his companion and others; and when our church was organized, he was among the first to become a member thereof, and as such he has proved a worthy and faithful brother in the Lord, whose words of cheer and counsel to us in our meetings, and admonition to the unsaved, have been of great benefit to all, as well as the liberal aid in other things given to promote the cause of Christ in our midst. May this deep affliction be blest of God to the good of the companion and children of the deceased, and finally they all meet in that land where no sadness or pain shall ever be known.
C. H. HURD.

WEBB. In Upper Providence, Montgomery Co., Pa., June 21st, 1880, Bro. Robert L. Webb, in the fortieth year of his age.

Our dear brother sleeps in Jesus. His faith in God's Word was settled and fixed. He was an outspoken witness to the truth of man's mortality and utter dependence upon Jesus Christ for life eternal. For a number of years he loved the Lord, and finally fell asleep in the faith once delivered unto the saints. A few days prior to his decease he requested that the writer of this notice should preach his funeral sermon. He leaves a wife and five children to mourn his loss. We expect to meet our brother again in the kingdom of God.
J. DAVISON.

HAYES. In New Durham, N. H., June 12th, 1880, of paralysis, Sister Hannah Hayes, wife of Wentworth Hayes, in her eighty-second year.

Our sister embraced the Saviour about 1842, and united with the Free-will Baptists, but for about thirty years she has been associated with those looking for the return of our blessed Lord. Being of a firm mind, aided by the all-powerful grace of God, she was found [illegible] the sudden shock. This death falls [illegible] companion, with whom she [illegible] same house, for over sixty [illegible] neral quite a family of [illegible] weep with their aged [illegible] ored mother to the [illegible] side a beloved da[illegible] hope a few year[s] [illegible] Baptist house [illegible] Edgerly of the [illegible]

Married.

DURGIN—CUTTER. In Chelsea, Mass., July 5th, 1880, by Elder L. Boutell, Mr. Benjamin A. Durgin and Miss Laura E. Cutter, both of Boston.

ERWIN—PARSONS. In Newark, N. J., July 3d, 1880, at the residence of the bride's parents, 137 Belleville Avenue, by Eld. A. P. Moore, Mr. Orlo R. Erwin, of Chicago, Ill., and Miss Mary E. Parsons, of Newark.

PIKE—BARTLETT. In Alexander, N. Y., July 4th, 1880, by Eld. A. P. Moore, Mr. Norman B. Pike and Miss Olive D. Bartlett, both of Murray, Orleans Co., N. Y.

KITTREGE—MOORE. In Lawrence, Mass., July 4th, 1880, by Elder F. M. Drake, Mr. Simeon J. Kittrege, of Boxford, Mass., and Mrs Anna H. Moore, of Lawrence.

GREEN—COOK. In Burke, N. Y., Thayer's Corner, at the parsonage, July 3d, 1880, by Eld. Geo. A. Streeter, Mr. John Greene, of Chateaugay, N. Y., and Miss Minerva Cook, of Burke.

FOREIGN AND DOMESTIC NEWS.

Paris, July 7. A telegram from Ragusa reports that the Montenegrins are abandoning all their positions near Dulcigno and marching on Tusi and Podgoritza, which they intend to attack without delay. It is said they have resolved to gather the crops in the fields belonging to the Albanians as they advance.

London, July 8. A Pera dispatch says: "Great hesitation prevails in the counsels of the Porte in regard to its attitude in view of the Conference decision.

St. Petersburg, July 11. Orders have been received at Nicolaieff to prepare as soon as possible four of the best torpedo boats belonging to the Black Sea fleet, to be sent to the Pacific. Several vessels have been chartered in foreign ports for transport service. The iron-clad Peter-the-Great has left Reval for sea. The cruiser Europe has sailed for Cronstadt.

A dispatch from Constantinople reports a rupture in the relations between the Porte and Montenegro.

There was a semi-panic on the Berlin and Paris Bourses recently, owing to an uneasy feeling in regard to the attitude of the Porte.

Terrific boiler explosion, nine men killed and six wounded at Dunkirk, Ohio.

Thirty buildings were burned at Tyrone, Pa., recently; loss about $150,000.

A severe gale in Brownsville county, Virginia, July 6th, demolished several buildings and ruined a large crop of tobacco.

A careful estimate of the losses to the farmers in Illinois, occasioned by the breaking of the Mississippi levees, fixes the amount at half a million dollars.

A very severe rain storm, accompanied by a high wind, visited some portions of Iowa July 6th, doing a good deal of damage.

The invasion of the Indian Territory by white adventurers is assuming large proportions, and if an attempt is made by the United States authorities to drive off the squatters, a severe conflict will probably ensue.

In the district of Laubau, near Breslau, Prussia, fifty-six persons perished in the recent rain torrents.

Notices.

SPRINGFIELD NATIONAL ADVENT CAMPMEETING.

Providence permitting, a GENERAL CAMPMEETING will be held at Springfield, Mass., on the camp-ground, beautifully located about one and a quarter miles from the R. R. Depot, on land of C. W. Chapin, Esq., known as "Chapin's Grove," commencing

Saturday, August 7th,

and held over two Sabbaths, to August 16th.

Ample accommodations will be provided for board at the commodious boarding house on the ground. Board 70 cents per day. Breakfast, or supper, 25 cents each. Dinner, 30 cents. The boarding department is under the charge of the Committee, and any profits accruing from the same will go to the support of the meeting.

Fares.

Boston and Albany R. R. The fare is reduced the same as last year. Fare from Boston to Springfield and return, $3.85. Campmeeting tickets for sale at the ticket offices in Boston, Natick, South Framingham, Milford, Southville, Westboro, Worcester, and the stations between Worcester and Springfield; also at North and South Adams, Cheshire, Chatham, Hudson, and Albany. Tickets good from August 2nd to 17th inclusive.

Connecticut River R. R. The fare is reduced from Bellows Falls and intermediate stations to Springfield. From Bellows Falls and return, $4.25. From South Vernon and return, $2.15. Greenfield and return, $1.50.

Central Vermont R. R. All who come over this road will purchase regular tickets to Bellows Falls; then buy Campmeeting tickets for Springfield. On the camp-ground the Secretary [illegible] upon the request of such, furnish them with a *return* pass from Bellow[s Falls over] the Vermont Central R. Ro[ad] [illegible] came. *But be sure and [illegible]* Tickets good from Aug. 2nd [illegible]

Those coming from Hartford [illegible] and New England Rail Road to [Spring]field, will pay fifteen cents more than half fare. Fare from Hartford and return, 80 cents. *Call for Campmeeting Tickets.*

The Hartford and New York Steamboat Co. will take the Campmeeting people from New York (Pier 24 East River) to Springfield (via. Hartford and Conn. Central R. R.) for *three dollars* round trip up and return. Boat $2.00; R. R. $1.00. Boat leaves New York at 4 o'clock P. M., and train leaves Springfield to return at 3 o'clock P. M. *Call for Campmeeting Tickets* to Springfield of the Clerk of the Boat, good from August 2nd to August 17th inclusive.

On the New London and Northern Road the fare is reduced 25 per cent. from the regular rates, or thereabouts, from New London, Norwich, Willimantic and Stafford. *Call for Campmeeting Tickets.* Tickets to go good from Aug. 2nd to 14th, and to return from Aug. 2nd to 17th inclusive.

On the Providence and Worcester R. R., Campmeeting Tickets at one third discount can be obtained at the depot in Providence, good from August 2nd to August 17th inclusive. Fare from Providence to Springfield and return, $4.00. *Call for Campmeeting Tickets.*

Worcester and Nashua R. R. will issue round trip tickets for the Springfield meeting at the following named reduced rates:—From Sterling Junction, $2.90; Clinton, $2.00; Ayer, $3.60; Nashua, $4.25; Epping, $5.25; Rochester, N. H., $6.00. Tickets good from Aug. 2nd to 17th inclusive.

Cars leave the B. and A. R. R. Boston, at 5, 7, 8.30, and 11 A. M.; at 3, 6, and 9 P. M.

Mr. Lull's teams will take passengers from the depot to the camp-ground as usual. Fare 10 cts.; trunk 10 cts.; large valise 5 cts. Children under ten and over five, half price. His teams will stand on the north side of the depot, and the words: "*Committee Team*" will be on his coaches. Any who wish to be carried to the camp-ground *before* Wednesday, Aug. 4th, can be accommodated if they will drop a postal card to J. W. Lull, 437 Walnut Street, Springfield, stating on what train they will arrive.

S. G. MATHEWSON,
M. GRANT,
I. B. POTTER,
JOHN B. W[illegible],
J. HEMENWAY,
[illegible]
Committee.

P. S. Arrangements [illegible] Athol R. R. are not yet [illegible]

NOTICE.—There will be a [illegible] East Hiram, Me., will be [illegible] Enoch Rankins, commencing [illegible] at 2 o'clock P. M., and continue [illegible] Aug. 8th. Should the weather [illegible] hold the meeting at the grove, it will be held at the Union Meeting-house at the village. Eld. Mark Stevens, A. G. Davis, and Bro. and Sr. A. W. Taylor are expected to be present to preach the Word. For the brethren, A. W. TAYLOR.

NOTICE.—We hereby give notice to all persons interested in the Riverside Campmeeting, Putnam, Conn., that satisfactory arrangements have been made with the owners of the ground, and all persons intending or desiring to erect cottages or tents preparatory to our meeting in August, are invited to do so. For Conn., P. S. BUTLER.

ALTON BAY CAMPMEETING NOTICE.

Providence permitting, a General Campmeeting will be held at Alton Bay, N H., commencing

August 21st,

and closing August 30th.

[illegible]ton and Maine Rail Road. Fare reduced [illegible]tire Road, and all its branches. [illegible]eting Tickets for sale at all stations [illegible] are usually called for, and will be fur[illegible]y other stations if needed when notice [illegible] Ticket Office in Boston. Tickets [illegible]. 12th to Sept. 4th inclusive.

[illegible] Campmeeting Tickets.

[illegible]l Road.. Tickets for sale at [illegible]ns on this Road at half fare [illegible] Maine R. R. from Portland. [illegible] Aug. 12th to Sept. 4th inclu[illegible] direct line to Alton Bay, as [illegible] delay in connections. Call for Alton Bay Campmeeting Tickets over the Boston and Maine R. R.

Tickets will be sold the same on the Knox and Lincoln Road as the Maine Central.

Providence and Worcester Rail Road. Fare will be reduced one half on this Road, for the accommodation of those who wish to attend the Alton Bay Campmeeting from Providence and vicinity, and on the line of the Road.

By taking the White Mountain train, leaving Providence at 6.10 A. M., passengers will arrive at Alton Bay about 1145 A. M., *via.* Worcester, Nashua and Rochester. Baggage checked through.

Concord Rail Road. Tickets at half fare will be sold at the following stations: Concord, Suncook, Manchester, Goffstown, Candia, Greenland and Portsmouth. Tickets good from Aug. 12th to Sept. 4th inclusive.

Worcester and Nashua Rail Road. Half fare from Aug. 12th to Sept. 4th inclusive *via.* Boston and Maine R. R. from Rochester.

Tickets sold at the following offices: Worcester, Clinton, Pepperell, Ayer, Nashua, Hudson, West Windham, Windham, East Derry, Hamstead, Sandown, Tremont, Epping, Barrington.

Passumpsic R. R. Fare reduced one half. Purchase regular tickets at all stations for Wells River. At Wells River purchase Campmeeting Tickets for Alton Bay. Free return passes will be given on the ground. Tickets good from Aug. 15th at Wells River.

Portland and Rochester R. R. Campmeeting Tickets can be purchased at all stations for Alton Bay at half fare. Good from Aug. 12th to Sept. 4th inclusive.

Boston, Concord and Montreal R. R. Tickets for Alton Bay via. Wiers good until Sept. 2nd. Round trip, $2 50.

NEW YORK BOATS.

Purchase tickets for Worcester at Pier 40, North River, and then at Worcester purchase a Campmeeting Ticket for Alton Bay.

Steamers "City of New York" and "City of Boston" leave Pier 40, North River, at 5.30 P. M. Fare from New York to Worcester $1.00. (*Limited ticket*) Berths *free.*

Passengers by this route will arrive at Alton Bay at about 11 45 A. M. By this route no transfer of baggage. Baggage checked through from Worcester to Alton Bay.

Great Falls and Conway R. R. Fare will be reduced on this road from North Conway to Wolfboro and Rochester, and Campmeeting Tickets on sale at the various stations on the line from Aug. 21st to Sept. 1st inclusive. Call for Campmeeting Tickets.

Old Colony Rail Road. Fare on this road and branches is reduced one half. Purchase regular Tickets to Boston, and go by way of Boston and Maine R R. The President, H. K. Choate, will give return checks for all who come over the O. C. R. R., and have paid full fare.

N. B. Persons cannot use Season or Package Tickets and get a return check, but *must pay full fare one way* to obtain a return check.

On some roads the arrangements have not been completed, but as fast as arrangements can be made we shall publish them.

Ample accommodations will be provided for board at the commodious boarding house on the ground. Board 75 cts. per day. Breakfast, or supper, 30 cts. each. Dinner, 40 cts. The boarding department is under the charge of the Committee, and any profits accruing from the same will go to the support of the meeting. With this low price, we cannot promise *free* board to preachers and their families.

WM. H. MITCHELL, *Secretary.*

NOTICE.

Boston, Concord and Montreal R. R. Tickets for Alton Bay v a. Wiers good until Sept. 2nd. Round trip, two dollars and fifty cents ($2.50.) Anybody can have them by addressing me at Concord, N. H., and sending the above amount. Also those on the line of said road wanting to go before the regular tickets are issued, will have a return pass given them on the Camp-ground.

E. D. CLOUGH.

NOTICE.

All persons desirous of selling Bibles, books, pamphlets, tracts, papers, or taking subscriptions for same on Alton Bay Camp-ground at the coming Campmeeting, must first obtain permission of the Committee for the sale of such. Application should be made one week before the meeting commences. W. H. MITCHELL, Secretary.

NOTICE.—All persons who have tents upon the Alton Bay Camp-ground, and wish to rent them, will please write Joseph T. Langley, Pittsfield, N. H., and state to him their location, and the amount of rent they wish for them. Also all per[illegible] want to hire tents, will please write to [illegible]ley, and state to him how large and [illegible] of a tent they would like, and how [illegible]nt to pay for the same. Will those [illegible] attend to this at once and oblige.

[illegible]pmeeting will be held in Bis[illegible] Lawrence, Kansas, by order [illegible] Meeting Conference of the Dis[illegible] 7th to the 13th. This meeting is intended to be State and National. Less than one-half railroad fare is guaranteed. The ground contains a Tabernacle that will seat three thousand people, and one hundred small family tents, at moderate rent. Eld Miles Grant is expected to be with us, and other able ministers. Dear brethren and friends, rouse yourselves and come prepared to camp and stay. We hope to see a great gathering from Kansas and Missouri. This will be the most favorable time for those out of the State to visit us. By vote of the Quarterly Conference of the A. C. Church, E. Z. CHAPMAN. H. H. JOHNSON.

NOTICE.—The next session of the California A. C. Conference will be held in Vallejo, commencing Wednesday evening, July 14th. We trust the church will be prompt in the preparation for this meeting. The Master has appointed a work for all; then let us share it together. We expect delegates and members from all the churches on the coast. Let every one give their encouragement and prayers, that this meeting may be attended with special blessings. Come, brethren, from all parts of the State. The brethren of the church are anticipating a good meeting, and will do all they can to make it such.

A. J. YOUNG, Secretary.

NOTICE.—The Annual Quarterly Meeting of the Northwestern Evangelical District No. 2 of Kansas will be held with the A. C. Church at Palmer, Washington Co., Kansas, commencing on Thursday evening, August 12th. This is a meeting of vital importance—the election of officers and the selection of delegates to the State Conference. We want a full report from each church in the District, that we may have our full voice in the State Conference. A word to the wise is sufficient. T. R. COMSTOCK, Dist. Evangelist.

NOTICE.—The Gospel Tent will be pitched in Lynn, Mass., July 10th, in the grove opposite Bro. Asa Fogg's, near Jackson street, near the Eastern Railroad station, and near the Boston and Swampscott horse car railway. Those coming from Boston and vicinity, can come very near the grove by horse cars. Come, all lovers of [illegible]lp rescue the perishing. Let us all [illegible] effort to convince men of the [illegible]bation, and the necessity of a [illegible]n for the coming judgment. [illegible] S. Clark, and others, are ex[illegible]nt to preach the Word.

[illegible] consequence of Elder Frank Burr [illegible] his pastoral charge over the Sec[illegible] Christian Church in Philadelphia, [illegible] without a stated pastor. Any preach[illegible] to preach for them must first correspond with James Davison, Secretary of Ministerial Committee, 1116 Spring Garden St., Philadelphia, Pa.

NOTICE.—Let the calls still come in for the Iowa Mission Tent, as I have not yet sold it. If I do not, I wish to have it used. Those desiring Tent Meetings please write soon. Address F. S. W. Deyo, Strawberry Point, Iowa.

NOTICE.—The Advent Christian Church at North Springfield, Vt., have engaged Eld. Geo. F. Earle to supply the pulpit for one year, to whom all correspondence should be addressed. Committee—D. S. Dutton, F. A. Snell.

NOTICE.

The members of the Advent Christian Publication Society are hereby notified that there will be a meeting of the Society held at the Office of the *World's Crisis*, Tuesday, August 17th, at eleven o'clock in the forenoon. Let all members be present. H. K. CHOATE, President.

S. A. C. CONFERENCE OF MASS.

An adjourned meeting of this body will be held on Springfield Camp-ground on Wednesday, P. M., Aug. 11th, at 4 o'clock, to which time and place its Annual Meeting was adjourned.

A. W. SIBLEY, *Secretary.*

THE ANNUAL MEETING
OF THE
Second Advent Christian Association.

The Annual Meeting of the S. A. C. Association will be held in Chelsea, Mass., at the Heard Street Chapel, on Tuesday, August 17th, at two o'clock P. M. Delegates should be careful to bring proper credentials. A full attendance is desired. Notice has been given to the Secretary of an intention to change the Constitution of the Association. E. A. STOCKMAN, *President.* C. E. BARNES, *Secretary.*

NOTICE
To Secretaries of Advent Christian Conferences.

The Secretary of the Second Advent Christian Association desires to call attention to the following facts:

First, the Constitution of the Association provides (Art. V.) that "Each Conference represented by delegates in this Association shall send, annually, by its first delegate, to the Secretary of this Association, a statement of the number of its churches, the number of their membership, and their location."

Second, this rule heretofore has been greatly disregarded, and I would respectfully urge upon Conference Secretaries the importance of providing their delegates with such a statement. The reason for it is obvious. Each Conference is entitled to one delegate, and an additional delegate for every three hundred members of the churches belonging to said Conference. In order that the Association may know that each Conference is rightly represented, it must have a list of the membership of each Conference. Some delegations always bring their proper certificate, while others do not. If the Secretaries will be so kind as to comply with the above quoted rule, they will expedite the business of the Association, and confer a favor upon

C. E. BARNES, Sec. of the S. A. C. A.

Campmeeting at Tremont, Mass.

The Second Advent Campmeeting at Tremont will be held as usual, commencing Monday, July 19th, and holding over the following Sabbath. All persons interested and desiring to be profited are cordially invited. Board and lodging provided for all who desire it. Fare from Fairhaven to Tremont and return, 50 cts. From Mattapoisett to Tremont and return, 30 cts. From Marion to Tremont and return, 20 cts. *Tickets good to July 31st.* Campmeeting tents, baggage, etc. (at the owner's risk) carried and returned free.

Tents can be procured on application to E. E. CHURCH, New Bedford, Mass.

NOTICE.—The Campmeeting at Lake Side, Me., will commence Sept. 4th, and continue over Sunday, the 12th, if the Lord will. Particulars will be given in due time.

J. R. HALL, R. R. YORK, } For Committee.

NOTICE.—The Vermont Campmeeting will commence Saturday, Sept. 4th, and hold over two Sundays. Particulars hereafter.

B B CHEDEL, President.

THE Mechanic Falls Campmeeting will commence Sunday, Aug. 29th, and hold over Sunday, Sept. 5th. Particulars hereafter.

JARED WHITMAN, for Committee.

NOTICE.—The time of commencing the Riverside Campmeeting at Putnam, Ct., is changed from August 21st to SUNDAY, AUG. 29th, and will hold over Sunday, Sept. 5th. Particulars hereafter.

P. S. BUTLER, for Com.

NOTICE —The Lake View Campmeeting will be held (D. V.) at Magog, P. Q., to commence Saturday, Sept. 4th, and hold over two Sabbaths. Particulars hereafter. C. P. DOW.

NOTICE —The Plainville, Conn., Campmeeting, will commence Sept. 4th, and continue over two Sabbaths. Particulars hereafter.

B. HITCHCOCK, for the Committee.

NOTICE.—The Wolfborough Campmeeting will commence August 14th, and hold over two Sundays, closing Monday, Aug. 23d. Particulars hereafter. JASPER STONE.

NOTICE.—The Dedication of the Olive Branch Church, Mich., will take place July 18th. Sister M. J. Janes will preach the sermon. An invitation is extended to all to attend. JAS. FERRISS.

NOTICE.—The Annual Meeting of the Piedmont A. C. Conference will be held at Mumpford's Cove, McDowell Co., North Carolina, beginning at 11 o'clock on Friday before the third Sunday in August next. The place is twelve miles southwest from Marion. The Conference was organized in August, 1879, and is intended for the cooperation of the friends of the Advent cause in the western counties of the State, and adjoining portions of South Carolina and Tennessee. We earnestly ask the churches to represent by full delegation, and all the friends who can to attend with a spirit of prayer and work. The success of the Advent cause here is truly encouraging, but there is great need for more and more efficient labor for the spread of truth and the salvation of those who are ready to perish.

G. D. SHERRILL, President.
J. J. HARSHAW, Clerk, Collettsville, No. Carolina.

NOTICE.—A Tent Meeting is to commence Thursday, July 15th, in the village of Wolcott, Wayne Co., N. Y., holding over two Sundays, and longer if thought best. M. R. MILES. B. P. STEVENS.

DISTRICT MEETING.—The District Meeting of the Hatley District will be held (D. V.) at "Way's Mills," P. Q., commencing Thursday evening, at 7 P. M., July 22nd, and holding over the Sabbath. Three services on Saturday, and A. M. and P. M. on the Sabbath. Our District Meetings are important. Let all ministers and laymen attend who can, or report by letter. Let united, fervent and believing prayer be offered to God for His blessing. Come to remain till the meetings close. Our brethren and others in the vicinity will entertain you. Do not fear.

C. P. DOW, President of Conference.
L. C. MCKINSTRY, Pres. of District.

NOTICE.—All letters for Elder E. A. Stockman should be sent to "Crisis" Office, 144 Hanover Street, Boston, till further notice.

SPRINGFIELD, MASS.—Meetings at Central Hall Sundays at 10 30 A. M. Sabbath School at 12 M. Preaching at 2.30 and 7.30 P. M. Service of song at 7 P. M. Prayer meetings Tuesday and Thursday evenings. H. A. KING, Pastor.

NOTICE.—The Second Advent Church in Danbury, N. H., have re-organized, and chosen Cyrus Nelson Elder, Cyrus Rowe first Deacon, S. F. Leavitt second Deacon, Moses S. Roby Secretary, Abel Ford Corresponding Committee.

MOSES S. ROBY.

NOTICE.—The Mission Tent of the Northwestern Evangelical District No. 2 of Kansas is now in the field. Any one wishing our services and the Tent will please address me at Burr Oak, Jewell Co., Kansas, care of W. P. Kelch.

T. R. COMSTOCK.

Special Notice.

Any of the Preaching Brethren desiring to send appointments to Lynn, Mass., will please correspond with the following Committee before sending their appointments: Geo. W. Soderquest, H. Q. Staples, J. G. Burnham.

NOTICE.—The Maine Conference have appointed me as their Tract and Mission Agent. All who want my labors in new places can write to me at Bowdoinham, Maine, Box 103. All who have pledged money will please send it, as soon as convenient, to H. G. Smiley, of Augusta, Me., Treasurer. M. J. JANES.

[illegible] S. MITCHELL, Tract and Mission Agent.

NOTICE.—I will preach in Ashland, Michigan, once in four weeks. Also in Bangor once in two weeks. This leaves one Sunday in each four weeks for missionary work. Let those wishing help take notice. Address me at Muskegan, Mich., Box 581. M. J. JANES.

NOTICE.—All ministering brethren wishing to preach in either of the two places—Friendship, Me., and Monhegan Islands, are requested to correspond with the Pastor of the two named places.

HORACE M. YORK, Pastor.

ANY church wishing my services for one or more Sabbaths, please address me at Solsico, Ct.

BENJ. FINNEY.

Appointments.

☞ Appointments must be received as early as TUESDAY MORNING (as our paper goes to press about noon), to insure insertion for the coming week.

Resolved, That no appointments be published in the "Crisis" henceforth for persons unknown to the Editorial Board (by which is understood the Editors, Editorial Committee, and Business Agent), unless satisfactory reference shall be given.

Resolved, That when the Editorial Board is properly notified by any of our Churches, or Ministers, or responsible persons, by a written allegation that a certain minister, or ministers, lack moral character, that they be instructed to notify such minister or ministers of the information received, as a reason for withholding their appointments till after a proper trial and acquital.

☞ All communications in relation to this matter should be addressed to the Secretary of the Board—OZIAS GOODRICH, Boston, Mass.

ALTON BAY CAMP-GROUND.
L. Boutell..........Sunday, Aug. 1st
W. M. Harmon..........Sunday, Aug. 8th

BOSTON, MASS., ADVENT CHRISTIAN CHURCH, Corner of Shawmut Avenue and Indiana Place. *Sunday Services.*

Social Meeting at 10.30 A. M. Sabbath School and Bible Class at 1.30 P. M. Preaching at 3 and 7.30 P. M. Praise Meeting at 7 P. M.

Young People's Meeting Tuesday Evening at 7.30. Regular Prayer Meeting Friday Evening, at 7.30.

BIDDEFORD, ME.—Meetings every Sabbath at 10½ A. M. and 2½ and 7 P. M. Also Wednesday and Saturday evenings. WM. H. MITCHELL, Pastor.
A. W. Sibley..........Sunday, July 18th
E. A. Stockman......Sundays, July 25th and Aug. 1st

BATH, ME. (Middle Street Chapel)—Preaching services Sunday, at 3 and 7.30 p. m. Social meeting at 10, and Sabbath School at 11.30 a. m. Prayer meetings Tuesday and Friday evenings. WM. A. BURCH, Pastor.
R. R. York..........Sunday, July 18th

BERWICK, ME. (Union Mission, Odd Fellows Hall.)
A. A. Robinson..........Sunday, July 18th
D. F. Leavitt..........Sunday, July 25th
D. W. Stevens..........Sunday, Aug. 1st
R. F. Emerson..........Sunday, Aug. 8th

BRIDGEPORT, CT.
The Advent Christian Church meet every Sunday in Temperance Hall on Beach Street, E. D. Prayer and Conference Meeting at 10½ A. M. Preaching at 2 and 7 o'clock P. M. Social meetings on Tuesday and Thursday evenings.
J. C. St. John..........Sundays, July 18th and 25th and Sundays, August 15th, 22d and 29th.

BEEBE PLAIN, P. Q.
M. McKinstry..........Sunday, July 18th

CHELSEA, MASS.
(Advent Christian Church, Heard Street.)
SUNDAY SERVICES.
Social Meeting at 10.30 A. M. Sabbath School and Bible Class at 1.45 P. M. Preaching at 3 and 7.30 P. M. Praise Meeting at 7 o'clock P. M.
Regular Prayer Meetings Tuesday and Friday evenings, at 7.45 P. M.
E. A. Stockman..........Sunday, July 18th
B. Finney..........Sunday, Aug. 8th
E. A. Stockman..........Sunday, Aug. 15th

CHARLESTOWN, MASS.
Prayer and Conference meetings Sunday morning at 10½. Preaching at 3 and 7½ P. M. Also Tuesday and Friday evenings, at 7.45.

CONCORD, N. H.
J. Albert Libby..........Sundays, July 18th and 25th
Chas. A. Cooke..........Sunday, Aug. 1st

CABOT, VT.—L. C. and M. McKinstry Pastors.—Preaching at present one half of the time.

CHICOPEE, MASS. (Advent Christian Church, Music Hall, Exchange Street.)—Lord's day services—Love feast at 10 o'clock a. m. Preaching at 2 and 6.30 p. m. Sunday School at 11.15 a. m. Social meeting Tuesday and Thursday evenings, at 7.30 o'clock.

CHICAGO, ILL.—Meeting at the Green Street Chapel, No. 91 South Green Street, every Lord's day, at quarter to eleven a. m. and quarter to eight p. m. Sunday School at twelve o'clock a. m. Prayer meeting at the Chapel Wednesday evening at quarter to eight p. m. D. MATHEWSON, Pastor.
(Residence 122 South Sangamon Street.)

DOVER, N. H.
B. S. Emery..........2d Sunday in each month
R. F. Emerson..........3d Sunday in each month
A. A. Robinson..........4th Sunday in each month

EXETER, N. H.
Wm. C. Stewart..........Sundays, July 18th
W. M. Harmon..........Sunday, July 25th
P. J. Smith..........Sunday, Aug. 1st

EAST ROCHESTER, N. H.
J. Hill..........Sunday, July 18th
J. G. Smith..........Sunday, Aug. 8th

HYDE PARK, MASS., Advent Chapel, Fairmount Avenue, near N. E. R. R. Station.—Prayer meeting Sabbath morning at 10½. Sunday School at 1½. Preaching at 3 and 7½. Prayer meeting Wednesday evening at 7½.

HAVERHILL, MASS. (Walnut St., New Chapel.)
C. E. Barnes..........Sunday, July 18th
B. S. Emery..........Sunday, July 25th
R. H. Bateman..........Sunday, Aug. 8th

HAMPTON, N. H.
Geo. W. Brown..........Sunday, July 25th
W. S. Campbell......Sundays, July 18th and Aug. 1st

HARTFORD, CT. (Melodeon Hall.)
C. Goodrich..........Sunday, July 18th

HARDWICK, VT.—J. H. Smith Pastor.

LYNN, MASS.
The Second Advent Church of Lynn, Mass., will hold meetings in their new Chapel on Liberty Street. Preaching every Sunday, at 3 and 7.30 P. M. Social Meeting at 10.30 A. M. Regular Prayer Meetings every Tuesday and Friday evenings, at 7.30 P. M.
Wm. H. Mitchell..........Sunday, July 18th
A. W. Sibley..........Sunday, July 25th
H. A. King..........Sunday, Aug. 1st
I. C. Wellcome..........Sunday, Aug. 8th
J. Couch..........Sunday, Aug. 15th
R. H. Bateman..........Sunday, Aug. 22d

LOWELL, MASS.
J. Hemenway..........Sunday, July 18th
B. S. Emery..........Sunday, Aug. 1st
R. H. Bateman..........Sunday, Aug. 15th
Geo. W. Sederquest..........Sunday, Sept. 12th

LAWRENCE, MASS.
Geo. W. Sederquest..........Sunday, July 25th

LOUDON, N. H.—Prayer meeting Wednesday evenings.
A. Kidder..........Sunday, July 18th
J. G. Smith..........Sunday, July 25th
D. F. Leavitt..........Sunday, Aug. 8th

LYME, N. H.
A. H. Clark..........3d Sunday in each month
Geo. E. Brown..........4th Sunday in each month

MANCHESTER, N. H.
Meetings at Martin's Hall. Sundays, at 10 30 a. m., Love Feast. Sabbath School at 12 m. Preaching at 2.30 and 6.30 p. m. Prayer meeting Tuesday and Friday evenings. C. R. CROSSETT, Jr., Pastor.

MERIDEN, CONN. (I. C. Lewis Division Hall, Colony Street.)—Services every Sunday, at 2.30 and 7 P. M.

NEW BEDFORD, MASS.
H. H. Tucker..........Sunday, July 18th
J. Couch..........Sunday, July 25th
R. H. Bateman..........Sunday, Aug. 29th

NATICK, MASS.—Prayer meeting in Hammond's Hall on Sunday afternoons, at 2 o'clock P. M.

NORTH RUTLAND, MASS.
W. M. Hall..........1st Sunday in each month

PORTSMOUTH, N. H.
Geo. W. Sederquest..........1st Sunday in each month
J. Couch..........Sunday, July 18th
E. A. Stockman..........Sunday, Aug. 8th

PORTLAND, ME. (Union Hall, Free St.)
Frank Burr..........Sundays, July 18th and 25th

PUTNAM, CONN.
M. A. Potter..........Sunday, July 18th
P. S. Butler..........Sunday, July 25th

ROCHESTER, N. H.
J. G. Smith..........1st Sunday in each month
E. Johnson..........Sunday, July 25th

RIVERPOINT, R. I.
Sunday-school every Sabbath at 10½ a. m. Preaching at 2 p. m. Conference meeting at 7 p. m.
C. R. Card..........3d Sunday in each month

SALEM, MASS.
(Meetings in Holyoke Hall, No. 199 Essex Street.)
C. Goodrich..........1st and 2d Sundays in each month
A. Ross..........Sunday, July 18th
C. E. Barnes..........Sunday, July 25th
J. S. White..........Sunday, Aug. 1st
F. M. Drake..........Sunday, Aug. 8th
C. Goodrich..........Sundays, Aug. 15th, 22d, and 29th

SEABROOK, N. H.
A. Fogg..........Sunday, July 18th
W. S. Campbell..........Sunday, July 25th
A. Fogg..........Sunday, Aug. 1st

SOUTH ELLIOT, ME.
Geo. W. Brown..........1st Sunday in each month
F. L. Piper..........3d Sunday in each month

SOUTH BERWICK, ME. (Great Works.)
J. W. White..........2d Sunday in each month
Geo. W. Brown..........3d Sunday in each month

SOUTH ROCHESTER, N. H.
Mrs. A. Marston..........3d Sunday in each month

SABBATTUS, ME.
E. M. Andrews..........at 10½ Sunday, July 18th
Jared Whitman..........Sunday, July 25th

SPRINGFIELD, MASS.
S. S. Brewer..........Sunday, July 25th

SOMERVILLE, MASS.—The Second Advent Church of Somerville meet in their Chapel, corner of Bow Street and Somerville Avenue. Meetings Sundays at 10 A. M. and 3 and 7 o'clock P. M. Prayer meeting Tuesday and Friday evenings at 7½.
W. Kellaway..........Sunday, July 18th

TAUNTON, MASS.
M. Batchelor..........Sunday, July 18th
A. W. Sibley..........Sundays, Aug. 1st and 15th

VERNON, VT.
J. Hemenway..........1st Sunday in each month

WORCESTER, MASS.
H. A. King..........Sunday, July 18th
A. Ross..........Sundays, July 25th and Aug. 1st
Geo. W. Sederquest..........Sunday, Aug. 8th
Geo. L. Teeple..........Sunday, Aug. 15th
J. Hemenway..........Sunday, Aug. 22d
Miles Grant..........Sunday, Aug. 29th

WINSTED, CT.—Sunday School every Sunday, at 12 m. Regular hours for preaching, 1.30 and 7.30 p. m.
W. F. Hilton..........Sunday, July 25th

WEST DEERFIELD, N. H.
R. H. Elkins..........Sunday, July 18th
J. M. Quimby.......2d and 4th Sundays of each month
R. H. Elkins..........Sunday, Aug. 15th
Geo. W. Randall..........Sunday, Aug. 29th

Lewiston, Me..........Sunday, July 18th
E. M. ANDREWS.

Carthage, Me. (Staples' school-house) once in two weeks. A. C. ABBOTT.

Danielsonville, Ct..........Sunday, July 18th
Brimfield, Mass..........Sunday, Aug. 1st
S. S. BREWER.

Friendship, Me..........Sunday, July 18th
WM. A. BURCH.

Abington, Ct..........Sunday, July 18th
East Woodstock, Ct..........Sunday, July 25th
North Wilbraham, [illegible]..........Sunday, Aug. 1st
School-house in U[illegible]ear Bro. Morse's) Sunday, Aug. 22d. E. S. BUGBEE.

Chittenden, Vt..........[illegible] Sunday in each month
Factory Point, Vt..........[illegible] Sunday in each month
North Fort Ann, [illegible]..........last Sunday in each month
WM. J. BLANCHARD.

Putnam, Ct. (at the [illegible] of Bro. Keach) Sunday, July 18th, at the [illegible]

Northwood Narr[illegible]..........Sunday, July 25th
South Barnstead, [illegible]..........Sunday in each month
Farmington Village, [illegible]..........2d Sunday in each month
North Barnstead, N. [illegible] (Tuttle school-house) 3d Sunday in each month. WM. BODGE.

Branch Mills, Me..........Sunday, July 18th
Lewiston, Me..........Sunday, July 25th
Poland Corners, Me..........Sunday, Aug. 1st
West Poland, Me..........Sunday, Aug. 8th
Pittsfield, Me. (school-house near Bro. Drew's) Sunday, Aug. 15th.
Dexter, Me..........Sunday, Aug. 22d
Corrinna, Me. (if appointed) Wednesday and Thursday evenings, Aug. 25th and 26th.
West Levant, Me..........Sunday, Aug. 29th
Levant, Me. (if appointed) Wednesday and Thursday evenings, Sept. 1st and 2d.
Hermon, Me..........Sunday, Sept. 5th
Bangor, Me..........Sunday, Sept. 12th
E. COTTON.

Any one wishing to write me, can direct to any of my appointments a few days before I preach in the above named places.—E. C.

Meeting at my house every Sunday afternoon at five o'clock, three miles from Plymouth Union, Vt.
T. A. CHENEY.

Biddeford..........evening, July 15th
Portland..........evening, July 16th
Brunswick, Me....Tuesday and Wednesday evenings, July 20th and 21st. W. S. CAMPBELL.

Orford, N. H. (Indian Pond school-house) 1st Sunday in each month. A. H. CLARK.

West Scarboro, Me..........Sunday, Aug. 1st
J. L. CHUTE.

Woodman's Mills, N. H..........Sunday, July 18th
Wolfboro, N. H..........Sunday, July 25th
Brookfield, N. H. (No. 4)..........Sunday, Aug 1st
Water Village, N. H..........Sunday, Aug. 8th
C. COLMAN.

Manchester, N. H..........every Sunday for the present
C. R. CROSSETT, JR.

Waterloo, P. Q..........each alternate Sabbath
C. P. DOW.

Rumney, N. H. (school-house near Loon Pond) five o'clock p. m., Sunday, July 18th.
Piermont, N. H. (Clay meeting-house) 1st Sunday in each month.
Danbury, N. H.....2d and 4th Sunday in each month
Hebron, N. H. (McLure school-house) 3d Sunday in each month. R. C. DROWN.

Cheshire Street Ct..........2d Sunday in each month
D. C. DUDLEY.

Farmington, N. H..........1st Sunday in each month
Berwick, Me..........2d Sunday in each month
East Rochester, N. H..........4th Sunday in each month
R. F. EMERSON.

Franklin, N. H....1st and 3d Sundays in each month
Fisherville, N. H..2d and 4th Sundays of each month
C. H. FLETCHER.

Olive Branch, Ind..........once in four weeks
Porter Centre, Mich..........once in four weeks
Sumption Prairie, Ind..........once in four weeks
Howardville, Mich..........once in four weeks
JAS. FERRIS.

Elliot, Me. (at Bro. Simon Emory's) every Sabbath evening. J. P. GOODWIN.

Bristol, Ct..........evening, July 13th
South Windsor, Ct..........Sunday, July 25th
Square Pond, Ct..........Sunday, Aug. 1st
C. GOODRICH.

Wallingford, Ct. (in the grove near Wolcott Hall) Sunday, July 18th. B. HITCHCOCK.

Jay, Bean's Corner, Me. (Baptism) Sunday, July 18th
E. M. HAGGETT.

Nashua, N. H..........4th Sunday in each month
Nashua, N. H. (Dist. No. 6 school-house)...July 18th
S. P. HAYWARD.

Farmington, N. H..........Sunday, July 18th
W. M. HARMON.

West Norwich, Vt..........each alternate Sabbath
H. C. HOLT.

Brookfield, N. H..........Sunday, July 25th
J. W. HORNE.

Brunswick, Me. (Yellow school-house) 2d Sunday in each month. D. R. HARGRAVES.

Raymond, Iowa..........onward every two weeks
P. W. HOUGH.

East Douglas, Mass..........Sundays, July 11th and 18th
I. I. LESLIE.

Gray, Me. (Benson school house)..Sunday, July 18th
West Poland, Me. (Free Chapel)..........Sunday, Aug. 1st
J. T. JORDAN.

Whitefield, N. H., Thursday evening, July 15th, and over the Sabbath, July 18th. At liberty the following week. Shall return home down the valley of the Connecticut River, and will stop on the way home and preach if I am informed direct at Whitefield, in care of Elder C. Pike. HIRAM MUNGER.

Coaticook, P. Q..........Sunday, July 25th
M. MCKINSTRY.

Gilmanton, N. H. (Pine Ground) at Bro. G. Goodwin's, Sunday, July 25th. N. B. MCMURPHY.

North Windham (Union meeting-house) Sunday, July 18th.
North Carver, Mass..........Sunday, Aug. 1st
ENOCH MORRILL.

Newton Upper Falls, Mass., meetings every Lord's day, at the house of L[illegible] Cunningham.

Pittsfield, N. H., S[illegible] July 18th, and Tuesday and Wednesday evenin[illegible] July 20th and 21st.
Wednesday and Thurs[illegible]nings, July 21st and 22d, at Pease school-ho[illegible]
Saturday evening, J[illegible] Holderness.
Centre Harbor [illegible]..........Sunday, July 25th
Lake Village, N. H. [illegible]ednesday evenings, July 27th and [illegible]
London Ridge, N. H., [illegible]
July 29th and 30th.
Saturday, July 31st, [illegible]
Quarterly Meeting [illegible]

West Norwich, Vt..........[illegible]
West Norwich, Vt..........July [illegible]
Hartland, Densmore [illegible] July 25th
[illegible] D. PAGE.

Porter, Me. (Rand sch[illegible])..........18th

South Barnstead, N. H..........18th
South Wolfboro, N. H..........25th
JOHN PARSONS.

Pleasant Valley..........Sunday, July 18th
Barnstead (Red school-house)..........Sunday, July 25th
T. W. PIPER.

Addison, Vt..........Sabbath, July 18th
T. M. PREBLE.

North Pomfret, Vt..........Sunday, July 18th and every alternate Sunday.
North Springfield, Vt..........Sunday, July 25th
C. R. PARSONS.

Abington, Ct..........Sunday, July 25th
M. A. POTTER.

Washington, Me..........Sunday, July 18th
Chelsea, Me. (Grove Meeting)..........Sunday, July 25th
North Union, Me..........Sunday, Aug. 1st
Chelsea, Me..........Sunday, Aug. 8th
S. K. PARTRIDGE.

Tuftonboro Neck, N. H..........once in two weeks
Acton Ridge, Me...1st and 2d Sundays in each month
F. PHILBRICK.

Warner, N. H. (Town Hall) Sabbath, July 18th, at half past one o'clock p. m. North Village school house at five o'clock p. m.
Hopkinton, N. H. (Clement's Hill) Sabbath, July 25th
New Hampton, N. H..........Sabbath, Aug. 1st
SIMEON ROBY.

North Easton, Mass...Wednesday evening, July 28th
La Fayette, R. I..........Sunday, Aug. 8th
A. W. SIBLEY.

Melvin Village, N. H..........Sunday, July 18th
East Sandwich, N. H..........Sunday, July 25th
Pleasant Valley, N. H..........Sunday, Aug. 1st
C. H. SWETT.

Lewiston, Me..........Sunday, July 18th
Bath, Me..........Tuesday evening, July 20th
Newcastle, Me..........Wednesday evening, July 21st
Rockland, Me..........Thursday evening, June 22d
Vinalhaven, Me..........Friday evening, July 23d and over Sunday, July 25th. H. B. SEVEY.

Dover, N. H..........evening, July 22d
East Rochester, N. H..........evening, July 23d
Farmington, N. H..........Sunday, July 25th
Hampton Falls (Christian Church)..Sunday, Aug. 1st
WM. C. STEWART.

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C. S. SHATTUCK.

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G. L. TEEPLE.

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G. L. TRACY.

West Lebanon, Me. (as Bro. Hutchings may arrange) Sunday, July 18th. S. VARNEY.

Harrison Village (Town House) 2nd Sunday in each month. J. WHITMAN.

Anthony Hall, R. I., at 10½ a. m. and 2 p. m., every fourth Sunday. E. R. WOOD.

Starks, Me..........Sunday, July 18th
Belgrade Mills, Me..........Sunday, July 25th
A. H. WALKER.

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[illegible]

7. Turkey [illegible] vermilli[illegible]
8. Sealsk[illegible]
9. Russia [illegible]
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11. Ditto, [illegible]
12. Ditto, [illegible]
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14. Minion [illegible]
15. The sa[illegible]
16. Nonpar[illegible]
17. Ditto, [illegible]
18. Pearl ty[illegible]
19. Ditto [illegible]
20. Turkey [illegible]
21. Persian [illegible]

It is be[illegible] going list [illegible] They are [illegible] orders to [illegible] Hanover S[illegible]

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"WELCO[illegible] This book [illegible] in board cov[illegible]
"GARLA[illegible] pages. [illegible]
"SELECT[illegible] contains six [illegible] per dozen, [illegible]
"WONDE[illegible] sheet. 5 cts [illegible]
GOSPEL [illegible] 6 cts each, [illegible]
GOSPEL [illegible] together in b[illegible]
We have [illegible] Sheet by ma[illegible]
"None of S[illegible] "What can I[illegible] Rest" [illegible] to Light" [illegible] "Only a Littl[illegible] "The Holy C[illegible] "We shall kn[illegible] is my Refuge[illegible]

N[illegible]

The fol[illegible] Music, by [illegible] Mass. W[illegible] per sheet; [illegible] "The Fath[illegible] Me." "Just [illegible] Love of Chri[illegible] By." "Whi[illegible] Great Redeem[illegible] Over Yonder."

THE MI[illegible] Second Adve[illegible] ber of the Ge[illegible] Bro. Moody's [illegible] bound up wi[illegible] per hundred [illegible] Wellcome, [illegible] Office.

A SERMON IN RHYME.

If you have a friend worth loving,
Love him; yes, and let him know
That you love him, ere life's evening
Tinge his brow with sunset glow.
Why should good words ne'er be said
Of a friend until he's dead?

If you hear a song that thrills you,
[illegible] by any child of song,
[illegible] it; do not let the singer
[illegible] deserved praises long.
[illegible] one who thrills your heart,
[illegible] you may impart?

[illegible] prayer that moves you
[illegible], pleading tone,
[illegible] let the seeker
[illegible] God alone.
[illegible] your brother share
[illegible] "two or three" in prayer?

[illegible] tears falling
[illegible] brother's eyes,
Share them; [illegible], by sharing,
Own your kinship with the skies.
Why should any one be glad
When a brother's heart is sad?

If a silvery laugh goes rippling
Through the sunshine on his face,
Share it; 'tis the wise man's saying—
For both grief and joy a place.
There's health and goodness in the mirth
In which an honest laugh has birth.

If your work is made more easy
By a friendly, helping hand,
Say so; speak out brave and truly
Ere the darkness vail the land.
Should a brother workman dear
Falter for a word of cheer?

Scatter thus your seeds of kindness,
All enriching as you go;
Leave them. Trust the Harvest-Giver,
He will make each seed to grow.
So, until its happy end,
Your life shall never lack a friend.

—*Selected.*

FROM ALABAMA AND TENNESSEE.

To the A. A. Mission Society.

Dear Brethren:—As I was unable to ride twenty miles to my appointment to-day (June 13th), I will improve the time by writing a brief report of my labor in the vineyard since my partial recovery from my late illness.

As soon as I was able to travel, I started for Ooltewah, Tenn., and tried to preach the fourth Sunday in April. A Methodist minister very kindly preached on Saturday, and on Sunday, there being no one to relieve me, I spoke one hour, which caused great pain in my head. On Wednesday night following, in McMahan's Cove, not feeling strong enough to stand, I sat in my chair and spoke to the people, who seemed very glad to see me able to be out among them once more. The first Sunday in May, at my home church, I met my neighbors for the first time in three months, and preached to them as long as I was able to stand. Then received one member.

On Friday before the second Sunday I was too sick to rise from my bed till nine o'clock, and then went twenty miles to meeting at Shilo. I saddled my horse and started without any money to pay my ferriage across the Tennessee river. When I mounted I felt impressed to go round the farms, making about one mile farther than the usual route. On my way, just at the corner of the farm, I met a wicked man, who, without knowing my circumstances, handed me a dollar. I told him how the Lord had led me that route just to meet him, and get money for my ferriage. I then gave him a brief exhortation to trust in the God that I try to serve, and rode on. I crossed the river, ascended Sand mountain, and by five o'clock had gone [illegible] four miles of the church without tasting food that day. I stopped at the house of a good Baptist family who had heard I was dead. I was so weak and tired I could scarcely dismount. I went into the house and laid down and slept sweetly until supper was prepared, when I was awakened and ate something, which refreshed me much. That night I slept but little. Next morning went to the church, and was glad to find Bro. J. J. Cor[illegible] pre[illegible] me. At night he [illegible] house, and [illegible] sleep. [illegible] church, [illegible] "Men's hearts [illegible] for looking [illegible] things which are coming on the [illegible] and g[illegible] [because; on a[illegible]

On [illegible] Sunday in [illegible] I went to [illegible]'s Switch, to preach the funeral sermon of two children of Bro. B. Tower, who has recently moved into this community. I stopped with Bro. Tower and preached in his house on Saturday night. The people gave good attention to the man about whom so much had been reported.

Sunday morning a large crowd gathered in a pleasant cedar grove to hear the funeral sermon. I spoke one hour and thirty minutes, and the people listened to the strange things concerning the sleep of the dead and the hope of the resurrection with the best attention. I had my valise as full of tracts as it could hold, and they were all [illegible] My head pained [illegible] so much [illegible] during the afternoon. At night the house and hall of Bro. Tower's dwelling was full of eager listeners to hear me on the Transfiguration. They seemed so interested, and I was so filled with the blessed scene, that I forgot that I had been sick, and preached till I could talk no more. At the close [illegible] me home with them, but I was [illegible] exhausted and immediately retired. The people there, in what is called Cany Cove, are a set of industrious, kind-hearted farmers. I shall long remember the pleasant meetings and the kind [illegible] to return. Bro. Tower gave me [illegible] for my ticket, which I had [illegible] Bethel, I enjoyed [illegible] some saints around the [illegible] o'clock at Ewing's [illegible] Two Baptist preach[illegible] A. [illegible] with an attentive crowd. [illegible] May, in Dorsa's Cove, [illegible] and spoke on the [illegible] of the [illegible] those who had [illegible] for years publicly invited [illegible] The first Sunday in June, at [illegible] I had a heavy heart on [illegible] some church [illegible] but God helped me to preach [illegible]

And so it goes, nothing but labor, toil, suffering, pain and privation, with here and there a blessing to cheer us on our way to the kingdom. Many have kindly admonished me to stop working and take a long rest. This would indeed be pleasant, but this is the world for work. The resting-time is soon coming. Praise the Lord.

I am now engaged to take the census in my township, six miles square, but I always stop for meetings. I hope in this way to make a few dollars for my wife and children. I have done but one day's labor since I was taken sick in January, and I feel it duty to do what I can to gain a little for food and raiment, with which to be content. Pray for me and mine, that we may be brought through all our trials into the kingdom at last.

John A. Cargile.

RELIGION AND POLITICS.

SHOULD THEY MINGLE?

BY A. T. GORHAM.

Once in every four years this great republic has a universal cleaning-day, as it were, Political mops and brooms are flourished vigorously, and a great amount of political dust kicked up. Old office tenants are ejected—new ones move in, and faction and froth rule the hour. Now, as Christians, and particularly Adventists, expecting the speedy coming of the Lord, have we any right to participate in these stirring events? Some say, yea; some nay, and act accordingly.

The main objection seems to be that if we mingle with these scenes, we get mentally excited, wrought up, and perhaps lose our temper, and with it more or less grace and Christian spirit. This plea is good in some points, but weak in others. Personally, I think I have the right to ballot for my rulers, always provided I perform that act like everything else, to the glory of God. He gives me a home and a country, and it is my duty to try to preserve it—*peacefully*, mark you—as long as compatible with the Divine will. I am not to squabble with my opponents on street corners, shout myself hoarse in torch-light processions, or dance like a wild aborigine around blazing tar-barrels. My duty is to march quietly to the polls, deposit my ballot, keep my mouth shut, and go home. My religion makes this a duty to my country and my fellow-men; others might see differently. We are to live up to our light. If I am wrong, I desire very much to be righted.

But, if a brother feels that he has no lot nor part in the matter—if he feels that he would commit sin, and thereby lose Christian enjoyment by participating in the choice of the men that are to rule over him, why let that brother avoid the temptation. God works His will through earthly instruments; such as are best fitted to accomplish that will He allows to be chosen. The lines were mapped out from the beginning, and they reach, sans break or interruption to the end.

I wish that some of our able writers would give their views expression in this matter. Perhaps Bro. Couch could treat it editorially. The subject is one of importance just now, and no doubt many would like to hear the pros and cons. As I said before, if I am wrong, I desire to be set aright.

Rutland, Vt.

"HOW TO INCREASE A CONGREGATION."

Bro. Couch:—The following article from the "Illustrated Christian Weekly," of Feb. 22d, 1879, is so full of truth and may be of benefit to some of our readers of the *Crisis*. I send it for publication with your approval. God help us to be faithful over a few things. Amen.

Geo. A. Streeter.

"About this time," as the old almanacs used to say, you may look for the annual meetings of church-committees, consistories and sessions, anxiously debating how to increase the congregation. Perhaps the funds are low, or the success of a neighbor excites to friendly rivalry, or the spirit of aggression has taken hold of the people, and an earnest desire is felt to fulfil the responsibility towards the community in which the church is placed. But somehow this question periodically presents itself.

And various are the expedients for reaching the desired result. "Popular" preaching, if not something worse, attractive music, an elegant edifice, and other such inducements, may collect and retain a crowd. On the other hand, it has been said that the way is to have a revival; that when [illegible] descended on the day of Pentecost, [illegible] came together," and that the [illegible] now work the same effect. [illegible] meaning to question the truth of this view of the subject, we [illegible] thought it might be advantageous [illegible] it in a more definite and [illegible]. The surest way for a church [illegible] larger congregation is to be faithful [illegible] one it has, however small. Some persons—a mere handful, perhaps—who are impenitent, are yet disposed to visit the place where the church meets for worship. Here now is an opportunity, not for the minister alone, nor for him in special partnership with the office-bearers, but for the church as a whole, and in every one of its members, to do good. So also strangers should be welcomed, and in every department of church-work there should be opportunity for the exercise of [illegible] Charles Wesley is reported [illegible] have revealed the secret of the success of the early Methodist churches in the expression, "All at it and always at it." Just so, if every church, without envy of its neighbors, would sit down to the faithful cultivation of the field it has, that field will speedily be enlarged.

A readiness to do some great thing is not peculiar to Naaman the Syrian. It is intensely American. There are many ministers and many churches that can never find a place large enough to do their duty. They must needs strain after great changes, and their works must utter themselves by a loud report. The hurtfulness of mistakes here is of course very great. Trying always to do great things, to have extraordinary occasions every day, or to produce extraordinary results at once, when small ones and ordinary ones are quite as much needed, ends in defeat and dissipation.

Right in the line of our thought, how many ministers and churches have learned to their sorrow that a crowd is not a congregation. It seems a grand success for the [illegible] but the multitude somehow add very little to the income, and still less to the spiritual force of the church, and when the excitement is over, or the attraction withdrawn, or the novelty has become stale, the crowd scatters. After all, they were not drawn to the church, and they have no [illegible] the church [illegible] body is left weaker than ever. A crowd is not a congregation. Many of our churches have yet to learn that lesson.

And returning to our first thought, how often are we taught that the servant who is faithful over a few things will be made ruler over many things. A church that does its duty faithfully, prayerfully, earnestly, perseveringly, to a small congregation, may reckon on drawing a larger one. But if the members conclude that these persons, once drawn within the walls of the sanctuary, are sufficiently cared for, and that the minister must do the rest; if they think that a few vague and general prayers for the salvation of sinners generally, for a "blessing on the word preached," for "the building up of the church in numbers as well as in graces," and such like exhaust their duty and privilege of prayer, they will have no reason to wonder if they continue to have a small congregation. They do not exhibit a fitness to be intrusted with a larger one. The more souls that come under so equivocal an influence, the more are placed in danger of perdition. This is strong language, and we should hesitate to use it except in a hypothetical case. Such a church being supposed, can less be said with truth? But the question is, Are there such churches? He who walks among the golden candlesticks can alone decide.

John Brown, of Haddington, said to a young minister who complained of the smallness of his congregation: "It is as large a one as you will want [illegible] the day of judgment." The admonition is appropriate, and not to ministers alone.

A FEW WORDS TO TOBACCO-USING CHRISTIANS.

In this I do not wish to rebuke, but rather entreat. But if the words which I quote from Scripture rebuke you, its the Lord's work; and is it not better to regard Bible reproof in time to turn from an evil, than to continue in it, and be judged accordingly? Solomon says, "He that regardeth reproof is prudent. You may think I am taking strong ground. Well, all I ask is that you bear with me, and carefully consider the subject.

In the first place I will notice a few objections, and what you may term excuses. You say the Bible does not directly forbid its use. Before we get through we will see how it stands in the light of the Bible. It seems almost superfluous to prove that it is not consistent for a Christian to use tobacco; but we know how tenaciously tobacco-users cling to the weed. I have no doubt it is hard to give it up. This I think is the great and only real reason why they continue in its use; for how many, think you, would take up the habit after conversion, had it not been formed before? Would they undertake to argue that it is "no harm," or would they claim that the virtue which some say it has to protect against disease is sufficient to justify them in forming the habit, which is a disease in itself? The strength of the few last remarks rests on the supposition that few acquire the habit after conversion unless they become backslidden in heart.

Of course the Bible does not directly mention tobacco, but there is Scripture in abundance that will exclude the use of it. "Abstain from all appearance of evil. 1 Thess. 5: 22. Now in the light of this, if tobacco has any appearance of evil, we should abstain from it. Can tobacco-using Christians conscientiously take their smoking or chewing materials, or both, lay them on the table, and ask God's blessing upon them, believing that God will sanctify them to their good?

Can they use it in the light of the following Scriptures. "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God." 1 Cor. 10: 31. "Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh." 2 Cor. 7: 1. "Wherefore lay apart all filthiness and superfluity of naughtiness." James 1: 21. "Pure religion and undefiled before God and the Father is this, to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." James 1: 27. Is not the use of tobacco a *spot* from the world?

In this I have not considered the point of economy. Those who use tobacco know best themselves how much it costs. I have just touched briefly on a few points. There is a great deal to be said against tobacco, while but very little, if anything with a foundation, can be said in its favor.

E. K.

Damariscotta, Me.

REPORT OF CONFERENCE.

The fourth Quarterly Conference of the Winona District, Minn., commenced at the Vowels school-house, near Utica, Friday evening, May 14th. Ministers present—Elds. C. Mitson and P. Ramer, and Sisters H. M. Ramer and Ruth M. Rowell.

Conference convened in due order, the President in the chair. Reports of the Winona, Viola and Utica churches received. Proceeded to the election of officers. Elder P. Mitson was elected President for this District, a[illegible]

It was requested by friends [illegible] section that the next Quarterly Conference be held with the Viola church.

During this meeting Eld. Mitson baptized three young ladies, daughters of Dea. Talbots of this place. They started to serve God more than a year ago, and have lived their religion, turning not to the right hand or left, but giving evidence to all that they had been with Jesus, and were living devoted, consecrated lives. It was a beautiful sight to see them go down into the water, following in the footsteps of their blessed Saviour, and thus [illegible] the seal to their profession of faith. After being thus buried with Christ in baptism, as they rose up from their watery burial, [illegible] most vividly to my mind the words of the poet—

"And when all dripping from that flood
She rose like Mary's dove,
Methought that spotless brow might wear
An angel's diadem."

"Blessed are they that do His commandments, that they may have right to the tree of life, and may enter in through the gates into the city."

Meeting closed Sunday evening with deep feeling, after an earnest and heartfelt discourse by Eld. Mitson.

Ruth M. Rowell, *Secretary.*

That is not the best sermon which makes the hearers go away talking to one another, and praising the speaker; but that which makes them go away thoughtful and serious, and hastening to be alone.

CORRESPONDENCE.

From Sr. L. Case.

Bro. Couch:—According to appointment, Bro. Grant began meetings in Belvidere, Ill., April 18th, continuing them six weeks, using his chart to prove the Bible to be a divinely inspired book, both prophecy and history agreeing perfectly, showing the prophecies to have been mostly fulfilled, and that we are right in the time of the end, near the second coming of Christ. It seemed that every candid person must have been convinced that these things are so. Quite a number are, who are so fully baptized with the Holy Spirit, that they are willing to stand up for the truth in the face of all opposition; others see it who are not willing to acknowledge it, for fear of losing reputation. May God pity such. As for the practical part, it was very evident it was not the intention "to heal the hurt of this people slightly, crying, Peace, peace, when there is no peace"; but to declare the "whole counsel of God"; to hew to the line, regardless of who were hit. The result is, pure and undefiled religion is being revived among us. We have a band of Christian workers organized, who are alive to God, standing up for Jesus on all pr[illegible] occasions. Give us your prayers th[illegible] may grow up into Christ our living [illegible] get ourselves and others ready to [illegible] Bridegroom in peace, and be pr[illegible] faultless before the throne.

The week our meetings closed, one of our orthodox minist[illegible] in our papers that the next [illegible] would preach on the Immortality [illegible] Soul, in reply to Eld. Grant's teachin[illegible]—No Immortality out of Christ. Of course we were especially invited, and we accepted. We were surprised when the text was announced as being 2 Tim. 1st chap., last clause of the 10th verse—"Who hath abolished death, and hath brought life and immortality to light through the gospel." This is one of our strong texts to prove we are mortal. He also quoted Job 32: 8—"But there is a spirit in man; and the Inspiration of the Almighty giveth them understanding." Not another word of Scripture was used. The strong point was, that the instinct in us which longed after God, was conclusive evidence that we are immortal.

These things are in our favor, causing thinking men to look into the subject. The more these points are agitated, the more will they be examined; and an influence has started from these meetings which will go on till Jesus comes. The little leaven will work. The seed sown is germinating, and will spring up. It is not all lost. The fallow ground of some hearts is broken up.

Ours is a hard field to cultivate; so many stumbling-blocks; so much sham religion; so much hypocrisy, making such a host of infidels. The dividing line between the church and world is torn down. But a few are hunting for the old land-marks. Will there ever be a time when the Word will take effect as formerly? Only a few years ago such powerful preaching would have caused sinners to cry for mercy, and tremble like Belshazzar when he saw the hand-writing on the wall. Can there be much more done than to strengthen the things that remain, and help the bride to get ready? Some ministers in our place are telling us that the world is growing better. But we fail to see it.

Belvidere, Ill.

From Bro. W. McBroom.

To the Editor and Readers of the Crisis, Greeting:—I write to tell you of my labors, and the prosperity of the cause of truth in these parts. April 8th I visited the church at Rockbridge, Hocking Co., and labored with them for two weeks. Found the church holding her ground, and some of them desiring the Lord's return. I baptized one believer while there, and took in one member. On the 23rd of April I went to the Rodman settlement, near the county seat. Here I spoke four times, baptized four, and organized a little church. There is a good prospect for more to be added to their numbers soon. The truth has taken deep root in this place. Since that time I have visited the church at Fort Washington, Tuscarawas county. Think this a good field for labor.

Held a discussion with I. W. Shreves, an Independent Lutheran. Had a large attendance and a good interest, and the debate resulted in good for the truth. Propositions: First, "Do the Scriptures teach that man is mortal and unconscious from death until the resurrection"? Second, Do the Scriptures teach that the wicked will be burned up, root and branch? I affirmed both. After the debate I buried nine in the liquid grave, in likeness of Christ's death, and raised them up to walk in newness of life.

At my next appointment four more have asked me to baptize them, and there are scores of others who believe the truth, while some oppose [illegible] The Lord is for us. My way has alway[illegible] to be kind to all, to speak th[illegible], but kindly, and the Lord [illegible] hath given us the victory [illegible] we may handle the [illegible] meekness and fear, [illegible]'s return with joy.

From [illegible]tt.

Dea[illegible]—[illegible] have felt for some time [illegible] can [illegible] to say a few words [illegible] brethren and sisters [illegible] I have been thinking what a change there has been among us since '43–4. God called us out to be a separate people, and to wait for His Son from heaven. The Lord was with us in power. We believed what we professed and lived it out before the world. We were a humble people. We gave all for Christ. We were known by our works and by our dress. We laid aside our jewelry. We could not wear costly apparel, [illegible] with shame-facedness and sobriety; not with broidered hair, or gold, or pearls, or costly array. We did not want the honors of the world, nor instrumental music in our houses of worship, nor towers, nor bells. We were blessed with the Spirit and with the understanding also. If our people were as humble as they were then, there would be a different state of things in the church. But because iniquity abounds the love of many waxes cold. The power of God is not in the church as it used to be. It has grown up into pride till it has nearly been our ruin. We have become like Samson when shorn of his locks; lost our strength. No wonder we are weak in faith. We are mixing up with the world. Some are joining secret societies. It seems that their trust is not in God as it used to be. It is a sad state of things every where. I often think of what Bro. Couch said on the camp-ground. He said the time would come when the church would cry mightily for deliverance. I believe it. Some have got tired of the way, and gone back where they came from; others are crying out for *union*.

I do not want to go back with the enemies of our faith. I can unite only with those that love the appearing of Christ. I expect He will soon come and take His weary bride home. O ye proud ones, what will you do in that day? It will surely come. The appointed hour makes haste. May we be ready to go in to the marriage supper of the Lamb. O ye tried and tempted ones, ye sick ones, who have been on beds of languishing and suffering for years, take courage. Death that has laid his icy hand upon our loved ones, and taken them from us, is soon to be destroyed. Only a little time and He that is to come will come, and will not tarry. Blessed thought! May we be able to say in that day, Lo, this is our God.

Dover, N. H.

From Sr. A. C. Spear.

My Dear Brn. and Srs. in Christ:—By permission of Bro. Couch I would like to say a few words through our much loved *Crisis*. I have studied its pages for twenty-five years, and am not tired of its teachings, for it has helped me in the first place out of Giant Despair Castle, and has by the blessing of God unlocked the truths of God's Word to my understanding, which has enabled me to be settled in the hope of the gospel, and though separated from those with whom I used to meet, I still wish to be numbered with and remembered by all my tried and tempted brothers and sisters in Christ.

It is almost two years since I heard a sermon, only what I read in the *Crisis*, but I can truly say the Lord is my Shepherd and Teacher. I am trying daily to walk with God, and be pure and holy, for no others can enter the kingdom. I am glad to know the blood of Christ cleanseth from all sin. May we all who profess to love Jesus, be faithful, and never give over until we meet in that blessed land where parting will be no more. Oh, I long to be with the redeemed host. I shall never be satisfied until I awake in Christ's likeness. Yours in hope of eternal life when Jesus comes.

Ferndale, Humboldt Co. (No State given.)

From Bro. J. H. Strong.

Dear Brn. and Srs. in Christ:—I have often felt greatly impressed to write my experience for the benefit of others through our much loved *Crisis*. I was converted in Hebron, N. Y., under the labors of Dr. Mathewson, and I believe I had the witness of the Spirit that I was adopted into the family of God. Soon after I came West. Little by little I began to lose my hold on Christ, until I was completely backslidden. If I could get up an argument with some one I was then in my element. I would go to the M. E. Church, and there present my views, not having them seasoned with grace, which brought discord in their church. I soon saw that I was lost, was without hope in the world. I longed for something I did not have. I had a name to live, but was dead. O the agony of soul that I suffered, for I saw that without holiness no man should see the Lord. I got in earnest for full salvation, but I found I must lay down these weapons of war, crucify the lusts of the flesh, and put on Christ. I sought until I found perfect peace with God. O the fulness there is in Christ!

My brethren and sisters, let us examine ourselves, and see if we are not wanting in the great essential to our salvation, which is true holiness unto God. Let us seek a fresh baptism of the Holy Ghost, so that we can have more power with God, and lead sinners to Christ. The great trouble with the church is, we have a name to live, but are dead. We are looking for our preachers to do that which we ought to do ourselves. We want less theory and more Holy Ghost religion. May God help us to get on the whole Christian armor. If we have not got this fulness, let us get it now. Nothing else will save us. God will not look upon sin with any degree of allowance. We must be holy. May God save us now, is the prayer of one that has been washed and made white in the blood of the Lamb, and is looking for the glorious appearing of our Lord Jesus Christ.

Westfork, Woodbury Co., Iowa.

From Sr. O. A. Lanfair.

Dear Friends and Readers of the Crisis:—After thinking of it a long time, I have made up mind to say a few words for the cause of Christ and to comfort the dear children of God. Many a time I have thought I would like to write a few words for this paper, although I am a stranger to you all, and never have taken the paper; but I have read it, and it comforts my heart. I feel to thank the Lord for it and for the blessed truths that are in it. I am a strong believer in the soon coming of our Saviour, am trying to do His will, and mean to be found waiting and watching for Him when He comes, by His grace helping me. I experienced religion about two years ago, and found peace with God. I have found Jesus a dear friend. I have had earthly friends and earthly comforts, but never found a friend so faithful and true, one that never would leave nor forsake me until I found Jesus, or until Jesus found me.

"I was lost, but Jesus found me;
Taught my heart to seek His face;
From the dark and lonely desert,
Brought me to a fold of grace."

O that men would praise God every where, for His wonderful works to the children of men. I praise God for what He has done for me. How gladly I accepted Christ as my Saviour, not boastingly, but thankfully, for I felt utterly friendless. I was converted under Bro. Kingsley's preaching. Often I ask God to bless and prepare him for the kingdom, for I want to meet him there and all the dear ones. I love to meet with the children of God here, and I love to think of the time when we shall meet to part no more. I would ask the prayers of all godly children, that I may be faithful to the end. I have many trials and afflictions to pass through, and have to struggle hard to keep the faith. Many times the way seems dark as He leads me along, but following Jesus I cannot go wrong.

North Adams, Mass.

QUARTERLY MEETING REPORT.

The Quarterly Meeting of the Advent Christian Churches of Sanilac Co., Mich., held with the Lexington church, commencing June 18th and holding over Sunday, is among the things over which we have sweet reflections. Never in our Christian experience did we enjoy so good and blessed a gathering. The number present was quite large from the first, the different points being well represented; and the dear Lord smiled on us by giving us beautiful weather. The only minister present was W. M. Brown, who has come among us and gone to work, we believe, in answer to prayer.

Friday evening preaching on the thousand years of Revelation 20, showing it to be in the past. Saturday morning, Bible class and social meeting; a good time. In the afternoon, preaching; continuation of previous subject. In the evening there was preaching from Matt. 32: 33, showing that the Jewish nation cannot be restored. Sunday morning, from 9½ to 10½, love feast, about one hundred participating. It was a heavenly feast. At 10½ preaching from Col. 3: 2–4. Subject—Eternal life. It was an able discourse. In the afternoon we had preaching from Isaiah 8: 13, 14,—the two houses of Israel; the gathering of the second house the work of the gospel.

The reports from the different points was cheering; all keeping up prayer meetings.

It was voted to hold the next Quarterly Meeting with Port Sanilac church. From seventy-five to one hundred gathered at the table to partake of the emblems of the dear Lord's broken body and spilled blood. It was a heart-searching time. We sang, "Will Jesus find us watching?" We parted with tears. It may be the last meeting till Jesus comes. O may we be kept by the power of God unto salvation, ready to be revealed at the last time.

Oliver Yake, *Secretary.*

FEAR NOT, LITTLE FLOCK.

Fear not, little flock,
For the Shepherd is by;
The wolf cannot hurt,
For the sheep-fold is nigh.

The Lord knows his own,
And the sheep hear his voice,
Fear not, little flock,
But the rather rejoice.

No foe can destroy,
And the thief cannot steal,
For the Shepherd is by,
His own love to reveal.

—*Kind Words.*

BY FAITH WE SEE THE KINGDOM.

BY DANIEL ROWE.

"These all continued with one accord in prayer and supplication."—Acts 1: 14.

Here and there in this neighborhood are scattered a few Adventists, as true and firm as any in the land. Without exception they are worthy citizens, and command the respect and esteem of their neighbors. Still, some of them have had to contend manfully against the ridicule and prejudice of former associates. Coming out as some of them did from the churches, they found themselves "in hot water," and they have been followed with cutting oppression. But, thank God, they stood on the Rock of true faith, and they have not been moved one jot or tittle.

When the writer came to this place, the people were nearly all strangers to him; and when he found there were a few here of "like precious faith," you may rest assured he was pleased. It does not take an Adventist long to find out an Adventist, and after the lapse of three months we find ourselves pretty well acquainted with nearly all for miles around. Social prayer-meetings have been established, and all intend to "fight it out on this line" until the Master comes. This afternoon (the last Sunday in June) we have had an excellent meeting. There were twenty-three present, not counting Him who is "mighty to save." We trust good was done.

Brothers and sisters in Christ, the Adventists in this section are full of hope. They have got their lamps trimmed and burning, with faith for oil, and soon with you they expect to hear the voice of the Bridegroom calling them to the bridal chamber. God grant we may all be ready. Pray for us.

Chase's Mills, Me.

HOLINESS.

Holiness is symmetrical. It cannot be fragmentary—it cannot be partial. When Paul preached holiness, he reasoned first, of righteousness; secondly, of temperance; and thirdly, of judgment to come. Holiness comprehends the full, round complement of Bible truth, in experience and practice. It is not one-sided, it is not partial; it is "all the counsel of God." It is not going out of the world, and yet, it is separation from the world. It is having one will with God's will, leaning steadfastly on His promises for strength, and obediently walking in His statutes. It is making the Word of God the only rule of life. When God talks repentance, the saved one talks repentance also, and what God says, he says. If repentance comes into disrepute, or men should be perishing for the lack of it, the saved one would testify loudly and persistently of repentance. As God's witness and mouthpiece he must do this. Holiness in the life gives especial prominence to the doctrine of entire sanctification now, because the churches so largely reject it. If they were to reject justification by faith or temperance or future punishment, holiness must then speak out and give no uncertain sound. It is the advocate of Bible truth in doctrine, morals, experience, and life. It is not contained in creeds, it is not bound by creeds; and, while it does not repudiate creeds, it rests solely on the Word of God.—*Good Way.*

FATE OF THE APOSTLES.

All the apostles were assaulted by the enemies of the Master. They were called to seal their doctrines with their blood, and nobly did they bear the trial. Tradition says:

Matthew suffered martyrdom by being slain with the sword, at the distant city of Ethiopia.

Mark expired at Alexandria, after having been cruelly dragged through the streets of that city.

Luke was hung upon an olive tree, in the classic land of Greece.

John was put into a caldron of boiling oil, but escaped death in a miraculous manner, and was afterwards banished to Patmos.

Peter was crucified at Rome, with his head downward.

James, the greater, was beheaded at Jerusalem.

Philip was hanged up against a pillar, at Hierapolis, in Phrygia.

James, the less, was thrown from a lofty pinnacle of the temple, and then beat to death with a fuller's club.

Bartholomew was flayed alive.

Andrew was bound to the cross, where he preached to his persecutors until he died.

Thomas was run through the body with a lance, in the East Indies.

Jude was shot to death with ar[illegible]

Matthias was first stoned, a[illegible] headed.

Barnabas, of the Gentiles, [illegible] death by the Jews, at Salon[illegible]

Paul, after various tortu[illegible] tions, was at length be[illegible] the Emperor Nero.

Simon Zelotes was [illegible]

Selected.

HOUSEHOLD [illegible]

How beautiful is the religious household. Parents and children all drink into the one Spirit, love and harmony reign throughout the family circle, and prayers and praises ascend to heaven day by day from old and young. What a hallowed spot! God looks down from His lofty throne with a smile of approbation, and witnesses by His Spirit that He is well pleased. The Lord Jesus dwells with the happy group, and whispers to every heart the sweet assurance that He loves them. Angels visit and hover around the abode, and are delighted with the beautiful scene; and strangers coming in admire the unity of hearts, the simplicity and gentleness of manners, and the depth of devotion to each other and to God, which prevail in this blessed household.

We inquire how this was brought about, and we learn that in the first place, all have been engrafted into Christ by living faith, in the waters of baptism; so that now God owns them as his sons and daughters, Christ claims them as the precious purchase of His blood, and the Holy Spirit is given to enlighten their minds and to sanctify their hearts. We further learn that the rules of family government which God instituted are put in practice. The father acts in his position as the head of the household, and under him, and in perfect harmony with him, the wife acts in her position as helper; and both constitute the rulers in this little kingdom. The children also do their part as loyal subjects; the older setting an example to the younger, by prompt and cheerful obedience to the parents' wishes; and thus help to maintain the order which has been established in this realm of parental and filial love.

What a school of discipline, where authority is exercised in wisdom and godly fear, where every unholy principle is checked, and where subjection is yielded, and duty performed as to the Lord. What a nursery of truth and integrity, unselfishness and virtue. Together they live, and love, and labor in the blessed hope of soon being together eternally in the Paradise of God, where they shall re-unite with the loved ones who, perchance, now sleep in Jesus. Pray on, praise on, work on, ye households of Zion! Bar Satan from your dwellings, and ever lodge the Lord of glory! Be faithful in every duty, ye honored ones of God, and He will bless you!

Are there any of you, dear readers, whose households are not set in order? We would earnestly admonish you to see to it without delay, as you would desire to be an unbroken household in the kingdom of God. Joys here and joys eternal; peace abiding now and forever; life everlasting in Eden restored; a loving Savior who shall ever prove a Friend above all others—a Helper in every time of need, a Refuge in every storm, a Comforter in all your sorrows, a Balm for every wound; and above all, the great Jehovah as your Father—a Father who has already shown his infinite regard for men's salvation in sending his only begotten Son to die for us—these are inducements offered by this same loving and adorable Father to every individual and to every household that will walk in His commandments and bow to His will.—*C. Northrup, in the Dawn of the Morning.*

Avoid Vain-glorying.—Men and women, laymen and pastors, should be very [illegible] after bringing souls to Christ, no[illegible] a spirit of vain glory. A past[illegible] with you who was apparently less su[illegible] perhaps, he taught the way [illegible] less perfectly. Christ sa[illegible] eth receiveth wages and [illegible] eternal life; that both he [illegible] he that reapeth may rejoice together. And herein is the saying true, One soweth and another reapeth. I sent you to reap that whereon ye bestowed no labor; other men labored and ye are entered into their labors." Bengel has well said: "It is only the last stroke of the axe which fells the tree; but if one man gives fifty strokes, another thirty, a last only two, who can tell which of the wood cutters has been most useful, and which blow contributed to prostrate the tree?" So in soul saving, many influences contribute. Who shall determine which is the greater?—*American Wesleyan.*

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The World's Crisis

AND SECOND ADVENT MESSENGER.

"BEHOLD, I COME QUICKLY AND MY REWARD IS WITH ME."

WHOLE NO. 1296. BOSTON, WEDNESDAY, OCTOBER 6, 1880. VOL. LI.—NO. 21.

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☞ The CRISIS is devoted to the exposition of all Bible truth; especially the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and final destruction of the wicked.

THE PHYSICAL SIGNS IN NATURE.

PESTILENCE.—1850–1870.

BY D. T. TAYLOR.

SONG OF THE PESTILENCE.

I am sent to devastate your herds of beasts,
I am come on the ocean tribes to feast;
Even the birds of heaven are all my own,
And my shafts of death not for man alone.
I come as a scourge from Jehovah's hand
To humble the pride of this broad green land;
The haughty will tremble when I am there,
And mourners will crowd to the altars of prayer;
When I fill up the churches and churchyards too,
Ye will know that my warning words are true.
I will pillow my head on the nation's heart,
And friends must wither, and weep, and part;
For my scathing arrows of death must fall
On the young and the aged, the pure and all;
And wherever the tide of life shall flow,
I will mingle its beating pulse with woe.
I heed not the infant's piteous wail,
I touch the youth and his cheek shall pale,
I breathe upon manhood's lofty brow,
And sink them all in the grave-yard low.

A. D. 1850. An epidemic atmosphere pervaded all lands. Yellow fever ravaged Rio de Janeiro, and thence spread all along the Gulf States and Atlantic coast. So that by

A. D. 1853 it became a grievous pestilence. At New Orleans 50,000 citizens fled before it; there were from 25,000 to 30,000 cases, and the deaths reached over 8000. At Mobile nearly 1200 perished. Yellow fever first appeared at New Orleans as an epidemic in 1817, the same year the Cholera burst forth on the world from Judea. From that time on to 1854 inclusive, it visited that city thirty-four summers (every year save four). In the above period about 40,000 fatal cases occurred in this stricken city; the years of greatest mortality were 1833 (when 1200 died), 1837 (1700 died), 1841 (2000 died), and 1853 the worst year of all. It was very malignant and unmanageable beyond all precedent. All fevers raged. In five months 11,335 died in the city.

From 1795 to 1854, Dr. R. La Roche in his History of the Yellow Fever reckons up 63,737 deaths by this terrible disease in 21 cities of the United States; the deaths were generally one-third of all who were stricken; which compare with the pestilence of 1878.

A. D. 1853. While all the Gulf cities and lower Mississippi valley had Yellow Fever, a new cattle plague, viz., the Texas Cattle Fever, Spanish Fever, or Splenic Fever, attacked the herds of Missouri, destroying 60 and 70 per cent. of all that were sick, and spread out into Kansas and Iowa. The havoc done by it since is immense. It was never known previous to 1853.

A. D. 1855. Yellow Fever raged violently in Norfolk, Va.

A. D. 1856. Rinderpest destroyed in Russia 30,000 cattle, in Austria 25,500, in Gallacia 12,000, in Moravia 9000,—76,500. Hog Cholera first began to destroy the swine in the Western States, and became a deadly epizootic. Of every 100 attacked 90 died. At Auburn, N. Y., in a drove of 1500, over 1000 died rapidly. A panic ensued among owners. The plague was infectious. All who handled the putrid bodies were made ill. This disease has now for nearly a quarter of a century been a pestilence in America.

A. D. 1856. This year is also noted for the epidemical appearance of Diptheria in our country. Without doubt there were instances of it in New England as early as 1735 (See Webster's History); but now it began to destroy the children at the rate of 5000 to 10,000 a year, and devastate homes in this country and also in England. Its ravages are extended and increase every year. This year yellow fever struck hard at New York; 79 infected vessels were quarantined, but the plague did not spread.

A. D. 1858. Diptheria struck Albany. In ten months there were 2000 cases and 179 victims. Plague was in North Africa also.

A. D. 1859. Now Pleuro-Pneumonia attacked the cattle of Massachusetts, destroying 1000 head. Its virulence this year and the next in England was great, the loss being 95 per cent. Savans say it is never cured. New Jersey, Pennsylvania, Long Island and Maryland have suffered severely.

A. D. 1859–64. In these six years the loss by plague among the 8,000,000 cattle and 40,000,000 sheep of Great Britain and Ireland reached the enormous sum of $130,000,000. The plague was the "Foot and Mouth Disease." Cattle, sheep, pigs and poultry were attacked. No remedy was found. In 1865 by December there were 40,000 cases and 20,000 deaths, while 11,000 were slaughtered (all infected) to keep it from spreading.

A. D. 1865. In Russia one-tenth of all the cattle in many villages died of rinderpest which raged everywhere, while in Egypt no less than 300,000 head were destroyed by cattle plague, entailing a loss of $60,000,000. A bilious, relapsing famine-fever prevailed in Russia which had many characteristics of the Plague, such as the carbuncle, etc. In St. Petersburgh 40 physicians and 20,000 of the inhabitants perished before it. Meanwhile Rinderpest kept on its destroying march. In this and the following year Holland was visited, and over 90,000 head perished, while in but eighteen months in Great Britain there occurred the destruction of 500,000 head of cattle. From this time on for ten years the annual loss of cattle in Great Britain realized fifty millions of dollars; total, $500,000,000. The Texas Fever ravaged the herds in the West, and in Missouri a year or two later single counties lost cattle to the value of $300,000 and $500,000.

The same year Cholera was epidemic in India. It burst its bounds again and went on its career of destruction, with no abatement of its early violence. Asia lost hundreds of thousands of her people. Arabia was smitten; of 200,000 pilgrims at Mecca 150,000 were attacked and fully one-half died. At Alexandria, Egypt, 10,000 sickened and 3300 died. At Cairo the deaths reached 500 in a day! Europe was invaded; 150,000 people fled in terror from Constantinople; the Black Death was never more terrible; in the height of the plague the deaths exceeded 2000 a day! A terrible conflagration Sept. 5th–8th of four days, that burned 15,000 houses, checked the plague completely as the great London fire of 1666 seemed to extinguish the Plague in that city. Then Italy and France were visited, and many lands; in Gaudaloupe six thousand fell.

A. D. 1866. All Europe was visited by Cholera. In two weeks in London (July 21st–Aug. 4th) 5261 perished. In Holland 3866 died, in Hungary 40,000; and in all Austria over 100,000 perished. At Amiens 1000 died in a few days. Three hundred cities and districts in Europe were visited and scourged. It spread all over the United States. At New York 1190 died, of whom 250 died in one week, July 28th–Aug. 4th. Brooklyn lost 800, St. Louis 3532, Philadelphia 834, Cincinnati 1200, Chicago 978, Savannah 231, New Orleans 132, Richmond 164, Vicksburg 510, Louisville 150, while Memphis had 1174 cases and 889 deaths. In fifty-three cities and towns in but four months the plague destroyed 10,805 persons, and its total number of victims at this visit was put at 12,000. In every place in Europe and America the death-rate swelled, and the plague destroyed thousands in ships at sea.

A. D. 1867. The cholera again ravaged; in New Orleans 250 died. It was in all the Gulf States and Mississippi valley, on the great plains, among the Indians, and at the W. S. Forts. Cholera Morbus, Cholera Infantum, etc., was in its train. It menaced all the continent. India, Bokhara, Cabul, Astrachan, Orenburgh, Russia, then all Europe had it again. Holland, Switzerland, England and Africa experienced its effects. Warsaw had 4000 cases and 2000 deaths. Italy had 63,000 cases and 32,000 deaths. Sicily 12,000 cases and 7000 died in but two weeks. A respite of years has followed. It was its last visit to this country.

This year too the Oriental Plague, which had visited Persian Kurdistan in 1863, broke out again in Mesopotamia, and began widening its area. The fond hope that this old plague had died out vanished, although Egypt and Asia Minor were now exempt for thirty years.

A. D. 1868. A year of extraordinary earthquake convulsions, all signs betokening the on-coming of a period of sickness and plague. This year cholera lingered in Russia, and still lingered in the years 1869, 1870, 1871, in which last year it became epidemic. The Texas Fever this year first crossed the Mississippi river to the East, and with great destruction to the cattle spread itself into all the Northern, Middle and Eastern States. Rinderpest never appeared in this country, but Texas Fever is still the scourge of our herds, and it is said there is no known cure. The mortality is from 50 to 90 per cent. During these years (1866, 67, 68), the Cerebro Spinal Meningitis attacked the horses of Texas with severity, and hundreds died. It has come to be a terrible and mortal disease both among men and beasts, and is mainly incurable. The last decade, 1870–1880, now remains to be noticed, and the mortality of chief pestilences summed up.

Rouse's Point, N. Y.

THE RESURRECTION.

BY J. S. WHITE.

Several objections have been raised to show that the dead will not be raised. One is, that the earth is not large enough to give all who have lived room to stand. It has been stated in print that the whole earth has been dug over several times to bury the dead.

To show the fallacy of this objection, we will suppose that when God made Adam he made eight hundred millions of human beings, and that this number died every thirty years during six thousand years; and that the same number was born in this time, to keep the number the same as at the beginning. As there are two hundred times thirty in six thousand years, the eight hundred millions would have died two hundred times. It follows that two hundred times eight hundred millions will give the whole number, which is one hundred and sixty billions. In this we make no account for the great age to which men lived before the flood, supposing that age to have been on an average but thirty years; neither do we take into the account the flood, at which time the human family then living was reduced down to eight persons. We have supposed the number to have remained the same, making each generation only thirty years on an average, the lowest estimate that has ever been made.

Question: Is the earth large enough to contain all this number, and to give each person ample room to stand upon? We will suppose a piece of land to be 230 miles square. This reduced to square yards gives 163,863,040,000 square yards. This number is nearly four billion more than the whole number of the human family, on the basis of our calculation. Of this number of yards there would remain, after giving each person nine square feet to stand upon, a piece of land two hundred and thirty miles square, i. e., two hundred and thirty miles on each of the four sides, containing fifty-two thousand nine hundred square miles. This, as we have shown, contains more square yards than the whole number of the human family.

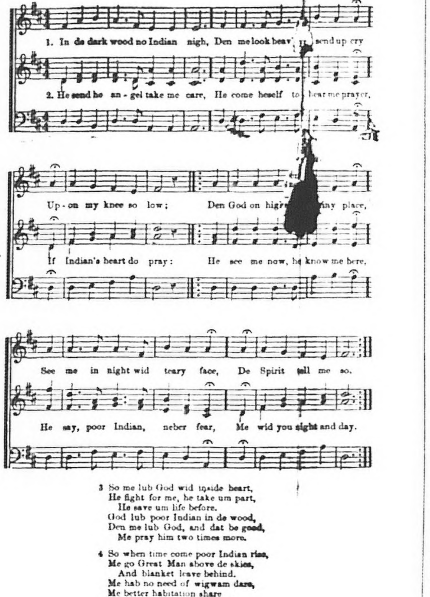
The State of Texas contains two hundred and thirty-seven thousand three hundred and thirty-one square miles. This is nearly four and a half times as many as there are in the piece of land measuring two hundred and thirty miles. From this we see that the State of Texas is large enough to contain nearly four and a half times as many persons as there have been of the human family, giving each person one square yard, or nine square feet to occupy.

This objection to the resurrection, like all others, disappears on examination.

East Boston, Mass.

The Indian's Hymn.

Arranged by A. Ross.



3 So me lub God wid inside heart,
He fight for me, he take um part,
He save um life before.
God lub poor Indian in de wood,
Den me lub God, and dat be good,
Me pray him two times more.

4 So when time come poor Indian rise,
Me go Great Man above de skies,
And blanket leave behind.
Me hab no need of wigwam dare,
Me better habitation share
Wid Jesus, good and kind.

WATCHING WITH CHRIST.

Why did our Lord want His disciples to watch with Him that night in the garden? It was not to witness His agony, for He went on beyond them. It was not to share His conflict, for this they could not do. We talk about sharing each other's sorrows and struggles, but as a matter of fact, there is no such thing as companionship in living. We may receive counsel from friends, we may be cheered and nerved by them; but we really pass alone through our experiences. Others may hold the lamp of comfort to shine upon the gloom of our sorrows, but the sorrows themselves no one can share. When we are struggling in temptation, human or angelic friends may minister to us, but we must fight the battle alone. Lives are like drops of water, they touch at a few points, but remain forever separate. The picture we see in the garden is a picture of all life. The disciples could not share the Master's agony.

Yet while we must meet life's experiences absolutely alone, we want our friends near to us when we pass through sorrow or conflict. And this is what we see in Gethsemane. The disciples could not shield the Master from His woe. They could not lighten the awful burden by so much as a feather's weight, nor drink one drop of the bitter cup which was being pressed to His lips: yet He wanted them near. He took them with Him, that while He endured His intense grief He might know that His dearest friends were not far away. This was why He arose three times from His struggle and went back to them. He wanted to gather a little strength from their sympathy and love.

There are human experiences that will help us to understand this longing of Christ for the nearness of His friends in that hour. A child does not want to go to bed alone in a dark room; but when some one sits near, all the dread passes away. Or it awakes in the night while the storm rages, and cries out in alarm. The father comes and lies down beside it. The storm does not cease, but the little one falls asleep in sweet peace. When we who are older are passing through some sore trial, we want our tried friends to keep close to us. They cannot make the sorrow less bitter, nor take upon themselves any part of the burden; yet their very presence makes us feel stronger, and we want them to come close beside us and not leave us till the trial is past.

That was what our Lord wanted that night. He desired his disciples to keep near Him, and wake and watch while He suffered, that He might not be alone. How disappointed He was, then, when He came back to get renewal of strength from their waking love, to find them asleep! It is one of the saddest elements of His suffering that night, that He did not even have the little help which human sympathy could have given.

The practical question which arises here is What are the ways in which we may now watch or fail to watch with Christ? He [illegible] tude of friendship. We have such thoughts of the infinite fullness and self-sufficing of Christ, in His glory, that it seems to us inconceivable that He should need or miss the little love that our hearts can give to Him. Yet even in His ineffable majesty He hungers for the affection of all of His friends. The Scriptures are full of evidences of the divine yearning for human love and trust. Christ himself manifests a most intense craving for the companionship of His disciples. He clung to them as a missionary mother, about to depart over the sea, clings to her children whom she is to leave behind. His parting address throbs and quivers all through with His intense yearning. In His prayer He asked that they might be safely kept, and then be with Him forever in glory. He could not bear the thought of being forgotten. Though in heaven, with the love of countless angels, He craves and hungers for human love, and is grieved when our hearts grow cold. He wants us to watch with Him in responsive love. He wants us to remember Him continually, to "lean hard" upon Him, and to give Him our tenderest affection.

There is another way in which we are to watch with Him. He tells us that He accepts anything done to one of His friends as if it were done to Him in person. Parents can understand this. They accept kindnesses shown to their children as gratefully as if they had themselves enjoyed them. If my child is in a strange land, far from home, and is taken sick, and one cares for him, no favor shown to me could stir such gratitude in my heart as [illegible] toward his benefactor. Or, if [illegible] child wrongfully neglectful [illegible] I feel the wrongs or the [illegible] keenly than if I had suffere[illegible]. This helps to interpret Chri[illegible] toward those who perform mini[illegible] kindness or do not perform the[illegible] His follow[illegible]. Every one of His dis[illegible] is infinitely dear to Him. He looks d[illegible] upon them with ineffable yearning; a[illegible] when one of them is in need, and [illegible] comes and gives help, His heart [illegible] and gladdened by it. Or if [illegible]ring, and another coldly passes [illegible] neglect goes to His heart far [illegible] than if it had been shown to [illegible]. Thus we have constant opportunity to watch with Christ in the person of His friends who need our help.

Another way in which we can watch with Him is by patiently enduring any afflictions, limitations, or bonds, which we are called to bear for His sake. Some have to carry crosses all their days. We meet disappointments at every turn. Joys fade out of our hearts like summer flowers that wither at the touch of the frost. Hopes vanish like the brilliant dream fabrics of sleep, and leave no reality. We find ourselves hampered and hindered on every side.

Now it is not always that these crosses and trials are borne with sweet patience. Sometimes we find ourselves growing fretful, morbid, and discontented. This is very sad. It seems to me that if we could realize in all our sufferings, that we are called by them into fellowship with Christ, the heaviest, blackest cross would become light, and would appear wreathed all about with flowers. Paul understood this. He looked even upon his reproach and shame as a badge of nobility and divine honor, because he was enduring them in Christ's stead. Every time we are called to pass through any trial, or to suffer any anguish, Christ is in the garden again, asking us to watch with Him. When we endure patiently, joyfully, triumphantly, we make Him glad.

Once more, in all service and sacrifice for Christ, we are called to watch with Him. Every great crisis is a Gethsemane. We are in one of these now. Shadows hang about Christ's church. Enemies gather. The nearest interests of Christianity are assailed. I have no fear of the ultimate result. In every such conflict, the Nazarene will conquer. Yet we are now passing through one of the dark hours in the history of His reign. As He enters the conflict, he calls His friends to draw near and watch with Him. He must fight the battle alone, but He wants us to wake. He wants to know that we are loyal and true. It is surely a time when every friend of Jesus should be so faithful that the Master's heart may never be pained by a disloyal act, or even by one hour of coldness or want of interest. To doubt or grow indifferent is to sleep when He wants us to watch. Let Him never come and find us sleeping.—*J. R. Miller, in S. S. Times.*

THE FLIGHT OF TIME.

The velocity with which Father Time flies is most apparent to those who look back; but with all his celerity, he moves but slowly and heavily forward to the man whose whole employment is to watch his flight. Time is often blamed as if he were a great thief; it is people's own fault. Use him well, and you will get from his hand more than ever he will take from you.

The epoch in which we live is characterized by deep solemnity and attended by serious circumstances. There is a growing conviction among the people of God that every year, yea, every day and hour, brings us with accelerated speed nearer to the great crisis of the world's history. These are times to make all men think, Christian men especially so; for there is nothing more manifest than that the King of kings is marshalling His armies, preparing His way, and maturing all things for His second advent in glory.

The decade of the eighteen hundred and seventies is now a thing of the past, and we have entered on the momentous decade of the eighteen hundred and eighties, during which the concluding events of the present [illegible] associated [illegible] second advent of Christ are expected by prophetic expositors to be likely to occur. It is, in fact, probable that the decade of ten years from 1880 to 1890 will be signalized by the most unprecedented momentous occurrences that have ever transpired during the whole 6000 years of the history of mankind.

The year on which we have entered will, we doubt not, be most pregnant with stirring events. The revolutionary spirit of the age has faith in nothing but itself, and is laying violent hands on all existing institutions, while an invisible hand seems writing upon every edifice the sentence that startled the Chaldean monarch in the hour of his godless revelry. There can be little hesitation in saying that we have arrived at an epoch in the history of the world in which one of those mighty revolutions, happily rare in the annals of mankind, is impending. Human society, long troubled with a sense of discomfort, is now, as it were, convulsed with birth-pangs.

There are murmurings and fears all around us, and to be heard on every side, indicating that there is now stealing over the minds and hearts of the many who have slept too long in the lap of self-indulgence and carnal security, a presentiment of imminent calamity; that before long that sinful sleep will be roughly broken by Him who is about once more not only to shake the earth, but also heaven. But "to the upright there ariseth light in the darkness," and the believer in the Lord knows that when this earthly house is shaken and the old roof falls away, the house not made with hands will display itself in its spiritual symmetry, its imperial beauty, and its abiding strength, and that it will inclose him forever with its "everlasting doors."

How cheering the hope, amidst the din of war, the acclamations of false joy, the yell of idolatry, and the groans of creation, that a period is hastening when the [illegible] ows and phantoms of the night shall have vanished, and peace shall stretch her shady wings over the sons of men; when rivers of joy shall water this vale of tears; when Cherubim to Cherubim shall cry, Holy, Holy, Holy, is the Lord God of Hosts: the whole earth is full of His glory.

Shall, then, the Christian fill his mouth with dust and his heart with rubbish, occupying his time with that which is not bread, while the true manna of the kindom is his for the taking, and golden joys and pleasures are his forever? Nay, nay! would it not be better that, instead of our Lord sighing over us, we were found sighing and crying for the abominations that exist, having no part or lot in any of them; being like men that wait for their Lord, that whether he come in the first watch or the second watch, we may be found waiting and longing for His appearing?

Till then the Spirit and the Bride, looking heavenward, say "Come;" the individual believer, taking up the cry, says "Come," and whosoever desires Him, and is athirst for Him, let him too join the cry, and say "Come." "He who testifieth these things saith, 'Behold I come suddenly.' Amen; even so come, Lord Jesus."

How important it is to determine whether we are the friends or the enemies of Christ—whether we have a saving interest in Him! Is He "made unto us wisdom, and righteousness, and santification, and redemption?" If so, during the year 1880 let our gratitude be testified by a thankful acknowledgment, by a public confession of Christ, by fervent devotion and self-sacrifice, and by an entire acquiescence in the design of his death.

Everything in this transitory world is constantly shifting and changing. Those things which seem mostly to continue are destined to perish. Names, however great in reputation or in history, may be forgotten, but the name of Jesus will be immortally remembered. Prophecy said of Him, "He shall be great, and shall be called the Son of the Highest." His name is great in the imperishable fulness of its meaning, in the peerless character it represents, in the unutterable grandeur of its associations, in the perennial efficacy it imparts, in the radiant hope it inspires, in the priceless blessings it reveals, and in the unfailing perpetuity with which it is invested. "His name shall endure forever." Cities may be laid waste, empires may rise and decay, crowns may rust and thrones crumble into dust, but "his name shall endure.

When the names of philosophers, heroes, statesmen, and kings have perished, "His name shall endure, and men shall be blessed in Him." His name alone is excellent in all the earth, and shall go down the accumulating ages, gathering influence and fragrance with the flight of years, and awaken new songs of joy among the nations of the saved. His dear name is more effulgent than the sun, more replete with blessings than the earth, and shall survive the wreck of the highest mountain or the deepest rock. "It hath pleased the Father that in Him should all fulness dwell." "God hath highly exalted Him, and given Him a name which is above every name; that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth, that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father."

If Jesus be your Friend, Savior, Brother, then, dear reader, whatever may be woven by the Divine Artificer in the hidden loom of the future, the year will be to you a happy and most blessed one, and your destiny the eternal companionship of Him who is the altogether lovely, "the same yesterday, today, and forever."—*Christian Herald and Signs of Our Times.*

WHOLE-SOULED RELIGION.

Satan is a shrewd strategist. His policy [illegible] is to divide and conquer. All he asks of the sinner is to give him room enough to pitch his tent inside of the walls, and to occupy a part of the heart's territory. He has no objection to a man's going to church for an hour or two on the Sabbath, and reading a chapter in the Bible occasionally, and even having a serious thought once in a while. As long as Christ does not get the whole heart, he is quite satified that ultimately it will be all his own. In the fabled race for the crown, the golden apples of the Hesperides tossed down upon the course diverted the attention of the combatants, and he who stooped to grasp an apple lost the prize. Satan keeps tossing his glittering allurements upon life's highway; if he can keep the soul from "pressing towards the prize of the high calling in Christ Jesus," he counts that soul sure for hell.

Christ on the other hand, demands the whole heart. "No man can serve two masters." "He that is not for me is against me." How sharply and clearly he cuts the dividing line. It is death to all compromise. "Whoso would be my disciple let him leave all and follow me. He that taketh not his cross and followeth after me is not worthy of me." This demand of the Lord for the complete lordship of the heart runs through the whole Bible. The chief commandment is, "Thou shalt love the Lord thy God with all thy heart, and all thy might, and all thy mind and strength." One of the richest promises in God's check-book for us to fill up "on demand," is this one, "Ye shall seek me and find me when ye search for me with all the heart."

The model characters in the Bible are the whole-souled Christians. Caleb is one of these; for it is written of him that "he followed the Lord faithfully," and in another passage it reads, "he followed me wholly." While the half-hearted and the cowards perished in the wilderness, loyal old Caleb survived to possess his fruitful acres in full [illegible] of the vineyards [illegible] is another of these splendid characters whose entire reign was an unbroken line of holy achievements. His very name signifies "strength of Jehovah." The secret of his success is given in one golden line, "he did it with all his heart, and prospered." Daniel, the uncompromising hero of Babylon, belongs to this same company of choice spirits.

These are the type-men for our times. What we want to make our churches vigorous and succesful is not the pine-shaving piety that blazes up only during the brief periods of revival excitements, but the solid anthracite that is always glowing at a red heat, with "patient continuance in well-doing." We want the full following of Christ with the whole heart, for the whole time, and for the whole life. This requires a thorough regeneration at the start. Half-way converts make half-way Christians. Mr. Finney always urged anxious inquirers to dig deep and build solidly upon Christ as their bed-rock. Unless the conversion is radical and thorough, unless the submission of the soul to Jesus is unreserved and complete, there will be half-heartedness and halting to the end. We do not wonder that some professors complain that they "do not enjoy their religion," for they have so little to enjoy. Instead of being filled with the fulness of God, they never had more than a pint measure at the outset, and the scanty supply soon ran dry.

My friend, the reason you are not a Christian is that you are not willing to give Christ your whole heart. A fragment of your thoughts and affections, a few hours on Sabbath, an occasional good resolution, you are offering to Him in return for an eternal Heaven. You keep back your heart. He asks everything. You refuse it. And in your eternity of dark despair you will discover that you have lost everything, and forever!—*Rev. Theo. Cuyler, in Christian Weekly.*

THAT "WICKED AND SLOTHFUL SERVANT."—MATT. 25: 26.

BY L. A. WHEELER.

The servant who received but one talent of his Lord's money, or in other words had but little understanding of the Holy Oracles of God went and hid it—"laid it up in a napkin," that is, he did not do anything in particular with it; he was too slothful and lazy to investigate much, and did not practice what he did know, yet passed among the multitude for a servant until the "Nobleman" came to settle with him; then because he lacked the usury money (or the understanding of the Word which we get through the aid of the Spirit), the talent was taken from him and given to his companion who had been more faithful, so that he had an abundance, while the wicked and slothful servant lost all and was left in "utter darkness."

This parable seems to be synonymous with the preceding one. The servants who put their money out to usury appear to be identical with the wise virgins, and the wicked and slothful servant with the foolish virgins. The last class in both parables are in the end left in spiritual darkness, and consequently lost, and all because they had not *traded* with this Nobleman and received of His Spirit represented by the "oil" in one case and by "usury" in the other. We have this treasure in earthern vessels, says the apostle. (2 Cor. 4: 9.)

When the tarrying time came the foolish virgins in reality lost all confidence in ever knowing anything about Christ's second coming. Not so with the wise virgins. To them it only added more light and strength, because they saw that there had got to be just such a waiting time or the Scriptures would be broken; so like the cloud that led ancient Israel, that which was darkness to the Egyptians was light to the Israelites. In the other parable the same thing is represented by taking away the one talent and giving it to him that had ten, with the declaration "that unto every one that hath shall be given, and he shall have abundance, but from him that hath not shall be taken away even that he hath."

When the "midnight cry" comes, which will probably be caused by the angels letting go their hold of the "four winds," then the "foolish virgins" and that "wicked and slothful servant" will awake to their terrible condition, and in their anguish of mind will weep and gnash their teeth. Then they are willing to buy oil (trade with the Nobleman), but too late! too late! They have drawn back to perdition. God has no pleasure in them. (Heb. 10: 38, 39.) He that is unjust let him be unjust still; and he which is filthy let him be filthy still; and he which is righteous let him be righteous still; and he that is holy let him be holy still. Rev. 22: 11. Then will come Daniel's "time of trouble." (Dan. 12: 1.) And Jeremiah's whirlwind (Jer. 25: 32)—"It shall fall with pain upon the head of the wicked." (30: 23.) "In the latter days ye shall consider it." (v. 24.) Has it not been considered perfectly?

Plainfield, Mass., Sept. 14th.

"WHAT IS TRUTH?"

In this age of inquiry and investigation, when skepticism has come up from the chambers of darkness, and is walking abroad upon the earth, armed with the weapons seized from the armory of science, defying the armies of Israel, and, like its author, "seeking whom he may devour," it is of the utmost importance that every one should search diligently after the truth, and make the inquiry that Pilate made, but not, like him, ask this much agitated question with a spirit of contempt, and thus obstruct the channel of honest investigation, by which this problem must be demonstrated.

Thought is the ruling principle of life, which the [illegible] of all motive power, [illegible] rected and upheld, and as the eternal destiny of man is determined by the character he sustains, and as this character is moulded by his convictions of truth, it is of vital importance that he look well to the foundations of his belief, and thoroughly examine the basis of his hopes for the future, to know whether he is building upon the solid Rock, or on the flitting sand.

It is not necessary to delve into the mysterious depths of physical science, to bring up truth from the deep; neither do we need to ascend up into the sidereal firmament, to bring truth down from above, but it is nigh thee, even in the blessed Book of Truth, so that the "wayfaring man, though a fool, need not err therein."

The origin, condition and destiny of man are explicitly unfolded to us in the Bible, and truths that baffle the keenest intellects of the unbelieving world are there clearly revealed. Let us diligently search the pages of Holy Writ, to find the correct solution of this important problem, in opposition to the conflicting theories of scientists, who know neither God nor the truth of divine revelation. Let us firmly stand upon this rock of truth, and let not the storms of sophistry and unbelief move us from our sure foundation.

Let us be equipped with the panoply of truth, having every act of our lives stamped with its impress, being guided by its benign influence, until we are permitted to bask in the glorious sunlight of God's eternal truth.—*Evangelical Messenger.*

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SCOFFERS.

"Knowing this first, that there shall come in the *last days scoffers*, walking after their own lusts, and saying, Where is the promise of His coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation."—2 PET. 3: 3, 4.

The last days must include the very last of the days which make the period in which the days are found. As the apostle was predicting events to transpire under the gospel, the last days in the passage must include the very last days of the gospel period.

As the foretold scoffers were to do their work in the last days, they must be found engaged in their specified wickedness when the gospel ends. As the gospel has not ended, and we have come to the last part of the dispensation, we conclude that the scoffers may now be doing their work.

Is it so? Have they come? and who are they? This question can only be answered by learning what their particular work is, and the particular arguments they will use in doing it.

A scoffer is "one who mocks, derides, or reproaches in the language of contempt." *Webster*. The act of scoffing is "To treat with derision or scorn; to address with contumacious language; to mock at."—*Granville*. Mr. Granville says to scoff is "to mock at," therefore a scoffer and mocker is the same. Jude evidently speaks of the same class that Peter did, calling them mockers, and shows that they will be especially manifested in the generation connected with Christ's appearing. He describes them as follows:

"But these speak evil of those things which they know not; but what they know naturally, as brute beasts, in those things they corrupt themselves. Woe unto them! for they have gone in the way of Cain, and ran greedily after the error of Balaam for reward, and perished in the gainsaying of Core. These are spots in your feasts of charity, when they feast with you, feeding themselves without fear; clouds they are without water, carried about of winds; trees whose fruit withereth, without fruit, twice dead, plucked up by the roots; raging waves of the sea, foaming out their own shame; wandering stars, to whom is reserved the blackness of darkness for ever. And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousands of his saints, to execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him. These are murmurers, complainers, walking after their own lusts; and their mouth speaketh great swelling words, having men's persons in admiration ... member ye the words which were spoken before of the apostles of our Lord Jesus Christ; how that they told you there should be mockers in the last time, who should walk after their ungodly lusts." From v. 10 to 18.

He shows in verse 10 that they ridicule the things which they know not, and base their "ridicule" upon "what they know naturally, "as brute beasts"; i. e., they will reject all supernatural knowledge received through divine revelation, and accept of no conclusions only what they reach by natural reasoning. They will place more confidence in philosophy and science than in revelation, and will make ridicule of what men teach who rely upon revelation for their proof.

Verse 11 teaches that these "*mockers*" will be like Cain, who persecuted his brother Abel because he offered a sacrifice "by *faith*" in a prediction of what had not then taken place. The scoffers are also compared to Balaam, who labored to curse Israel, animated with the hope of receiving a large reward. They are also likened unto Core, who assisted Moses in his work of leading the Hebrews across Jordan into the promised Canaan, but God cursed them for this opposition to His appointed servants, and caused the earth to open its mouth and swallow them up. The item in each of these cases, which Inspiration takes as a likeness to the scoffers, is an act of opposition to God's servants; therefore the scoffing will consist in making "ridicule"—"derision"—of what the appointed servants of God shall be teaching. Verse 12th teaches that these mockers will mingle with those at whom they scoff in feasts of charity or in religious services. This proves that the scoffers are, many of them at least, professed Christians. The 14th verse shows that this class will be doing their wicked work just prior and extending to the coming of Christ, when He comes to execute judgment upon them for their "*hard speeches*," which these "ungodly sinners have spoken against Him," against Christ directly, and against His servants, which is as if done unto Him.

These scoffers will not be a low and vulgar class, but will glory in their learning. They will "*speak great swelling words*, and have men's persons in admiration because of advantage," i. e. they will be particular to exhibit all the polish and refinement of learning, so as to gain the "*admiration*" of the aristocratic and rich by their eloquence, and thus secure the "*advantage*" of high caste in society and a lucrative "*reward*."

Peter particularly defines this scoffing, and says they will say "Where is the promise of His (Christ's) coming?" They will therefore treat with "*contempt*" and "*scorn*" the doctrine of His coming, and will make "*hard speeches*" against those who preach His speedy advent. The apostle also says of them: "And bring upon themselves *swift destruction*." When they scoff at the Bible doctrine of Christ's speedy coming they will be quickly destroyed, for He will speedily come to punish them for this wickedness. (2 Pet. 2: 1). He also says that by them "the way of truth shall be evil spoken of." V. 2. He also shows that they are an apostate class, who once knew the right way, for he says they "have *forsaken* the right way, and are gone astray, following the way of Balaam the son of Bosor, who loved the wages of unrighteousness." V. 15. It is plain from all these passages that the scoffers of the last days will array themselves against a class of Christ's servants, particularly on account of their teaching His coming, and giving as proof His promise or prophetic assurance.

Christ evidently presents the same subject, introduces the same antagonism upon the same question, and locates the strife and its results at exactly the same point of time. He says: "Who then is a faithful and wise servant, whom his lord hath made ruler over his household, to give them meat in due season? Blessed is that servant, whom his lord when he cometh shall find so doing. Verily I say unto you, that he shall make him ruler over all his goods. But and if that evil servant shall say in his heart, My lord delayeth his coming; and shall begin to smite his fellow servants, and to eat and drink with the drunken, the lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of. And shall cut him asunder, and appoint him his portion with the hypocrites; there shall be weeping and gnashing of teeth." (Matt. 24: 45-51.)

Where, in time, did Christ locate these servants, which represent two classes? At a time like that of Noah, when the flood was about to come and destroy the wicked. Upon what question did the servants differ? Upon the question of Christ's coming. How did they differ upon that subject? The evil servant or scoffer said, "The Lord delayeth His coming." What is it to delay? "To put off; to procrastinate; to stop for a time." (*Webster*.) To put off or to stop beyond what time? Evidently beyond the time taught by the good servant. The evil servants therefore deride and ridicule the good servant's arguments, which show the speediness of Christ's coming, and not simply the fact of a coming at some future time.

The distinguishing facts which show who are the evil servants, are (1) He will not believe the coming of the Lord is near. (2) He will smite—reproach, scoff at those who teach that Christ's coming is "at hand." (3) He will by his position gain the sympathy of the wicked classes, and draw the multitudes after him. Peter says, "Many shall follow their pernicious ways." (4) He will not be looking for the Lord, for He shall come "in a day when He looketh not for Him." Paul says, "Unto them that look for Him shall He appear the second time without sin unto salvation." (Heb. 9: 28.) These words of Inspiration positively define the distinction between the saved and lost of the last generation. The saved will be "looking for Him" when He appears; while to the lost He will "come in a day when he looketh not for Him."

Ezekiel takes up the same subject, and says: "Son of man, behold, they of the house of Israel say, The vision that he seeth is for many days to come, and he prophesieth of the times that are far off. Therefore say unto them, Thus saith the Lord God: There shall none of my words be prolonged any more, but the word which I have spoken shall be done, saith the Lord God." (Chap. 12: 27, 28.)

Here the prophet finds a class in the church in the same place that Christ, Peter and Jude found the scoffers, and saying substantially the same things. Peter ... that they will challenge the servants of Christ upon the proof that the Lord is coming. Christ teaches that they will say, "He delayeth His coming," and the prophet says they will say, "He prophesieth of the times that are far off."

These passages with many parallels which might be quoted clearly define the scoffers and the particular nature of their scoffing, showing the special class, and the position occupied by them, of whom they will jest and make ridicule, and also defines the period when this shall take place. We think that the fulfilment of the Scriptures and their application to events now transpiring is too manifest to need a word of explanation.

We most earnestly exhort our readers to prayerfully examine themselves, to see if they are scoffing or lending their sympathy or support to scoffers, thus weakening the hands of those who are fighting the most fearful battle ever fought between truth and error.
J. C.

TRUTH without love will fail to do what God means it for; and love without truth would flatter the soul into a false peace, from which the waking would be in woe. Truth is the stern, hard thing, like the bare branches of winter. Love is the softener and beautifier, like the green foliage on the summer tree. If you show that you love people, you may tell them truths that condemn them, and yet awaken no bitterness; you may show them how wrong they are, and only make them thankful to you for setting them right. —*Exchange*.

PEACE OR WAR—WHICH?

It is a fact patent to all that there has been a difference of opinion among religious teachers as to the prophetic condition of our world in the immediate future relative to peace and war. A large majority of the preachers and nearly all of the theological schools of the Protestant Church have taught for the last hundred years that the future, from about the present time, would experience general or universal peace. At the same time there has been a less influential class who have taught the opposite—that war would greatly increase, and end in the coming of Christ and the establishment of the kingdom of eternal peace.

The first class rely much upon a sentence in Isa. 2: 4, 5: "And He [God] shall judge among the nations, and shall rebuke many people; and they shall beat their swords into ploughshares, and their spears into pruning-hooks; nation shall not lift up sword against nation, neither shall they learn war any more; O house of Jacob, come ye, and let us walk in the light of the Lord." Taking this passage as a declaration of the Lord, and it would seem to prove that the nations, while they exist as such, will have a time of universal peace; but when we notice that the passage is what "many people shall go and say" (see v. 3), instead of what the Lord says, the passage is changed altogether, especially when we find that the Lord calls these teachers "soothsayers, like the Philistines," who "please themselves with the children of strangers," (v. 6), i. e., they are comforted by the prospects they have of the future condition of the "children of strangers," or the heathen. This idea is clearly expressed in the comparison of those who teach universal peace, to "soothsayers."

A soothsayer is one who foretells coming events, and especially those of prosperity. The prophet Joel introduces the same subject of the condition of the nations in the last days, as it regards peace and war, and declares that the Lord said—"Proclaim ye this among the Gentiles: Prepare war, wake up the mighty men, let all the men of war draw near; let them come up; beat your ploughshares into swords and your pruning-hooks into spears; let the weak say, I am strong." (chap. 3: 9, 10.) This prediction is exactly opposite of what Isaiah says the people will say; therefore when the harvest is near, as Joel shows it will be when the nations make this preparation for war (see v. 13), and which Christ locates at the "end of the world" (see Matt. 13: 39), there will be a class teaching that universal peace among the nations is coming, whereas great wars will be approaching, and the proof of this will be seen in uncommon preparations for war.

Paul, in 1 Thess. 5: 2, 3, was unquestionably writing upon the same subject when he said: "The day of the Lord so cometh as a thief in the night," i. e., it will come unexpectedly upon the wicked, as a thief in the night, and adds: "For [because] when they shall say peace and safety, then sudden destruction cometh upon them, as travail upon a woman with child, and they shall not escape." Where did Paul get the fact that those who should say "peace" should not escape? He evidently read it in Isaiah 2nd chapter, for after he had said, "Many people shall go and say . . . Nation shall not lift up sword against nation, neither shall they learn war any more," he said of the same people, "They shall go into the holes of the rocks, and into the caves of the earth, for fear of the Lord and for the glory of His majesty, when He ariseth to shake terribly the earth." (v. 19.) In this chapter we get exactly what Paul expressed, and in the same order; (1) the proclamation of many (the majority) people of coming peace, (2), that destruction would follow, and (3) that these events would be connected with the coming or presence of the Lord.

As we before said, it is a fact that there has been for the last hundred years a large and leading class of religious teachers who have taught that the nations would soon cease to learn war, and fight no more. It is also a fact that there has been during the same period a class who have made a counter proclamation, exactly as the Lord said by Joel should be made just before the harvest, viz., that the Gentiles would prepare for war on a scale never before known.

These two classes have been teaching side by side for a hundred years, and the first class has become numerous and popular, for they, like soothsayers, have foretold very pleasant and beautiful things to be experienced in the Golden Age coming in a brief period.

But the second class have plowed a deep furrow through a stony and rooty soil, during a dark and stormy day, midst howling tempests and battling elements of worldly opposition. But is there no historic proof within the century by which the correctness or fallacy of the two theological creeds may be tested? We think there is, and it is this: Both classes teach that we have come to the last days of the present order of divine administration, i. e., that we have come to the transition period, where the principles and agencies foretold by God to produce the ending of the first dispensation, preparatory to the introduction of the second, are at work. If therefore the present dispensation is to end by the introduction of universal peace, and that the end is near as both teach, then the elements and agencies calculated to produce national peace must have been operating for many years, subduing and exterminating those calculated to promote and increase war. But if the second class be correct, then the reverse must be experienced, and the tendencies and preparations for war must increase, defeating all the efforts and crushing out all the principles tending to produce national peace.

If there has been any unusual change among the nations during this period, indicating a rapid tendency to general peace or to general war, it should in all fairness and honesty of argument be considered very strong proof in supporting the theory indicated by the change. We ask the question: Does the history of the last fifty years show that the great questions producing antagonism in human society are being more peacefully settled than formerly, or are they irritating humanity more and more, thus causing all classes to combine and arm for defence? To say that men will increase their preparations for defence when their fears of attack are diminishing, is to talk foolishly. We will come to the main question: Has the intelligence of the present generation seen a necessity for a great increase of armies and munitions for war? If so then it has seen an increase of principles and circumstances threating war.

A few items of well authenticated history of the last few years will suffice to answer the questions: Mr. Richards, member of the English House of Commons, is reported as making the following statements:

During the years between 1859 and 1874 there had been an addition to the armed forces of Europe of 2,000000 men. The total cost of the armaments of Europe had been estimated at $2,500,000,000 a year, and this vast expenditure was growing with appalling rapidity. The annual public expenditure in Europe had risen from $1,990,000,000 in 1865 to $2,965,000,000 in 1879, being an increase of $935,000,000 in the course of those fourteen years. In Russia and Germany that expenditure has more than doubled. The future was mortgaged for the needs of the present, European national debts having swelled in that period from $13,130,000,000 to $21,320,000,000. Germany, which, in 1865, [illegible] nt on the army and navy $50,000,000, [illegible] expended $105,000,000, and Russia [illegible] increased her expenditure on the service in the same period from $110,000,000, to $180,000,000. By far the largest amount of the revenues of all European nations was applied in either paying the interest of debts contracted in former years, or making preparations for future war. Only two classes of the population were exempt from taking part in warfare, viz., the women [illegible] the clergy. The pretext constantly al[illegible] for these great armaments was that [illegible] sacrifices secured quiet, confidence, an[illegible] se of security. During the last twen[illegible] years there have been six sanguinary [illegible] involving a sacrifice of 2,000,000 hu[illegible] beings and $15,000,000,000 in money. The existence of these enormous armaments was an incessant provocative to war, and the finances of the great States, or many of them, were in a condition of embarassment, while the effect of the wars in which those armaments had been engaged sank multitudes of the people in poverty, misery and ignorance.

If these figures and statements do not show that the world is drifting very rapidly into war, we should despair of proving anything by history. The war of God Almighty is evidently very soon to be experienced, and woe to him who shall not be prepared for translation.
J. C.

SICK.—Bro. Goodrich is sick, and wishes to say that he will attend to all matters of business, correspondence, etc., just as soon as he is able.

FROM BRO. P. G. BOWMAN.

Dear Bro. Couch:—I like Bro. Leslie's views on the tract question. The distribution of tracts is certainly mission work. And if the Mission Board has the funds, they would do a good work by sending them broadcast over the land, particularly such as relate to the nature of man and the speedy coming of our Lord Jesus Christ. We need them much in this distant field. The speedy personal coming of Jesus to shake the heavens and the earth is the key note of the gospel; indeed it is the foundation of all the teachings of patriarchs and prophets, of the Christ and His apostles, from the garden of Eden down to the last word of God's revelation to man. Suppose this truth, which is emblazoned on every page of Holy Writ, should suddenly dart its burning fires through every pulpit on this continent, inflame every heart, of every congregation, subordinate the legislative, judicial and executive departments of this great country, sweep through all the marts of trade and commerce, go to every factory and every shop and farm and house; I say, suppose all this, and what then? Why, all hearts would be broken to pieces, and heaven and earth would be filled with penitential tears and cries and sorrows and prayers, and shouts and praises to the Holy God for His sweet forgiving love. Then all wills would be broken and subjugated, the conscience would be purged, the desires would be regulated, the dispositions sweetened, the affections sanctified, and Hope would cast anchor on the other shore, and hold on and hold fast, until Jesus come and overturn, overturn, overturn all things pertaining to this present dispensation, and set the purging fires loose to purify and prepare this entire world for an everlasting kingdom for Himself and His people.

"Righteousness exalteth a nation, but sin is a reproach to any people." And so it is. O Jesus, thou art still "despised and rejected by the people," and "Thy name is continually blasphemed"; and "because of swearing the land mourneth." "Blood toucheth blood, and the Devil has come down in great power," and reigns and rules everywhere. "Come, Lord Jesus, and come quickly." Amen.

The Campmeetings are over, and I could not attend them. I tried to pray God's blessing upon the[illegible] I am glad to see He has done [illegible] ll doing what I can. I hop[illegible] n this field will be saved in t[illegible] Lord Jesus. I sometimes fe[illegible] discouraged, and O how much [illegible] aterial association and compani[illegible] hope I am not forgotten by th[illegible] Can't some of them cheer me up a [illegible] by writing me occasionally? Pray for me at any rate. May we all be kept in the patient waiting for God's Son from Heaven. [illegible] men.

Lydia, S. C.

[I sympathize [illegible] Bro. B., in your isolated situat[illegible] causes of sadness will soon [illegible] and the blessed greetings and e[illegible] nion of the saints will be enjoyed.—E[illegible]

CAMPMEETING.

Bethel Campmeeting, with its sacred associations and blessed social meetings, is again in the past. Its memories are blessed in the hearts of some. Seldom or never was there greater harmony between ministers and between people, and the Lord blessed abundantly to the spiritual upbuilding of his people and the conversion of sinners. Bro. Albion Ross was there with others to preach the Word, and give us some powerful sermons. Nearly every child and young person in the camp seemed to belong to the Lord or were converted after they got there, and the young people's meetings were as fully sustained socially as any other. The large tent was crowded with people to witness their last meeting on Sunday, and there were some wet eyes among the spectators. In all there were fifteen conversions that seem to be sound, including old and young, and seven were baptized. Bros. Holt, Drury and Cheney were ordained to the work of the ministry. Altogether it was one of the largest and most profitable meetings ever held there.
ARTHUR F. MOORE.

GREAT SERMONS AND NO CONVERSIONS.

BY I. I. L.

There is an increasing demand for great preaching—"Star sermons." At great meetings with large congregations such sermons only are desired and expected. Committees, managers of great religious gatherings are expected to provide great sermons, and it is often difficult to find and bring forward the man who can satisfy either the world or the church in this respect. A great meeting without great sermons! What an incongruity! Who wants to hear in these days a small sermon, either at a great meeting or anywhere else? Great sermons give character to any meeting, especially to a large one. How long would a great meeting be such without great sermons or eloquent preaching? Surely the meeting would not be regarded as worthy of the patronage of the public, nor satisfactory to many identified with the interests of the meeting, if there could be had no great sermons, or more than ordinary preaching.

It has been said (with what truth we will not say) "that no one of these great sermons has for years been the means of the conversion of a soul." If this be true, then those who have been converted at great meetings have been brought to Christ by means of small sermons or social or individual effort. We can not remember when, at the close of these great sermons, an invitation was given by the preacher for the unconverted to come to the altar for prayer. When this has been done (and it is seldom done now after such a sermon), the invitation has been given by another voice, and one, perchance, little calculated to persuade men to accept of salvation.

We do not ignore great sermons because they are great (and to be truly great they must be the gospel of Christ), but when they are intended for the ear rather than the heart, then we deplore their being preached, and are obliged to say, none were ever, to our knowledge, converted by them.

If it be the Holy Spirit that moves men to repent, then it is neither rhetoric nor eloquence that can do it. Men may be rhetorical and eloquent, and have the Holy Ghost with which to speak; but it is not they nor their gifts that bring sinners to Christ. Without these they might, with the Spirit of God in them, bring men to repentance and salvation. Natural gifts and learning are essential to what is now by men called great preaching. Both the church and the world are calling men to preach for them—men who have nothing but natural gifts and an education with which to declare the gospel of Christ. They are learned and eloquent. They entertain and please. They feed the intellect and enlarge the imagination. They themselves have only the letter of the gospel, and it is only the letter that they can give. The multitude hear, listen attentively, are delighted, enchanted, borne away in rapturous excitement—but are never, never converted to Christ.

Men must be in possession of something more than talents and learning to bring sinners to Christ by their preaching. The intellect and taste, with all the faculties of the mind, may be fully educated, trained and developed, and to these an angel's face and voice be added, but if there be not within and around that man the Holy Spirit of God, he is but as sounding brass and a tinkling cymbal to angels and men. Great sermons without the power of God in them fail to convert men.

Winchendon, Mass.

FROM BRO. H. MUNGER.

Bro. Couch:—Some are wondering why there are no more conversions. This inquiry is among all denominations. Something is the matter. I have seen this state of things coming for some time. There are three causes for it. First, the world is in the valley of decision. Joel (3: 14, 15) prophesied concerning the signs of the coming of the Lord.

When the sun was darkened in 1780 the church turned its eyes to the fathers, or prophets; and the next Sabbath from many pulpits were preached prophetic sermons on this dark day being a sign of the approach of the judgment. Other signs followed, after which Advent doctrine was preached. This was rejected after the time passed, and many decided against it. Those opposed to it warned all to keep away from hearing it. This hardened many, so that the gospel will not affect them.

The second cause is that among our opposers were many who had heard so much of our doctrine preached and the Bible so explained, that the preaching which left out all relating to the coming of the Lord and the judgment failed to satisfy many of their best hearers, and they began to fall off. The churches then began to cut down the requirements of the gospel to suit a natural, morbid appetite, and they introduced festivals and plays. Thus a form of godliness took the place of "the power," as Paul said it would in the last days. This is one of the last-day signs, and the sinners in their congregations know it, and tell them of it. This lessens their influence with sinners, hence there are less conversions among them.

The third cause is that the Bible has been preached so little, and that little so contrary to its true meaning, that it has created a disposition in many to interpret it for themselves and to their own liking, or throw it away altogether and become infidels. That was to come in the last days as another prophetic sign, and here we are with the world full of infidels, the churches dead or dying, the Advent doctrine is unpopular, and few sinners feel alarmed. Some preachers say that if we as a people stood where we did once, sinners would be converted as formerly. But I think they will find it hard to accomplish more than their brethren whom they reflect upon. I believe we are in the gleaning time, and the angels will soon reap the tares for the fire.

At a late Campmeeting the preachers got together to get the opinion of each other and the old lay members upon this matter. After a long discussion they called on a Methodist Adventist, and pressed him to tell what he thought. He told them one cause of their going down in spirituality was because they rejected the Advent doctrine; another was pride, and the festivals and fairs in the churches,—just what I have here written, in substance. One said there was double the spirit at the Advent Campmeeting at Springfield the last few years that they had had; yes, he said, four times as much, for he saw from three to five on their feet at once to testify for God, and *they* could not get any without urging. Others admitted this fact who attended both meetings. He distributed four religious papers among them; one was the *Crisis*. Said a preacher: "Do you take that paper?" Answer—"Yes, for there is more of the truth of the Bible and more spiritual pieces in every issue than there is in *Zion's Herald* in four weeks." Another preacher said: "There is more in the last *Crisis* than the *Herald* has had for six months." This Methodist brother told me to-day that many of their preachers liked the *Crisis* best, and would take it if they dared to. I think the time is near when the honest ones will break away and come out squarely for God.

Chicopee Falls, Mass.

BIBLE vs. SKEPTICISM EXAMINED.

BY C. H. SHEPHERD.

A communication from Mass. has reached us, inquiring where the history can be found concerning the large fish of the Mediterranean, that we referred to in *Crisis*, Sept. 22nd, 1880. To inform all who read that article that we intend to tell no "fish story," we will say our authority will be found in *World's Crisis*, June 30th, 1880, second page, third column, headed, "*Jonah endorsed by Jesus*."

The scientific part reads as follows: "Science has shown that a great fish, the true shark, exists in the Mediterranean; and upon human testimony the statement will be accepted that in some of these fish fully a dozen undigested tunny fish, weighing four hundred pounds, have been found; that in one of them an entire horse was found, having an estimated weight of fifteen hundred pounds; that from another a sailor, who had been swallowed, was rescued alive. (Keil and Delitzsch, vol. 1, p. 398). Yet, when God speaks, He only is to be treated as a liar! But such is man."—*Dr. J. H. Brookes*.

If this authority is questionable, we are not answerable. He who accepts the Bible needs none of these proofs to confirm him in Scripture statements; but the skeptic pretends that he wants them all, and then perhaps would deny them if he thought it would go to prove God's Bible correct. We have known intelligent men to "wriggle" when a Scriptural application has been made in keeping with their statements.

Melvin Village, N. H.

FROM BRO. J. MAXIM.

Bro. Couch:—I thought I would write a word to the *Crisis*, to let the brethren and sisters know that I am still living, but very feeble and almost blind. I can hear no Advent preaching only what comes through our excellent *Crisis*. I was highly edified with the contents of the *Crisis* recently, especially an article by Bro. Gorham on—"Should Errors be Forgotten?" Those pieces ought to be before the Christians of every denomination. What is more injurious to man than the baneful effects of the slanderous tongue? What servant of God has so lived as to escape its abuse? The slanderer has an evil heart, filled with the devices of the devil, ... reaches his ungodly ears.

Now how about "forgetting sins and errors which have been repented of"? Bro. Gorham says: "We find this unjust, unchristian, pharisaical spirit among professors of religion to an alarming extent." This is true. I have for threescore and ten years been a professor of religion, and know its truth by sad experience. I have beheld this kind of antichristian spirit among all denominations. We say, "These things ought not so to be." We are to follow Christ. Did He ever possess such a spirit? Did the father of the returning prodigal possess such a spirit? No, no. Then can those who do possess such a spirit be Christ's disciples? No indeed. I would say as did Bro. Gorham, "Friends, let us have charity for all—that charity which suffereth long and is ever kind; we shall need to have the same extended to us in the great and awful day of God." Brethren, pray for me, that I may be ready when the Saviour comes to take His children home.

South Carver, Mass.

DEDICATION.

Bro. Couch:—On the 19th of Sept., an Advent Christian Chapel was dedicated at Fairfield, Wis.,—a comfortable house of worship, free from debt. Many others should follow the example. Our property cannot be burnt up in a better enterprise at the last day.
WM. SHELDON.

REPORT OF THE A. C. CONFERENCE OF WINONA DIST., MINN.

The first Quarterly Meeting of this Conference met in the Chapel of the Winona church Friday evening, Sept. 17th, and held over the following Sunday.

Conference was called to order Saturday P. M., by the Secretary. Our President—Eld. P. Mitson—being absent, Eld. W. J. Bursell was elected President *pro tem*.

Moved, to adjourn.

Conference was called to order again Sunday P. M., Eld. W. J. Bursell in the chair. Bro. E. P. Waite reported the Winona church as in a prosperous condition, though it had been called to pass through great trials during the past nine months, still it had risen triumphantly over them all. Preaching every Lord's day morning and evening, a flourishing Sabbath School, and a well-attended regular prayer meeting.

Dr. Talbot reported the Utica church as firm in faith and hope, but many of their members had moved west, and since Sister Rowell had been obliged to close her labors with them, in consequence of the growing interest in Winona demanding her whole time, they had been kept without any preaching. He hoped it would be arranged so as to have the next Quarterly Meeting with the Utica church.

The meeting was greatly blessed by able gospel preaching from Bro. Bursell, which comforted all hearts and encouraged them to press forward toward the mark for the prize of their high calling in Christ Jesus. The weather was unfavorable for the meeting, but the Lord was with us.

Services closed Sunday evening after an able discourse by Bro. Bursell to a full house with deep feeling, and the administration of the sacrament of the Lord's Supper, when twenty-five sat around the table of the Lord, being mostly members of the Winona church, there being but few in from abroad in consequence of the bad weather.
RUTH M. ROWELL, *Sec. of Quar. Conf.*

PUNISHMENT OF NIHILISTS IN RUSSIA.

Melikoff seems to be more than a match for the Nihilists in Russia. They are very quiet now, not because he visited swift and terrible vengeance on those he found guilty, by hanging, shooting and exiling them, but much more effectually by the arts of blandishment and bribery. The warm sun of prosperity has robbed the Nihilist of his coat, not the knout and the gallows. He proceeds somewhat as follows: "He personally communicates with Nihilists of high rank or influence now in prison or under ban. He releases these men from all penalties on the simple condition that they give him, in the strictest confidence, the names of other Nihilists hitherto undetected, and pledges his honor that the latter shall not be disturbed in any way whatever. Obtaining the names of these new persons, Gen. Melikoff goes to them and offers them liberal pay in the Government service. They are generally poor people, whose poverty is the chief cause of their discontent, and they gladly accept these overtures of practical good-will. They are largely employed as political agents of Russia in Roumelia, Servia, Greece and Constantinople. They are not only out of Russia, at a distance safe for the Government, but are actually working abroad for the country which they left for their country's good.

Many other formerly dangerous Nihilists, for whom no official work can be found, are kept on pay in sinecures, which is much pleasanter for them. A Russian of the old school would have increased the army, multiplied the gallows, started a new knout factory, and revived all the familiar terrors of Russian tyranny, while adding to the enormous debt of the empire, and all without extirpating the Nihilists. The more vigorously they have been persecuted, the more they have flourished. Much may be said in praise of Bismarck's blood and iron as practical statesmanship. But tact and reconciliation is capable of results quite as wonderful as his, and Melikoff has proved it, no doubt much to the comfort of the troubled Czar."—*Selected*.

"PRESIDENT DIAZ, of Mexico, has made a bold effort to satisfy the three American companies which are seeking Mexican railroad grants, by tendering important privileges to each. Should his offers be ratified by the Mexican Congress and turned to account by the grantees, there will be, within a few years, a railroad from the Mexican capital to the Pacific Coast, and trunk lines to Texas and Arizona, where each will connect with the American system. Such facilities for traffic would add largely to our trade with Mexico, while they would increase the wealth and promote the tranquility of that country."—*Sel.*

Obituaries.

BURPEE. Sarah H. Coleman, wife of Samuel Burpee, was born in Hartland, Vt., Sept. 28th, 1824, and fell asleep in Jesus, in Hopkinton, Mass., July 24th, 1880.

Brought up a Universalist, educated in the school and writing for the papers of that denomination, after her marriage and residence in Saratoga Springs, N. Y., she still retained that faith until the Tent Meeting held in this village by Elder Miles Grant, who gave her the first light of the Scriptures on what is termed "Second Advent doctrine." She embraced it intelligently, and the labors of Eld. W. A. Fenn and other preachers of "that blessed hope" and its faith were greatly appreciated and enjoyed by her. Prostrated by disease in the spring of 1872, our acquaintance with her was as a confirmed, but cheerful, loving, hopeful invalid, a prayerful member of our little church, and the fourth of whom we have written "fallen asleep in Jesus." Many hearts were saddened when, on account of the desire to be with relatives, they removed to Hopkinton, Mass., last year, and we felt that our next greeting of her sweet face must be in the kingdom of our Lord. The faith and hope which has sustained her during the days and nights of the years of painful endurance, is now the solace and comfort of our dear Bro. Burpee and his loving, dutiful daughter, whose devotion to her mother was so beautiful, and whose happy acceptance of Christ was such a joy. May God still bless and make them a blessing.

And the union shall be sweet
When immortal they shall meet.
MRS. M. L. DURAND.

FULLER. Fell asleep in Jesus in Farmington, N. H., Aug. 30th, 1880, Sister Arcelia C., wife of Wm. W. Fuller, aged fifty-four years.

Our sister, while in the city of Portsmouth, some twenty-five years ago, became interested in the Bible hope, and heartily embraced the soon personal advent of Jesus, with kindred truths. Being strong and decided, no reproach against the truth could move her from her honest convictions of right. When she came to Farmington she found her home among the few looking for the Lord, and her hand was open to help support what she believed to be truth. But our sister, like many who are sound in faith, had not all that salvation that she felt she must enjoy in order to read her title clear; but as disease and suffering fastened upon her she went through a most critical examination of herself, and she was enabled to surrender all, and could say, "Not my will, but Thine, O Lord, be done." She was strongly attached to her family, having a great desire for their present and eternal interests. May her prayers and tears avail, and husband and children all meet in paradise restored. Sermon at the funeral by the writer.
J. G. SMITH.

HOOK. In East Colebrook, N. H., Sept. 12th, 1880, of heart disease, Thomas Hook, aged seventy-nine years.

He came from England in 1836, from the town of Attlebridge, Norford County. Was a resident of the town where he died for thirty-six years. He married his wife in England. They lived together fifty-seven years. He leaves a widow and seven children. The funeral was at his residence. Many friends were in attendance. The people regret his sudden departure. Services by the writer.
D. N. CHADSEY.

BELL. In Hartford, Vt., Sept. 4th, 1880, Sr. Betsey Bell, aged seventy-two years.

Our aged sister died suddenly from a ruptured blood-vessel. She has been a devoted follower of the Master for many years, and died in the blessed hope of soon seeing Jesus. She leaves a sister eighty-four years of age. For many years they have lived alone, the Bible being their daily guide. May the precious promises of God sustain the remaining sister. Services by the writer.
H. C. HOLT.

HANSCOM. In Deerfield, N. H., Aug. 17th, 1880, Joseph H. Hanscom, aged seventy-eight years.

Bro. Hanscom leaves a wife and two daughters to mourn, but not as those that have no hope. Bro. B. believed in the soon coming of Christ to raise the dead and change the living. He believed he should sleep until the resurrection, and said to his wife, "It will not be long before Jesus will come, and we shall meet to part no more."

"O hail! happy day."
C. S. SHERMAN.

KNAPP. In Stewartstown, N. H., Sept. 6th, 1880, of pneumonia, infant son of Osra and Hannah Knapp, aged eight weeks.
D. N. CHADSEY.

SHERMAN. In Savoy Centre, Mass., Sept. 17, 1880, Lucy A. Sherman, aged seventy-five years.

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FOREIGN AND DOMESTIC NEWS.

London, Sept. 27. The Constantinople correspondent of the *Times* telegraphs: A spirit of reckless defiance is becoming more and more intense at the Palace. For several days past the Sultan has refused to listen to any objections made by his Ministers to the policy he has adopted, and he issued an order that any official who shall be heard expressing a contrary opinion shall be dismissed and exiled. Never before, since the time of Mahmoud the Terrible, has such an order been issued.

A dispatch from Berlin says that Montenegro has asked for a postponement of action against Dulcigno beyond Wednesday in order that she may complete her armaments.

Cettinje, Sept. 27. Riza Pasha has notified Prince Nikita that if the Montenegrins assume the offensive, Turkey will regard it as an act of war.

A dispatch from Constantinople says: The Ambassadors' reply to the Porte's circular on the Montenegrin question has been delivered to the Porte. The reply declines to grant more time or abandon the demonstration.

The *Times* corrrespondent at Gravosa says: A battalion of Turkish regulars has been observed in Dulcigno itself.

Ragusa, Sept. 27. The squadron which is to actually take part in the demonstration will be divided into three columns. The first will be formed of English and Italian ships, the second of Austrian and French ships, and the third of Russian and German ships.

Ragusa, Oct. 1. The Albanians continue to assemble in the neighborhood of Dulcigno in such numbers as to render its occupation more difficult than at the outset. Riza Pasha has advised the inhabitants of Dulcigno to remove their families to a place of safety in case of bombardment, but the people refused, saying they would rather die than submit to the Montenegrins.

The Berlin correspondent of the *News* says: The Prussian Government has requested a state of siege to be proclaimed at Leipsic and Hamburg, as they are considered hot-beds of Socialism.

It is alleged that the state of the west of Ireland is very alarming. It is well known that other land owners are marked for assassination and will be shot on the first opportunity. Quantities of arms have been brought into the country.

At Valparaiso, Aug. 13th, as the steamer was leaving, a severe earthquake was experienced. The spire of the church at Vina del Mar was thrown down.

It is reported at Coquimbo that the town of Illapel, in the interior, was destroyed by a shock and two hundred persons killed.

A strike among the English cotton operatives is considered inevitable.

It is reported that the Magdalen Island fisheries have failed, and that the people are in danger of starvation.

A fire in South Brooklyn, N. Y., Sept. 24th, destroyed $300,000 worth of property in about two hours and threw between two and three hundred men out of employment.

A passenger and a freight train collided Sept. 24th, near Terre Haute, Ind., and two locomotives were plunged down from a trestle work forty feet, killing two men and injuring several others.

Constantinople, Oct. 3. The European Ambassadors were instructed to grant the request of the Sultan for delay until to-day, but at the same time to demand that the Porte shall order Riza Pasha to allow the surrender of Dulcigno and withdraw the Turkish troops from the town. A petition signed by three hundred members of Ulema and a number of high dignitaries has been delivered to the Sultan urging resistance to the demands of the Powers.

There was a $30,000 fire in St. Louis on Sunday. Lighted cigar stumps dropped into a pile of shavings at Cincinnati on Sunday by a couple of thoughtless boys burned up $50,000 worth of property.

Notices.

Special Notice.

To the Brethren and Friends of the Maine Lake Side Campmeeting: An earnest invitation is hereby given to all, who can, to meet on the Campground Oct. 18th, for work for one week, in making roads and grading the grounds. Some of the friends at Belgrade offer to give us some work if we will work this fall. We therefore hope and expect that the brethren from different parts of the State will make some sacrifice to give a few days' work, that there may be as little to do in the spring as possible. The interest of the meeting demands that we have as little work to do on the ground as possible near the time of the meeting, as brethren get tired out and cannot enjoy the meeting.

The Superintendent of the Rail Road is pleased with our success, and will pass all those over the road who wish to go to work on the grounds this fall for half fare. They will also transport all our Tent lumber free; besides this, they will put in a side track for us in the spring.

All who go by Rail Road to work must drop a card at once to our Secretary, Eld. R. R. York, Yarmouth, Me., informing him from what station they wish to go, that he may inform Mr. Tucker in season for half-fare tickets. *Please do not neglect this.* Horses, oxen, dump-carts, or wagons, and tools to work with, such as axes, shovels, crow-bars, hoes, etc., will be needed. Come prepared to take care of yourselves. Bring food and bedding, and you will find plenty of good room, and stoves in the boarding-house on the ground. Let all who can come with teams, prepared to cart gravel for grading roads, etc. Some of the Committee will be on the ground from Oct. 18th to the close of the week. For the Committee,
R. R. York, Jer. Carr.

Conference Notice.

The Kennebec Valley Advent Christian Conference will hold its Third Session with the church at South Gardiner, Me., Booker meeting-house, commencing Thursday evening, Oct. 14th, at 7 o'clock P. M., and hold over the following Sunday. We hope to see a large attendance of brethren and sisters at this meeting. Come filled with the Spirit of our Master, ready to work for the lost and perishing. Our time for labor is very short. The night cometh, wherein no man can work. Homes will be provided for all who come. Call on Geo. Peacock, Joseph Meader and L. Totman.
J. R. Hall, President.
F. E. Blaisdell, Secretary.

Iowa Annual Conference.

The South Central Iowa and Northern Missouri A. C. Conference will hold its Annual Session at the Chapel with Carmel Church, ten miles southeast of Leon, Decatur Co., Iowa, commencing Thursday evening, Oct. 14th, and hold over Sunday. We desire that a special effort be made to make this meeting a blessing to the church and community. To this end we invite all to come to work, and let us pray for God's choicest blessing to be bestowed upon this meeting. Ministerial help is desired.
J. F. Adair, President.
John Newlin, Sec.

Notice.—The good Lord willing, we shall hold a week of revival meetings with our people at Thayer's Corners, in the town of Burke, N. Y., commencing Oct. 12th, at 7 P. M. Meetings will be held every afternoon and evening. Brethren and sisters in regions around, come and help us in the name of the Lord. God is blessing us in our meetings now, but we feel like making a more personal effort. Those who cannot come, pray for us and the cause here. Our work is almost done. Soon Jesus will come. God help us to do what we can to save the perishing.

If any wish to come on the cars, please write us on what day and train you will come, and we will have a team to meet you. You will find hearts open to receive you.
Geo. A. Streeter.

Spirit Birth.

I have published a Tract of eighteen pages with the above title. I am now ready to fill orders sent to my address,—S. D. Carey, Santa Clara, California.

Notice.—There was left at my tent at Springfield (which I have not as yet found owners for), one plated butter-knife, marked Annie; one yellow and brown water-proof, somewhat worn; two parasols. I will send them by mail to the owners if they will write me.
Enoch Morrill, Box 342, Putnam, Ct.

Notice.—The York County Evangelist, A. G. Davis, will hold a meeting at Hollis Centre, Maine, commencing Thursday, Oct. 14th, at seven o'clock P. M., to be held over the Sabbath, and longer if the interest demands. This meeting is free for all. Will the brethren and sisters come and meet with us? Pray that much good may be done.
T. L. Carll.

Notice.—There will be an Ordinance Meeting held at Edenboro, Pa., commencing Oct. 16th, and continue until the 24th. Services conducted by Eld. M. Beck, of Ohio. All are invited.
M. Beck.

Notice.—To all whom it may concern: Whereas, in the providence of God, and in compliance with our unanimous request, Bro. H. Pollard has cast in his lot with us to labor for the cause of Christ in this vicinity, notice is hereby given that the pastoral charge of this church is committed to his care from this date until further notice. By order of the church, Wm. M. Lasley, Clerk.

NOTICE.

The Annual Fall Meeting of the Executive Committee of the Alton Bay Campmeeting Association will be held in Portland, Me., Oct. 19th. Important business is expected to come up, involving the future interests of the Association. A full attendance is desired.
H. K. Choate, Pres.
W. H. Mitchell, Sec.

NOTICE.

To the Churches of the Hoosick Valley Conference:—Dear brethren and friends: As the time draws near for the Annual Meeting of the Conference, the church at Hoosick, with characteristic liberality, will open its doors, and invites all to come up to this annual feast of refreshing. In the year that has passed God has blest us as a people. We are still the recipients of His love and mercy. Let us manifest our love and zeal for Him and His cause by our gathering together, not only to counsel but to pray and "exhort one another." The day of redemption draweth nigh. Let us be up and doing the Master's will, that when He comes we may receive the "crown of life." Conference meeting will commence Wednesday, Oct. 13th, at 7½ o'clock P. M., and continue over the following Sunday.

Teams will meet passengers at Hoosick. Come, one and all, prepared to stay through the meeting, and labor for the Lord.
Chas. A. Phelps, President.
A. F. Moore, Secretary.

Yearly Meeting in Darien, N. Y.

The Lord willing, our Annual Meeting in Darien, N. Y., will commence Friday evening, Oct. 8th, and hold over the 10th. A general invitation is extended to the scattered brethren and sisters to meet with us. Homes will be provided for all who come. Teams will meet the trains from East and West at Croft's on the N. Y. C. R. R., at 6 P. M. Friday, and also from the East at 9 36 Saturday morning. Any that would like to be met at any other time, please write to me, or to B. C. Simonds, Darien, N. Y., or George Strong, West Batavia, N. Y. For the Church,
A. P. Moore, Pastor.
P. S. Eld. Miles Grant is expected to be present.

Notice.—Will those who subscribed for Tent and Missionary purposes at our last Conference at South Butler please send in their subscriptions, as the treasury is empty, and the Tent is still in new fields doing missionary work. Will you sustain it as you have pledged?
A. P. Moore, Treasurer, Alexander, N. Y.

Notice.—The Tent is in Batavia, N. Y., and is to remain as long as the interest demands. This is an important point. Pray for the meeting.
B. P. Stevens. A. P. Moore.

Notice.—The Lord willing, the next Annual Session of the New Hampshire A. C. Conference will be held with the church at South Barnstead, commencing Tuesday evening, Oct. 12th, to hold over the Sabbath. Fare will be reduced on the Concord R. R. Tickets for sale at Concord, Suncook, Manchester, New Market Junction, Portsmouth and Nashua. Those wishing to go over the Northern or Concord and Claremont R. R. will send to E. D. Clough, Concord, N. H., and he will send them tickets for two cents per mile. Those coming over the B. C. & M. R. R. will buy regular tickets, and receive return passes at the meeting. Conveyance will be furnished from cars to meeting. Let all come who can.
I. W. Piper, President.
C. H. Fletcher, Secretary.

Revival Meetings will be commenced in Salem, Mass., Thursday, Oct. 7th, conducted by Bro. H. A. King. He will have his great Prophetic Chart with him. The meetings will be continued as long as thought best. Pray for us.
C. Goodrich, for the Church.

Notice.—The California A. C. Quarterly Meeting will be held in Fairfield, commencing Friday, Oct. 8th, at 10 o'clock A. M., and continue over Sunday. A good attendance is desired, and it is hoped that there will be a good representation from all the churches.
A. J. Young, Sec.

Notice.—The next Union Quarterly Meeting of the Northern Indiana and Michigan State Conference will be held at Branch, near Cold Water, Mich., commencing Oct. 14th, and continue over Lord's day. We trust that all lovers of truth and of the Saviour's coming will come in the fulness of the gospel of Christ to this meeting, to work earnestly for the salvation of the perishing, for it is manifest that our work for sinners is fast winding up. O for a fresh unction from Heaven to fit us for our work! The friends of Jesus at Branch will be ready with open hearts and hands to receive you. Teams will be at Cold Water on arrival of trains from the east and west, between one and three P. M., to convey friends to the meeting. Be sure to come the 14th.
A. N. Seymour, President.
C. D. Berry, Secretary.

Notice.

At the next session of our Annual Conference, which commences in October, we will have before us for discussion the following questions:

1. Church order and church government.
2. Should we be a distinct people?
3. The Bible theory of future life.
4. The nature and responsibility of our work.
5. Why preach the coming of Christ at hand?
6. Future retribution, its nature and when due.
7. The proof of Jesus' Messiahship.
8. What is the soul and spirit of man?

The brethren and sisters, whether ministers or lay members, are requested to select one or more of the above subjects for an essay to be read at that time. Those who choose topics will please signify their selection to me at Bethlehem, Iowa.
J. F. Adair, President.

Notice.—The A. C. Conference of Connecticut will hold its Annual Meeting at Scitico, Ct., commencing Oct. 13th, and continue over the following Sabbath. We earnestly hope that every church will be represented by delegates, as it is an important session, when officers for the coming year are to be chosen, and also our Campmeeting Committee. The church in Scitico has given us a cordial invitation. Come early as possible, so we can dispose of our conference business, and be able to commence at once to labor for the perishing. Scitico is situated on the branch of the New York and New England Rail Road. All can be ticketed through from any station on the main Road.
B. Hitchcock, President.

Notice.—The next Quarterly Meeting of the Advent Christian Churches of Sanilac County will be held with the Port Sanilac Church, commencing Friday evening, Oct. 15th, and holding over Sunday. We hope to see all lovers of Jesus and His soon coming present. Come praying, filled with the Holy Spirit, and we will have one more time of laboring, shouting and praising together.
For the Churches, Oliver Yake, Sec'y.

Notice.—The fourth Quarterly Meeting of District No. 3, State of Kansas, will be held at the Jackson school-house, three miles east of Oxford, Sumner Co., Kansas, commencing Saturday, Oct. 16th. There will be services at 11 o'clock A. M. Let all the brethren possible be present. Officers are to be elected at this meeting. Come, brethren, in the name of the Lord, and let us have a good meeting together.
W. D. Bowman, Pres.

Michigan Conference.—The next Quarterly Meeting of the North Western Mich. A. C. Conference will be held at Ashland, Newaygo Co., commencing Oct. 15th, and continuing over Sunday. A cordial invitation is extended to persons of every denomination. Come and hear for yourselves, throw aside prejudice, accept the "blessed hope," and prepare to meet the Master when He comes. In behalf of the Conference,
Daniel Weaver, President.
Robert Bailey, Secretary.

Notice.—The Advent Christian Missionary Society of Michigan will hold its first meeting at Ashland, Newaygo Co., on Saturday, Oct. 16th, at two o'clock, for the election of officers, and transact such other business as may be for the interest of the cause. Let there be a full attendance of members. Those members who cannot attend, may send their vote by letter to Mrs. Mary Barton, Ashland, Newaygo Co., Mich. Mark on the envelope "M. S."
Stephen Dudley, Pres.

Notice.—There will be a meeting of days at Hollis Centre, Me., commencing Thursday evening, Oct. 14th, at seven o'clock P. M., and continue over Sunday. Brethren scattered abroad, come and meet with us. This meeting is free for all.
A. G. Davis.

Notice.—The Mission Tent of the Northwestern Evangelical District No. 2 of Kansas is now in the field. Any one wishing our services and the Tent will please address me at Burr Oak, Jewell Co., Kansas, care of W. P. Kelch.
T. R. Comstock.

Notice.—If any of our brethren and sisters in Oregon and Washington Territory desire meetings, that the good news of the kingdom may be published to their fellow men, and that a people may be made ready for the coming of the Just One, will they please write to us, and let their wants be known. Direct to J. C. and S. E. Smith, Walla Walla, Washington Territory.

Appointments.

Appointments must be received as early as TUESDAY MORNING (as our paper goes to press about noon), to insure insertion for the coming week.

Resolved, That no appointments be published in the "Crisis" henceforth for persons unknown to the Editorial Board (by which is understood the Editors, Editorial Committee, and Business Agent), unless satisfactory reference shall be given.

Resolved, That when the Editorial Board is properly notified by any of our Churches, or Ministers, or responsible persons, by a written allegation that a certain minister, or ministers, lack moral character, that they be instructed to notify such minister or ministers of the information received, as a reason for withholding their appointments till after a proper trial and acquital.

All communications in relation to this matter should be addressed to the Secretary of the Board—Ozias Goodrich, Boston, Mass.

BOSTON, MASS., ADVENT CHRISTIAN CHURCH, Corner of Shawmut Avenue and Indiana Place.
Sunday Services.

Social Meeting at 10.30 A. M. Sabbath School and Bible Class at 1.30 P. M. Preaching at 3 and 7.30 P. M. Praise Meeting at 7 P. M.
Young People's Meeting Tuesday Evening at 7.30. Regular Prayer Meeting Friday Evening, at 7.30.
C. S. Shattuck......Sunday, Oct. 10th
J. Hemenway......Sunday, Oct. 17th
D. T. Taylor......Sunday, Oct. 24th

Biddeford, Me.—Meetings every Sabbath at 10½ A. M. and 2½ and 7 P. M. Also Wednesday and Saturday evenings. Wm. H. Mitchell, Pastor.

Bath, Me. (Middle Street Chapel)—Preaching services Sunday, at 3 and 7.30 p. m. Social meeting at 10, and Sabbath School at 11.30 a. m. Prayer meetings Tuesday and Friday evenings. Wm. A. Burch, Pastor.

Berwick, Me. (Union Mission, Odd Fellows Hall.)
R. F. Emerson......Sunday, Oct. 10th
A. A. Robinson......Sunday, Oct. 17th

Bridgeport, Ct.
The Advent Christian Church meet every Sunday in Temperance Hall on Beach Street, E. D. Prayer and Conference Meeting at 10½ A. M. Preaching at 2 and 7 o'clock P. M. Social meetings on Tuesday and Thursday evenings.
Hiram Munger......Sunday, Oct. 24th

Bridgton, Me. (Bennett's Hall.)
Jared Whitman....1st and 3d Sundays in each month
J. Albert Libby......Sunday, Oct. 10th

Bebee Plain, P. Q.
M. McKinstry......Sunday, Oct. 10th

CHELSEA, MASS.
(Advent Christian Church, Heard Street.)
Sunday Services.
Preaching at 10.30 A. M. and 3 P. M. Sabbath School at 1.45 P. M. Social Meeting at 7.30 P. M.
Regular Prayer Meetings Tuesday and Friday evenings, at 7.30 o'clock.

Charlestown, Mass.
Prayer and Conference meetings Sunday morning at 10½. Preaching at 3 and 7½ P. M. Also Tuesday and Friday evenings, at 7.45.

Chicopee, Mass. (Advent Christian Church, Music Hall, Exchange Street.)—Lord's day services—Love feast at 10 o'clock a. m. Preaching at 2 and 6.30 p. m. Sunday School at 11.15 a. m. Social meeting Tuesday and Thursday evenings, at 7.30 o'clock.

Concord, N. H.
S. K. Taylor......Sunday, Oct. 10th
Geo. W. Burnham......Sunday, Oct. 17th
C. S. Emerson......Sunday, Oct. 24th
Hiram Munger......Sunday, Oct. 31st
L. Boutell......Sunday, Nov. 7th
E. A. Stockman......Sunday, Nov. 21st
J. Couch......Sunday, Nov. 28th
T. L. Drury......Sunday, Dec. 5th

Cabot, Vt.—L. C. and M. McKinstry Pastors.—Preaching at present one half of the time.

Castleton, Vt.—Preaching at 10.30 a. m. and 7.30 p. m. Sabbath School at m. Prayer meeting Thursday evening at 7.30. G. H. Wallace, Pastor.

Chicago, Ill.—Meeting at the Green Street Chapel, No. 91 South Green Street, every Lord's day, at quarter to eleven a. m. and quarter to eight p. m. Sunday School at twelve o'clock a. m. Prayer meeting at the Chapel Wednesday evening at quarter to eight p. m. D. Mathewson, Pastor.
(Residence 122 South Sangamon Street.)

Dover, N. H.
B. S. Emery......2d Sunday in each month
R. F. Emerson......3d Sunday in each month

Exeter, N. H.
Wm. C. Stewart......Sunday, Oct. 10th
J. G. Smith......Sunday, Oct. 17th
Wm. C. Stewart......Sunday, Oct. 24th
W. M. Harmon......Sunday, Oct. 31st
P. J. Smith......Sunday, Nov. 7th
C. S. Emerson......Sunday, Nov. 14th
John Parsons......Sunday, Nov. 21st
Geo. W. Brown......Sunday, Nov. 28th

East Woodstock, Ct.
P. S. Butler......Sunday, Oct. 10th
H. Davis......Sunday, Oct. 17th
E. S. Bugbee......Sunday, Oct. 24th

Hyde Park, Mass., Advent Chapel, Fairmount Avenue, near N. E. R. R. Station.—Prayer meeting Sabbath morning at 10½. Sunday School at 1½. Preaching at 3 and 7½. Prayer meeting Wednesday evening at 7½.

Haverhill, Mass. (Walnut St., New Chapel.)
J. Couch......1st Sunday in each month
Wm. Kellaway......Sunday, Oct. 10th
M. Batchelor......Sunday, Oct. 17th
A. W. Sibley......Sunday, Oct. 24th
A. S. Williams......Sunday, Oct. 31st
Geo. W. Brown......Sunday, Nov. 14th

Hampton, N. H.
W. S. Campbell......Sunday, Oct. 10th
Geo. W. Randall......Sunday, Oct. 17th
Geo. W. Brown......Sunday, Oct. 24th
W. W. Harmon......Sunday, Nov. 7th
Geo. W. Brown......Sunday, Nov. 14th

Hardwick, Vt.—J. H. Smith Pastor.

Halifax, Nova Scotia, Second Advent Hall at No. 3 Jacob Street, corner of Lockman Street.—Meetings Sundays, at 11 a. m. and 7 p. m. Prayer meeting Wednesday evenings at 7 30.

Highlandville, Mass.—Meetings in Advent Christian Hall every Sunday.
Z. Boody......3d Sunday in each month

Lynn, Mass.
The Second Advent Church of Lynn, Mass., will hold meetings in their new Chapel on Liberty Street. Preaching every Sunday, at 3 and 7.30 P. M. Social Meeting at 10.30 A. M. Regular Prayer Meetings every Tuesday and Friday evenings, at 7.30 P. M.
Geo. W. Sederquest......Sunday, Oct. 10th
Wm. C. Stewart......Sunday, Oct. 17th

Lawrence, Mass.
John Couch......Sunday, Oct. 10th
C. E. Barnes......Sunday, Oct. 17th
A. S. Williams......Sunday, Nov. 7th

Lowell, Mass.
M. Batchelor......Sunday, Oct. 10th
A. S. Williams......Sunday, Oct. 24th
J. Hemenway......Sunday, Oct. 31st

Loudon, N. H.—Prayer meeting Wednesday evenings.
E. S. Moulton......Sunday, Oct. 10th
J. M. Quimby......Sunday, Oct. 17th
Jesse C. Smith......Sunday, Oct. 24th
John Parsons......Sunday, Nov. 7th
J. G. Smith......Sunday, Nov. 14th

Lyme, N. H.
A. H. Clark......3d Sunday in each month
Geo. E. Brown......4th Sunday in each month

Manchester, N. H.
Meetings at Martin's Hall. Sundays, at 10 30 a. m., Love Feast. Sabbath School at 12 m. Preaching at 2.30 and 6.30 p. m. Prayer meeting Tuesday and Friday evenings. C. R. Crossett, Jr., Pastor.

New Bedford, Mass.
J. Couch......Sunday, Oct. 10th
Geo. W. Sederquest......Sunday, Oct. 17th
C. E. Barnes......Sunday, Oct. 24th
A. Durfee (of R. I.)......Sunday, Oct. 31st

North Rutland, Mass.
W. M. Hall......1st Sunday in each month

Natick, Mass.—Prayer meeting in Hammond's Hall on Sunday afternoons, at 2 o'clock P. M.
Z. Boody......2d Sunday in each month

Portsmouth, N. H.
Geo. W. Sederquest......1st Sunday in each month
J. Hill......Sunday, Oct. 10th
D. M. Leavitt......Sunday, Oct. 17th
C. Goodrich......Sunday, Oct. 24th
A. Ross......Sunday, Oct. 31st
D. F. Leavitt......Sunday, Nov. 14th
J. Couch......Sunday, Nov. 21st
A. A. Robinson......Sunday, Nov. 28th

Rochester, N. H.
J. G. Smith......1st Sunday in each month
J. T. Libbey......Sunday, Oct. 10th

Riverpoint, R. I.
Sunday-school every Sabbath at 10½ a. m. Preaching at 2 p. m. Conference meeting at 7 p. m.
E. B. Card, Pastor.

Sabattus, Me. (Jones' Hall.)
C. Goud......Sunday, Oct. 10th
R. R. York......Sunday, Oct. 17th
Jared Whitman......Sunday, Oct. 24th

South Rochester, N. H.
Mrs. A. Marston......2d Sunday in each month

South Elliot, Me.
Geo. W. Brown......1st Sunday in each month
F. L. Piper......3d Sunday in each month

Seabrook, N. H.
Geo. W. Brown......Sunday, Oct. 10th
W. S. Campbell......Sunday, Oct. 17th
A. Fogg......Sunday, Oct. 24th
Geo. W. Burnham......Sunday, Nov. 7th

South Berwick, Me. (Great Works.)
J. W. White......2d Sunday in each month
Geo. W. Brown......3d Sunday in each month

Springfield, Mass. (Central Hall.)
Meetings Sundays at 10.30 a. m. Sabbath School at 12 M. Preaching at 2.30 and 7.30 p. m. Service of song at 7 p. m. Prayer meetings Tuesday and Thursday evenings. H. A. King, Pastor.
C. Goodrich......Sundays, Oct. 10th and 17th

Salem, Mass.—(Meetings in Holyoke Hall, No. 199 Essex Street.) C. Goodrich, Pastor.
D. F. Leavitt......Sunday, Oct. 31st

Somerville, Mass.—The Second Advent Church of Somerville meet in their Chapel, corner of Bow Street and Somerville Avenue. Meetings Sundays at 10 A. M. and 3 and 7 o'clock P. M. Prayer meeting Tuesday and Friday evenings at 7½.

Taunton, Mass.
A. W. Sibley......Sunday, Oct. 17th

Vernon, Vt.
J. Hemenway......1st Sunday in each month

Worcester, Mass.
A. S. Williams..through the week and Sunday, Oct. 10th
John Couch......Sunday, Oct. 17th
Hiram Munger......Tuesday evening, Oct. 26th
C. Goodrich......Sunday, Oct. 31st
L. F. Baker......Sunday, Nov. 7th
Geo. W. Sederquest......Sunday, Nov. 14th
D. Davis......Sunday, Nov. 21st
H. A. King (with great Prophetic Chart)..Sunday, Nov. 28th.

Winsted, Ct.—Sunday School every Sunday, at 12 m. Regular hours for preaching, 1.30 and 7 p. m.

West Deerfield, N. H.
R. H. Elkins......[illegible] Sunday
J. M. Quimby.....2d and 4th Sunday [illegible] month

Carthage, Me. (Staples' school-house) once in two weeks. A. C. Abbott.

Clinton, Mass......Sunday, Oct. 31st
L. Boutell.

Chittenden, Vt......1st and 3d Sunday in each month
Factory Point, Vt......2d Sunday in each month
North Fort Ann, N. [illegible]......last Sunday [illegible] each month
Wm. J. [illegible]chard.

New Durham Ridge, N. H......eve[illegible]rough the week, and Sunday, Oct. 10th. G[illegible]urnham.

Fitchburg, Mass......Sundays [illegible] and 17th
Hartford, Conn......[illegible] Oct. 31st
Meriden, Conn......[illegible] Nov. 7th
[illegible]rown.

East Woodstock, Ct......[illegible] Oct. 10th
North Wilbraham, Mass......[illegible], Oct. 17th
Woodstock Valley, Ct......Sunday, Oct. 24th
Putnam, Ct......Sunday, Oct. 30th
P. S. Butler.

Pittsfield, N. H......Sunday, Oct. 10th
S. Julia Buswell.

Massena, N. Y......Sundays, Oct. 24th and 31st
Geo. C. Bowles.

Ossipee Valley, N. H. (Hobb's school-house) Oct. 17th
South Barnstead, N. H.....1st Sunday in each month
Farmington Village, N. H...2d Sunday in each month
North Barnstead, N. H. (Tuttle school-house) 3d Sunday in each month.
Wm. Bodge.

Frankfort, Me......Sunday, Oct. 10th
Prospect Point, Me......Sunday, Oct. 17th
Penobscot, Me......Sundays, Oct. 24th and 31st
North Bucksport, Me......Sunday, Nov. 7th
Bangor, Me......Sunday, Nov. 14th
Rockland, Me......Sunday, Nov. 21st
Rockville, Me......Sunday, Nov. 28th
South Hope, Me......Sunday, Dec. 5th
E. Cotton.

Will the brethren make preparation to have meetings Tuesday, Wednesday, Thursday, and Friday evenings, if convenient?

Any one wishing to write me, can direct to any of my appointments a few days before I preach in the above named places.—E. C.

Meeting at my house every Sunday afternoon at five o'clock, three miles from Plymouth Union, Vt.
T. A. Cheney.

Water Village, N. H......Sabbath, Oct. 10th
Pleasant Valley, N. H......Sabbath, Oct. 17th
Brookfield (No. 4.)......Sabbath, Oct. 24th
C. Colman.

Cushing, Me......Sunday, Oct. 17th
J. F. Chamberlin.

Orford, N. H. (Indian Pond school-house) 1st Sunday in each month. A. H. Clark.

Manchester, N. H......every Sunday for the present
C. R. Crossett, Jr.

Waterloo, P. Q......each alternate Sabbath
C. P. Dow.

Hebron, N. Y......Sunday, Oct. 10th
Hoosick, N. Y......Oct. 13th, and over Sunday
I. Damman.

Piermont, N. H. (Clay meeting-house) 1st Sunday in each month.
Danbury, N. H.....2d and 4th Sunday in each month
Hebron, N. H. (McLure school-house) 3d Sunday in each month.
R. C. Brown.

Cheshire Street, Ct......2d Sunday in each month
New Haven Wier's Hall)......Sunday, Oct. 17th
Meriden, Conn......Sunday, Oct. 24th
D. C. Dudley.

Nashua, N. H. (Good Templar's Hall) 2d Sunday in each month.
D. Eastman.

Farmington, N. H......1st Sunday in each month
Berwick, Me......2d Sunday in each month
East Rochester, N. H.....4th Sunday in each month
R. F. Emerson.

Franklin, N. H....1st and 3d Sundays in each month
Fisherville, N. H...2d and 4th Sundays of each month
C. H. Fletcher.

Olive Branch, Ind......once in four weeks
Porter Centre, Mich......once in four weeks
Sumption Prairie, Ind......once in four weeks
Howardville, Mich......once in four weeks
Jas. Ferris.

Elliot, Me. (at Bro. Simon Emery's) every Sabbath evening.
J. P. Goodwin.

South Barnstead, N. H......Sunday, Oct. 10th
Farmington, N. H......Sunday, Oct. 17th
Pittsfield, N. H......Sunday, Oct. 24th
W. M. Harmon.

East Roxbury, Vt......Saturday evening, Oct. 9th and over Sunday, Oct. 10th.
Warren, Vt......evening, Oct. 14th, and onward
H. C. Holt.
W. V. Sutherland.

Clinton, Mass......Sunday, Oct. 17th
Charlton, Mass......Sunday, Nov. 7th
Nashua, N. H......4th Sunday in each month
S. P. Hayward.

West Norwich, Vt......each alternate Sabbath
H. C. Holt.

Brunswick, Me. (Yellow school-house) 2d Sunday in each month.
D. R. Hargraves.

Raymond, Iowa......onward every two weeks
P. W. Hough.

Gray, Me. (Benson school-house)...Sunday, Oct. 10th
J. T. Jordan.

Shinnecock, L. I......Sunday, Oct. 10th
Wilmington, Del......Sunday, Oct. 24th
John C. St. John.

Harrison Centre (Old F. W. B. Chapel) Sun., Oct. 10th
J. E. Jordan.

East Hiram, Me......Thursday evening, Oct. 28th and over Sunday, Oct. 31st.
A. Libby.
[illegible]itman.

Harrison Center (Old F. W. [illegible] Oct. 17th
[illegible] Libby.

Fisherville, N. H......[illegible], Oct. 19th
[illegible]eavitt.

Pittsfield, N. H. (Pond school-[illegible], Oct. 24th
[illegible] Murphy.

Hopkin's Hollow, R. I......Frid[illegible] Oct. 8[illegible]
Escobeag, R. I. [illegible] Bro. Hazard's [illegible] Sabbath, Oct. 10th to the 1[illegible]
Riverpoint, R. I......Thursday and Friday evenings, Oct. 14th and 15th.
Natick, R. I......Sabbath, Oct. 17th to the 20th
Clinton, Mass......Oct. 27th
Nashua, N. H......[illegible]ursday, Oct. 28th
Manchester, N. H......F[illegible]ening, Oct. 29th
Sabbaths, Nov. 7th and 14th
[illegible] H. Munger.

Sparta, Ohio......[illegible]ay, Oct. 10th
[illegible]'Culloch.

Cushing, Me......[illegible]nday, Oct. 10th
St. George, Me. (as the breth[illegible] may appoint) Sunday, Oct. 17th, through the week, and over Sunday, Oct. 21st.
Warren, Me. (as Br. Rogers may appoint) Sunday, Oct. 31st.
Brunswick, Me. (Gardiner school-house) Sun., Nov. 7th
H. S. Mitchell.

Newton Upper Falls, Mass., meetings every Lord's day, at the house of L. T. Cunningham.

Clinton, Mass......Sunday, Oct. 10th
M. A. Potter.

Melvin Village, N. H......Sunday, Oct. 10th
T. W. Piper.

West Norwich, Vt......Sunday, Oct. 10th
Hartland, Vt. (Densmore Hill)......Sunday, Oct. 17th
West Norwich, Vt......each alternate Sunday
Daniel D. Page.

North Pomfret, Vt......every alternate Sunday
C. R. Parsons.

Porter, Me. (Rand school-house)....Sunday, Oct. 10th
Milton Mills, N. H. (where Daniel Philbrick may appoint) Saturday evening, Oct. 16th.
East Wakefield, N. H. (Woodman's Mills) Sun., Oct. 17th.
F. Philbrick.

Lake Village, N. H......Sunday, Oct. 10th
John Parsons.

Wallingford, Ct......Sunday, Oct. 10th
H. Pratt.

East Dover, Vt. (Baptist Church)...Sunday, Oct. 10th
J. A. Packard.

Branch Mills, Me......Sunday, Oct. 10th
S. K. Partridge.

Whitefield, Cooper's Mills, Me......Sunday, Oct. 10th
Jesse Partridge.

Salisbury, N. H. (Smith's Corner meeting-house) Sabbath, Oct. 10th.
New Hampton, N. H.....Saturday evening, Oct. 16th and over the Sabbath, Oct. 17th.
Meredith, N. H. (Dolloff Hall)......Sabbath, Oct. 24th
Lake Village, N. H......Sabbath, Oct. 31st
Simeon Roby.

La Fayette, R. I......Sunday, Oct. 10th
A. W. Sibley.

East Livermore (Wellington school-house) Sunday, Oct. 10th.
J. R. Sturtevant.

Providence, R. I. (Hammond Street Chapel) evening, Oct. 7th.
North Carver, Mass......Sunday, Oct. 10th
Northwood Narrows, N. H..Monday evening, Oct. 11th
South Barnstead, N. H. (State Conference) Oct. 12th to 15th.
East Sandwich, N. H......Oct. 17th
Moultonboro, N. H. (Neck Road)...evening, Oct. 21st
East Holderness, N. H......evening, Oct. 22d
Campton, N. H. (Bump school-house) evening, Oct. 23d, and Sunday, Oct. 24th.
C. H. Sweet.

East Weymouth, Mass......Sunday, Oct. 17th
Mrs. L. E. Saulpaugh.

West Newport, Vt......Sunday, Oct. 10th
Victory, Vt......Sunday, Oct. 24th
Hardwick, Vt......Sunday, Oct. 31st
West Newport, Vt......Sunday, Nov. 7th and onward once in four weeks.
J. H. Smith.

New Hampton, N. H......Sunday, Oct. 10th
Fisherville, N. H......Sunday, Oct. 31st
J. G. Smith.

Rye, N. H....2d, 3d, and 4th Sundays in each month
Porter J. Smith.

Monhegan Island......Sunday, Oct. 10th
H. B. Sevey.

Woonsocket, R. I......Sunday, Oct. 17th
C. S. Shattuck.

Stonington, Ct......every Sunday for the present
H. H. Tucker.

Palmer, Mass......Sabbath, Oct. 10th
Brimfield, Mass......Sabbath, Oct. 17th
Montgomery, Mass......Sabbath, Oct. 24th
Granby, Mass......Sabbath, Oct. 31st
Geo. L. Teeple.

West Lebanon, Me. (as Bro. Hutching's may arrange) Sunday, Oct. 10th.
S. Varney.

Fairhaven, Mass......Sunday, Oct. 10th
Plymouth, Mass......Sundays, Oct. 24th and 31st
J. S. White.

St. Johnsbury, Vt......Sunday, Oct. 10th
N. Wheeler.

East Sumner, Me......Sunday, Oct. 10th
Harrison Village (Town House) 2nd Sunday in each month.
J. Whitman.

Anthony Hall, R. I., at 10½ a. m. and 2 p. m., every fourth Sunday.
E. R. Wood.

Hoosick, N. Y.—Meetings every Sabbath at 10.30 A. M. Sabbath School at 12 M. Preaching also at 6.30 P. M. Prayer meeting Thursday evenings at 7 o'clock.
A. Damon, Pastor.

New York City.—Advent Meetings at 138 West 24th Street, between 6th and 7th Avenue, every Sabbath, at 10½ a. m. and 3 and 7½ p. m. Prayer and Conference meeting every Wednesday evening.
T. J. Cox, 273 West 22d Street.

Providence, R. I. (Advent Christian Church, Hammond Street.)—Norman P. Cook Pastor. Sabbath School at 10.30 a. m.; preaching at 3.15 p. m.; general prayer and conference meetings Sunday, Wednesday, and Friday evenings, at 7.30. Brethren will please address Norman P. Cook, No. 707 High Street, Providence, R. I.

Portland, Me. (Union Hall.)—The Second Advent Church in Portland hold meetings every Sabbath, also on Tuesday and Friday evenings, in Union Hall, No. 87 Free Street. John Higgins, James S. Brooks, and Charles Dyer, Church Committee.

Rochester, N. Y.—The Advent Christian Church of Rochester, N. Y., hold meetings over 155 East Main Street, corner of North Avenue. Meetings every Sunday at 10½ a. m. and 7½ p. m. Bible Study Tuesday evening, at 7½ o'clock. Prayer meeting Friday evenings, at 7½.
Geo. E. Waugh, Church Clerk.

St. Johnsbury, Vt. (Advent Christian Church.)
Lord's day service. Prayer and Conference 10½ A. M. Sabbath School 12 M. Preaching at 1.45 and 6.30 P. M. Prayer and Conference Meetings in the vestry Tuesday and Friday evenings, at 7.30 P. M.
A. S. Williams, Pastor.

Scitico, Ct.—Meetings every Lord's day, at 10.30 a. m., 1.30 and 7 p. m. Prayer meeting Thursday evening, at 7.45 p. m.
Benj. Finney, Pastor.

South Sutton, N. H. (J. H. F. Varney, Pastor.)—Preaching each Lord's day at 10½ and 1 o'clock. Sabbath School at 12 o'clock. Prayer meeting Thursday and Sunday evenings. Class meeting Tuesday evenings.

Thayer's Corners, N. Y.—Meetings every Sunday at 10½ a. m. and 7½ p. m. Sunday School at 12 M. Also prayer meeting every Tuesday evening at 7½.
Geo. A. Streeter.

Westfield, Mass.
Social meeting Sunday morning at 10.30. Sabbath School at 12. Preaching at 2 and 7 p. m. Prayer and conference meeting Tuesday evening, at 7.30. Young people's meeting Thursday evening at 7.30. Class meeting Friday evening, at 7.30.
S. G. Mathewson, Pastor.

Winona, Minn. (Adv. Chris. Church.)—Preaching services Sunday, 10.30 a. m. and 7 45 p. m., in their Chapel on Broadway, between Washington and Winona Streets. Sunday School at 9 a. m. Social meeting at 7 p. m. Prayer meeting Thursday, 7.45 p. m. Ministers or lay members passing through, please call and worship with us.
Ruth M. Rowell, Pastor.

Whitefield, N. H. (C. Pike, Pastor.)—Preaching every Sunday at the Advent Christian Chapel, at 10½ o'clock a. m. and 1 p. m. Sunday School at 12 o'clock M. Also prayer meeting Sunday evenings at 7 o'clock. Thursday evenings at 7½ o'clock.

Business.

SPECIAL NOTICES.

We have arranged with the following persons to act as special agents for the *World's Crisis* in their respective localities, and we shall add other names from time to time as we can arrange.

James G. Harding......New Bedford, Mass.
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Eld. A. S. Williams......St. Johnsbury, Vt.
Eld. Frank Burr......Portland, Me.
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Geo. A. Streeter......Thayer's Corners, N. Y.
Eld. H. F. Carpenter......Santa Clara, Cal.
John Newlin......Lineville, Iowa.
E. McCulloch......Nevada Ohio.
Eld. I. D. Stephens......Elk Mills, Mo.
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Agent.

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A LITTLE WHILE.

BY IDA L. LEWIS.

"A little while, a little while";
The words sound strangely sweet.
Farewell the grief—welcome the smile,
Of heavenly joy complete.

"A little while," and God's own hand
Shall wipe away all tears,
And banish from the careworn brow
All trace of changeful years.

"A little while," and He shall come.
These eyes shall then behold
The King, and from His hands receive
A crown of gleaming gold.

"A little while," and He shall break
Death's cruel, icy bands,
And we with joy again shall feel
The clasp of loving hands.

"A little while"—we heed not now
The careless world's sharp scorn,
The hidden wounds shall all be healed
At coming of that morn.

His own the Lord of life shall lead
Where living waters flow,
Where falls no darkening shade of night,
Nor lurks a trace of woe.

Our yearning souls cry out, How long
Ere all our sorrows cease?
We pray the day of rest to come;
We sigh for home and peace.

Bethel, Vt.

EXPERIENCE.

BY H. FORD.

The first I remember in regard to another world was when I was some eight years old. My mother told me that if I was a bad boy I should go to hell when I died and be burned forever and ever in a lake of fire and brimstone; but if I was a good boy I should go to heaven and live with God and all the good people. I made up my mind I would be good. Some two years after, Eld. Woolley, an old-fashioned shouting Methodist, held a meeting at my father's house. His text was—"Come unto me, all ye that labor and are heavy laden, and I will give you rest." I shall never forget how he shouted, nor how he prayed, nor how the brethren and sisters with their straight dresses and white handkerchiefs on their necks shouted. Such exhortations would not be allowed now in our churches; they would be called crazy fanatics.

At the funeral of a playmate of mine, the minister spoke of the judgment day, when all the people of the earth were to be gathered at the judgment seat of Christ, and He was going to separate them as a shepherd divides his sheep from the goats. I never shall forget my thoughts at that time. He had said the little girl was an angel in heaven, and then said she was coming back to judgment, and to be mixed up with the wicked after she had been in heaven for ages. This idea was more than I could comprehend; and right here was the starting point of my infidelity. I knew that the child was dead, and there in the coffin, and his doctrine that she had gone to heaven and was coming back to judgment, mixed up with, and separated from, the wicked, was to me so ridiculous that, although a boy, I did not believe a word of it, and consequently discarded the Bible altogether.

Finally he closed up with the description of a burning hell, which God created for the express purpose of punishing the greater portion of the human family through never-ending ages; their sufferings and torments increasing as ages rolled round; and we poor creatures being created by the will of the Almighty, and every act of our lives being foreordained, I could not see there was any thing for me to do only to move along. Whatever I did was only fulfilling the part for which God had created me. But my mind was continually uneasy; and the more I pondered over these things the more perplexed I became. Everything seemed to be created for the express purpose and benefit of mankind; the animal as well as the vegetable creation must be wholly for the human family, and for what purpose were we created? How could all these things be, and where and how did they originate, were questions I could not comprehend without admitting the power and being of the Almighty; and when I admitted that, common sense seemed to say, If there is a God, the Bible must be His Word; but this hell-fire doctrine was too much for me, so I wandered along year after year, until Wm. Miller's lectures came out. My father hired me to read them; and by comparing prophecies with history, seeing their wonderful agreement, especially the "Great Image" in the 2nd of Daniel, I was compelled to acknowledge a power behind the scene—a God that revealeth and maketh known what shall be in the latter days.

Then the going to heaven and coming to judgment, etc., seemed to come up with double force. Something seemed to say, Examine the Bible for yourself. So for the first time in my life I commenced to examine the Bible, without any theory or any ideas. I took a Concordance, and as the hell-fire doctrine had been such a mountain before me, I examined that first, and if ever a mortal was astonished, I was to learn that instead of hell being a burning pit of fire and brimstone, as it had been continually preached, it was only a repository for those falling asleep; and that good old David was still there, not only body but soul too, which our preachers told us went to heaven at death. I saw that Christ also had been there, and that His Father had raised Him out of hell, as David prophesied He would ages before, and that His soul should not be left in hell (or Joseph's new tomb), nor His flesh see corruption. David also said his heart rejoiced and his tongue was glad and his flesh should rest in hope. I found that instead of hell being such an awful burning place, it was only the grave; and the more I studied the Bible the more like the work of a God it looked to me; and long before I got through Miller's Lectures my infidelity was awfully shaken. I became satisfied from the prophecies that there must be an overruling power, one that could foretell the end from the beginning, and consequently the Bible was His Word; for when we acknowledge there is a God, it must be the height of ignorance to question the truth of the Bible. I found, according to the Word, we were created as free as the air we breathe; life and death were set before us, and if we chose life, we could obtain it by following the great Pattern; and I learned that instead of the wicked being burned eternally in hell, in the day of judgment they were to be as stubble, and when this earth is dissolved they will be burned up root and [illegible] and be as though they had not been. When I [illegible] in a God, I was satisfied I must become [illegible] creature in order to live forever.

In the summer of '42, I was haying with one of my neighbors, a drinking and profane man. We got to talking about religion. I said to him that I had no faith in religion; it was nothing but mesmerism, or the effect of mind upon mind. He turned round with tears in his eyes and said to me, "I can't hear you talk so; I *know* there is an eternal reality in religion"; and he gave me a history of his experience. I was perfectly astonished. That fall I was led to make an effort to become a Christian, if there was such a thing, and God in His goodness saw fit to adopt me into His family, giving me all that I asked for—an evidence that all the mesmeric spirits of devils could not account for nor counterfeit.

I was alone in my barn, with none but my horse to mesmerize me, at eleven o'clock at night, on my knees, praying to God for light, and that the awful load of unbelief and horror that seemed to envelope me might be removed, and I made to know that there was a God and a heaven. O how I could rejoice if I only could get an evidence right from Heaven that there was life beyond the grave! Death, eternal death had always been an awful thought to me. I could not seem to endure the thought to be "as though I had not been," and it seemed as though I should rather suffer in hell than to be utterly destroyed. When I knelt there I resolved that I would never arise until God should give me an evidence that there was a God, one that could kill and make alive. I promised that if He would only give me an evidence of His existence I would declare to the whole world His goodness and power.

He answered me, and it seemed as if a stream of burning light came down through the barn, with a sound like that caused by something passing swiftly through the air, and filled me full of light and glory; and it seemed as though I was going up, shouting Glory! Glory! *there is a God!* As I started for the house, leaping and praising God, my wife met me more than half way, shouting, "God has forgiven you! believe! believe!" Then it seemed as if an audible voice said, "Stop shouting; you will scare your neighbors." I shouted the more. I wanted to raise them, and tell them there was a God. I was so happy to know there was a God. I got on my horse between eleven and twelve o'clock at night and rode through my neighborhood, and waked up my friends telling them there was a God; for it really seemed to me they did not believe it any more than I had. God went with me in His mighty power, and I really thought then that I could convince the world of the reality of God and religion. It was all Glory to God! No other expression of language could fill the place of *Glory*.

When I returned home I took the Bible to see how that looked. I opened to the 15th of John, which I had read many times before, but never saw any beauty in it till now. The first verse—"I am the Vine, and my Father is the Husbandman," seemed to be gilded with gold. O how I shouted Glory. I said, I never shall be broken off through unbelief. The whole chapter seemed so plain, so full of God and His love and light, that I could but wonder why I had not seen it before.

The next morning I arose early and started across the field to see my profane friend who had declared to me there was a God. God seemed to go with me. The birds and everything seemed to be praising Him, and I went leaping and shouting, Glory! Hallelujah! this is not my home. There is a God and a life beyond this vale of tears. I found him in his house and said to him, "There is a God surely, and O how can you live so?" His wife, an infidel, came into the room and broke down, and was soon converted. They came out to meeting in the afternoon, and he confessed his awful backslidings and started again for the kingdom.

The next Sunday at the meeting there were three ministers. When they had prayed and sang, I could sit on my seat no longer, but arose and told the people there was a God, and that he had redeemed me from infidelity and the devil, and I was a new creature; that this earth was not my home until it was restored; that we were to be somebody and live always on this earth in God's everlasting kingdom established under the whole heavens; and that the wicked, instead of suffering eternally in hell-fire, were to be burned up root and branch and be as though they had not been. I began to think they would say I was crazy or a fool, and feeling I had ruined the meeting I sat down. But as soon as I sat down, one old Congregational brother arose and said, "You are not crazy nor a fool, but clothed and in your right mind." He commenced confessing and acknowledged all I said was true, and they continued confessing and exhorting without intermission until four o'clock in the afternoon. A glorious reformation followed, some over forty being baptized in a small town of a few inhabitants. From that time down to this I never for a moment have doubted that Wm. Miller was raised up to awaken this world to the great truths of the Second Advent.

As some of our Advent friends are advocating so many new theories and ideas, my mind runs back to 1844. I shall never forget those times nor the power of faith manifested in God's people. They were filled with the Holy Ghost. They made the infidels tremble and the world acknowledge that God was in the move.

Suncook, N. H.

DIVERSITY OF GIFTS.

A man never knows what is his true nature, nor what God wants to do with him in the world until he has given himself clear over to Christ. Do you know the reason why there are numbers of Christians almost exactly alike—like so many eggs in a basket? Just because they copy one another. They have before their mind a certain ideal, or rather specimen, of what a "good Christian" ought to be, and they try to be that. So there is a great sameness about them; whereas, if each one gives himself to God to inquire, "What wilt Thou have me to do?" we shall have variety in unity, which is the characteristic of every one of God's works; and the church will be a great church; will be a beautiful church, with an infinite diversity of gifts—each man in his own place, and no man saying to another, "You are wrong, because you are not employing your time just as I do," but each one saying to the great Master, who gives to every man his work, "Thanks be unto Thee, that Thou hast given him his part and me my part, and we all work together for Thy glory."—*Theodore Monod.*

AN INCIDENT IN LUTHER'S LIFE.

In the commencement of the 16th century there lived at the fine fortress of Erbach, in the near Odenwald, a very honorable and noble Knight, Eberhard von Erbach. But most prominent in his character was his almost fanatical piety, and he had no remonstrance to utter when the people called him the most faithful son of the Church. To serve his Lord and Saviour with his all, even with his blood, seemed to him the most noble aim of life, and he had his good sword dedicated to the service of the Holy Virgin.

It was in the spring in the year of 1518, at a late hour, when the pious Knight von Erbach, with many of his retainers, halted before the hotel "Zum Riesen," in Miltenberg, and expressed his desire to the hotel-keeper to stay over night. Yet he entered with only one of his servants into the hotel; the rest of them he sent off with short and strict commands.

He demanded from the host a room, took his evening meal silently, went early to bed, and sank deep in thought, which sometimes would come to utterance, showing the excited state of his mind. Just intending to say his evening prayer, he heard through the thin, wooden wall that separated him from the next room, a powerful song from a rich baritone voice. It was a holy evening hymn. The knight understood every word of the hymn; and the pious, God-inspired content of the same, the beautiful melody, the expressive execution, and the masterly accompaniment on the guitar, delighted the knight more and more. He crossed himself and folded his hands, and when the pious singer had finished a stanza, he would fall in with lisping "Amen" When the singer had finished the hymn, he added a short, powerful prayer, in which he recommended himself and all good men to the Holy Trinity, and concluded with the prayer that God may open the hearts of the hardened sinners and erring men to the rays of His charity.

The knight is lisping his "Amen! Amen!" and feels himself so exalted and inspired as he has not been for a long time, and he falls asleep with blessed feelings. With the first rays of the morning sun he was awakened by the sound of the guitar and a lively hymn from his neighbor. Oh, how much was this song of thanks to the Creator of the universe inspired with the breath of piety and true love to God. Involuntarily the knight folds his hands, a soft sensation comes over him, and lisps after each stanza, "Amen! Amen!" And when finally the song is ended, he crosses himself piously and rises to make inquiries from the host.

"Who is my neighbor up stairs, that delighted and refreshed me so much with his singing and praying?"

"It is a priest of middle age, and noble and venerable appearance, whose name I do not know; he arrived yesterday evening shortly before you, in a very modest, one-horse carriage, and intends soon to continue his journey; as he has paid his bill and already ordered his horse."

"Go and tell him that I wish to thank him personally and verbally for the delight he has given me by his beautiful songs of last night and this morning; ask him to give me an interview for a few moments only, as I am likewise in great haste to get away on important matters. But tell him I must shake hands with him by all means."

The knight followed the host and took the door-latch out of his hand. The pious singer stood before the pious knight and responded to his friendly greeting with the like heartiness. He was a man of about thirty-five years, of middle size, but strongly built in body; his countenance was not what you call handsome, but imposing, showing mildness, and yet strength and decision. His large blue eye was lively and intelligent, his auburn hair lay around his high forehead and the strong, powerful neck. His mouth seemed to speak before it opened. The whole figure heightened the impression which the Knight von Erbach had already received by his singing, so that he felt at once at home with him.

"I come, venerable father, to give you my heartfelt thanks for the enjoyment you have given me," said the knight, "and although I was told by the host that you are in haste to continue your journey, and although I am in haste myself, yet I must pray you to sing me another such hymn. My soul is thirsty for the spring of life that flows from yours."

He took his guitar and accompained a hymn. It was a hymn of such exalted beauty of faith, that it did not miss its effect on the excited soul of the pious knight. There he sat with folded hands, occasionally lisping "Amen! Amen!" while tears were running down his cheeks. When the stranger had finished his song, the knight, overcome by emotion, stretched both hands out to him, and both men, with closed hands, looking at each other, formed a higher union of souls without words. Then the knight said, "Your beautiful hymn puts a question in my mind: What is your opinion in regard to the teachings of St. Augustine, that by our confessions, works and repentance, we cannot be delivered from our sins, but only by the sacrifice of the blood of Jesus Christ, since human nature has been depraved and unfitted for doing good, by the fall of Adam?"

The priest listened and sweetly smiling, answered:

"Truly it seems to me that beside your pious faith, you have a good deal of theology in your body, and therefore I may talk with you as with one of my own profession!" The knight nodded his head and the priest began with remarkable oratory to speak of the fathers of the Church and in particular of the merits of St. Augustine. He honored at the same time the opinions and views of adversaries, but took a firm stand for Augustine, whom he considered next to St. Paul, the greatest prince of the Church, and the strongest pillar of pure faith. At times the knight opposed him or risked a question, which caused the speaker to bring forth more and new arguments.

Unnoticed by both, time had moved on—several hours had passed—then a knock at the door, and the host entered, asking if he should order to unharness the horses again; both servants, of knight and priest, were anxious and uneasy, as they full well knew that both gentlemen had demanded a quick departure.

"Help, Jesus, Maria!" said the knight, rising, "you have made me forget my duty with your pleasing talk, a talk such as I never heard before from a minister, and yet I have also a pious and God-pleasing work which will have your assent, venerable father!"

"Then I may know what important work you have to do, Knight von Erbach?"

"Certainly. And you must give me your blessing so that it may be successful for the glory of God and the holy mother Church!"

"Then tell."

"I have turned out with my retainers, and they have already taken possesion of the route to Wertheim, where soon I will join them, to make the capture of a heretic, a blasphemist, a roast for the devil, who as I have espied, is surely coming that way."

"Whom do you mean?" attentively asked the stranger.

"The impertinent Augustine monk from Wittenberg, who last fall lifted his blasphemous voice and hand against his mother church and who scorned and trampled under foot its holy laws. He will travel to Heidelberg." [illegible]

"You [illegible] Dr. Martin Luther?"

"Whom [else], as this fool, black sheep of the faithful herd, who has given so much trouble and disturbance in the whole empire!"

"And what do you intend to do with the Wittenberg monk after you have caught him?"

"I w[ill in]carcerate him in my strong tower, a[nd] [illegible] priests shall torture him until the d[evil is dr]iven out of him, and he returns a [illegible] sinner to the cross of Christ!" [illegible]

"What [if he] does not change at your desire, but continues to stand at his conviction of truth?"

"Do you think that I have spent a large sum of money for nothing, to get well posted in regard to his journey to Heidelberg? He shall fall in my trap without his paying for it. If he does not mind my well-meant advice, and he remains obstinate, then I will transport him to Rome, I, with my retainers, to deliver him to the holy father, who may burn him alive, so he may have a foretaste of hell fire, which awaits all blasphemists. I must go, though not knowing your name, venerable father. You are one of the most pious, learned, and God-inspired sons of the mother church, I ever met with."

"I will fulfill your desire. You need not trouble yourself much longer; the man you want to capture stands before you. I am Martin Luther."

The knight stood like a statue; only his wide-opened, staring eyes showed he was yet alive. He was unable to speak; even his thoughts seemed to have left him.

Dr. Luther continued smiling: "You see I am in your power. If you really want to throw in your tower-prison a harmless traveler who confided in public safety, solely because he does not believe in the power of absolution of sin by the Pope as you do, and without having heard his arguments, very well; then you may send for your armed servants and take me prisoner. I have no arms but the living Word."

"Not so!" answered, ashamed, von Erbach. "I have heard you, and I want to hear more. We are in no hurry now, and we will send the horses into the stable. I will send my servant out, to call the others to return. It is a wonderful ordination of God that you arrived yesterday, while I expected you to-day. Let us sit down; I am anxious to hear more from you. But before you explain what you have against the Pope and the absolution of sin by the priests, come and sing me another hymn, so as to get my soul in the proper exaltation. If you know a song of praise to the holy Augustine, then sing that."

Luther took his guitar and, after a prelude, praised in powerful word and song the great African prince of the church. Then he commenced to talk. He was in an uncommonly exalted state of mind, and probably never before did speech flow from his lips more beautifully and convincingly. The knight's eyes glistened, his hands were folded across his chest, and occasionally acknowledging, he would nod his head. Hour after hour passed, and neither speaker nor hearer heeded it, until the host entered the room, reporting that all the servants had returned and were awaiting orders from their lord; and also that the little one-horse carriage was awaiting the priest.

"Now, then, in the name of God, come with me, Dr. Martin Luther," said the knight, deeply moved. "You have convinced and converted me completely, and God has enlightened my heart with your clear, reasonable, hearty speech. Come with me to my castle. And see! so wonderfully has God ordained [illegible] I, who intended to carry you the[re as a pris]oner, return as your prisoner to [illegible] home, which, through you, is [illegible] to a house of love and true fe[llowship]. I bless your hand which has rem[oved the] bandage from my spiritual eyes, a[nd broke]n the chains of the pure and true fa[ith]. [T]ake your prisoner to his wife, that she may be blest with the same grace through you."

And the enlightened knight took the fearless knight of the Saviour by the hand, led him down [and h]elped him into the little modest [carriage], which the servants surrounded, [and he] was riding at the side of the Doctor.

So they moved along through the green valley into the green mountains of the Odenwald, to the neat little town of Erbach, and toward its stately castle, chatting cheerily. The knight had sent a servant ahead to announce their arrival. And when they came near the little town, suddenly all the bells chimed, and the school-master came along with the little children of the town, singing, "Blessed is he, who cometh in the name of the Lord!" And the music-band of the town played lively airs.

To the highly astonished lady of the castle, who awaited them at the gate, her lord and husband said, "Here he is! But we have changed places. He is the capturer, I am the prisoner. As a Saul I went out to do him harm; as a Paul I return converted by him. And for that God be praised forever! Amen!"—*Selected by J. Shattuck.*

The peace which Christ gives to His disciples is not a peace which comes of the disciple's surroundings; it is a result of nearness to Him who is the center of the universe, and who is unmoved by surroundings. The Christian's peace is as great in times of storm as in times of calm. When the tempest of sorrow or of opposition rages on every side, then he who is one with Jesus realizes "the peace of God which passeth all understanding."

HEARTS OVERWORKED.

No organ in the body is so liable to be overworked as the heart. When every other part of the body sleeps, it keeps on its perpetual motion. Every increased effort or action demands from the heart more force. A man runs to catch a train, and his heart beats audibly. He drinks wine, and his blood rushes through its reservoir faster than ever was intended by nature. His pulse rises after each course at dinner. A telegram arrives, and his heart knocks at his side. And when any one of these "excitements" is over, he is conscious of a corresponding depression—a "sinking" or "emptiness," as it is called. The healthy action of all the members of our frame depends upon the supply of blood received from this central fountain. When the heart's action is arrested, the stomach, which requires from it a large supply of blood, becomes enfeebled. The brain, also waiting for blood, is inactive. The heart is a very willing member; but if it be made to fetch and carry incessantly; if it be "put upon," as the unselfish member of a family often is, it undergoes a disorganization which is equivalent to its rupture. And this disorganization begins too often now-a-days in the hearts of very young children. Parents know that if their sons are to succeed at any of those competitive examinations which have now become so exigent, high-pressure is employed. Hence young persons are stimulated to overwork by rewards and punishments. The sight of a clever boy who is being trained for competition is a sad one. These precocious, coached-up children are never well. Their mental exitement keeps up a flush, which, like the excitement caused by strong drink in older children, looks like health, but has no relation to it. In a word, the intemperance of education is overstraining and breaking their young hearts.

If in the school-room some young hearts are broken from mental strain, in the playground and in the gymnasium others succumb to physical strain. "It is no object of mine," says Dr. Richardson, "to underrate the advantages of physical exercise for the young; but I can scarcely overrate the dangers of those fierce competitive exercises which the world in general seems determined to applaud. I had the opportunity once in my life of living near a great trainer, himself a champion rower. He was a patient of mine, suffering from the very form of induced heart-disease of which I am now speaking, and he gave me ample means of studying the conditions of many of those whom he trained both for running and for rowing. I found occasion, certainly, to admire the physique to which his trained men were brought; the strength of muscle they attained, the force of their heart; but the admiration was qualified by the stern fact of the results." The symptoms of failure of the heart from overwork are unusual restlessness and irritability. Sleepless nights are followed by an inability to digest a proper amount of food; and meals, which have probably been taken at irregular intervals and in haste, become objectionable. Stimulants are now resorted to; but these nourish a workingman as little as a whip nourishes a horse. They give him an exciting fillip; but the best medical men tell us that in nine quarts of alcohol there is less nourishment than could be put on the blade of a table-knife.

We speak now of the heart-breaking effect of anger. A man is said to be "red" or "white" with rage. In using these expressions we are physiologically speaking of the nervous condition of the minute circulation of the man's blood. "Red" rage means partial paralysis of minute blood-vessels; and "white" rage means temporary suspension of the action of the prime mover of the circulation itself. But such disturbances cannot often be produced without the occurrence of permanent organic evils of the vital organs, especially of the heart and of the brain. One striking example is given by Dr. Richardson in the case of a member of his own profession: "This gentleman told me that an original irritability of temper was permitted, by want of due control, to pass into a disposition of almost persistent or chronic anger, so that every trifle in his way was a cause of unwarrantable irritation. Sometimes his anger was so vehement that all about him were alarmed for him even more than for themselves; and when the attack was over, there were hours of sorrow and regret in private, which were as exhausting as the previous rage. In the midst of one of these outbreaks of short, severe madness, he suddenly felt, to use his own expression, as if his 'heart were lost.' He reeled under the impression, was nauseated and faint; then recovering, he put his hand to his wrist, and discovered an intermittent action of the heart as the cause of his faintness. He never completely rallied from that shock; and to the day of his death, ten years later, he was never free from the intermittency. 'I am broken-hearted.' And so he was; but the knowledge of the broken heart tempered marvelously his passions and saved him many years of a really useful life. He died ultimately of an acute febrile disorder."

Wine is commonly said to make "glad the heart," but such hilarity is short-lived; and it would seem, from the latest discoveries of science, that the drunkard is even physically a heart-broken man. The heart is nothing more than a force-pump to keep up the circulation of the blood. The pulse indicates the beats or strokes of the pump. If the beats be more than seventy per minute in a middle-aged person, something is wrong; there has been some kind of over stimulus. The use of alcohol increases the number of beats, just as a violent fire makes a kettle boil over.

This over-action of the heart is a terrible enemy to good health. It is killing by inches; The fact, however, only breaks on people when the mischief is far advanced, and past remedy. Our counsel to habitual imbibers of alcohol is, "Look to your pulse;" for on the proper working of the heart, length of days, in a great measure, depends. The throbbing of the heart is a criterion and guide which all can understand.

These few illustrations show us that, if we would keep our hearts whole, we must cultivate that self-knowledge, self-reverence, and self-control, that "alone lead life to sovereign power." Knowing well that the "pains and penalties of idleness" are even greater than those of over-work and anxiety, we warn the indolent not to lay the flattering unction contained in the foregoing words to their souls. They are quoted for the sake of those whose danger lies in an opposite direction.—*Chamber's Journal.*

OBEDIENCE TO CHRIST.

Some Christians will never get into full fellowship with Christ because they neglect to study His Word and search out what His will is. It ought to be a serious work with every Christian, especially in commencing his career, to find what is the will of his Lord on all subjects. Half the Christian people in the world are content to ask, "What is the rule of our church?" That is not the question; the point is, "What is the rule of Christ?" Some plead, "My father and mother before me did so." I sympathize in a measure with that feeling; filial reverence commands admiration; but yet in spiritual things we are to call no man "father," but make the Lord Jesus our master and exemplar. God has not placed your conscience in your mother's keeping, nor has He committed to your father the right or the power to stand responsible for you; every man must bear his own burden, and render his own account; search ye the Scriptures for yourselves, each one of you, and follow no rule but that which is inspired. Take your light directly from the sun. Let holy Scripture be your unquestioned rule of faith and practice; and if there is any point about which you are uncertain, I charge you by your loyalty to Christ, if ye are His friends, try and find out what His will is; and when once you are sure upon that point, never mind the human authorities or dignities that oppose His law. Let there be no question, no hesitation, no delay. If He commands you, carry out His will though the gates of hell thunder at you. You are not His friends, or at any rate, you are not so His friends as to enjoy the friendship, unless you resolutely seek to please Him in all things. The intimacy between you and Christ will be disturbed by sin; you cannot lean your head upon His bosom and say, "Lord, I know thy will, but I do not mean to do it." Could you look ub into that dear face—that visage once so marred, now lovelier than heaven itself—and say, "My Lord, I love thee, but I will not do thy will in every point"? By the very love He bears to you, He will chasten you for that rebellious spirit if you indulge it. It is a horrible evil; holy eyes will not endure it. He is a jealous lover and will not tolerate sin, which is His rival.

"Ye are my friends, if ye do whatsoever I command you." O beloved, see to this! under all the crosses, and losses, and trials of life, there is no comfort more desirable than the confidence that you have aimed at doing your Lord's will. If a man suffers for Christ's sake while steadily pursuing the course of holiness, he may rejoice in such suffering. Losses borne in the defence of the right and the true are gains. Jesus is never nearer His friends than when they bravely bear shame for His sake. If we get into trouble by our own folly, we feel the smart at our very heart; but if we are wounded in our Lord's battles, the scars are honorable. For His sake we may accept reproach, and bind it about us as a wreath of honor. Jesus delights to be the Companion of those who are cast out by kinsfolk and acquaintances for the truth's sake and for fidelity to His cross. They may call the faithful one fanatic, and enthusiast, and all such ill-sounding names; but over these there is no need to fret, for the honor of being Christ's friend infinitely outweighs the world's opinion. When we follow the Lamb whithersoever He goeth, He is responsible for results; we are not.—*Spurgeon.*

DOES GOD ANSWER PRAYER?

BY MARY LAMPREY.

Does God answer the prayers of His children? Yes, I believe he does, and will answer the very humblest. There are some of God's little ones, whom the world despises, that have gone into their closets, unseen by mortals, and there in faith and trust asked the Lord for just the things they needed. They have asked for temporal blessings, and received just what they asked for. I can bear witness to this. I am like a bruised reed, all crushed. The Lord in infinite wisdom has laid His afflicting hand upon us for many years.

My husband has been sick with lingering consumption for fifteen years, and is now apparently very near the gates of death, yet full of hope and trust, Many times during these years fervent prayers have gone up from our humble dwelling that God would raise him, and God heard the cries of His little ones, and tempered the wind to His shorn lamb, and gave him rest and comfort for a time.

Three years ago this autumn my husband was taken sick, and in a few days after I fell victim to disease myself. We did not send for a physician, but trusted in Elijah's God. One day there came to visit us a brother of humble pretensions, and as I was suffering exceedingly I asked him if he could pray the Lord to raise me up from that sickness, so that I could care for my husband. The brother knelt and simply asked the Lord to raise me up, and before he arose from his knees, in an instant as it were, I was as free from suffering as I ever was. I was very weak, but in a few days my strength came to me, and I was in my usual health. The Lord should have the glory.

Concord, N. H.

THE VICTORY.

It is told of a Christian woman that a friend entered her room and found her with bowed head, as if in prayer or in deep, earnest thought. For a long time the silence was unbroken. At length her friend spoke to her tenderly, knowing that a great sorrow was on her heart, and thinking that she might comfort her. "I have been trying to say the Lord's Prayer," she answered, "but I cannot get through with it."

Her friend was well aware that she had known that precious prayer, and had repeated it over and over, ever since she learned it in infancy at her mother's knee. Her remark seemed strange, therefore, to her. But she explained. She had said the words a thousand times in sunny childhood, in joyous youth, on her wedding day, and then along the gladsome years that followed, amid songs and flowers, and prattling child-voices, and the sweetness of an unbroken home circle. And they flowed from her lips like rippling music all this while. But now a great sorrow had come. The blow had well-nigh crushed her. Deep were the shadows. She had been called to take out of her bosom and give to the Great Shepherd the most precious and tender of her joys. And now she could not get through the Lord's Prayer any more. Since the light had had faded from those dear eyes, she had begun a hundred times, "Our Father, who art in heaven, hallowed be Thy name. Thy kingdom come. Thy will—" But she could not say, "Thy will be done." And it was days before she gained the victory, and before quiet peace came again. But when it came, what deep, blessed peace it was.—*Presbyterian.*

NEVERTHELESS I LIVE.

Paul said out of his own experience, I am crucified with Christ; nevertheless I live: as if he had said, I am not crucified to death, but to life; my crucifying with Christ is my quickening; for by this I am so killed, that I live the more; yea, now, I only do truly live, being formerly dead. My own proper life, in myself, was my death; but Christ's life in me is my true life. For I was dead with the worst death, to wit, in trespasses and sins; but now I live in the best life, even the life of righteousness. Whence it is manifest, that the living Word and Spirit of Christ in a Christian, do so kill the life of his flesh, that at the same time they communicate to the same man, to the same soul and body, a true and spiritual, and holy and heavenly and eternal life.

For no man is crucified with Christ, but he also lives with Him; seeing the same Word that kills our life, communicates Christ's; and Christ crucified us with Himself, not that He may kill us, but that He may quicken us, and our quickening is the end of our crucifying, and our crucifying is the way to our quickening.—*Sel.*

LOVE NOT THE WORLD.

The lovers of the world are never found to be lovers of God. If you can show me such an anomaly as a theatre-going Christian, I am certain that, without looking any further, I can point you to a Christian who rarely goes to the place of prayer, never is found laboring and praying with lost souls, and never knows what it is to have deep and constant communion with God, or a zealous desire to bring men to the knowledge and acceptance of Jesus Christ. The heart is simply incapable of a divided loyalty. It cannot pay tribute to two masters, or find its highest pleasure in ministry at two hostile altars. If the service of Christ isn't pleasant enough to satisfy you, your love to Christ isn't strong enough to hold you. As Peter coldly denied Christ when warming himself at the fire of the high priest's palace, so the Christian who goes for warmth to the frivolous excitements of worldly pleasure, will be pretty certain to turn away from the light of life.—*Rev. A. J. Gordon, D. D.*

ITEMS OF INTEREST.

(Selected.)

Lamps do not talk, but they do shine. A light-house sounds no drum, it beats no gong, and yet, far over the waters its friendly sparks is seen by the mariner. So let your actions shine out your religion. Let the main sermon of your life be illustrated by your conduct, and it shall not fail to be illustrious.

It is not for God's pleasure, but for our profit, that He afflicts us. At such seasons prayer is like an arrow that pierces the dark clouds of affliction, and makes them break with blessings on the Christian's head; but the arrow will fall to the ground unless the bow is strong, and bent in dependence on the Holy Spirit.

The principal part of family religion is prayer, every morning and evening, and reading some portion of scripture, and this is so necessary to keep alive a sense of God and religion in the minds of men, that when it is neglected we do not see how any family can in reason be esteemed a family of Christians, or indeed have any religion at all.

The springs at the base of the Alpine mountains are fullest and freshest when the summer sun has dried the springs and parched the verdure in the valleys below. The heat that has burnt the arid plains has melted mountain glacier and snow, and increased the volume of the mountain stream. Thus, when adversity has dried the springs of earthly comfort and hope, God's great springs of salvation and love flow freshest and fullest to gladden the heart.

Never be afraid to trouble the Master with little cares, or with the needs of a temporal estate. He will listen to everything, and provide everything; only trust him with all your heart. The reason why some Christians have so many cares and so little comfort is just because they do not acknowledge him in all their ways. They lean to their own understanding so much, and trust his wisdom and grace so little, that they seem to forget that he has nowhere forbidden them to cast the burdens of their daily life upon him, but on the contrary has invited and commanded them to roll all their trouble upon his arm.

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The World's Crisis

AND SECOND ADVENT MESSENGER.

"BEHOLD, I COME QUICKLY; AND MY REWARD IS WITH ME."

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3. The courts have decided that refusing to take newspapers and periodicals from the post-office, or removing and leaving them uncalled for, is prima facie evidence of intentional fraud.

WE ARE WAITING.

We are waiting for the coming
Of our Saviour, Priest, and King—
For the dawning of that morning
That will our deliverance bring.
[illegible] pilgrims sad and lonely,
[illegible] dark vale we roam;
[illegible] we are strangers,
[illegible] waiting to go home.

Here we have no place of resting,
This is not the Christian's home,
But we are seeking for a country
Where no sorrow [illegible] can come.
And we know that we are nearing
That bright land we long to greet—
That our journey's almost ended—
We shall soon our Saviour meet.

We are waiting, and the moments
Swiftly now are speeding on,
And we must be up and doing,
Striving well our race to run.
For we see the many tokens
Which proclaim our Saviour near;
On every hand they're rising,
And we know he'll soon appear.

We are waiting for his coming,
And we strive to overcome,
For we want to be all ready,
That we may be gathered home,—
To that home of glorious beauty,
To that golden city fair,
Where we'll ever be with Jesus,
Free from sorrow, pain and care.

—*Selected.*

AN APPEAL.

At our late Conference in New Hampshire, the question was agitated whether all was being done that can be in the way of spreading the glad tidings of our soon coming Lord; and the feeling prevailed that the work must be carried to the regions beyond, even to the dark places of the earth, and habitations of cruelty. Said our Lord and Master, "This goospel of the kingdom must first be preached in all the world for a witness unto all nations; then shall the end come." Said our venerable John S. White, "If this is to be done before the coming of Christ, we had better be about it." It may be argued that it has been done already. But is it not the sounder argument that, forasmuch as the end of the world yet lingers, the work has not been fully accomplished? At any rate, it will be safe for us as a people to intensify our interest, and labor until we see him coming in the clouds of heaven with power and great glory.

At this present hour the mails of all nations are at our service. The great proportion of missionaries abroad are from England and the United States. The English langua e is coming practically to be the language of the Christian world. This looks to me like the Lord's doings; and while this wonderful providence, blended with the voice of the prophets, points to this wide open door, let us not fold our hands longer and say, "Four months, and then cometh the harvest." "Behold, the fields are white." While the Lord is speaking to us from heaven, saying, "I come quickly," Ethiopia and the islands of the sea, together with the grand divisions of the earth, Asia and her teeming millions, are waiting to hear the message. Shall we not at once respond and help swell the angel's cry, "Fear God, and give glory to him, for the hour of his judgment is come"?

But the question may be asked, "How shall this be done? I answer, by sending Second Advent publications to the various foreign missionary stations. The names of stations and the addresses of missionaries, in part, has already been obtained, and all can be. What is wanted is to select tracts already published, adapted to this work, and publish others directly upon the subject of the personal coming of Christ and the signs of the times, and send them by mail to every missionary station on the globe; and also to translate into the languages of the different nations coming to our own country; and as they come meet them with the cry, "Behold He cometh!"

My brethren and sisters of like precious faith, let us consider the importance of this work, and engage in it at once. Considering the comparative distant date when our Association will be convened, and knowing that time is too precious to delay, the New Hampshire Conference in session thought it advisable, and did appoint a committee to solicit funds and put them to immediate use. Some money has been raised, and it is hoped every man, woman and child will feel an interest in this praiseworthy undertaking. Do we want our Lord to come and restore all things? Let us prepare his way. Let all make up their minds to do something. If you cannot give a dollar, give a dime; if you cannot give a dime, bring in your mite. It will surprise every one to see how much can be saved to the cause of benevolence and truth by industry, economy, and systematic giving.

Allow me to here suggest to our young people and Sabbath School children to form themselves into Missionary bands for the purpose of raising funds to send the glad tidings of Jesus' coming to all the missionary stations on the earth. Make up your minds to waste no more by buying confectionaries, but that you will save everything for Jesus and his cause. Think of what you might do by such weekly savings for the perishing heathen in foreign lands, and all around you. It only requires you to deny yourself of a few sticks of candy, to give to some perishing soul the whole New Testament, dedicated to the church by the precious blood of Christ. And then, what a wholesome discipline it would be to yourself to adopt such a course. You would not only bestow a great good upon others, but the greater would come to yourself. And again, provided you should ignore every superfluity of life, would you not be the better? By such self-denials you would have something to give to the missionary cause, while you look for "that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ."

Again, I wish to appeal to men and women in Christ who command their thousands, and are paying out their thousands to support the foolish fashions of the day; and to this add bad habits and appetites. Said Dr. Young, Chief of the National Bureau of Statistics: "The grog bill for 1870 was more than $600,000,000, and the expenditure for tobacco was almost equal to it, while $50,000,000 covered the entire contributions for religious and benevolent purposes in the United States." John Wesley once said that "religion led to industry and economy, and that led to wealth, and wealth led to show, luxury, pride and forgetfulness of God; so that in the end religion destroys itself." Is it not coming to be so in all Christian communities, Advent people not excepted? Where are the men who have means to supply their temporal wants, and are practising temperance and economy in their expenditures; and, in the room of adding a number of thousands to their capital annually, are putting all their income aside from their individual necessities into the cause of the Master? My brethren, you expect your ministers, who give their time and strength to the work, to make the most sparing use of what is contributed to them. Why not follow out the same course yourselves? Should all in this country, now looking for Christ use the time of the coming year, and appro, priate all their earnings and income aside from their actual necessities to the prolamation of the coming of the Lord, we should not be under the necessity of staying a second year to complete the work. At the end of twelve months the message would be found wherever human inhabitants are found.

The Committee appointed at the New Hampshire Conference chose Bro. F. L. Piper, of Melvin Village, to act as Secretary and Treasurer, to whom monies collected can be sent, and an account rendered through the *Crisis* for the same. For the Com.

A. Ross.

THAT "CHRONOLOGY BOOK."

A New York brother (C. F. M.) inquires: "Is it true, as affirmed in a certain sheet, that in your Chronology book you take the following positions:

1. That the daily (Dan. 8) signifies the Jewish daily sacrifice, and that therefore the Jewish sacrifice helped tread down the sanctuary?

2. That you make the 70 weeks and 2300 days begin with the same event, in the 20th of Artaxerxes, and then absurdly claim that the 2300 may possibly begin a few years later, without changing your location of the weeks? I fail to find anything of the kind in your book, and regret that such a blind assault should be made; but lest some may be misled, your reply through the *Crisis* is solicited."

Our reply is cheerfully made.

1. While we do regard the "daily sacrifice" of Daniel 8 to be the Jewish sacrifice, we do not claim that the "daily sacrifice" ever did, or ever was to tread down the sanctuary for 2300 days or for any other length of time; nor is such a thing even hinted in the vision; so we neither take this position, nor is it the result of any view we hold. Whoever charges this claim upon us does it ignorantly, or on a worse principle. We claim that although the word "sacrifice" is a supplied word in the vision, it is *justly* supplied; as in the angel's interpretation of the vision the same word occurs, and is not there supplied: "He shall cause the *sacrifice* and oblation to cease"; and all know that the "*daily sacrifice*" was the only one coupled with the oblation. In the vision, Ga briel saw a certain horn "take away the daily sacrifice," and afterwards "tread down the sanctuary." At the time the vision was given to Daniel, the sacrifice was extinct, and the Jews were in bondage; but when the daily sacrifice was seen in vision—showing it must be *restored*—and a certain power was seen taking it away again, and after taking it away proceeded to "tread down the sanctuary," the question arose, "How long the vision"—not how long the trance state, or the time occupied in seeing the vision, but how long the events measured by the vision: "How long the vision [measuring] the daily sacrifice, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot?" Two things are measured; first, "the daily sacrifice"—and that could not be measured till *established;* second, after the close of the daily sacrifice, the "*desolation*" was to be measured, which was thenceforth to tread down the sanctuary; and the measurement of the *two* was to aggregate 2300 days; but only the last event measured ("the transgression of desolation") had anything to do with the treading down work; and even that did not begin till after the "daily sacrifice" was *taken away;* so it is not true that the vision even hints at a treading down that should last 2300 days, but only one that was to begin after the first event measured was past, and to continue only during the *last part* of the 2300 days. The history of the "daily" *ended* before the treading down *began.*

2. We do not set up an absolute claim that the 70 weeks and the 2300 days began with the same event; we make the 70 weeks begin with the *restraint* that was to favor the Jews—beginning by holding their desolating enemies at bay while they fortified themselves, and became a defensive nation; but we begin the 2300 days with the *restored* "*daily sacrifice*"; and while it seems *probable* to us that the sacrificial worship of the Jews was permanently established immediately upon the commencement of Nehemiah's work of fortification, or simultaneously with the beginning of *restraint* in their favor, yet we do not pretend to *know* that it commenced so early; *possibly* the whole attention of the Jews might have been absorbed at that critical juncture, as a military emergency, for some months, before turning their attention to their abandoned worship. At the end of Nehemiah's twelve years' labor, we find the sacrificial worship in operation, whether it began at the commencement of his week, or later. If the 70 weeks are a part of the 2300 days (which seems probable to us), then the 2300 days and the 70 weeks began together; if they are not connected, even then the 2300 days would *probably* begin with the 70 weeks, as it is probable that the restoration of the sacrificial worship was coupled with the beginning of the restraint that interposed in favor of the Jews; but as this is not certain, it is possible that the 2300 days began later; and that, too, without affecting our application of the prophetic weeks in the least.

These points are made sufficiently clear in our book for the comprehension of an unbiased reader. In contrast with the foregoing allegations and misapprehensions, we call attention to the fact that other eyes have looked at the book. An Iowa brother (Eld. P. W. Hough) thus writes: "I do not see any defects in your argument. Would like to see the man that could pull up your stakes. However, the connection between the 8th and 9th chapters of Daniel I firmly believe to be true, and rejoice in the prospect. Yet, if '84 should pass, it would not move a post in your building, but show there was no connection. . . . . Your book will stimulate research, and I speak for it a great sale; and to show you that I do not use breath to puff your book, enclosed you will find $5.00 for ten copies."

That man can understand a book when he reads it. It would be better for others to understand before claiming to be exponents of the arguments which they incorrectly allege the book to teach.

A Wisconsin brother (D. Clow) writes: "I have glanced over every page of 'Chronology and Prophecy made Plain,' and am free to say it is the best I ever saw. Nor have I been slow in searching for the hidden treasures of revealed truth, as you well know. Nay, forty years of diligent investigation, with all that I could desire at my command to aid me, I have spent in this matter; and yet it seems that I have made but little progress, as I glance over the new and most convincing evidence of chronological and astronomical facts found in the new work. Nay, I feel quite happy over this matter, as I am supported in all the essential facts of my faith. Never, never have I doubted that the 'wise' would yet understand the time of our dear Lord's return. Nor have I ever seen any reason why we should abandon *time*, as all intelligent Adventists do know that our mistakes were the result of Usher's erroneous chronology."

Letters like these are multiplied on each hand. We have given a sample to show that our labor finds a congenial and reciprocal element in every quarter. "Watchman, what of the night?" The morning is not far off. It will not delay it a single hour if we close our eyes to facts. While we would not deal in censorious dogmatism, we would entreat all to open their eyes wide to see their nearness to the end, and then work with a will to save others.

W. S.

PRACTICAL AND DOCTRINAL.

BY C. E. COFF.

Descriptive of Bible truths, these terms do not occur in that book. They are the coinage of men of modern times. Behold how flippantly they are handled now-a-days, which gi es the impression that there is a lot of useless Bible truth lying about that book, like the accumulated junk about a workshop. This is labelled *doctrinal*, and to be laid on the shelf in the Scriptural museum. Some are so scared of it that they would feign mark it "*dynamite*," or some other fearful name, to keep God's searching children away from it.

That there is a lot of needless doctrines about us, and not lying idle either, is true; but they are not the pure mother tincture of Holy Writ. They are the weak attenuations and adulterations of speculators and novelty constructors. If the children of God are to wander far from what is "written in "*the* Book" into the laboratories of experimetors, then I am in favor of plainly labelling some things "nitro-glycerine—handle with care." But we are speaking of plain Bible truth—of first principles. Is the Bible encumbered with needless doctrines which are to be studied and believed, or not, as you like—"better not to be believed," as I once heard a popular preacher say? If so, then I lay a solemn charge against the Spirit of God for putting them in, and leaving out so many "practical" things which I, with many others, desired to know. "And there are also many other things which Jesus did, the which if they should be written every one, I suppose that even the world itself would not contain the books that should be written." (John 21: 25.) Is the Bible weighted with useless doctrine to leave out one thing that my blessed Lord did or said? I solemnly protest against it, if so. I should like to know, among all these things, what Jesus wrote on the ground when the woman taken in adultery was brought to him. The words and music of that doubtless spiritual and melodious "hymn" which they "sung and went out" from the first Lord's Supper would be very desirable now on these memorable occasions. "And many other things" as John says.

But the Bible is all right. There is nothing unimportant to the church in it. We can afford to wait until we see John in the kingdom of God, when he will have time enough to tell us all about those "many other things;" for his memory will be wonderfully sharpened in that body "like him"—Jesus; but I fear we shall never get there at all if we now despise or lightly esteem anything in God's Word which was written aforetime for our learning, that we might with patience and comfort of the Scriptures have hope. No, we should take heed to it as a lamp that shineth in a dark place. "We ought to give the more earnest heed to the things that were heard, lest haply we drift away from them." "Blessed is he that readeth, and they that hear the words of the prophecy, and keep the things which are written therein; for the time is at hand," saith the Word at the commencment of the most useless book, according to modern thought,—the Revelation of St. John.

That there is doctrine and practice is true. We go to the Bible for doctrine, and then we go on our knees and out into the community to practice it. This is the practical part, which is best preached individually, actively, effectively. Our "Household Physician"—a useful book we have in our house—is, first, all doctrinal; and second, all practical when we put it into use. There is nothing unessential to salvation in it when considered in the light of all the diseases for which it prescribes. It does not say that A, who has the typhoid fever, must take the same medicine that B does who has the gout. It is much the same way with God's Bible—the household physician for all sinful ills and growth in grace. It does not say that a man who has stolen a sheep can be cured by believing in the doctrine of "the sleep of the [illegible] Lord." Nor does it say that a [illegible] revelation in simple conversion joy. [illegible] enough when he gets into the same boat with afflicted Job, he will want to know something about where he is going to land.

The Bible is a book of doctrine; our lives should be a book of the practice of that doctrine. Doctrine simply means teaching. Christ ever taught "openly in their synagogues." He preached doctrine, "sound doctrine." He taught his disciples to pray; that is doctrine, and pretty hard to practice too sometimes. If people are afraid of doctrine—Christ's doctrine, which he said a man should know if he would do his will—then they had better steer clear of the Bible.

WALKING IN CHRIST.

BY CHAS. W. WARD.

"As ye have therefore received Christ Jesus the Lord, so walk ye in him."—Col. 2: 6.

This is addressed to those who have received Christ as their Saviour—to those who have yielded themselves as servants. To such, there comes the exhortation "to walk in him." To walk, denotes progress. Everywhere in the Scriptures, we have held before us the Christian life, as a state of growth and progression. Paul presents it to us under the figure of a race, which must be run with patience. Then again, he exhorts us to leave the principles of the doctrine of Christ and go on unto perfection. It is therefore certain that at conversion, that is, at the time we receive Christ, we do not enter a state of perfection, although at that time we may be perfect in some respects. A child at its birth may be a perfect child, yet there is vast room for development and growth. In one sense it is perfect, and all the years of its growth do not add to this perfection. It is perfect in form, perfect in all the members that make up its organism, and, as we have observed, all the years of its growth do not affect this perfection. Yet there are lying in that child possibilities [illegible] are necessary to bring to perfection. So with the child of God, when he is begotten again, and puts on Christ. Being in Christ he is a new creature. Now, then, being in Christ, he must walk, that is, go on in that way. But how is a person to walk in Christ?

First. He must walk in his love. In order to do this he must keep his commandments; or, in other words, must be obedient. Christ is not pleased with a disobedient child. It is obedience that pleases the Lord; for our Saviour said, "If a man love me he will keep my words; and my Father will love him, and we will come unto him, and make our abode with him." So it is upon the condition of obedience that we are to have him abide with us. And by the same obedience we are to abide in his love, for he has said, "If ye keep my commandments, ye shall abide in my love." So being in his love, and his love dwelling in us, we are to walk in it; that is, by careful and constant watchfulness of self, of the world and the devil, so that none of these influences shall cause us to stumble, or disobey his word.

The farther we advance in the way of this love, the stronger will be the attachment between us and Christ. Walking in his love, we shall have such a blessed experience, nothing could induce us to walk in any other way. By continual progress, the bond of love will grow stronger. Our affections, desires, purposes, and will, will blend together with his, forming a bond of love that nothing can break. So complete will it be that we can realize "that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."

Second. We should walk in his fear. Not the kind of fear we would have of a cruel, merciless tyrant. Not that we should live in dread, a fearful anxiety always possessing our souls, but exercising and walking in a filial fear, the same kind of fear we would have of a dear friend we love. We would not for the world—unless truth and justice demanded it—say anything to such a friend that would grieve him, or hurt his feelings. Whatever might be the subject we were discussing, we would, out of respect and love to him, say nothing that would offend him. Such should be our fear of God. We should so fear him that we would not do anything to grieve him, nor ought that would be displeasing to him. This is the kind of fear of God we should walk in. In order to do this, we should see how very careful we must be, guarding our tongues that we speak nothing disrespectful, unholy, or sinful against him, his cause, or his people. The Lord will surely honor those that so walk in his fear.

We read: "As a father pitieth his children, so the Lord pitieth them that fear him." In walking in His fear, we shall have a reverence for him. We shall look upon him with an holy awe. In walking in his fear we shall learn to be very careful in conduct and conversation.

Third. We should walk in His light. "For if ye walk in the light as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin." Walking in the light, we have fellowship with him,—have a real acquaintance with him. Being acquainted with him we can have confidence to approach him—have liberty in his presence. Then again, if we walk in the light we shall not stumble, neither lose our way. A person groping about in the dark cannot accomplish anything, or get anywhere with any certainty. He is liable to stumble and hurt himself, or wander entirely away from the right path. So it is with those who do not walk in the light of God's word, for it is his light to lighten the path of his saints. All that will walk in his light shall know the truth, and the truth shall make them free.

Perryville, Md.

ONENESS WITH CHRIST.

The following deserves a careful consideration by all who wish to be like Christ. The instruction it contains is valuable, and thoroughly practical. Read it, remember it, and look for a special benefit. It is taken from *The Times of Refreshing*, published by Dr. Cullis, Boston, Mass.—M. G.

So many of God's children are crying out for a real and vital union with Christ, that it seems important to come to a right understanding of what it consists in, and how to realize it. And I have a few words to say about it, which have been of great practical use to myself, and I trust may be a help to some others.

There is one lesson in the Christian life that most of us are obliged to learn over and over, at every advanced step we take. I, myself, have had to learn it many times, and I often doubt whether I know it thoroughly yet. It is the lesson of not depending upon frames and feelings as the test or or assurance of our spiritual condition. We learn it at one stage and about one thing, only to forget it as soon as a new stage is reached or a new question arises, when it has to be learned all over again.

I remember very well what a revelation it was to me when I first learned it. It was in the very earliest of my Christian experience, and was in regard to forgiveness. I had no other thought but that my forgiveness depended upon my feelings; that if I felt sweet, and tender, and earnest, I was forgiven; but if I felt cold, and dead, and languid, I was not forgiven. Consequently my faith varied with my feelings, and I literally made the Word of God of none effect by my own changing emotions. It was a grave dishonor to him, but this I never dreamed of, and it was utter misery to me.

Finally some one told me, or else I read it in a book, that frames and feelings had nothing whatever to do with the matter; that my forgiveness was dependent upon how God felt, and on what He might happen to be. This was a perfect revelation to me. My common sense laid hold of the idea at once, and I saw it was the only reasonable, as well as the only Scriptural ground to take. "Of course," I said to myself, "my feeling must depend upon what I know about it; it is always knowledge that controls feeling, not feeling knowledge. I have been turning the whole thing wrong end before. My forgiveness cannot in any possible way depend upon my feelings. I must find out first whether I am forgiven before I can expect to have any right feelings about it at all."

I saw also that my feelings after all depended very much on the state of my health; if my liver for instance was out of order, I could not possibly have any sweet or joyous feelings, no matter how truly forgiven I might be. Our feelings are affected by a thousand things, over which we have no control,—by a rainy day, perhaps, or a fog, or some disappointment in our plans, or by the influence of some one's magnetism over us, or by any or all of our varied circumstances and surroundings. But God's word cannot be touched by any of these things, and I saw that if he said I was forgiven, then I was, no matter how I might feel. And as soon as I found he did say so, all trouble on this point was over. But at each step onward I have been confronted by the same conflict between faith and feeling, my feelings always asserting their right to be the deciding element in each new question in the spiritual life. And every time the same ground has had to be gone over as to the foolishness and utter unreasonableness of trying to decide by feeling what could only be decided by God's word.

Now, on no point does this temptation more persistent assail a soul than on this of our real and practical oneness with Christ; and in nothing is the mistake more dangerous. It seems at the first sight as though this at least was a point which must be decided by feeling, and the soul turns inward to examine its own emotions, sure that, however wrong such a course may have been in all previous cases, here at least is the right and Scriptural thing to do.

I hope to prove in this article the fallacy of such reasoning. Oneness with Christ must in the very nature of things consist in a Christ-like life and character. It is not what we feel, but what we are, that settles this question. No matter how exalted or intense our emotions on the subject may be, if there is not a likeness of character with Christ, a unity of aim and purpose, a similarity of thought and of action, there can be no real oneness. This is plain common sense, and it is Scripture as well.

We speak of two people being one, and we mean that their purposes and actions, and thoughts, and desires are alike. A friend may pour out upon us enthusiastic expressions of love, and unity, and oneness, but if that friend's aims, and actions, and ways of looking at things are exactly opposite to ours, we cannot feel there is any real oneness between us, notwithstanding all our affection for one another. To be truly one with another we must have the same joys and sorrows, the same hopes and fears. As some one says, we must look through one another's eyes, and think with one another's brains. This is, as I said above, only plain common sense. And oneness with Christ can be judged by no other rule. It is out of the question to be one with him in any other way than the way of nature and character, and life. Unless we are Christ-like in our thoughts and our ways we are not one with him, no matter how we feel.

I have seen Christians with hardly one Christ-like attribute in their whole characters, who yet were so emotional, and had such ecstatic feelings of love for Christ, as to think themselves justified in claiming the closest oneness with him. I scarcely know a sadder sight. Surely our Lord meant to reach such cases when he said, "Not every one that saith unto me, Lord, Lord, shall enter the kingdom of heaven; but he which doeth the will of my Father which is in heaven." He was not making here any arbitrary statement of God's will, but a simple announcement of the nature of things. Of course it must be so. It is like saying, "No man can enter the ranks of astronomers who is not an astronomer." Emotions will not make an astronomer, but life and action. He must be one, not merely feel that he is one.

There is no escape from this inexorable nature of things, and it pursues us here. Unless we are one with Christ as to character and life and action, we cannot be one with him in any other way, for there is no other way. We must be "partakers of his nature," or we cannot be partakers of his life, for his life and his nature are one. Feeling avails nothing here. I am afraid I have not made this point as clear as I want to, but must trust that the blessed Spirit will illuminate it to the minds of my readers.

And now for the application. First of all the warning, and then the comfort. The warning I address to the emotional natures among my readers. Dear friends, you are in great danger of being deceived by the very things upon which you rest confidingly. Your emotions, which are such a joy to you, are likely to become pit-falls. You feel so near Christ and so united to him, that you think it must be real; and over-looking the absolute necessity of Christ-likeness of character and walk, you are building your hopes and your confidence on your delighted emotions and exalted feelings, and think you must be one with Him, or you could not have such rich and holy experiences.

Now it is a psychological fact that these or similar emotions can be produced by other causes than a purely divine influence, and that they are largely dependent upon temperament and physical conditions. It is most dangerous, therefore, to make them [illegible] It may result in just such a grievous self-deception as our Lord warns us against in Luke 6: 46-49, "And why call ye me Lord, Lord, and do not the things which I say?" Your soul delights perhaps in calling him Lord, Lord, but are you doing the things which he said? for this is the important point after all, he tells us. If, therefore, led by your feelings, you are saying in meetings, or among your friends, or even in your own heart before the Lord, that you are abiding in him, let me entreat of you to take home to yourself in solemn consideration these words of the Holy Ghost, "He that saith he abideth in him, ought himself so to walk, even as he walked.

Unless you are thus walking, you cannot possibly be abiding in him, no matter how much you may feel as if you were. If you want to know what sort of a walk this will have to be, 1 Peter 2: 26-27 will tell you: "For what glory is it, if, when you are buffeted for your faults, ye shall take it patiently? but if, when you do well, and suffer for it, ye take it patiently, this is acceptable with God. For even hereunto were ye called; because Christ also suffered for us, leaving us an example, that we should follow his steps, who did no sin, neither was guile found in his mouth; who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed himself to him that judgeth righteously."

If, therefore, you follow in his steps, you must be sweet to those who are cross to you; you must bear everything and make no complaints; when you are reviled you must not revile again; you must consent to be trampled on, as Christ was, and feel nothing but love in return; you must seek the honor of others rather than your own; you must take the lowest place, and be the servant of all, as Christ was; you must literally and truly love your enemies, and do good to them that despitefully use you; you must, in short, live a Christ-like life, and manifest outwardly as well as feel inwardly a Christ-like spirit, and must walk among men as he walked among them. This, dear friends, is what it is to be one with Christ. And if all this is not your life according to your measure, then you are not one with him, no matter how ecstatic or exalted your feelings may be. This is my lesson of warning.

SPIRITUAL EXPERIENCE.

To learn the lessons of life, you must live through them. The boy cannot learn to swim upon the land; he must trust himself to the water. Soldiers cannot be made in peace-time. Sailors are not to be trained upon the land. The one must endure hardships of the campaign, the other must go out in the open ocean and bear the violence of the gale and the dangers of the seas, before he will know how to encounter the anger of the ocean-wave and how to handle his ship in the tempest. So it is in matters of the spiritual life. The experience of other people cannot be made our own beyond a certain point. By hearing of it, or reading it in books, we may prepare ourselves for bearing trials and for learning certain lessons of vital religion from them, but they cannot teach us generally the lessons themselves. The patience and the resignation, the sympathy and the unselfishness, the love of God and the contempt for the world, which trials and troubles teach, cannot be learned from the trials and troubles of other people, but only from our own. That is the providential purpose of such. By them the Holy Spirit of God works upon our souls and refines them, weans our affections from the world, and draws them to himself.—*Selected.*

COMPLETENESS.

When the Jordan was bidden to halt, you would have supposed it would have overflowed and devastated the country. That would be the natural law. Arrest a river in its march to the sea, and you destroy the country. But when God built an invisible dam across the Jordan, so it halted, he built at the same time an invisible dam on either side of the Jordan, so that [illegible] up. It was a complete miracle, complete in every respect, just like God's work—always complete.

But you would have said, "If the waters of the Jordan are drawn off, it does not make any difference though there be two or three feet of water, the Israelites can easily wade through, and they will come up with saturated garments on the beach as people come up from a shipwreck." No, it was better than that. You would have said, "If the waters of Jordan are drawn off, then there will be a bed of mud and slime impassable. It would take days and weeks for it to dry up." But lo! the completeness of the miracle. The river bed is perfectly dry. They go through dryshod.

Oh! the completeness of everything that God does. Does he build a universe, it is a perfect clock running ever since it was wound up. Fixed stars the pivots, constellations the intermoving wheels, and ponderous laws the weights and mighty swinging pendulum. The stars in the dome striking midnight, and the sun with brazen tongue tolling the hour of noon. The wildest comet has on it the chain of a law it cannot break. The thistledown that flies before the school-boy's breath is controlled by the same law that controls a whole universe. The rose-bush in your window is controlled by the same law that controls the tree of the universe, on which stars are ripening fruit, and on which God will sometime put his hand and shake down the fruit. It is a complete universe. No astronomer has ever suggested an amendment.

Does God make a Bible, it is a complete Bible. Standing amid its dreadful and delightful truths, you seem to be in the midst of an orchestra, where the wailings over sin, and the shoutings over pardon, and the martial strains of victory, sound an ocean of truth on which God walks, sometimes in the darkness of prophecy, and sometimes in the splendor with which he walked on Galilee—apostle answering to prophet, Paul to Isaiah, Revelation to Genesis. A complete book. It is the kiss of God on the soul of lost man.—*Dr. Talmage.*

WHAT DOES IT MEAN?

BY W. A. BURCH.

Three ship-yards all silent and still! That is what I have seen to-day, where only yesterday was the noise of saw and hammer, plane and chisel, sledge and anvil, the clanking of chains, the hum of machinery, and the noisy shouts of men and boys. Were you ever in a ship-yard? What a busy, interesting sight it is. But to-day there reigns strange quiet.

What does this silence mean? Why for to-day and to-morrow of this pleasant weather are these yards to be free from the noisy work of so many busy hands? Ah! 'tis the old story,—"death reigns." Men who cannot find time to obey God, who are too busy to listen to his demands, are not too busy to die. Plans for years in the future come suddenly to an end, and the man's busy work, that hardly seemed commenced, is done.

"What does it mean?" It means this. Yesterday noon a young man, about twenty-seven years old, left this city in activity and health, and was brought back at night a mangled corpse, killed instantly while attempting to leave a train in motion. The son of a well-known ship-builder, who is a member of the firm controlling these three yards. He was left in charge of the business, while father and mother sought to regain shattered health in the far west. Suddenly his life has ceased, and parents, sister, wife and friends mourn their sad loss.

It means that one more is numbered with the dead, waiting in silence the time of reward when Jesus comes. I cannot learn that he possessed the Christian's hope. Thus it is another warning to the men who have "time to think" to-day, and another lesson to us all, showing the great importance of being a Christian—of having our lives hid with Christ in God. It but voices again the words of James: "For what is your life? It is even a vapor, that appeareth for a little time, and then vanisheth away."

Three silent yards! They speak to me the impressive thought that soon, not the business of a few yards merely, but the business of the city shall come to an end—yea, the business of the world. Should it come to-day, am I ready? Should death come now, would it be well with you? Do you "belong to death's Master?" Be ready!

"Death comes down with reckless footsteps
To the hall and hut;
Think you death will tarry knocking,
When the door is shut?
Jesus waiteth, waiteth, waiteth,
But the door is fast;
Grieved, away thy Saviour goeth,
Death breaks in at last."

We can hardly be too careful about indulging speculations that conflict with what God has declared, however mysterious or inexplicable the divine declaration may for the time appear to us. It is unwise to disbelieve any statement of God's Word simply because we cannot understand that statement at a glance.—*Zion's Herald.*

THE WORLD'S CRISIS AND SECOND ADVENT MESSENGER.

Boston, Wednesday, Nov. 23, 1881.

☞ Take Notice!

☞ All subscriptions for the "CRISIS" are at the rate of **$2.00 a year, payable in advance.**

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☞ We cannot discontinue or send your Orders unless you give us the POST OFFICE and STATE in PLAIN LETTERS.

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☞ All articles must be accompanied with the writer's NAME for the Editor's information, even if the article or name is not published.

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By complying strictly with the above, all matters with our subscribers, patrons and correspondents, will be much more promptly attended to. AGENT.

PLEASE NOTICE.

We publish obituary notices for our people in all parts of the country, and receive a large number weekly. We like very much to publish every word that is written. But all will readily see that such notices must of necessity be very short, else they would cover a large part of the paper. If you will have the kindness to REMEMBER and make your OBITUARY notices SHORT, you will spare us the unpleasant NECESSITY of cutting them down. If any should forget and send lengthy obituary notices hereafter, they will not we trust complain because only a part of what they write is published. ED.

A REQUEST.

We desire to publish, weekly, brief—*very brief*—news from the churches. If the Pastor, or where there is no Pastor, the Clerk, Deacons, or any member of the church, will send us any brief items of general interest to our readers, we shall be glad to open a column for their publication. E. A. S.

THE LAST-DAY FIRES.

Do the Scriptures teach that there will be fires in the last days which will be peculiar to that period? We think they do, and we will here quote a part of the description given of them by Inspiration: "A fire goeth before Him, and burneth up His enemies round about. His lightnings enlightened the world; the earth saw, and trembled; the hills melted like wax at the presence of the Lord of the whole earth." Ps. 97: 3-5. Here the coming and "*presence of the Lord*" is presented, and before Him, or preceding His presence, and also in His presence, there will be premonitory and destructive fires. That these fires will fulfill sacred prophecies, and will come in connection with general atmospheric disturbances, is shown by the following: "Fire, and hail; snow, and vapors; stormy wind fulfilling his word." Ps. 148: 8. "A fire devoureth before them; and behind them a flame burneth: the land is as the garden of Eden before them, and behind them a desolate wilderness; yea, and nothing shall escape them." Joel 2: 3.

The prophet locates this fire thus: "Blow ye the trumpet in Zion, and sound an alarm in my holy mountain; let all the inhabitants of the land tremble; for the day of the Lord cometh; for it is nigh at hand." V. 1. This passage proves positively that the Lord will require His servants just before "the day of the Lord" comes, to proclaim a message designed to "*alarm*" the people, and among the tokens named, which will indicate coming calamities, is, "a flame burneth." The land, which is inhabited and productive, like the garden of Eden, is left like a "desolate wilderness." The prophet again presents the same token of the approach of the day of God, in the same chapter, as follows: "And I will show wonders in the heavens and in the earth, blood, and fire, and *pillars of smoke*. The sun shall be turned into darkness, and the moon into blood, before the great and the terrible day of the Lord come." (Verses 30, 31.)

The prophet Habakkuk takes up the same subject, connecting the coming of the Lord with fire and burning coals. He says: "*God came* from Teman, and the *Holy One* from Mount Paran. Selah. His glory covered the heavens, and the earth was full of his praise. And his brightness was as the light; he had horns coming out of his hand; and there was the hiding of his power. Before him went the pestilence, and burning coals went forth at his feet. He stood, and measured the earth; he beheld, and drove asunder the nations; and the everlasting mountains were scattered; the perpetual hills did bow; his ways are everlasting." (Ch. 3: 3-6)

These fires are classed by Joel with the signs in the sun, moon and stars, which are to precede and indicate the speedy coming of the Lord. They are also classed by the Psalmist with the great phenomenal atmospheric manifestations given as signs of the end. This is conclusive proof that there will be special fires in the period of the other signs, prior to and indicating the Lord's glorious manifestation.

The fires sent by God upon Sodom are presented by Jude as "an example" of those which will be sent by Him in the last days, by which the wicked will suffer "*eternal*" punishment. It was said of those typical fires that they "came down from heaven." So we may understand that the signal fires will not be natural fires, but will originate in the heavens, as we believe in electrical currents, and will, in many cases, ignite before reaching the combustibles of earth. As these electrical currents usually produce atmospheric convulsions,—tempests, cyclones, lightnings, local floods and local drouths, it is natural to suppose that these phenomenal fires will occur in connection with tornadoes, floods and drouths.

Are the people of the present period experiencing just such a class of signal events as the Word of God foretells will come in the last days? and do they originate, as the most learned declare, in atmospheric elements? We believe it is so.

It is perfectly vain to talk about a common forest fire appearing to hundreds of people as if the heavens had first taken fire, and that ordinary fires would be kindled at all points over an area of thirty by one hundred miles in an hour. What produced the terrific roaring and thunder amidst the descending flames in the late Michigan fire but the electrical currents, just as they do in ordinary thunder showers? This shower of fire was just such as came in Wisconsin a few years ago, and such as devastated a part of Northern Africa the present year. The angel of God having power over fire has come, and has commenced to operate the celestial battery, and kindle the fires which will consume the foundations of the mountains, and fuse the solids of this ponderous earth. J. C.

THE SUFFERINGS AND GLORY OF CHRIST.

Peter says of the prophets, "The Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow." 1 Pet. 1: 11. The prophets foresaw Christ's sufferings and glory, and the periods and connected events with each. They saw Him first in sorrow, and afterward in glory. They saw Him first cast out of all earthly society, hated and killed of sinners, and subsequently coming in the clouds of heaven with power and great glory, to be "admired" by all the saintly millions.

As Christ was first, in His earthly experience, hated and ostracised from worldly society before enjoying the earthly glory, so it must be with all who follow Him; they also must pass through the suffering period to reach the time of Christ's glory.

Paul says of them, they are "joint heirs with Christ; if so be that we suffer with him, that we may be also glorified together." Rom. 8: 17. The sentiment expressed is this: If Christ became heir to the world on the condition of voluntary suffering, all who choose to become heirs with Him must also consent to voluntarily suffer with Him, or as He did. Christ was inspired to endure the suffering, by the prospect of the glory which it would secure. Paul said, "for the joy [or glory] that was set before him, [he] endured the cross, despising the shame, and is set down at the right hand of the throne of God." Heb. 12: 2. The glory inherited by Christ, through suffering, is presented by Isaiah thus: "And one cried unto another, and said, Holy, holy, holy, is the Lord of hosts: the whole earth is full of his glory." Ch. 6: 3. He expresses the same again: "And the glory of the Lord shall be revealed, and all flesh shall see it together: for the mouth of the Lord hath spoken it." Ch. 40: 5. Peter gives his testimony upon the same subject when he says, "But rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when his glory shall be revealed, ye may be glad also with exceeding joy." Ch. 4: 13.

Christ presents the time when He will enjoy and manifest this glory thus: "They shall see the Son of man coming in the clouds of heaven, with power and great glory." Matt. 24: 30. He testifies to the truth of his people sharing with Him this glory, as follows: "And the glory which thou gavest me I have given them; that they may be one, even as we are one." John 17: 22. He also shows that His people will be rewarded with this glory at His glorious manifestation, by this language: "For the Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works." v. 27.

These passages prove conclusively that the time when Christ will enjoy the glory which follows His sufferings, will be at His second advent, and that His people who suffer with him will be rewarded with the same glory and at the same time.

The revealed condition upon which men may share with Christ this eternal glory and divine blessedness is, that they consent to share with Him the sufferings He endured. He suffered the hate scorn, and persecution of men, He was rejected from religious society as a dangerous heretic, because He interpreted the Scriptures literally, and applied "present truth" to the people who heard His teaching. He boldly condemned the false religion of His day, and taught the people that they must abandon their false hopes and theology, cease to worship in a worldly, pompous way, and accept the last message of sacred truth presented them by God, or go under the ban of divine judgment.

This position and these teachings caused His sufferings and tragic death. If His people are required to fill up the measure of His sufferings to secure His glorious inheritance, they must be required to follow in His steps, teaching truths as obnoxious to the people as He preached, exhibiting the crying sins of the people as He did, and preach truths which will manifest the aggravating sins of the people and the prophetic judgments coming upon them for their wickedness. To occupy such a position and do such a work requires self-denial and cross-bearing.

To provide for such an experience of suffering, God has so arranged truth in its progressive development, that each generation will be required to accept and teach some revealed truth which the unbelievers and false professors will despise and reject, as they did some of those taught by Christ, thus causing the same class of sufferings as endured by Him. History presents no class or generation of Christ's true servants, who have not been called to such a work and such suffering.

Christ testifies to this when He says, "And ye shall be hated of all men for my name's sake: but he that endureth to the end shall be saved." Matt. 10: 22. He confirms the fact that all His servants, of all generations of His people, will suffer as He did. He said, "If they have called the master of the house Beelzebub, how much more shall they call them of his household?" v. 25.

The most fatal error that the Church has ever fallen into, is, that she has passed her period of suffering, and has already reached the period when she is entitled to glory, i. e., to worldly honor, fame, riches and pleasure. This was the fatal stumbling-stone to the Roman and Greek Churches. The cross, to them, ceased to represent the shame and rejection from polite and worldly society, as it did with Jesus, and became the emblem of social distinction, a pledge of human protection. The cross to them never represented present suffering, but present exaltation and glory. The Protestant Church has largely fallen into the same fearful error. The great effort everywhere is to aggrandize the church at the present time in this world. They compass sea and land to draw the multitudes into their communion, with but little regard to their spiritual character. They manifest great preference for the rich and honorable, showing that the leading object is to build up a rich and popular people, so as to enjoy wealth, power and glory in this world. Houses of worship are built in the most attractive style; the most charming music is obtained, and the most *drawing* and eloquent ministers are sought; and all for—What? To enjoy present fame and glory. The present religious generation is wild with a mania for church pleasure. The old-fashioned, humble manner of worshiping God has become antiquated and unpopular, and feasting, fairs, theatricals, and ostentatious parades are substituted.

What is the interpretation of all of this? It is this: The Church has fallen into the old error of the ancient apostates, that the time for fasting, humiliation and prayer has passed; and the time for feasting, pleasure, and religious glory has come. O fatal mistake! Who will dare sound an alarm? Who will dare warn the Protestants, as Luther did the Romanists? Who will put his shoulder under the cross which must be borne at this perilous hour, and thunder the commandment of Jehovah in the ear of this generation—"From such turn away"? Where are the Luthers and Wesleys of the present day, who are not looking for places, titles or salaries, but are faithfully sounding the alarm to the people, of present dangers? He who joins in the jubilant song of the present time, sung by the proud and blind, either never saw the light of truth, or has departed from Christ, and is a traitor to the Church.

We feel almost an unendurable agony of spirit when we see how artfully and fatally Satan is coiling his snares for the people of this time, and our kindred and dearest friends are exposed to the awful deception. The thought that they must be made to see their danger and escape the snare in a very brief period, or pass into the gulf of hopeless ruin, overwhelms us with pity and fear. The sight of our eye affects our heart, and we involuntarily cry out, O Lord Jesus, arouse Thy people to a sense of the awfulness of this hour. Open the eyes of Thy servants to see the magnitude of the events, and the interests of humanity crowded into this short period.

But alas! how much the present hour resembles that when Jesus uttered His agonizing prayer in the garden, and the disciples were heavy with sleep.

Brethren, beloved, can ye not watch one hour? Why are there so few closets in which the plaintive sound of earnest prayer is heard? Why are the prayer-meetings so thinly attended, and why has cold, frozen ritualism, taken the place of godly zeal and melting love? It is because the people, in their unconscious sleep, have turned the suffering into glory, and esteem a feast and jubilant song more appropriate than solemn prayer and earnest exhortation.

Brethren in Christ, we exhort you to put an end as far as possible to this religious feasting, and the solemn mockery of vain worship, and pray with Christ one hour—this last fearful hour—in the most earnest and agonizing spirit, that you may enjoy full salvation yourselves, and be able to before it shall be said—"It is finished." J. C.

KEY TO THE VISION.

Gabriel, after carrying the mind forward to the final "war" against Jerusalem, conducted by a certain military "prince," affirms: "In the midst of the week he shall cause the sacrifice and oblation to cease" (Dan. 9: 27)—the "one week" of war—the *last* week of their national history in Judea; and though we may not be justified in insisting that "the midst of the week" necessarily signifies the precise middle, it must approximately at least; and all know that about A. D. 70 the sacrifice and oblation ended; that is 69½ weeks of the 70 then expired, making 487 *current* years, which measured back from A. D. 70, allowing for crossing the Era line, reach B. C. 418 for the beginning of the measurement, as B. C. 418 added to A. D. 70, diminished by one, is 487 years, or 69½ weeks of years. It is evident that a *part* of the last week of the 70 was to continue on after the sacrifice ended; not necessarily an exact half, but certainly a portion of it; and this fact serves as a key to find the starting point, B. C. 418, just where we prove the 20th of Artaxerxes' reign fell (in our book on *Chronology*), at which point Nehemiah began to fortify Jerusalem, restoring the sacrificial worship permanently, and it was thenceforth there continued, with temporary interruptions, till about A. D. 70, when it ceased in the midst of the last week. W. S.

"THE 202nd OLYMPIAD."

All agree that this Olympiad began with the first full moon of the summer solstice of A. D. 29, and ended at the same season of the year in A. D. 33, for there is no disagreement about the location of the Olympiads this side of the commencement of the vulgar Christian Era; and all the historic records that we can find which pretend to give the date of the crucifixion place it "in the 202nd Olympiad." Then it follows from this historic premise that, as Christ was crucified at a Paschal full moon it must have been in A. D. 30, or 31, or 32, or 33. The choice is thus restricted to these four years, if history places the event in the right Olympiad. Then remembering that the crucifixion occurred not only at a Paschal full moon (which was always the first full moon after the Vernal Equinox), but also on the right day of the week to allow an intervening space of three days before the morning of the first day of the week, we will briefly examine each Passover point in this Olympiad.

1. The Passover of A. D. 30 fell on Thursday. If Christ died then, he could have risen on the third day after his death, and also on the first day of the week.

2. The Passover of A. D. 31 fell on Tuesday. If Christ died then, he must have risen on Friday morning, the *sixth* day of the week, instead of the "*first* day."

3. The Passover of A. D. 32 fell on Monday. If Christ died then, he must have risen on Thursday, the *fifth* day of the week, instead of the "first day."

4. The Passover of A. D. 33 fell on Friday. If Christ died then, he must have risen on Monday, the *second* day of the week, instead of the "first day"; and moreover, if he died in this year, this being the fourth Passover after his baptism, his baptism is thereby placed in A. D. 29, the 16th of Tiberius' sole reign, and the 18th of his full reign, instead of "the 15th" as affirmed in Scripture; and, furthermore, as Christ was "about 30" at his baptism, this would locate his birth in B. C. 2, the second year after King Herod's death, for invulnerable facts place Herod's death in B. C. 4; and every body knows that Christ was born before Herod died. The only year during this Olympiad in which Christ could have died was A. D. 30. That allows him to die on the right day, to be baptized in the right year, and also to be born before Herod died. W. S.

NEW SUBSCRIBERS.

We are informed by the Business Agent that a most commendable zeal is being manifested by many friends of the *Crisis* in procuring new subscribers. A large number of names have been sent in on the Agent's special three months' offer; and a goodly number of yearly subscribers also. In four days in the past week there were received one hundred and twenty-nine for three months, twelve for six months, and nineteen for one year.

This is very gratifying and encouraging. The views advocated by the *Crisis* being true and biblical, [illegible] of the largest dissemination, and [illegible] be pushed with unceasing vigor and every proper means until the Lord appears. So, dear brethren and sisters, let the good work go on. We trust that every friend of the paper will do something—even the utmost in their power—to still increase our subscription list. The night is closing in around us. Let us press into the few remaining moments the utmost measure of activity for God. Dear brethren, it is *your* paper, not *ours*. Make it, in its volume of usefulness what you desire it to be. Let us have one grand rally *at once*. May God direct, and make our work a glory for his own name. E. A. S.

DEDICATION.

"*The Household of Faith*," Geo. R. Kramer Pastor, Wilmington, Del., have completed a fine church edifice, which will be dedicated to the worship of God on the first Sunday in December. Bro. Kramer's people have evinced great enterprise and liberality, and the community around them has rendered marked sympathy and aid in their undertaking to provide themselves with a commodious and attractive place of worship. Their great success indicates the approval and blessing of God upon the position and faithful labors of our highly esteemed Bro. Kramer. We trust that rich and abounding grace and blessing, with still larger success, will attend the new church and its able Pastor, even to the end. *All friends are invited to attend the dedication.* E. A. S.

NEWS FROM THE CHURCHES.

BRO. H. A. KING is holding a revival meeting with Bro. Burr's church in Portland with success.

THE church in Westfield, Mass., Bro. S. G. Mathewson Pastor, is enjoying a steady and growing prosperity, with frequent additions.

GREAT prosperity is attending Bro. Geo. Their new house of worship is soon to be dedicated.

An interesting ordination service was had in the church at Lynn yesterday (the 18th.) Bro. J. E. Cross was set apart to the work of the ministry. This church has called Bro. E. McCulloch to its pastorate, and he is expected to enter upon his labors soon.

SISTER M. E. KILBORN writes from Bridgeton, Me.:—"Our meetings are generally interesting, and characterized by the divine presence. Our first weekly prayer-meeting for November was one of especial interest. One backslider expressed a desire to return to Father's house. The first Sunday in this month Bro. Whitman preached three very weighty and instructive sermons, illustrated by his chart. At the close of the evening sermon a brother arose and said, 'The last time Bro. W. brought his chart here, I was led to see the truthfulness of the Scriptures, and give myself to God.'"

BRO. W. A. BURCH writes from Bath, Me.:—"The meetings here are excellent, and the attendance large. Eld. Burnham was with us for a week in October, and much solemn truth was presented. Our chapel is insufficient to accommodate the people, and many were unable to gain even standing room. Said a Methodist brother to me last night, 'I wish your chapel was four times larger. There are many would like to go, if it were not for being crowded so.' One rose for prayers Sunday afternoon, and others are almost persuaded. A baptism is expected next Sunday. The ceilings of our chapel have had little done to them since the house was built, and the walls are being white-washed and tinted this week. We would like much to enlarge the building, but our means are limited. We expect special meetings this winter. Pray for us.

WHAT A DEPARTURE!

It is no wonder that the Holy Spirit moved Paul to write that the "time would come" when certain "teachers" would "turn away" the people "from the truth," and lead them to believe "fables." Dr. Whiton, of New Jersey, has published a work entitled "The Gospel of the Resurrection." When speaking of the book, the *Christian Union* says: "This book teaches that as each one passes out of the body having life from Christ, that life is found to be superior to the power of death, and without any loss of time the spiritual body is received and the spirit rises into the felicity which is proper to its condition, judged as it has been before by its own presentment of itself; and apart from this there is no resurrection and no judgment. Resurrection is a continuous reality, not a spectacular event; a development, and not a miracle. Scripture is made to teach this by a process of spiritual interpretation, and the difficult passages are all met and made to harmonize readily with this view."

"By a process of spiritual interpretation" the great and grand truths of the Bible may be all frittered away into mere "fables, as this Dr. has done by the glorious doctrine of the resurrection of the dead. Beware of "fables." M. G.

NEWFIELD.—More good news comes from Newfield, Ct. Judge F. D. Fyler writes that some twenty-five have requested prayers, and some have been brought from darkness to light, and are now rejoicing in the blessed hope. The good work is still advancing. Pray for them. M. G.

BRIEF DOTS FROM ALABAMA.

TO THE A. A. M. SOCIETY.

Dear Brethren:—My last left me Sept. 28th, I believe, at Dodsonville, Ala., where I was engaged in a glorious work. I baptized three there, and left others who were baptized by Bro. Bryan. Came home, and on the first Sunday in October preached at Cedar Grove (my home church), and baptized my daughter and one more. Monday morning mounted a mule and started for our Annual Conference, a distance of eighty miles, across two big mountains. I expected to preach at Valley Head at night, twenty-five miles away from home, but missed my route on the top of Sand Mountain and went about fifteen miles out of the way. Reached the place next day, and found Bro. F. R. Bankson and a congregation looking for me. Remained and preached till Thursday morning, and fourteen were converted. Thursday rode thirty miles and crossed the war-famed Lookout Mountain, and preached at at night at Liberty Church in Cherokee Co. The next day on the way preached at Hale's School-House. Reached the Conference in the P. M. at Lebanon church in Ettawah Co., and stayed seven days, and preached eleven times. The church was revived, and many came for prayer. Six were converted and four were baptized after we left.

We returned to Hale's School-House and preached Friday, and also at night. Saturday to Hopewell, and continued meetings till Monday night with no conversion. This grieved me much, for I believe the Lord is coming, and I want to see souls converted. But we tried to stir the church up to renewed energy. Tuesday back to Liberty and continued till the following Monday night. About twenty came to the anxious seat in deep contrition; among them several heads of families. Six or seven were converted. We baptized five, among them little Johnnie, a thirteen-year old son of Eld. F. R. Bankson. The meeting was indeed glorious. Eld. Bankson has done a good work this year, traveling and preaching, and has received no help at all financially. Eld. Livingston also has worked faithfully this year, and the Lord has blessed his labors.

Tuesday I rode thirty miles to Valley Head, and learned that my wife and one of the children had been very sick for two weeks. My daughter had written for me to come home, but her letter did not overtake me. This was a severe trial—would I find either of them dead and buried? or better? The night was spent in miserable suspense. Next morning I hastened across Sand Mountain and Tennessee River, and found all alive. Wife was just able to sit in a chair, and more reduced in flesh than I ever saw her. She had been very low, but God had mercy, and she is now steadily but slowly improving. Praise the Lord for his goodness to us. I left the family in his hands, and earnestly prayed for his protection.

Last Friday morning I took train for Boyd's Switch, where I found a Protracted Meeting of the M. E. Church south, under the labors of Bro. W. E. Cameron. We went in and preached for him at 11 A. M.; thence out to Smith's Chapel, where we preached at night. Saturday morning baptized one, and started on a beautiful clay-bank pony, kindly furnished me by Bro. B. have been for some time into Marshall Co., where we preached Saturday night and Sunday A. M. This is a new place, and our first visit. It rained during the entire meeting. Monday A. M. baptized two, and then started for home. Reached Bro. Towers' after they had retired for the night.

To-night I was "booked" for South Pittsburg, Tenn., but wife was worse, and the rain kept me in doors. To-morrow I start again. I have rested from preaching five days since August 1st, and my physical strength is by the grace of God kept up in a wonderful manner, although at times I am almost prostrate. Calls come from every direction, and the end is near and hasteth greatly, and how can I be idle? I go next week to Louisville, Ky., for a few days' work in that city. Then I expect to spend January in Arkansas and Texas. This is a flying message, and I want as many as possible to get it before the Master comes. Pray for me and mine. JOHN A. CARGILE.

Stevenson, Ala., Nov. 9th, 1881.

CONFERENCE REPORT.

The Hoosick Valley A. C. Conference held its eleventh Annual Session with the church in Castleton, Vt., commencing Thursday P. M., Oct. 6th, 1881.

The first meeting for business was called to order by the President, Friday at ten A. M. Prayer by Eld. H. B. Quimby. The Secretary's minutes were called for, read, and approved. On motion, the Chair appointed a Committee on Credentials, who reported the following membership present:

Ministers: C. A. Phelps, Sandy Hill, N. Y.; A. S. Williams, Hebron, N. Y.; W. J. Blanchard, Chittenden, Vt.; W. O. Bibbins, Rutland, Vt.; G. H. Wallace, Castleton, Vt., and W. O. Higley, Bennington, Vt.

Visiting preaching brethren present: C. W. Baker, Cambridge, N. Y.; H. B. Quimby, Bristol, Vt.; Geo. Earle, North Springfield, Vt.; H. W. Perkins, New Haven, Ct.

The churches of Sandy Hill, Fort Ann, North Fort Ann, Hebron, Castleton, Hoosick and Shrewsbury were represented by delegates.

On motion, the Chair appointed a Committee on Business, who reported the following order: 1. Treasurer's Report. 2. Report of Ministerial Committee. 3. Report of Ministers and Churches. 4. Election of Officers. 5. Miscellaneous Business.

Visiting preaching brethren were invited to a seat in Conference deliberations. The name of Eld. C. W. Baker, of Cambridge, N. Y., was proposed for membership, and was received by vote. Reports of Treasurer and Ministerial Committee were heard and approved. Next listened to reports of ministers and churches, which were in the main encouraging. Eld. George A. Streeter and Sr. Mary L. Tower reported their labors by letter.

Next in order was the election of officers for the ensuing year, as follows: For President—Eld. C. A. Phelps; Vice President—Eld. A. S. Williams; Secretary—G. H. Wallace; Treasurer—J. B. White; Ministerial Committee—G. H. Wallace, C. A. Phelps, A. S. Williams.

Under the head of Miscellaneous Business it was Moved, that the Secretary keep a Ministerial membership list in connection with the Constitution and By-Laws. Carried.

Moved, that Eld. A. S. Williams be appointed to procure and care for the Conference Tent. Carried.

Moved, that the Secretary be instructed to correspond with the churches of Bristol, Addison and Hinesburg, inviting them to unite with this Conference. Carried.

Moved, a vote of thanks to the Castleton church for hospitality. Carried.

Moved, to adjourn *sine die*. Carried.

The business sessions of this meeting were harmonious, the preaching good, the social worship spirited. Two noble young men put on Christ by baptism. The Lord smiles on Conference work.

G. H. WALLACE, *Secretary*.

SPECIAL NOTICE.

It seems to me that we ought to try and get "The World's Crisis" sent into new places and to persons that have *never* taken it. In order to accomplish this object, we will send "The Crisis" to persons that have *never* taken it for 25 cts. for *three months*. Any of our brethren and sisters wishing to give "The Crisis" to any person or persons that have *never* taken it for three months, can do so by sending me 25 cts. in advance. Now brethren and sisters, let us rally to this work, and do what we can to send the good news of the coming kingdom through the length and breadth of the land, so that none can say in that day that they were not warned. AGENT.

P. S. We cannot allow any commission or discount upon the above offer to any one. AGENT.

SPECIAL NOTICE.

We are sending the *Crisis* to the preachers of all denominations at the *low rate of one dollar per year*. Now we feel that at that *low price* they should all see to it that their *Crisis* is paid for IN ADVANCE. Will our preaching brethren see to it—each one individually—that this matter is attended to at once, and oblige? AGENT.

SPECIAL NOTICE.

Any one sending us fractional parts of a dollar, if they wish can send POSTAGE STAMPS. Please send good clean ones, and put them in your letter properly, so that they will not stick together. Send any denomination of stamps, as we can use them all. AGENT.

SPECIAL NOTICE.

We wish to increase the subscription list of *The World's Crisis*. We also wish to get all the subscribers we can for the "Pacific Mission Advocate and Herald of the Advent," a monthly paper published in California, and edited by Bro. H. F. Carpenter. Now in order to accomplish the above object, we make the following offer for new subscribers. Any one sending us TWO DOLLARS, we will send the "World's Crisis" and "Pacific Mission Advocate" *for one year*. Also all old subscribers to the *World's Crisis* that will pay in full what may be due on their paper, and one year in advance at rate of TWO DOLLARS per year, we will send both papers for one year.

P. S. We cannot allow a commission to any one on the above rates. AGENT.

SPECIAL NOTICE.

The World's Crisis can be obtained each week at Benj. L. Hawke's Stationery and Periodical Store, 234 Hanover Street, Boston, Mass. AGENT.

LIFE BEYOND DEATH.

We have just published a pamphlet entitled, "*The Life Beyond Death in the Home of the Holy; when and where to be enjoyed.*" It is written by Wm. Sheldon. The plates of this pamphlet were donated by Bro. Sheldon to the Mission Society last August. There were one or two editions of it published a few years ago. We think it a very interesting and valuable work. It was this pamphlet that first brought Brn. Bowman and Kramer to see this hope as we see it. This pamphlet has done good work in the past, and we trust it will in the future. We have it nicely bound in paper covers. 142 pages. Price single copy, postpaid, 25 cts. Per dozen, postpaid, $2 25. Per hundred, by Express, $15.00. We trust the friends will order liberally. AGENT.

KEY OF TRUTH.

We have published an edition of "Key of Truth." The plates were furnished us by Bro. Sheldon. It is a very valuable tract of 16 pages, and should be circulated freely. We will send 1300 pages for one dollar, postpaid. Smaller quantities at same ratio. AGENT.

NEW TRACTS.

We now have in press FOUR NEW TRACTS, which will be ready next week to send out. *Three* of them are by Geo. R. Kramer, and *one* by A. Ross. The three by Elder Kramer are entitled as follows: "Conscience," 16 pages. "Gates of Hades," 16 pages. "Jesus Only," 24 pages. The one by Elder Ross is "Great Events. Showing our Nearness to the End." Price of the above single, by mail, 3 cts. The two first for 20 cts. per dozen; the two last ones 25 cts. per dozen, postpaid. AGENT.

THE FIERY VENGEANCE.

That irretrievable and complete destruction is sometimes symbolized as a catastrophe resulting from a consuming fire is not denied. But that every expression in relation to a fiery doom is to be interpreted figuratively, will by no means follow from this admission. The predictions of wrath to come must be explained by the examples of wrath in the past. In this, as in other cases, history becomes the expositor of prophecy. "A fire goeth before him, and burneth up his enemies round about."

The only example we will give from the inspired records of the past is the destruction of the cities of the plain. This is briefly told in Gen. 19: 24-29: "The Lord rained upon Sodom and upon Gomorrah brimstone and fire from the Lord out of heaven; and he overthrew those cities and all the plain, and all the inhabitants of the cities, and that which grew upon the ground. . . . And Abraham got up early in the morning to the place where he stood before the Lord; and he looked toward Sodom and Gomorrah, and toward all the land of the plain, and beheld, and lo, the smoke of the country went up as the smoke of a furnace.

We will now quote a prophecy that is to be fulfilled in connection with the coming of the Lord, and of which events transpiring in our own times may be the partial accomplishment. "For, behold, the Lord will come with fire, and with his chariots like a whirlwind, to render his anger with fury, and his rebuke with flames of fire. For by fire and by his sword will the Lord plead with all flesh; and the slain of the Lord shall be many." (Isa. 66: 15, 16.)

Of the terrible instruments of vengeance that will be employed to exterminate the enemies of God at the close of the present dispensation,—as famine, fire, war, and pestilence—we see no reason why fire should not be as literal as the others. For the harvest of death when the sword shall reap the earth from one end to the other and cover its surface with the unburied slain the nations are making the most ample preparations in the days in which we live. (Jer. 25: 33.) Of the wasting famines of the future, China and India have recently afforded terrible examples. Of those predicted pestilences that will "walk in darkness, and waste at noon-day," the cholera and black death have been frightful premonitions. Is it not true, also, that the world has witnessed the preliminary kindlings of the last-day fires? Ever since the terrible fires of 1871, which proved so destructive to Chicago, Peshtigo, and other localities, we have been firmly persuaded that fire would be one of the agencies employed to punish the world for its iniquities at the closing of this present age.

The skeptic that has scouted the prophetical declarations as impossible of fulfillment has been confronted with the fact that [illegible] devouring the earth are possibilities, [illegible] that the atmosphere itself is [illegible], or that destructive elements easily combustible and terribly destructive [illegible] be diffused widely through [illegible]. This combustible condition of [illegible], or of some singularly developed and unknown gases blended with it was a terrible feature of the fires of 1871, when Chicago was burned, and when the flames spread such fearful desolations over large portions of the country.

In Chicago it was the burning fire in the air that, like scattered incendiaries, kindled simultaneous wide-severed and resistless conflagrations that speedily reduced the boasted fire-proof blocks, and the wooden [illegible] to the same sudden and undistinguishable ruin. It was really fire in the air that burnt up Peshtigo, and that sped like condensed lightning over the contiguous parts of Wisconsin, sweeping the surface of the earth with air-blazings that left only death and utter desolation in the terrible course. It was literally a fire-tempest that has lately desolated so large a district in the State of Michigan.

To give some idea of the extent of this conflagration it is said that "upward of fifty townships, covering an area of about two thousand square miles, have wholly or partially burnt over; scarcely a green sprig being left in the track of the fire. Immense trees were twisted off by the force of the tornado which prevailed, and the darkness was so great that nothing could be distinguished at six inches distance. This accounts for the great loss of life, as the people were bewildered and knew not which way to turn to escape." Many enveloped in this thick darkness had no notice whatever that fire was anywhere near. All at once "fire would come out of the sky," and quickly everything would be in flames. In these fires the heated air would roast and kill like the heat of an oven where it was not kindled into a blazing flame.

In the dreadful plague recorded in Ex. 9: 22-24, it may have been this frightful air-fire, that was blended with the other elements of destruction, that "ran along upon the ground" in that desolating hurricane of the Divine vengeance.

The difference in the miraculous fire that destroyed the cities of the plain is possibly only one of geological circumstance. Asphaltum is found along the shores of the Dead Sea, and during some recent earthquakes, to which the country is still subject, it has been thrown up in large quantities. Sulphur is also found intermixed with the disintegrated carbonates of other formations. There are evidences of volcanic action of a date long since the formation of the deep valley.

The fire from God out of heaven would find ample fuel in the inflammable bitumen and sulphur, and thus Sodom and Gomorrah perish in a fire-tempest of air above and a land of burning pitch beneath, all blended in one volcanic seething furnace of aerial and terrestrial fire explosions. But bitumen and sulphur are not necessary fuel when the fires of wrath are kindled. Chicago's boasted fire-proof palaces went to dust and ashes as rapidly as Sodom's buildings of polished bituminous blocks.

Our design at present is only to call attention to those fires as the precursors of more dreadful conflagrations to come in the future. That prophecy is fearfully literal in its denunciations of coming vengeance, is proved by forerunning heraldings of calamitous burnings yet to be. We near the time of trouble when war, famine, fires, cyclones, earthquakes, and pestilences shall all combine to scourge this sin-polluted world, that will soon reel to and fro under the devouring curse of impending judgments.

The church will be above the storm of wrath that will so desolate the earth that but few men comparatively will be left. Mere fragmentary remnants of nations will survive the crushing demolition of the Great Image. But beyond the political chaos, and the charred cities and countries, dawns the restitution of all things, when the kingdoms shall be the Lord's and our earth be filled with the glory of God.—*Restitution.*

A FIERY GRAVE.

The Westphalia papers give an account of a terrible catastrophe which occurred in the northwestern part of that province on the 18th inst. There has been for some time in operation in the neighborhood of Solingen, not far from Barmen, a strange phenomenon. A part of the soil of a hilly heath became excessively hot, so much so that some people living close by availed themselves of the heat for domestic purposes. The explanation suggested was that some inflammable subterranean gas, or perhaps petroleum, had been accidentally set on fire. Some water had been brought to the spot by an artificial channel; but its contact with the burning soil had only produced violent explosions, which seemed to shatter all the ground around. Yesterday week some persons drove out in a carriage from Remscheid to inspect the spot. When arrived at a distance of about a quarter of an English mile, they heard a strange rumbling noise, which so terrified the horses that they had to alight, and send the carriage back some distance. They walked on, discussing the likelihood of any danger, when suddenly a space of the hillside, about one hundred metres square, opened, disclosing a gulf of liquid fire, and throwing up flames. The house where the family mentioned above lived was at once surrounded by the flame, and was, before their eyes, swallowed up in the liquid fiery caldron at their feet, apparently feeding the flames. It is known that several persons were in the house; none were saved, but it has not been ascertained how many perished.—*Ex.*

He that knows how to pray has the secret of safety and support in trouble.

NEW YORK CONFERENCE REPORT.

The New York A. C. Conference in its Semi-Annual Session met with the church in Darien Oct. 28th to 30th inclusive.

Ministers present: W. J. Hobbs, E. C. Cowles, M. R. Miles, B. P. Stevens, O. M. Owen, C. W. Low, W. M. Steele, P. W. Taylor, A. P. Moore. Visiting Brn.: J. H. Whitmore, C. H. Williams, A. C. Newell.

Letters received from A. Snashall, A. H. Dunbar, C. Colegrove. A good representation of brethren and sisters of Western New York were present.

The reports of ministers and churches were not as cheering as they might have been. The church in Springwater was just now feeling somewhat depressed over the removal from them so soon of Bro. Hobbs, who has been their pastor about nine years; but they were earnestly praying the Lord to send the right man to take his place—one that will do them good. Rochester, P. W. Taylor pastor: Rather low spiritually, but regular preaching and united. Kendall, B. P. Stevens pastor: Struggling amid discouragements, but hopeful. Martville, M. R. Miles pastor: Somewhat prosperous. Congregations large. Darien, A. P. Moore pastor: Prospering. Prayer-meetings twice a week, largely attended. Preaching every Sunday. Sunday School flourishing. E. C. Cowles: Preaching one half of the time to a Christian church near where he lives. C. W. Low reported not preaching, but working on his bench to support his family. W. M. Steele: Preaching occasionally as the way opens. O. M. Owen: Had been teaching school the past year, but was now ready to go and preach as the Lord opens the way.

Bro. Hobbs having resigned his office as President of Conference, the following preamble and resolution offered by A. P. Moore was unanimously adopted:

Whereas, Bro. W. J. Hobbs, having labored with us earnestly and faithfully the last fifteen years, is about to remove to another State; therefore,

Resolved, That, while we deeply regret being compelled to part with him, we do hereby commend him to the confidence and esteem of all with whom he may be called to associate in the great work of preparing a people for the coming of our Lord.

It was voted to pay the fare of the delegates to the Association meeting last August, both ways instead of one way.

The attendance was large, and the social meetings excellent, breathing out an earnest longing for the coming of our dear Lord. Four were baptized. Many said it was the best Conference they ever attended, and on the whole we pronounce it a good meeting.

A. P. Moore, *Secretary*.

P. S.—Brn. Miles and Stevens remained, and we continued meetings through the following week, and six started to follow Jesus. A. P. M.

CONFERENCE REPORT.

The Quarterly Conference of St. Paul District, Minnesota, convened at Independence, Hennepin Co., Minn., Nov. 4th, 1881, with the Advent Chris. Church under the charge of Eld. O. R. Fassett and Mrs. L. E Fassett. Bro. W. J. Bursell, of Minneapolis, preached an appropriate discourse on the evening of the 4th.

Nov. 5th. The morning meeting was devoted to prayer and conference, and the good Spirit was present. In the afternoon Eld. M. Wellcome preached a good sermon on Faith; after which the Business Conference was called to order by Eld. M. Wellcome, President. Elder O. R. Fassett was chosen Secretary *pro tem.*, the Secretary being absent. The minutes of the last Conference were approved after the reading, with the objection removed being explained, presented by Eld. Bursell by Eld. Wellcome, which was this: Bro. Bursell acted as Secretary *pro tem.* at the last Quarterly Meeting, and found in his minutes, when the report of the Conference was published in the papers that he had commended his own preaching abilities. Elder Wellcome remarked, that the minutes were presented to him to correct and forward for publication, and he added that Bro. Bursell "preached a good discourse," etc., not thinking how it would look, and did not, as he should have done, affix his own name to the report.

The ministers present at this meeting were Elders M. Wellcome, W. J. Bursell, O. R. Fassett and Mrs. L. E. Fassett. Each being called upon to report their labors did so. The reports were favorable, but none were as satisfactory as the ministers desired, and the record of their labors is on high for the Master's approval or disapproval.

The churches of the District reported by letter and delegates were, the Minneapolis church, Oswego church, and the church in Independence. The reports were somewhat encouraging, but not as much so as the churches could desire; and some of the churches neglected to report or send delegates.

Voted, That the next Quarterly Meeting be held with the Otsego church, in Jan. next, near the close of the month, during the full moon; of which due notice will be given. Adjourned.

In the evening Eld. M. Wellcome preached a good practical discourse from Matt. 5:8, which was followed by remarks from the congregation of the saints in general.

Nov. 6th. Eld. W. J. Bursell preached a well received discourse, from Ps. 50:3, to a large audience. Eld. O. R. Fassett preached in the afternoon on "The Signs of the Times." This was followed by an interesting Communion season in memory of the crucified, risen, glorified and coming Lord. Elder M. Wellcome preached Lord's day evening a faithful sermon, which closed a most interesting series of meetings. Only one hindrance to its enjoyment throughout, and that was the state of the weather and the wretched bad going, detaining many from the gathering of the saints. The rains still prevail, flooding the Northwest and embarrassing travel. O. R. Fassett.

From London there comes the report of the recent death of Dr. John Cumming, D. D., minister of the Scotch Church in Crown Court, Covert Garden, London. He was born in 1810, became a very popular preacher, and has had the Queen among his hearers; he was an earnest opponent of Roman Catholicism, was the author of several religious works, chiefly on the apocalypse, treating of the coming of Christ and the end of the present dispensation.—*Ex.*

It is a noteworthy fact that the present British and Foreign Bible Society is built on the spot in Earl Street, London, where three hundred years ago a body of fanatics burned every copy of the Bible that could be found, and then congratulated themselves that the book was destroyed. The book is now printed there in one hundred and seventy-eight different languages.

LATEST NEWS ITEMS.

The Pacific National Bank of Boston has suspended.

An Italian Revolutionist, who is on trial before the courts of his country, is accused of no less than three assassinations.

The great assassin's trial is at last fairly under way. Guiteau is manifestly trying to play the role of insanity. Let us hope that he will receive his deserts.

The lawyers of Great Britain are said to be greatly interested in the trial of Guiteau. Under the Scotch law the courts do not go into the insanity of a prisoner's family, but simply consider whether he was or not insane when he committed the crime. Under the law of England, however, the courts hear evidence going to prove hereditary insanity.

The German Gustavus Adolphus Society, which aims to assist Protestant ministers and build Protestant churches in Roman Catholic countries in Europe and foreign lands, received last year $190,000, with which it built twenty-two churches and six parsonages, and laid the foundations of sixteen new churches, eleven school-houses and thirteen parsonages. In the forty-nine years of its existence it has received $3,863,000 in contributions and has aided 1156 congregations.

A singular case of intolerance of a man's religious views is reported from Somersetshire, England. A dissenter living at Wells hired through an agent a house in a country parish. A few days later he was informed that the owner of the property declined to ratify the bargain because he had promised the vicar, who did not like to have dissenters living near him, that he would not let the house to any dissenter.

Religious liberty does not exist in Sweden, and an effort to secure it has failed for the present. The last Swedish Reichstag has concluded its sittings without repealing the law which empowers the Ecclesiastical Council of every parochial jurisdiction to prohibit dissenting ministers preaching within the district. Three measures were introduced, and the commission to which the matter was referred laid one of them before the two chambers for consideration and adoption. It was carried in the second chamber by 85 to 64 votes, but was rejected in the first by 54 to 25 votes. In May last a dissenting minister was prohibited by the church council of Grythylte to preach in that parish. The prohibition was, however, not respected, and the preacher was summoned to appear in October before the court of Grythylte and Hellefors to answer for his disregard of the order. The penalty for such offences is a fine or imprisonment.

Married.

ADAMS—CUNNINGHAM. In Newton Upper Falls, Mass., at the residence of the bride's father, Nov. 15th, 1881, by Eld C. Cunningham, Mr. R. Henry Adams, of Boston, and Miss Annie Cunningham, of Newton.

SWEETLAND—COTTON. At Bath, Me., Nov. 12th, 1881, by Eld. W. A. Burch, Mr. Abner F. Sweetland and Mrs. Jeanette M. Cotton, both of Bath.

SKINNER—LIBBY. In Saco, Me., Oct. 19th, 1881, by Eld. Jesse Gay, Mr. Charles H. Skinner, of Casco, and Miss Annie M. Libby, of Raymond, Me.

MAINE—BARTLETT. At the residence of the bride, in Amboy, Ill., Nov. 9th, 1881, by Elder D. S. Clark, Mr. John A. Maine and Caroline A. Bartlett, both of Amboy.

HAM—PACKARD. In Oxford, Me., Oct. 15th, 1881, by Eld. Jared Whitman, Mr. George E. Ham and Miss Flora F. Packard, both of Bridgton, Me.

Obituaries.

Peck. In Mt. Union, Stark Co., Ohio, Oct 11th, 1881, of malarial fever, E. Grant Peck, only son of Lyman and Matilda Peck of North Fairfield, Huron Co., aged twenty-one years.

Grant was attending college at Mt. Union, endeavoring to prepare himself for life's duties, which arrayed themselves before his mind as he anticipated the future. Sometimes he would remark, "It seems as though there was so much to be done, and there is so little time!" On receiving a card from his room-mate, informing us of his sickness, we hastened to him, hoping to find him able to be brought home. We were with him nearly a week, when he fell asleep. Although away from home, among strangers, the kindness and sympathy extended to our son in his sickness, and to us in our affliction, by the students and Faculty of Mt Union College, and by residents near his rooms, will be held in grateful remembrance by us. Memorial services were held in College Chapel at 11 o'clock, and at 1 o'clock we took the train at Alliance for home, accompanied by A. B. Wilcox, Grant's room-mate, and Prof. J. A. Brush, who were appointed a committee to attend the funeral. This was held at the Baptist Church in North Fairfield. In sorrow we have laid him away in the grave so beautifully decorated with evergreens, buds and white flowers by his young friends. But we sorrow not without hope, for Grant had long cherished a well-grounded hope of eternal life. He sleeps in Jesus, waiting for the Life-Giver to come and waken his sleeping saints, and crown them heirs of the kingdom. Funeral sermon by Elder Allen, Disciple. Remarks by Prof. Brush. Prayer by Eld. Thompson, Congregationalist. L. & M. Peck.

Colby. In Dalton, N. H., Oct. 25th, 1881, Daniel Colby, aged seventy years.

Our brother was sick but a few days, his death occurring just one month to a day from the death of his wife. He appeared in usual health at the funeral of his companion, and little did we think that in so short a time we should lay him by her side in the cold ground, to rest till Jesus should bid them come forth. We believe they rest in hope. May the children so suddenly bereft of father and mother be comforted by the Christian's hope, and be made better prepared for the great and notable day of the Lord which is so soon to come. He leaves children, brothers, sisters, and other relatives, who sorrow, but not as those who have no hope. We tried to comfort the mourning group with thoughts drawn from the following words: "He will swallow up death in victory; and the Lord God will wipe away tears from off all faces." Isa. 25:8. C. Pike.

The obituary of Louisa Colby, which appeared in *Crisis* of Oct. 26th, should have read wife of *Daniel* Colby instead of Samuel. C. P.

Smith. At Auburn, R. I., Nov. 1st, 1881, Sr. Abby E., wife of Bro. Wm. H. Smith, formerly of Stonington, Conn., in the forty-seventh year of her age.

Thus again death has invaded the sacred circle of home, and torn from its hallowed endearments a faithful wife, a fond mother, and a devoted Christian. She has left a father, a step-mother who dearly loved her, brothers and sisters in Christ, a husband and two children; all of whom deeply deplore their loss; but not as those having no hope. Funeral services at East Greenwich, in the M. E. Church, by the writer, assisted by Bro. Yeates, Pastor. After which we laid her to rest, in strong hope of a speedy and better resurrection. A. Durfee.

Page. At Whitefield, N. H., Nov. 1st, 1881, Deacon William Page, aged seventy-one years.

For many years Bro. P. has been a firm believer in Bible truth. He has faithfully served the Advent Christian Church at W., until disease sadly affected his mind. But few have lived so even, quiet and peaceful a life. He has left a widow, whose hope is firm in the Lord, and thirteen children who mourn the loss of one of the best of Christian fathers. All but one were present at the funeral. Sermon by the writer, from the words, "I have kept the faith"; assisted by Bro. C. Pike, Pastor. N. Wheeler.

Rouch. At Foreston, Ill., Oct. 31st, 1881, of heart disease, Mr. James Rouch, aged fifty-nine years, seven months and twenty-two days.

He was a man of few words, a good husband, father and neighbor, beloved by all who knew him best. He died in hope of a home in the kingdom of God when Jesus comes. He leaves a wife, a son and two daughters to mourn his loss. Sermon by the writer, from 1 Cor. 8:3. D. S. Clark.

Notices.

Ministerial Convention.

A Ministerial Convention will be held at New Hartford, Butler Co., Iowa, commencing Friday evening, Dec. 2d, and hold over Lord's day, and longer if the interest demands. The Christian public of all shades of religious faith are cordially invited, especially the ministry, and also the whole community of unbelievers are cordially invited. We hope to do you good. We also ask the earnest and believing prayers of the household of faith for the presence of the holy One to be with us. It is hoped a reduction of R. R. fare will be had.

ORDER OF EXERCISES.

The first evening a discourse will be delivered setting forth the object of the meeting, followed by choosing the proper Committees for furthering the object of the Convention. Some papers will be read from the pens (and hearts) of our Pastors, East and West.

Per order of the Northern Advent Christian Conference of Iowa, P. W. Hough.

Union State Conference.

The next Meeting of the Northern Indiana and Michigan Union State Conference will be held with the Church at Olive Branch, St. Joseph Co., Indiana, commencing Thursday, Dec. 1st, and holding over Sunday. Teams will be at South Bend on Thursday to convey railway passengers to the meeting. Let those who purpose attending the meeting write early to T. H. Rupel, Box 295 South Bend, Indiana, who will see that teams are in readiness to wait on those who come. Let there be a general rally to this meeting, and come in the name of the Lord, and to work for him. J. R. Preston, President.

Notice.—A meeting of days is proposed at North Hermon, Me., to commence Nov. 24th, and hold over the following Sunday. All are invited to the *investigation of prophecy*, with an entire consecration and gift of the Holy Spirit, whereby ye are sealed unto the day of redemption. It is desired that as many as can, will bring baskets of food. By request, I. Damman.

Notice.—Mrs. McKinstry will deliver her course of Historical-Prophetical Lectures as follows:

At Browningtou, Vt, commencing Tuesday evening, Nov. 22nd, and closing Sabbath evening, Nov. 27th, with three services on the Sabbath, forenoon, afternoon, and evening.

At North Craftsbury, Vt. (Town Hall) commencing Nov. 29th, and holding over Sabbath, Dec. 4th, with the three services on the Sabbath. L. C. McKinstry.

Notice.—Elder J. August Smith has accepted a call to the Green Street Advent Christian Church of Chicago, Ill., and will commence to labor with them Nov. 27th, 1881. His post office address will be Foreston, Ogle Co., Illinois.

Notice.—Having been appointed District Evangelist of District No. 3, Providence permitting I will be in Wellington, Sumner County, Kansas, the second week in Nov. The brethren can arrange for a meeting if they desire. I would be glad to receive communications from any societies or persons in the district with reference to future labor, being a stranger in the district. My post office address is Wellington, Sumner Co., Kansas. H. H. Johnson.

Notice.—The Quarterly Meeting of the Winona District of Southern Minnesota and Northern Iowa will hold its next session at Ridgeway, Winnesheik County, Iowa, commencing Friday evening, Dec. 2d, and holding over the following Lord's day. We hope to see a good representation from Boomer, Canton, Burr Oak, and other places in the vicinity of this meeting. Will the brethren and sisters in that section make it a subject of prayer that this meeting be blessed to the salvation of souls? Ruth M. Rowell, Sec.

Notice.—A Quarterly Meeting of the A C Church of District No 2, North Western Kansas, will be held with the Brantford Church at Brantford, Washington County, Kansas, commencing Thursday evening, Nov. 24th, and hold over Sunday. As there is special business before the Conference, it is hoped that churches will report. All letters to be directed to Sarah Shriner, District Evan., Brantford, Washington County, Kansas. Wm. H. Shriner, President. S. J. Fiske, Secretary.

Notice.—The Annual Meeting of the A. C Conference of Southwest Missouri will meet at the Washington school-house, four miles north of Nevada, Vernon Co., on Friday evening before the first Sunday in Dec. A full attendance is important. Brethren and sisters, make a sacrifice for God, and come to this feast. Eld Larkin Scott, of Denver, Ills., is expected. Time is short. The Judge standeth before the door. For the cause, W. W. Cate.

Notice.—The Third Quarterly Session of the Rhode Island and Eastern Connecticut Advent Christian Conference will be held with the Advent Christian Church of Rocky Brook, R. I., beginning the second Wednesday in December, at two o'clock P. M. Norman P. Cook, Secretary.

Notice.—Having accepted a call to become Pastor of the A. C. Churches of Nevada and Sparta, Ohio, I expect to preach my valedictory sermon to the Church at Springwater, N. Y., Sabbath, Nov. 6th, and as soon as possible go to Ohio. All correspondence after Nov. 14th may be directed to Nevada, Ohio. Warren J. Hobbs.

Notice.—A Quarterly Meeting is to be held at Monticello, Wis., beginning Friday evening, Dec. 2nd, and hold over Sunday, as Bro. Clark may arrange. Hope to see the brethren from various localities, both ministers and members. Wm. Sheldon.

Notice.—Having been chosen Evangelist by the A. C. Mission Society of Michigan, I am now ready to enter upon the mission work in any part of the State as the way may open. Any isolated brethren that want help will write me at Sylvester, Mecosta Co., Mich. John Bower.

Notice.—Any one wishing to preach at the Advent Chapel in Farmington, N. H., will please correspond with N. H. Berry. G. F. Haines will preach the fourth Sunday in each month. J. M. Burnham, Secretary.

Notice.—O. S. French will preach at Searsport Nov. 27th, and I further say that the brethren of Searsport would be glad to have the preaching brethren, as they go to and fro, call at Searsport and preach the Word. J. R. Park.

Notice.—Bro. M. A. Potter will preach in Scitico, Ct., Sunday, Nov. 27th. Meetings will continue every evening and over Sunday, Dec. 4. Come to the rescue. S. P. Hayward.

Notice.—I have just published a striking pamphlet on the alarming spread of Ritualism, entitled "*Paganism not abolished in the Roman Empire or the Christian World*," showing conclusively by evidences never before presented that we are imminently near the close of the present dispensation. Price 15 cents. For sale at the *Crisis* Office. Chas. Earl Preston.

Notice.—The next session of the York County Conference will be held at Old Orchard, commencing Dec. 1st, at two o'clock P. M. Ample provision will be made for all who come, horses included. Come to the feast, all ye lovers of Jesus. H. Mains, Secretary.

Notice.—Second Advent Christian Meetings are held in Wakefield, Mass., at the house of Bro John B. Adams, on Church Street, every Sunday afternoon, at half-past two o'clock.

Notice.—There will be preaching in Hartland, Vt., (Densmore Hill), once in four weeks, commencing Nov. 13th, by D. W. Davis, until further notice. Geo. H. Temple, Hartland Four Corners, Vt.

Notice.—To the lovers of truth: As I am at liberty one half of the time, should any of the friends wish me to hold meetings with them, they will please address me at Marathon, Cortland Co., N. Y. E. C. Cowles.

Notice.—The next Quarterly Meeting of the Magnolia Church will be held at Magnolia, Wis., commencing Friday evening, Dec. 23d, and holding over Sunday. Friends are cordially invited. George Howard.

Notice.—Meetings are held in Charles River Village, Dover, Mass., every Sunday forenoon, at 10.30 o'clock. The public are invited. S. G. Low.

Notice.—Elder R. B. Dutton is Pastor of the Church at Updegraff, Clayton Co., Iowa. Any wishing to write him can address as above.

Notice.—I shall commence a Revival Meeting at Lafayette, R. I., Wednesday evening, Nov. 30th, to hold as long as duty demands. Wm. C. Stewart.

Elder O. M. Owen's post office address is Kendall, Orleans Co., N. Y.

J. G. Smith's Post Office address is changed to Newhampton, N. H.

Sr. L. M. Stoddard's P. O. address is 1517 Eighth Street, N. West Washington, D. C.

Bro. H. Pollard's P. O. address is Palmer, Christian Co., Ill.

Elder C. B. Fellow's post office address is 43 Ashland Avenue, Chicago, Illinois.

Conference at Chelsea.

There will be a session of the Eastern District of the Mass. Second Advent Conference at Chelsea, Mass., to commence Thursday Evening, Nov. 24th, at the Advent Chapel on Heard Street. The meeting will continue daily, till over the following Sunday. Prayer and Conference meetings in the forenoon, as may be appointed, and preaching at 2.30 P. M., and 7.30 in the evening. We desire a special effort, by the power of God and his truth in the Spirit, to make this meeting a blessing to the church, and all the holy brethren who come. We want to see a large representation of the faithful in Christ Jesus at this meeting. We invite, and expect our brethren in the ministry to be present to preach the word of life, due this generation.

L. Boutell, Committee for District.

Annual Conference.

The Annual Meeting of the A. C. Conference of California will be held with the church at Santa Clara, commencing Nov. 23d, and continue over the following Sunday. It is desired there will be a general gathering of the saints to this annual feast. Perhaps it will be the last before the judgment. Brethren, commence now to pray that this may be the best meeting ever held on this coast. Let all come to this meeting in the Spirit of Jesus, and God will pour us out a blessing we cannot contain. W. R. Chandler, Secretary.

Notice.—To the Brethren and Sisters of Illinois Central Conference: The time has almost come for our annual gathering, which we now appoint to begin Nov. 23d, and continue as long as the Lord may seem to direct. It will convene at Auburn, Ill. It is very desirable that all our ministering brethren attend. We hope none will excuse themselves, but be at their post. Let every church send a delegate. If they cannot do this, send a report by letter to the Secretary, to be read in Conference. Tell your numbers, condition, and wants. A general invitation is extended for all brethren and sisters who can to attend. We expect the power of the Lord will be there to reclaim and convert. Come and enjoy it. Come with faith and prayer.

A. S. Calkins, President.
Clayton, Ill. O. D. Gibson, Secretary.

Notice.—I have closed my work with the Tent for the season. Our last meeting in Loudon, N. H., was a blessed one. Twenty-five gave evidence of a determination to follow the Lord. The blessing of God has truly rested upon our labors the past few months. I would say that I am ready to go out anywhere in the vineyard where duty calls. A. Fogg, Lynn, Mass.

NOTICE.

The Union Bible Class, which formerly met in the Vestry of Morgan Chapel, will now hold its meetings in Shawmut Street Church (between Pleasant and Church Streets, near the Providence Depot) every Monday evening, at 7.30. Subject of lesson for Monday evening, Nov. 28th, "The Future, or Age to come."

Appointments.

☞ Appointments must be received as early as TUESDAY MORNING (as our paper goes to press about noon), to insure insertion for the coming week.

BOSTON, MASS., ADVENT CHRISTIAN CHURCH, Corner of Shawmut Avenue and Indiana Place.
Tuesday, Wednesday, and Friday evenings, Nov. 22d, 23d, and 25th, at 7.30 P. M. and Sunday, Nov. 27th. Miles Grant.
A. H. Walker....Sundays, Jan 1st, 8th, 15th, 22d and 29th.

Berwick, Me. (Union Mission, Odd Fellows Hall.)
A. A. Robinson..........3d Sunday in each month
S. H. Atkins..........Sunday, Nov. 27th
D. F. Leavitt..........Sunday, Dec. 4th
A. G. Davis..........Sunday, Dec. 11th

Biddeford, Me.—Wm. H. Mitchell, Pastor.

Bath, Me. (Middle St. Chapel)—Wm. A. Burch Pastor.

Bowdoinham Village, Me. (Hinkley's Hall.)
H. S. Mitchell..........1st Sunday in each month

Bridgton, Me. (Bennett's Hall.)
Jared Whitman....1st and 3d Sundays in each month
D. H. Kilbreth..........Sunday, Nov. 27th
G. L. Tracy..........Sunday, Dec. 11th

Bristol, R. I.—A. S. Rounds, Church Clerk.
A Durfee..........3d Sunday in each month

Bridgeport, Ct.
The Advent Christian Church meet in Temperance Hall on Beach Street, E. D.
Seth Woodruff..........Sunday, Nov. 27th
J. C. St. John..........Sunday, Dec. 11th

Beebe Plain, P. Q.—L. C. and M. McKinstry Pastors.

CHELSEA, MASS. (Adv. Christ. Church, Heard Street.)
J. Couch..........Sunday, Nov. 27th
Sunday, Dec. 4th, and each evening of the following week, and over Sunday, Dec. 11th, and longer if the interest demands it. H. Munger.

Clinton, Mass., Second Advent Church.—Isaac Barnes, Corresponding Clerk.
A. N. Dunbar..........Sunday, Nov. 27th
M. A. Potter..........Sunday, Dec. 11th

Concord, N. H.—L. F. Baker, Pastor.

Dover, N. H.
Committee L. T. Rand, J. F. Felker, John Brooks.
B. S. Emery..........2d Sunday in each month

Exeter, N. H.
J. F. Chamberlin..........Sunday, Dec. 4th
P. J. Smith..........Sunday, Dec. 11th

East Rochester, N. H.
G. F. Haines..........2d Sunday in each month
D. W. Stevens..........Sunday, Nov. 27th

East Woodstock, Ct.
E. S. Bugbee..........Sunday, Nov. 27th

Haverhill, Mass. (Walnut Street Chapel.)
J. Couch..........1st two Sundays in each month
D. T. Taylor..........Sunday, Nov. 27th

Hyde Park, Mass., Advent Chapel, Fairmount Avenue, near N. E. R. R. Station.—Ira Morgan, Pastor.

Hebron, N. H.
R. C. Drown..........1st Sunday in each month
C. W. Nelson..........3d Sunday in each month

Hampton, N. H.
P. J. Smith..........1st Sunday in each month
Geo. W. Brown..........Sunday, Nov. 27th

Hartford, Ct. (Melodeon Hall.)
W. N. Pile..........Sunday, Dec. 4th

Kennebunk, Me., Lower Village (Advent Chapel.)
B. S. Emery, Committee.
Wm. C. Stewart..........Sunday, Nov. 27th

Lynn, Mass., Second Advent Church.—(Chapel on Liberty Street.)—Corresponding Committee. John G. Burnham, No. 51 Silsbee Street.

Lowell, Mass.
J. Hemenway..........Sunday, Nov. 27th

Loudon, N. H.
A. Kidder..........fourth Sunday in each month

Lyme, N. H.
Geo. E. Brown..........1st Sunday in each month
A. H. Clark..........2d Sunday in each month

New Bedford, Mass. (Advent Christian Church) corner of Kempton and Foster Streets, E. S. Moulton Pastor. Residence at No. 6 Chestnut Street. All correspondence relating to the pulpit should be directed as above.

North Rutland, Mass.
W. M. Hall..........1st Sunday in each month

Natick, Mass.
Z. Boody..........2d Sunday in each month

North Sherburne, Vt.—(Advent Chris. Church.)
Geo. F. Earle, Pastor..........2d Sunday in each month
A. F. Moore..........4th Sunday in each month

North Shrewsbury, Vt. (Adv. Chris. Church.)
Geo. F. Earle, Pastor...1st and 3d Sunday in each month.

New Haven, Conn., Advent Christian Church.—(Chapel on Beers Street.)

Palmer, Mass.

Portsmouth, N. H.
C. E. Barnes..........Sunday, Dec. 11th

Piermont, N. H.
C. W. Nelson..........1st Sunday in each month
R. C. Drown..........2d and 4th Sundays in each month

Rochester, N. H.
J. T. Libbey..........4th Sunday in each month
F. L. Piper..........Sunday, Dec. 4th
C. H. Shepherd..........Sunday, Dec. 11th
E. B. Wells..........Sunday, Dec. 18th

SPRINGFIELD, MASS. (Franklin Hall) Pyncheon Street, Geo. W. Sederquest, Pastor.

Seabrook, N. H.
E. B. Wells..........Sunday, Nov. 27th
George W. Randall..........Sunday, Dec. 11th

South Berwick, Me. (Great Works.)
Geo. W. Brown..........3d Sunday in each month

South Elliot, Me.
Geo. W. Brown..........1st Sunday in each month

Somerville, Mass., Second Advent Church.—(Chapel corner of Bow Street and Somerville Avenue.)
A. W. Sibley..........Sunday, Nov. 27th

SALEM, MASS. (Hardy Hall, Washington Street.)
C. Goodrich, Pastor.

South Hadley Falls, Mass. (Dudley's Hall.)

Taunton, Mass., (Advent Christian Church, Cedar Street Chapel.)
T. M. Preble..........Sabbath, Nov. 27th

Vernon, Vt.
J. Hemenway.....1st and 3d Sabbaths of each month

Worcester, Mass.
Com.: H. H. Nash, W. G. Ruggles, Geo. E. Merrill.
E. A. Stockman..........Sunday, Nov. 27th
M. A. Potter..........Sunday, Dec. 4th
P. S. Butler..........Sunday, Dec. 11th
E. A. Stockman..........Sundays, Dec. 18th and 25th

Waterbury, Conn.
Mrs. E. L. Crumb..........Sunday, Dec. 4th
D. C. Dudley..........Sunday, Dec. 18th

Wallingford, Ct. (School-house South Main Street.)

South Wolfboro, N. H., Friday evening, Dec. 2d, Saturday Dec. 3d, at 2 P. M., and seven in the evening.
South Wolfboro, N. H..........Sunday, Dec. 4th
Pittsfield, N. H..........Sunday, Dec. 11th
S. H. Atkins.

West Campton, N. H., Dec. 6th, and each night over Sunday, Dec. 11th. Wm. A. Burch.

Torrington, Conn. (Town Hall) Sundays, Dec. 11th, 18th, 25th, and Jan. 1st. (Young Helper's Day.)
F. H. Burbank.

Addison, Vt..........1st and 3d Sunday in each month
Factory Point, Vt..........2d Sunday in each month
North Fort Ann, N. Y..........last Sunday in each month
Wm. J. Blanchard.

South Barnstead, N. H.....1st Sunday in each month
Farmington Village, N. H..3d Sunday in each month
North Barnstead, N. H. (Tuttle school-house) 3d Sunday in each month. Wm. Bodge.

New Milford, Ct. (at the house of Bro. Mason Reed's) every 1st and 3d Sunday. Jos. Curtis.

North Pomfret, Vt. (Communion)..Sunday, Dec. 4th
D. B. Urquhart.

Damariscotta, Me..Wednesday, Thursday, Friday and Saturday evenings, Nov. 23d, 24th, 25th and 26th.
Damariscotta, Me..........Sunday, Nov. 27th
Portland, Me..........Tuesday evening, Nov. 29th
Biddeford, Me..........Wednesday evening, Nov. 30th
Kennebunk, Me..........Thursday evening, Dec. 1st
Portsmouth, N. H..........Friday evening, Dec. 2d
Seabrook, N. H..........Sunday, Dec. 4th
Salem, Mass..........Wednesday evening, Dec. 7th
Lynn, Mass. (Chapel on Liberty Street) Thursday evening, Dec. 8th.
Chelsea, Mass..........Friday evening, Dec. 9th
Woonsocket, R. I..........Sundays, Dec. 11th and 18th
Providence, R. I..........Tuesday evening, Dec. 20th
Anthony, R. I. (Anthony Hall)..........Sunday, Jan. 1st
Washington, R. I., Monday and Tuesday evenings, Jan. 2d and 3d.
Washington, R. I. (where Bro. Wm. Spencer may appoint) Wednesday evening, Jan. 4th.
Washington, R. I., Thursday, Friday, and Saturday evenings, Jan. 5th, 6th, and 7th.
Anthony Hall, R. I..........Sunday, Jan. 8th
Wauregan, Conn. (where Henry Wood may appoint) Tuesday, Wednesday, and Thursday evenings, Jan. 10th, 11th and 12th.
Danielsonville, Ct..........Sunday, Jan. 15th
E. Cotton.

North Bucksport, Me..........till Dec. 18th
John F. Clothey.

East Hamilton, Mass..........Meetings every Sunday
J. E. Cross.

Waterloo, P. Q..........each alternate Sabbath
C. P. Dow.

New Boston, Mass..........Sunday, Dec. 4th
A. N. Dunbar.

Plymouth, Mass., Sundays, Nov. 27th and Dec. 4th, and any evenings through the intervening week, as the brethren may arrange. H. K. Flagg.

Lake Village, N. H..........Sunday, Dec. 4th
E. N. Hinckley.

Mifflin, Wis..........every Sunday evening
Wingville and Cross Plains alternately every Sunday morning at 11 o'clock. Philo Hitchcock.

Warehouse Point, Ct..........Sunday, Nov. 27th
S. P. Hayward.

North Hartford, Me..........Sunday, Nov. 27th
E. M. Haggett.

Concord, N. H. (Centre Street Church) Sun., Nov. 27th
Contoocook, N. H. (in Bailey's Hall) Sun., Dec. 4th
John G. Hook.

Sparta, Ohio..........Sabbath, Nov. 27th
W. J. Hobbs.

Oak Hill, Wakefield, N. H..........Sunday, Nov. 27th
E. Johnson.

Lake Village, N. H..........Sunday, Nov. 27th
D. F. Leavitt.

Bremen, Me., Otter Neck, Wednesday, Thursday and Friday evenings, Nov. 23d, 24th and 25th.
Bremen, Long Island..........Sunday, Nov. 27th
E. Hartley Long.

Squam Pond, Ct..........Sunday, Nov. 27th
Orcuttville Sunday evening, Nov. 27th.
Hiram Munger.

Brunswick, Me. (Yellow school-house) every Sunday until further notice. S. F. Morse.

Danbury, N. H.....2d and 4th Sunday in each month
C. W. Nelson.

Brooklyn (Brooklyn Institute)..........Sunday, Nov. 27th
Meriden, Ct..........Sunday, Dec. 11th
W. N. Pile.

North Springfield, Vt....Tuesday evening, Nov. 29th and as long as it is duty.
Loudon Ridge, N. H..........Nov. 27th
John Parsons.

Scitico, Conn..........Sunday, Nov. 27th
M. A. Potter.

Tuftonboro Neck, N. H.....1st Sunday in each month
East Sandwich, N. H.....2d Sunday in each month
East Rochester, N. H.....3d Sunday in each month
Pleasant Valley..........Sunday, Dec. 11th
East Moultonboro..........Sunday, Dec. 18th
Melvin Village..........Sunday, Dec. 25th
T. W. Piper.

Ways Mills..........every four weeks
Dudswell..........every four weeks
C. R. Parsons.

Northwood, N. H..........Thursday evening, Nov. 24th
Farmington, N. H..........Friday evening, Nov. 25th
New Durham Ridge, N. H.....Saturday and Sunday, Nov. 26th and 27th.
East Rochester, N. H.....Monday evening, Nov. 28th
Portland, Me..........Tuesday evening, Nov. 29th
West Poland, Me. (as Bro. Libby may arrange) Thursday, Dec. 1st, and over Sunday. A. Ross.

East Weare, N. H..........Sabbath, Nov. 27th
Simeon Rost.

Middleboro, Mass..........Sunday, Nov. 27th
North Carver, Mass..........Sunday, Dec. 4th
Plymouth, Mass..........Sunday, Dec. 11th
C. H. Sweet.

Fisherville, N. H..........Sundays, Dec. 11th and 18th
J. C. Smith.

Belgrade Depot..........Saturday evening, Nov. 19th and over Sunday, Nov. 20th. H. B. Savey.

Melvin Village, N. H..........Sunday, Nov. 27th
C. H. Shepherd.

Rye, N. H..........Sundays, Nov. 27th and Dec. 25th
P. J. Smith.

Hartford..........Sunday, Dec. 4th
South Livermore..........Sunday, Dec. 18th and longer if thought best. G. L. Tracy.

Sutton Gore, Sutton, N. H..........Sunday, Nov. 27th
J. H. F. Varney.

Hollis Center, Me..........Sunday, Nov. 27th
Dayton, Me. (as Bro. Dyer may appoint) Tuesday evening, Nov. 29th.
Old Orchard, Me., Quarterly Conference, Dec. 1st, 2d and 3d.
Kennebunk, Me., Lower Village, Sundays, Dec. 4th and 11th. I. C. Wellcome.

Madison, East River (Norton Town school-house) Sunday, Nov. 27th. D. C. Dudley.
I expect to continue this meeting. S. Woodruff.

Otis, Mass..........Sunday, Dec. 4th
Mrs. E. A. Warren.

Rye, N. H..........1st Sunday in each month
Joseph W. White.

South Livermore, Me....Saturday evening, Nov. 26th and Sunday, Nov. 27th. A. H. Walker.

Poultney, Vt. (Odd Fellow's Hall) each alternate Sabbath in the afternoon until further notice. G. H. Wallace.

Bangor, Me., Advent Christian Church.—(Concert Hall, Norembega Building.) O. S. French, Pastor.

Bristol, Ct.—H. H. Tucker, Pastor.

Belleville, Wis.—Geo. W. Turner, Pastor.

Castleton, Vt.—G. H. Wallace, Pastor.

Chicago, Ill. (Advent Christian Church) No. 91 Green Street.—I. F. Meyers Church Elder, 149 West Monroe Street.

Danville, P. Q.—J. Ward, Pastor.

Hartland, Vt. (Densmore Hill.)—George H. Temple, Hartland Four Corners, Vt., Corresponding Sec.

Hebron, N. Y. (Advent Christian Church.)—A. S. Williams, Pastor.

Hardwick, Vt.—J. H. Smith Pastor.

Halifax, Nova Scotia, Second Advent Hall at No. 3 Jacob Street, corner of Lockman Street.

Lancaster, Pa. (Salem Church) West Orange St. J. Ridley, Pastor.

Lower Cabot, Vt.—L. C. McKinstry, Pastor.

Manchester, N. H. (Advent Chapel on Arlington Street.) C. R. Crossett, Jr., Pastor.

Newton Upper Falls, Mass., meetings every Lord's day, at the house of L. T. Cunningham.

North Sutton, N. H. (at Jesse A. Hazen's) every 2nd and 4th Sunday.

Nashua, N. H.—Asa Avery, Corresponding Com.

New York City.—Advent Meetings at 138 West 24th Street, between 6th and 7th Avenue.
T. J. Cox, 273 West 22d Street.

Portland, Me. (Union Hall.)—Second Adv. Church Union Hall, Free Street. Frank Burr, Pastor.

Providence, R. I. (Advent Christian Church, Hammond Street.)—Norman P. Cook Pastor.

Philadelphia, Pa. (7th below Poplar Street.) Eld. E. F. Sergisson, Pastor.

Portland, Oregon.—Advent Christian Church.—Hall corner of Sixth and Salmon Streets.
A. Snashall, Pastor.

Rochester, N. Y.—Advent Christian Church, Rochester, N. Y., 155 East Main Street, corner of North Avenue. Geo. E. Watson, Church Clerk.

Rockland, Me., Second Advent Church (Crockett Block Hall.)—Committee: J. A. Richardson, P. H. Lane, O. B. Day, Stillman Choate.

Sandy Hill, N. Y. (Advent Christian Church, corner of Maine and Willow Streets.)
C. A. Phelps, Pastor.

St. Johnsbury, Vt. (Advent Christian Church.)
Benj. Finney, Pastor.

Sioux City, Iowa (Advent Christian Church.)—Corresponding Com.: J. W. Young or J. H. Culver.

Scitico, Ct.—S. P. Hayward, Pastor.

Thayer's Corners, N. Y.—Geo. A. Streeter, Pastor.

Westfield, Mass.—S. G. Mathewson, Pastor.

Whitefield, N. H.—C. Pike, Pastor.

Woonsocket, R. I.—A. A. Fowler, Committee.

Weymouth, Mass.—W. H. Crockett, Pastor.

Ways Mills, P. Q.—C. R. Parsons, Pastor.

Winona, Minn. (Adv. Chris. Church.)—Chapel on Broadway, between Washington and Winona streets

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☞ Hereafter we shall publish a list of the names of persons sending us letters containing money, and when your name appears in this list, you may know that the letter has been received.

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Books and Tracts Sent.—By Mail—A Armstrong R A, Andrews J, Adair J F, Buvinger C W, Burnside Mrs M E, Bezanson W, Bankum B J, Barker C C, Bean A, Curtis T B, Dunham E (2), Drake P H, DeBeer G, English G W, Edwards A B, Edgerly E V B, Foster J J, Field J, Fernald Mrs R G, Gebbie A R, Gordon W C, Guild W, Hastings Z, Harvey I N, Handley J J, Haskell E L, Huxford Mrs F M, Kirbey A (2), Keith H, Kilborn Mrs. M E, Lawton L A, McCready G W, McCue N, Priest E L (15) Partridge A A, Pasco J E, Pelkington F, Potter J N, Peleral E, Rice L, Randall W, Smith F, Stickney E B, Sharp F, Sergison E F, Sheldon W, Shaffer J, Sells Mrs H W, Smith U, Scott L, Smith W, Smith J C (2), Trenchard N, Van Tassel I, Vanclief Mrs H, Wheeler B P, Wentworth G R, Wheeler T R, Wakefield Mrs A C, Young J W.

By Express—Barnaby J O, Long E H, Mansfield D R, Williams C H.

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THE COMING ONE.

Christ is coming, quickly coming—
O my heart, what joy! what joy!
Soon to see him, soon to dwell in
Scenes of bliss without alloy!
Hushed each murmur, freed from sinning,
Quenched all bitter doubts and fears;
Then no sorrow, pain, nor sighing;
God, our God, shall wipe our tears.

Christ is coming, quickly coming—
O my heart, fresh courage take!
Shrink not from the daily crosses;
Joy to suffer for his sake.
Fear not war with Satan waging,
He's a conquered foe at best;
Faint not though the battle's raging;
All will soon be perfect rest.

Christ is coming, quickly coming—
Wing, ye hours, with rapid flight!
Hasten, welcome his appearing,
Moments of supreme delight!
Solemn moment of his coming—
Love, O mystery divine!—
Joy to know he's coming for me;
"I am his, and he is mine."

Christ is coming, quickly coming;
Then with lamp all trimmed and bright,
Gladly working, watching for him—
Waiting for the dawning light;
Telling out the gospel message—
Offering mercy full and free—
Tell of Jesus sweetly pleading,
"I have died—come unto me."

Christ is coming, surely coming—
Woe to those who know it not!
Awful judgments, anguish, horror,
Is their destined, certain lot.
Would that all believed his coming,
Ere the Bridegroom enters in,
While his precious blood still cleanses
Every crimson, scarlet sin!

—*Selected.*

THE CHRISTIAN LIFE THE ONLY LIFE.

BY W. F. HILTON.

Had there been many ways of living whereby God would be pleased in us, he would never have set before us a command to choose between two conditions, one of which separates us from him, while the other places us near him. It was a command, rather than an invitation; but certainly it is also an invitation as well as a command; and in our acceptance of either, it associates us with him, and gives countenance and preference to that which alone pleases God; for he says, "I have no pleasure in the death of him that dieth." When Jesus said, "I am the way, the truth, and the life"—"I am the resurrection and the life," there was disclosed in those declarations the purpose of God. Indeed, it was the mind of God made manifest, the mystery of godliness revealed. The Psalmist says, "I was shapen in iniquity, and in sin did my mother conceive me"; thus showing of a truth, that in me no good dwelleth. Hence, says the Saviour, "Ye must be born again." Why this decided, radical change? Because, says the Psalmist again: "Behold, thou desirest truth in the inward parts, and in the hidden parts thou shalt make me to know wisdom"; and thus is light come into the world, to reveal our darkness, and to dispel it.

There remains, then, nothing for man but to either abide in his condition of present condemnation, or accept the light and life. If the gospel be hid, or unrevealed, or covered up, it is to them who are already lost; their preference is darkness rather than life, because their deeds are evil. It cannot be otherwise, for evil proceeds from the heart, and out of its abundance it will bring forth its character. If the heart be right, it will bring forth a character pleasing to God, not of itself, lest any man should boast, but of God: "For it is God that worketh in us both to will and to do of his good pleasure." If God is at work in us we can exclaim with the apostle Paul, "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me; and the life which I now live in the flesh, I live by the faith of the Son of God, who loved me, and gave himself for me."

If one desires to meet God upon his terms, the prophet Isaiah sets forth God's own way. Man, to begin with, must recognize the solemn fact and dreadful truth that he is a sinner, and under the death sentence. Here is where the trouble all begins—man's failure to acknowledge his lost condition. If salvation was universal; if man could save himself; if God should forget justice, of what service then is Jesus Christ? Of what use the prophet's words, "Seek ye the Lord while he may be found: call ye upon him while he is near"? Let the wicked"—not the moralist, not the respectable—no, God shuts us all up to that one word, *wicked;* for *all* are sinners, and have come short of the glory of God—"Let the wicked forsake his way." Then the wicked one's way is not the right way. His thoughts and steps are wrong. Both the way and the thinking must be abandoned; yes, forsaken; then let him return unto the Lord; not to his own devices, not to his own schemes; but unto the Lord. Why? Because God, being the one offended, the offender must have the forgiveness of the one he wrongs. God says he will have mercy upon him—will abundantly pardon him. This makes it plain. Man hath the wrath of God abiding on him; hence is dead in God's sight. God is life as well as love, and it is only in living beings that God can reveal himself; and so offers eternal life to as many as will accept it.

This life is in Christ Jesus his Son. There is no such condition as a "higher Christian life." All life in Christ is higher life. The life is the same, whether in a convert of one day or an old saint of half a century. But there is a greater growth, a nearer approach to fruition; a more perfect development. It seems hurtful to have some Christians take ground that they have a higher life than others. Our life is hid with Christ in God. We are simply letting God work out his own good pleasure. Life shows its character in its work. It is recorded by Moses that when he came down from the Mount, his face shone. But it says, Moses wist not that his face shone. And so is it with a true life. If we abide in the mount of God, the communion will fill us with glory, and we cannot but help shine. People will see it, and we need not to tell of it. We are simply to grow, and thus please God. Life is character, and he giveth life to as many as believe, in order that they may be partakers of Divinity. What a monstrous libel on God is it for man to call himself a doctor of divinity, when Christ alone is the Great Divine. How plain is God's way, when he demands, commands and threatens us, to prevent us from trusting in man. God wants all or none. God wants us for himself; and he that hath this hope within him, purifieth himself, in order to possess that holiness, without which no man can see the Lord. Let man alone live with God.

"As ye have, therefore, received Christ Jesus the Lord, so walk ye in him; rooted and built up in him, and stablished in the faith as ye have been taught, abounding therein with thanksgiving." "Beware lest any man spoil you through philosophy and vain deceit, after the traditions of men, after the rudiments of the world, and not after Christ." "For in him dwelleth all the fulness of the Godhead bodily." "And ye are complete in him, which is the head of all principality and power." "By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God."

Hartford, Ct.

NOTES BY THE WAY.

BY H. B. SEVEY.

Dear Brethren in Christ, beloved of the Lord:—Some time ago, by an unknown hand and name, I received a letter containing ten dollars; the writer saying that as I labored in new places, they felt they would like to help the cause by their substance. I am led to say that if all who are able would do likewise, much more could be done by those who preach who now are dependent on their hands to support their families.

I kept watch of the Spirit for an opening to spend the money the best I could to glorify the Lord in spreading the truth in a new field. The Spirit showed me I ought to go to Matinicus Island, twenty miles from Rockland, nearly one hundred miles from my place. The 1st of August I started. Called on brethren in Bath, who said the church there was doing well as could be expected in the busy season, while some were away. Next called on Brn. in Damariscotta. Had only two hours there. For some reason the brethren were divided, and meetings were given up. Those I saw were strong in the faith. The truth holds them amid the trials. Next met brethren in Rockland. Met at Burpee Hall. Our meeting was of interest; the Spirit was with us. We appointed a meeting for the next evening, as the Packet was not in. Again we had a precious season.

The next day, Thursday, we went aboard the Julia Fairbanks. Capt. Philbrick gave us a free passage to the Island, where we landed, a stranger to all, and without an invitation from any one. This Island is two and one half miles long, by one mile wide. About fifty families live on it. Their business is mostly fishing. There are some beautiful farms and good farmers. It looked very neat. Their potato fields looked like a flower garden. We picked strawberries the 15th of August. Their stock was of the best. Their taxes are very light; they have no poor; if any lack, they all help. They have one school-house, situated in the centre of the island, finished in the best style, with an organ. We found Bro. Ames, their superintendent, who gave us a kind reception; arranged for meetings Friday evening and over Sunday. They had been destitute of preaching for a long time, except that Bro. Beaton came from Vinalhaven and gave them one meeting.

Our meeting was very well attended the first evening. We spoke on the literal fulfillment of prophecy, showing them that all the prophecies in the past had been fulfilled literally, and by the same rule the remainder would be fulfilled in like manner, and that Jesus would come and take the kingdom personally; and if so, then we should be anxious to know when. After giving the signs of his coming we gave the invitation and the promises to the sinner. Bro. Macomber was with me a few days. Our meetings continued over Sunday with increased interest. Bro. Macomber went home. I continued meetings evenings through the week, and over Sunday. I visited nearly every family in the Island. We found but very few who ever made a profession of religion; but most all very friendly, and some who were reading their Bibles and praying. We never saw such love and union manifested in a place before. It seemed as though they were hid away from the bickering and strife of this age. To be in a place where there was no backbiting or tattling was worth noting. Our meetings continued with increased interest. Some six or more made a confession of their faith. Some rose for prayers; others were enlightened and strengthened. One lady over eighty years of age for the first time arose to confess her need of Christ. One man came that had not been to a meeting for nearly forty years.

A number of brethren from other places came to our meetings. The Island is a harbor for their vessels. They were strangers to us, but their speech betrayed them. They gave good help. We found the *Crisis* taken by Sr. Young, in whose family we found a pleasant home. Their family consisted of Mr. and Mrs. Young and eleven children, all living at home. Several were educated as teachers, and some of them made a start for the kingdom. This family reminded us of Bro Smith's family who lived in West Gardiner, but now scattered in the West. Bro. J. C. Smith was one of the number, now sounding the gospel message. The people here decided to hold two prayer meetings each week.

Tuesday, Aug. 16th, we started for home, thanking the Lord we went to Matinicus. Next, we attended our Lakeside Campmeeting in Belgrade. This was the second year of the meeting. Much work had been done on the ground. Many new tents were put up, new roads graded and streets laid out, which added to the interest of the meeting. We found the committee hard at work for the interest of the meeting. The first part of the meeting was somewhat retarded by labor on tents, moving and such like. The preaching was good, and some timely, but to me it lacked the prominence of our special message. I have felt for a long time, when in a new place especially, we as a people should make very prominent the message which distinguishes us as Second Adventists. My fears are that our Campmeetings will be places of resort for rest and personal gratification, rather than the real deep yearnings for the salvation of sinners. One was hopefully converted and baptized. Others went forward also in baptism. Our social meetings were quite good, but too large. I think it would have been better if they had been divided into three or four. Then the weak ones could get a chance to speak. In the places where I have been of late, I find a few striving for the kingdom, and are expecting it soon to be established. O for that power by which only we are kept,—the power of God through faith alone. Thine watching, working and waiting.

Mt. Vernon, Me.

MISSION WORK.

At the New Hampshire A. C. Conference, recently held with the church in Manchester, a committee of five was appointed on Foreign Mission Work, consisting of A. Ross, F. L. Piper, John Hook, G. W. Brown, and G. M. Little. There seemed to be a general interest awakened in this work, and a feeling that, after preaching in the United States for nearly forty years, the message of coming judgment, it should in some way be sent to nations that have not heard it. While we have not the means to send out missionaries as we could wish, it is proposed to secure tracts covering in a comprehensive manner, the great truth of the coming of Christ in judgment, and the evidences of its near approach, and send them to all the Missionary Stations on the globe. This can be done at comparatively little cost, with the present perfection of the mail carrying system; and with money to pay for the tracts and postage, the glorious message we bear can be sent world-wide.

It is also proposed to translate comprehensive tracts on this great subject into other languages, and send them as messengers of warning into all the world. The present day affords facilities for the ready performance of this work, and brings it within the means possessed by us as a people. We rejoice in the interest awakened in this work, and the liberality with which our first appeal for funds was answered. It was made to the church at Northwood Narrows, N. H., Sunday, Nov. 6th, and the sum of $16.50 was raised for the work, and there is more to follow from them. If other churches in New Hampshire will follow suit, a grand work can be done. Bro. Ross has suggested that in the churches of N. H., a collection for this work be taken every Sunday evening. If this method should be adopted by all of our churches, a grand fund might be raised to send the proclamation of coming judgment to the ends of the earth.

Brethren, are you not ready to take hold of this work? We appeal to our ministering brethren in New Hampshire, to bring this subject before the people, and secure funds and pledges for the work. We appeal to the laity of our body in the State for aid in the work. There are many who are prospering in the accumulating of temporal means, who profess to believe the end near, and can put into this work five, ten, twenty-five, fifty, or a hundred dollars, and then have left thousands to be destroyed when the Judge comes.

Brethren, here is a golden opportunity to give evidence of the sincerity of your professed belief that the Lord is near, by thus contributing means to send this last message to the nations where its notes have not been heard. Let there be a general awakening to this work. Those who have not ready money for the work, can encourage it by their pledges, payable within a year. Sabbath Schools can help on the work by penny collections. Any amount, large or small, in money or pledges, can be given to either of the above committee, or sent direct to the Treasurer, F. L. Piper, Melvin Village, N. H.

It is proposed by the committee to make every cent count, that shall be given for this work, and reports of monies received and expended, will be occasionally given for the benefit of the donors and all interested.

Let New Hampshire speak promptly on this matter, that the message of coming judgment may be hurried to every zone and clime under heaven. At this writing, only four days after the choosing of the above Committee, there is in the hands of the Treasurer, in money and pledges, some more than eighty dollars, and liberal promises of an indefinite character. Brethren, please act at once.

F. L. PIPER.

REPORT OF THE ADVENT CHRISTIAN MISSIONARY SOCIETY OF MICHIGAN.

The Society met, pursuant to call, at Ashland Oct. 15th, and was called to order by singing—"Work, for the night is coming." Prayer by L. Bower. The President, S. Dudley, in the chair. The Secretary being absent, L. Bower was chosen Sec. *pro tem.*

The Treasurer's Report was read and accepted.

REPORT OF THE EVANGELIST FROM OCT. 16, 1880, TO OCT. 15, 1881.

Beloved Brethren and Sisters in Christ —I, your steward and servant of our Lord Jesus Christ, and fellow laborer in the gospel with you, present to you a report of my labors the past year in the mission field. I very much regret that I am not able to give a more favorable report of my labors, for the following reasons: (1) In settling up my temporal affairs and that of others, it occupied more of my time than I expected when I accepted and assumed the duties of an Evangelist. Hence I was much hindered in the work. (2) I had previously engaged to preach for the church at Grand Ledge once in four weeks for a year, and they were not willing to let me off; hence I had to fill that engagement. I was called to engage in revival work in several places that I could not call mission work. (3) The winter was very unfavorable for holding revival meetings. In some places our labor was a failure, because of the severe storms. This summer I served our Conference as Delegate to the Foreston Convention; also as a Delegate to the Association Meeting at Chelsea, Mass.

Although I have not been able to do much mission work, I have not been idle in the cause of the dear Master. Under the circumstances, I believe I have done what I could. I have sown the good seed in several new fields by scattering tracts and preaching the Word. The result will not be fully known until Jesus comes. I have spent forty days in what I believed would come under mission work, and have preached thirty-four sermons. Have seen several turn to the Lord.

My expenses have been $19.05. I have received from collections where I have labored, $12.29, leaving a balance on expense of $6.76. I have received from the Mission Fund $40.00, which leaves a balance due me on expenses of $6.76. At our Annual Meeting last year there was raised by collection $5.25 for tracts; of this I have used $3.00, leaving a balance in my hands of $2.25, which I am ready to pay at any time to the proper person.

JOHN BOWER, *State Evangelist.*

Voted, To pay the Evangelist the balance on expenses.

At this stage of the meeting a letter from Sr. Janes was handed to the Secretary and read before the Society. It was voted that the chairman appoint a nominating committee. Brn. A. W. Lamson, A. Amos and A. T. Squire were appointed. The Committee reported S. Dudley for President, L. Bower for Secretary, N. Scott for Treasurer, R. Burtenshaw for member of Board of Directors to fill his own vacancy.

Moved, by Bro. Crozier, that the Secretary cast the vote for the Society, which vote resulted in the election of those nominated by the Committee as officers for the ensuing year.

Bro. J. Bower was chosen Evangelist for the ensuing year. *Voted,* to pay the Evangelist the same as last year, $1.00 per day and expenses. Pledges were taken to the amount of $94.00.

Voted, That the Evangelist report his labors through the *Crisis*, once in four weeks.

Voted, That the Secretary have five hundred blank certificates of membership printed for the use of the Society.

Voted, That the Evangelist be authorized to procure such help as he may need to assist him in carrying on the work in new fields; and that he be authorized to draw on the Treasurer for their pay and expenses.

Thus closed the Annual Meeting of the Society. This Society was organized only one year ago, with some of the best men and women at its head. We had nothing to commence with, but now we have a strong Society in membership, and over one hundred dollars in the treasury. I should like to add some thoughts on missionary work, but will forbear at this time. Love and harmony prevailed throughout the meeting. All took new courage to press the work until the Master comes and says, It is enough; "enter thou into the joy of thy Lord."

TREASURER'S REPORT.—A. C. M. Society of Michigan, in account with the Treasurer.

Oct. 16, 1880. By cash on hand, $78.00.

Oct. 15, 1881. By cash received to date, $20.75. Pledges, $38.00. Total, $98.75.

Contra. April 20, 1881. Paid J. Bower, $40.00. Balance on hand, $58.75.

N. SCOTT, *Treasurer.*

P. S.—There were a number of renewals of membership at this meeting, which swelled the above amount to over one hundred dollars. Voted, To adjourn.

L. BOWER, *Secretary.*

THE SOUL'S RESTING-PLACE.

My Saviour, I am weary
Of everything but thee;
All else is dark and dreary,
A wilderness to me.
By sin I'm sore oppressed,
By Satan sorely tried,
With self-love all distressed,
In thee myself I hide.
Thy precious blood, it healeth
The wounds that sin has made,
My heart its comfort feeleth,
Whene'er it is afraid.
But oh! the hope of being
Forever, Lord, with thee—
The joyful hope of seeing
The face once marred for me!—
It fills my heart with comfort,
It fills my lips with praise,
So that amidst my sorrow
A joyful song I'll raise!
No more shall Satan tempt me,
No more shall sin deceive;
No more thy heart, my Saviour,
Shall I by folly grieve.
Oh! then I shall be like thee,
And in thine image shine,
With deepest joy confessing
The glory's only thine.

—*Selected by* W. A. B.

REPORT.

Editors of Crisis.—The church here is small, but presents a solid front, there being no divisions, either doctrinal or personal, to hinder us. Brotherly love for each other, and all who love Jesus and his appearing, is firmly established here. We have passed through severe trials, that caused some difference of opinion, and tried our faith and love for each other, but we have been saved from all bitterness, and our little church is a unit. In matters of faith, we are firm in the Bible truths advocated by the *Crisis.*

We feel sad that many who have been advocates of the truth, do not see fit to take hold with us. There are some here in Nashua who have never been to one of our prayer-meetings, though we have held them regularly for more than two years. That we have been misrepresented is evident; but even if we have faults, we are willing to be forgiven, and would be pleased to see those of like faith, who are in this place, coming into line with us; that we may all work together for the spread of the glorious truth of the immediate personal return of the Master. We have preaching occasionally in Good Templar's Hall.

We wish to add to the above report that we have a healthy Sunday School connected with the church. We use Bro. Goodrich's Question Book for the younger class, and the *Pilgrim Lessons* for the adults. There are twenty-four scholars and teachers, with an average attendance of more than one-half. Some are compelled to stay away by feeble health, a great part of the time. The church and Sunday School are supplied with the New Hymn Book, which is much liked. Our usual meetings are: a prayer-meeting Sunday, at 2 P. M.; Wednesday, at 7½ P. M. "Service of song," Friday evening, at 7½; Sunday School at 1 P. M., Sundays. By the request of the church,

A. F. GOULD.

Nashua, N. H.

FROM G. W. CRAWFORD.

Dear Brother:—I am glad that I have the privilege of writing to the dear ones scattered abroad, to let them know how our work goes on in these parts.

Bro. Cargile, myself and several other ministers, started for our Conference in Etawah Co., Ala., a distance of one hundred miles, and across two mountains, the Sand and Lookout. The first church that we visited was situated at Valley Head, where Bro. Bankson had a protracted meeting in progress. Ten were converted the evening we were there. We started the next day on our journey over the Lookout Mountain. Nothing worthy of note took place till we arrived at the place where we were to hold our Conference. Here several found Jesus precious to their souls, and many were made to rejoice in the love of God. How pleasant it is for brethren to dwell together in unity.

After spending several days with Lebanon Church, we started for Cherokee Co. We stopped over several days with two other churches, Hale's school-house and Bro. Glen's church. We found some precious brothers and sisters with these churches, who are looking for the coming of the blessed Master.

After leaving these churches we came to Spring Creek church, and had a glorious revival. Several found the Lord precious to them, and much good resulted. Backsliders were reclaimed, and many praised God. Many of the sisters spoke in this meeting, and some of the middle-aged started for salvation. Sixteen or seventeen were forward for prayers on the last day of our meeting. Praise God for his goodness and for his wonderful works to the children of men.

There are several good workers and self-sacrificing ministers in these counties that we visited. They are doing a great amount of labor, and much good has resulted. God bless them and save them, is my prayer. Our work is being extended in all directions, where we had no opening a few years ago. We have free access now, and truth is being sought. We had several ministers of other denominations, who seemed to hear the word gladly. We had in all twenty-six conversions.

Bro. Cargile's sermons were all attentively listened to, and the truth was presented. Praise God for a free salvation and a plain Bible, that we may read, and accept the plan of salvation through Jesus. How precious! Jesus did it all for me, even me, a poor sinner. Yours in hope of eternal life.

Stevenson, Ala., Nov. 8th.

FROM SR. M. A. TIBBETS.

Dear Brethren Editors:—The letter page of the *Crisis* this week is so very interesting, that I wish to notice some of the precious words of the various writers, whose contributions of the pen have made me feel so joyous and happy. Although unknown to me by name and person, yet your words of gospel love and trust in Jesus as the Life-Giver, so sweetly accords with my own heart, that I wish to make this humble response. The letter of Sr. Mary J. Haley claims my deepest love and sympathy, and I say yes, dear sister, you shall be remembered at the throne of grace on the 16th of Nov., as you request, and may God grant that your eventful and useful life may long be spared to work in the vineyard of the Master.

Next, that "Remarkable Meeting," where two hundred invalids met in holy, humble prayer with Dr. Cullis, that highly honored instrument in the hand of the Lord for help and healing to the suffering and afflicted. May he long be spared to lessen human woe and prove a living witness that Jesus is still the Great Healer of all who fully trust in him.

Then there were a few words of "Encouragement" from Eld. A. J. Bolster, concerning the Foreston meeting, that did me good. I have read so many unkind sayings about it, that surely were not written "with the wisdom that is from above," and my heart has been so sad over it, that I am glad to hear from some that can give encouragement and are willing to heal and not divide, to improve that which is not perfect. We are all slow to learn, and it was only "little by little" that ancient Israel ever overcame their foes. So it will be with us, not only as humble individuals at home, but in our meetings for business and spiritual improvement. I would only add: If that meeting was not all that good and well meaning brethren hoped it would be, make it better the next time. Don't "let that which is lame be turned out of the way, but let it rather be healed," "and let there be no strife, for ye are brethren."

I am longing "to see the King in his beauty." I want to see the glorious city, so graphically described in the glowing lines of Bro. Libby, in his "Blissful Vision" of the golden streets and pearly gates of that celestial home Jesus has gone to prepare. It is indeed an "Entrancing Prospect" which I love to contemplate. I am an Adventist, and love the doctrine of Christ's second coming, and those who advocate it, and are walking in accordance with it. But I must stop telling what I love, or my humble letter will be too long. I will close by saying, Fill the letter page with fresh ones every week, full of love. Work for Christ, and let every lamp be trimmed and burning when Jesus comes, is the prayer of your waiting sister in "the blessed hope."

Volga, Ind., Nov. 7th.

FROM BRO. T. J. SMITH.

Dear Editors:—Some time ago Bro. McCulloch, of Illinois, came here and held meetings with us, and truly it was "meat in due season." One obeyed the Lord in baptism. We had unfavorable weather, nevertheless the Lord was with us. Two united with us in church fellowship, and we trust that they will be bright and shining lights before the world. Some others were convinced of the error of their ways, and we trust will soon follow. Bro. McCulloch set in order a prayer and praise meeting, which I hope will not cease till the great Life-Giver comes, "who shall change these vile bodies, and fashion them like unto his glorious body."

Bro. and Sr. Gibson were the only ones that came to the Quarterly Meeting. Since the Conference on the Reserve, Bro. Gibson has held a few meetings with us in Hamlin. The brethren and sisters are stronger in the faith, and seem to realize more fully the necessity of letting their light shine. It is the same here as it is in most of other places; some are prejudiced; but we hope the time will soon come when they will see. All glory be given to God for what he has done. From your unworthy brother, looking for Jesus.

Hamlin, Kansas, Nov. 7th.

FROM BRO. E. FROSTIC.

Christian Brethren and Sisters in Christ Jesus:—I with you am looking for the second coming of Christ. I am glad to know that he is coming, and that the time is so near. I became one of Jesus' disciples about nine months ago. I know that these months of serving Jesus are worth more than a whole lifetime serving Satan. It is truly blessed to walk with God. It is a great wonder to me how people can turn from serving the living and true God, to serve one who will give them no true pleasure, but death and destruction at last. Why will ye turn back? "Today, if ye will hear his voice, harden not your hearts." If you turn from your Lord and Master, what will you turn back to? Since I turned to the Saviour, I have found more peace in believing than I ever did before I was converted. I request an interest in all your prayers, that I may ever be found faithful, and at last meet you where parting will be no more. Yours in Christ.

Lexington, Mich.

DENOMINATIONAL WORK.

BY N. FIELD, M. D.

There is a good deal said in opposition to this kind of work, as calculated to destroy the unity of the body of Christ. The idea is that Adventists should have no name or organization to distinguish them from the various sects who teach all sorts of error, and who are governed by the doctrines and commandments of men. All the metaphors and parables used by our blessed Saviour to represent his disciples and their oneness, are quoted to show that we Adventists are doing wrong in perpetuating division among Christians.

Now I want these opposers of our work to tell us where the body of Christ is, and who compose it. We know what it was in the days of the apostles; but where is it now? Since the rise of the Great Apostacy the world is full of sects, error, delusion and falsehood. Is the Church of Rome, with her one hundred and seventy-five million members, the body of Christ? Are her daughters, the Episcopalians, Presbyterians, Lutherans, and a host of other sects, the body of Christ? I want a categorical answer to these questions. Let there be no quibbling or prevarication. We are condemned for not working in the interests of these sects, giving them the fruits of our labor. It is right, therefore, that it should be proved that one, or even all of them, are the body of Christ. Not one of the sects of this country recognize us their equals, and would not fellowship us. They ridicule the doctrine we hold, and tell all manner of falsehoods about us, in order to prejudice their members against us. If one of their preachers should get his eyes open, and preach the doctrine of the Second Advent of Christ, and its cognate truths, they will expel him from their communion, and denounce him as a heretic.

Again, I repeat the request, that the opposers of our denominational work, tell us where to find the body of Christ; and when they find it, I for one will join it, if I have not already done so.

Jeffersonville, Ind.

CONDENSED NEWS ITEMS.

The President has appointed Nov. 24th as national Thanksgiving day.

One hundred and sixty persecuted Jews arrived in New York from Russia the 15th.

A girl sixteen years old in St. Louis has been sleeping for four months. She is kept alive by small quantities of milk.

The Messrs. Lord, card manufacturers, near Bradford, have failed. Liabilities £130,000.

It is stated in a Paris paper that Baron James Rothschild, whose death was announced a few days since, lost $16,000,000 on the "Bourse," speculating in stocks, and that the excitement and anxiety arising from the disaster were the cause of his death.

The sub-commission of the land court has reduced the rent of a tenant of Lord Clarina from £53 to £44, notwithstanding that the landlord contributed to the expense of building and drainage. The judgment is considered startling.

The *Standard's* dispatch from Berlin says: At his recent meeting with the Emperor, Prince Bismarck expressed a wish that the crown Prince be present, in order to discuss the present situation, and in order that he may have a voice in deciding upon the policy to be pursued. The Emperor expressed a wish for a restoration of peace between the Catholic Church and the State.

The Jews are preparing to help their persecuted brethren. Assistance is doubtless needed, and it is from the wealthy Hebrew merchants in this country that it may most properly come. The refugees from Russia must be given some aid, and to their more fortunate brethren here they most naturally look for it. At Dallas, Texas, the other day, an Israelite organization was formed with this object in view, and, as a sign of earnestness of purpose, $1,000 was subscribed on the spot.

If rumors from the Canadian border are correct, England is finding out anew that misfortunes never come unattended. The report is that a member of Parliament in Canada intends to enter tentatively at the approaching session a motion for State independence. The grievance is that Canada is not permitted to have sufficient voice in the choice of a Chief Magistrate. She wishes the privilege of electing her own Governor-General. It is, however, clearly strategical and may justly be considered as indicative of serious determination on the part of Canadian reformers.

M. Gambetta presented himself, with his colleagues, in the Chamber of Deputies today, (Nov. 10) and explained the policy of the ministry. He said: "We desire a policy which will advance gradually and wisely toward reform. We rely on finding a majority which will afford us its frank support in both chambers and upon disciplined public service. We propose to reform the judicial system, perfect national education and complete military legislation. We wish, by means of treaties, to extend our commercial relations. We wish to strictly follow the provisions of the concordat, and to maintain peace at home and abroad. These reforms will suffice us and enable us to reach a fresh stage of progress."

IMPROVING THE TIME.

BY H. S. WEBSTER.

The wise man said: "Do with thy might what thy hands find to do, for there is no work, nor knowledge, nor device, in the grave, whither thou goest." In view of the shortness of our lives, the little time allotted us here, and the insecurity of our life, is it not befitting that we should do with our might all that we can? All who have named the name of Christ and put him on, have entered into his service to labor for him. Not one is there but has a work to do, to labor and to wait. Then should not we do our work with zeal and determination? It is a good work, no matter what part is allotted us. "Whatsoever we do, let us do it heartily as unto the Lord," knowing he will reward us far more than we deserve. None need think because it is so little they can do, they will be excused. It should be our inquiry, "Lord, what wilt thou have me to do?"

What a work there is before every child of God! The love of Christ in our hearts constraineth us to seek ways and means of doing good, to speak an encouraging word to some poor, fainting heart. This can be done by sending our beloved paper, the *Crisis*, to some one. Do not let one of these messengers of peace and good will lie upon your selves, or be torn, or wasted, while so many are starving for the bread of life. Send or give a little tract. Put one of these stirring messengers into your written letters to friends. Who can tell the good it may do? I could tell of many instances where good has been done in this way.

What a glorious work, doing what we can for Jesus! trying to comfort the dear people of God! It is only a little while we have to labor and wait and pray. Yes, pray "the Lord of the harvest to send forth more laborers into his vineyard." Yes, pray, pray in our secret chambers, and the Lord openly will hear. Let us be faithful to our trust, and be led by the Holy Spirit, letting our light shine that others may see the beauty of a Christian example.

Arvonia, Kansas.

CONFERENCE REPORT.

The Kennebeck Valley A. C. Quarterly Conference met with the church at Bowdoinham, Oct. 6th, at 7 o'clock P. M. Preaching by the President, Eld. J. R. Hall. Some followed in exhortations. Friday morning had a good prayer-meeting. It continued until noon. At 2 P. M., preaching by Bro. Wm. A. Burch; in the evening by Bro. J. Sturdivant. Saturday morning brethren and sisters came in from other towns, and we had a good prayer-meeting. In the afternoon preaching by Bro. J. R. Hall. In the evening preaching by Bro. E. M. Andrews. It was a profitable discourse, and a good feeling was in the meeting.

Sunday morning, at nine o'clock, a social meeting. The house was crowded, and there was a good feeling in the meeting. One started to be a Christian. At 10½ preaching by Bro. J. R. Hall. In the afternoon by Bro. Burch. In the evening by Bro. Burch. This closed a good and profitable Conference. Preachers present: J. R. Hall, E. M. Andrews, Levi Andrews, John Sturdivant, W. A. Burch, John Lake, and H. S. Mitchell.

H. S. MITCHELL, *Sec.*

FROM GEO. W. ENGLISH.

Dear Brethren in the North Western District of Michigan, and especially the isolated ones:—I would say that I am about to lock up the old tool chest, being a carpenter and joiner by trade, and the season for that kind of work being about over; and, the Lord willing, I want to spend a few weeks in the missionary field. I am ready to go anywhere that good can be done. Any desiring my labors with them for the salvation of the perishing, can address me at Edmore, Montcalm County, Michigan.

Now, dear brethren, remember that time is short, and what is done must be done soon, or forever remain undone. We shall soon be called to an account for the manner in which we have spent these last precious moments of time. The fields are already white for the harvest, and the laborers few. How important, then, that we improve every moment of time. May God help us to extricate our hands from the entanglements of the world, and go out into the highways and hedges in the name and strength of Israel's God, and battle against the enemy, perhaps for the last time. Do not let us always be getting ready, but go. See the clouds gathering thick all around us. The storm is coming! Soon, very soon, the trumpet will sound, and find us with our work done or undone.

Finally, brethren, pray for us, that the word of the Lord may have free course and be glorified; and may the God of love comfort our hearts and stablish us in every good word and work. From your Bro. in Christ.

Edmore, Mich.

QUARTERLY MEETING REPORT.

The Quarterly Meeting at Manchester, Iowa, was not largely attended, on account of the state of the roads, and therefore it was no criterion by which to judge of spirituality and growth. Those present seemed to enjoy the meeting, and are steadfast in the faith. They have arranged to buy a piece of land for Camp and Conference purposes, and also to build a place of worship if thought best. We met them in joy, and parted with them in hope, but mingled with tears.

P. W. HOUGH.

FROM G. W. CLEMENT.

Editors World's Crisis:—It has been a long time since I felt able to write you anything for the *Crisis*; nor do I now feel competent to do so. I cannot forbear thinking much on the subject of our Lord's coming again to destroy the wicked from off the earth, and to establish a glorious kingdom, according to his own testimony and that of the holy prophets "since the world began"—even an everlasting kingdom "under the whole heaven." An important feature in that coming kingdom will be, the Lord Jesus himself; the mighty God is to be in it forever and ever.

How glad the true children of God will be when this kingdom comes. To greet each other then on the other side of Jordan, what joy will be theirs! There no pain, no disordered heads or hearts shall ever be experienced in that land.

I am feeble yet, from the effects of what physicians call softening of the brain. I am failing in strength, both of body and mind. But I hope in God as my all. I must submit to whatever awaits me, whether it be a demented condition of mind, a crazy brain that may linger long, or the work of disease cut short, remains to be experienced. I feel the need of the prayers of all my dear brethren scattered abroad, for it is an awful thing to lose one's mind. But I WILL trust in God. He is my only hope. I feel that I love him with my whole heart, and that there is nothing that I count dear to myself now. I make a full surrender of everything but my blessed Saviour. I earnestly ask to be remembered by all who read this. Do not forget, my brethren, to ask for a blessing upon me. Your brother in Christ.

Bath, Swiftwater, N. H.

THE BIBLE.—What a wondrous book this Bible of ours is! When you have read it through a score of times, you may have only strolled over the surface, looked at the land, or ploughed, at most, the upper soil. If you take one passage and dig deep for the treasure that coucheth beneath, you will find it inexhaustible. The book has in it a matchless fullness. It were as possible to measure space, or to grasp the infinite in the hollow of your hand, as to investigate the entire compass of Holy Scripture. It is high; I cannot attain unto it. It is broad; I cannot reach its boundary. But oh, what an abundance of provision, and what a fullness of comfort there is stored up in the promises of God's word!"—*Spurgeon.*

In the love of Christ his followers have ever found great joy. It is their light, the day-star dawning in their hearts, the renewing of their inward man, their joy of faith, the believing that makes them rejoice with joy unspeakable and full of glory.—*Bushnell.*

The World's Crisis

AND SECOND ADVENT MESSENGER.

"BEHOLD, I COME QUICKLY: AND MY REWARD IS WITH ME."

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☞ The CRISIS is devoted to the exposition of all Bible truth; especially the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and final destruction of the wicked.

THE DAWNING YEAR.

Rejoice! rejoice! the day is near,
The morning breaketh full and clear;
No gloomy doubt nor timid fear
May desecrate this glad New Year.

Arise! arise! The waning night
Of woe, and pain, and tyrant's might,
Forecasts the coming of the light,
The morning song—the reign of right.

Ring out! ring out, loud-pealing bell!
O'er lake, o'er sea, and mountain dell
Ring out! Let the high anthem swell,
That truth on earth hath come to dwell.

Proclaim it wide: the year is nigh,
When, through rejoicing earth and sky
Will ring the glad exultant cry,
"All things are thine, O Christ, most high."

O heart of mine! Take thou good cheer;
Ring out thy song of triumph clear;
For Christ, thy King, will soon be here—
Millennium dawn, some glad New Year.

—*Christian Advocate.*

TEXTS AND THOUGHTS FOR THE NEW YEAR.

BY M. L. SUYDAM.

"Be ye also ready." "For the Son of man shall come in the glory of his Father, with his angels, and then he shall reward every man according to his works." Matt. 16: 27. "For thou shall be recompensed at the resurrection of the just." Luke 14: 14. "When Christ, who is our life, shall appear, then shall ye also appear with him in glory." Col. 3: 4. "Are not even ye in the presence of our Lord at his coming?" 1 Thess. 2: 19. "Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that, when he shall appear, we shall be like him; for we shall see him as he is." 1 John 3: 2. "For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ; who shall change our vile body, that it may be fashioned like unto his glorious body; according to the working whereby he is able even to subdue all things unto himself". Phil. 3: 20, 21. "And if I go and prepare a place for you, I will come again and take you to myself, that where I am, there ye may be also." John 14: 3. "I will not leave you comfortless, I will come to you." ver. 18. "Because I live, ye shall live also." ver. 19. "I am the resurrection and the life; he that believeth in me, though he were dead, yet shall he live." John 11: 25. "And he took the cup and gave thanks, and said, Take this, and divide it among yourselves; for I say unto you, I will not drink of the fruit of the vine until the kingdom of God shall come." Luke 22: 17, 18. "Jesus said, If I will that he tarry till I come, what is that to thee? follow thou me." John 21: 22. "This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." Acts 1: 10, 11. "Therefore judge nothing before the time, until the Lord come, who will bring to light the hidden things of darkness." 1 Cor. 4: 5. "For as oft as ye eat this bread, and drink this cup, ye do show the Lord's death till he come." 1 Cor. 11: 26. "For bodily exercise profiteth little; but godliness is profitable unto all things, having promise of the life that now is, and of that which is to come." 1 Tim. 4: 8. "For yet a little while, and he that shall come will come, and will not tarry." Heb. 10: 37. "And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day." John 6: 39, 40, 44, 54. "Verily, verily, I say unto you, the hour is coming, and now is, when the dead shall hear the voice of the Son of God; and they that hear shall live. For as the Father hath life in himself, so hath he given to the Son to have life in himself; and hath given him authority to execute judgment also, because he is the Son of man. Marvel not at this; for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation," or condemnation. John 5: 25–29.

Here we have one class spoken of who are dead in trespasses and sin, and another class who are now dead and in their graves, returned to dust, and the spirit returned to God who gave it. I believe this latter class here spoken of are the ones referred to by Hosea (13: 14), "I will ransom them from the power of the grave; I will redeem them from death: O death, I will be thy plagues; O grave, I will be thy destruction; repentance shall be hid from mine eyes." Also Ezekiel says, "Therefore prophesy, and say unto them, Thus saith the Lord God, Behold, O my people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel; and ye shall know that I am the Lord, when I have opened your graves, O my people, and brought you up out of your graves." Ezek. 37: 12, 13. Read also Isa. 24: 21–22—"And they shall be gathered together as prisoners are gathered in a pit, and shall be shut up in the prison, and after many days shall they be visited."

It is proven by profane history that John the divine was banished to the isle of Patmos by Domitian, A. D. 94, at which time and place he wrote the Revelations, in about the year 96, or thirty-six years after the destruction of Jerusalem. We read (Rev. 1: 1)—"The revelation of Jesus Christ, which God gave unto him, to show unto his servants things which must shortly come to pass"; and (verses 10, 19)—"I was in the Spirit on the Lord's day, and heard behind me a great voice as of a trumpet, saying, Write the things which thou hast seen, and the things which are, and the things which shall be hereafter." Here John was given the spirit of prophecy, as Daniel, Isaiah, Ezekiel, Hosea and Paul, and was allowed to see things that should take place in the "great day of the Lord," or "Lord's day." Hence we read, "And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof; for thou wast slain, and hast redeemed us to God by thy blood, out of every kindred, and tongue, and people, and nation, and hast made us unto our God kings and priests; and we shall reign on the earth." Rev. 5: 9, 10, 13.

Yes, saints, look up, and hold up your heads, for this must shortly come to pass. You need not keep this matter in your heart any longer, but cry aloud, for "the saints of the Most High shall take the kingdom, and possess the kingdom for ever, even for ever and ever." Dan. 7: 18, 27. But, right here, we must exercise great patience, for "at the time appointed" it will come to pass, and not before; "the interpretation is sure"; therefore abide in hope, and watch. Peter says, "And when the Chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away." 1 Pet. 5: 4. Has any one heard of his appearing in the clouds as yet? I think not, for John says, "When he shall appear, we shall be like him." The telegraph brings us daily many instances where "blood toucheth blood," but no tidings of the long-looked for Saviour. Let us not be discouraged. Remember how Paul reasoned with the Thessalonians, saying, "I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope; for if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, that we which are alive, and remain unto the coming of the Lord, shall not prevent [go before] them which are asleep; for the Lord himself shall descend from heaven with a shout, with the voice of the archangel and with the trump of God, and the dead in Christ shall rise [not have already gone to heaven] first, then we which are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air: and so shall we ever be with the Lord." This was written about the year 64; and Paul says, "The Lord *shall* descend"; notice this point, together with the one saying, "which *are asleep*"; then he says, "Wherefore comfort one another with these words." 1 Thess. 4: 13–19. O joy! wait a little longer.

It does seem to me that all mankind should look upon these repeated assertions of a judgment to come at the appearing of Christ and the resurrection of our bodies. Paul looked and groaned for it. Rom. 8: 23; Phil. 3: 16. How can an intelligent being of ordinary reasoning faculties reject what follows, and join themselves to "traditions and fables of men," when by so doing they must be lost, or cast away? "Behold, the Lord cometh with ten thousand of his saints, to execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him." Jude, 14, 15. "But every man in his own order; Christ the first fruits, afterwards they that are Christ's, at his coming." 1 Cor. 15: 23. "When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory." Matt. 25: 31–46. "I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom, preach the word," etc. 2 Tim. 4: 1–8. "These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth." "And these all, having obtained a good report through faith, received not the promise; God having provided some better thing for us, that they without us should not be made perfect." Heb. 11: 13–40.

What does this all mean if it does not refer to the same persons mentioned by Daniel, Isaiah, Ezekiel and Hosea, who are now in their graves? "And the time of the dead, that they should be judged, and that thou shouldest give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great; and shouldest destroy them which destroy the earth." Rev. 11: 18. Let us bear in mind that our Lord said, thirty-six years after the destruction of Jerusalem, "And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be." Rev. 22: 7–12. "He which testifieth these things saith, Surely I come speedily. Amen." Rev. 22: 20. Paul must have been a firm believer in this revealed religion. Hear him: "And to you who are troubled rest together with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ; who shall be punished with everlasting [*aionion*] destruction from the presence of the Lord, and from the glory of his power; when he shall come to be glorified in his saints, and to be admired in all them that believe." 2 Thess. 1: 7–10.

How many of us, kind reader, under all these circumstances can really and truly unite with the apostle John and respond, "Even so, come, Lord Jesus"?

As I pen these lines on the last day of the old year, 1882, in hope that they may through the blessing of God cause the scales to fall from the eyes of some professing Christian, some one who is as blind to the true intent of God's Word as I was a few months since, I most earnestly pray that he may keep me, with all the readers of the *Crisis*, honest and faithful to ourselves, that we may surrender all to him, and ever be found "looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ" during the year 1883, or until he come. Reader, are you looking, are you expecting, are you praying? Lord, help!

Geneva, N. Y.

THE ONLY WAY.

BY GEO. W. SEDERQUIST.

"Jesus saith unto him, I am the way, the truth, and the life."—JOHN 14: 6.

The prospect of our Lord's departure out of this world filled the hearts of his disciples with grief because they had long enjoyed his gracious presence, and had indulged the hope that he was about to "restore again the kingdom to Israel." But he comforted them with the most assuring words that he was going to his Father to prepare a place for them; and that he would come again and receive them to himself, that where his place and presence was there should they (his disciples) abide with him forever; knowing as he did the opposition his disciples would meet in the world, and the questions that would naturally arise concerning him and his mission, and the events clustering about his death, which was so strange and shameful, thus he speaks to his disciples: "Let not your hearts be troubled; ye believe in God, believe also in me." The many convincing proofs he had given them of his divinity ought to have been sufficient for their faith; but knowing their weakness, and the tendency of the human heart to falter in the hour of temptation and bitter disappointment, he introduces these gracious promises to encourage their poor hearts, and supply them with ample means of defence in the coming struggle that awaited them when he, their leader, should be taken from them; which they realized shortly after.

When he had stated the fact of his going away from them, and his returning to them again, he adds, "Whither I go ye know, and the way ye know." But Thomas, who was slow of apprehension, and apt to doubt, saith unto him, "Lord, we know not whither thou goest, and how can we know the way?" Then Jesus said unto him, "I am the way, the truth and the life; no man cometh unto the Father but by me." This declaration should forever settle the question how believers are to receive life eternal. But poor sinful man, led by a blind superstition, has sought out many ways, and suggested many theories. But one and only one way exists by which ruined man can ever enjoy life everlasting. And that way was brought to light when Christ abolished death, and brought life and immortality to light through the gospel. All glory to his name!

Jesus says, I am the way." As a way or road leads to a certain place, and as man's leads to certain ends, so our Lord Jesus Christ is the way to all the blessings which grace provides on earth, and to all the glories of a blissful immortality hereafter.

He is the way to pardon. "All have sinned and come short of the glory of God." Through Christ our sins are remitted when we believe in his name. As Peter said by the Holy Ghost, "To him gave all the prophets witness, that through his name whosoever believeth in him should receive remission of sin." Acts 10: 43.

Jesus is the only way to peace; he being the true and only source by which peace is obtained. The world is at war with Jehovah; but Jesus, the Word, is the way of reconciliation. 2 Cor. 5: 18, 19. Hence all true believers have peace with God through our Lord Jesus Christ. Rom. 5: 1, 2. "For he is our peace who hath made both one, and hath broken down the middle wall of partition between us." Eph. 2: 14. "Peace I leave with you, my peace I give unto you; not as the world giveth, give I unto you." "Let not your heart be troubled, neither let it be afraid." John 14: 27. As the Prince of peace, he reigns in the hearts of his people.

Jesus is the way to holiness. "His blood cleanseth us from all sin." 1 John 1: 7. The means to this end is stated in the 9th verse thus: "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." He died that we might be holy, and walk unblamable before him in love. "And having been chosen of God the Father to salvation, through sanctification of the Spirit and belief of the truth." "Whereunto he hath called us by the gospel to the obtaining of the glory of our Lord Jesus Christ." 2 Thess. 2: 13, 14. "Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people zealous of good works." Titus 2: 14. He requires that his people be holy; for it is written, "Be ye holy, for I am holy." His people should be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world." Phil. 2: 15.

Our Lord Jesus Christ is the only way to the heavenly kingdom. His merit gives us a title to it. His grace works in us a fitness for it. His word and Spirit beget in us a longing desire and a patient waiting for the coming and kingdom of our Lord Jesus Christ. Our relation to him, as pilgrims and strangers on the earth, lead us to seek a country, and look for a city which hath foundations, whose builder and maker is God. Jesus says, "I am the truth." He certainly is the fountain and source of all truth. As the law came by Moses, so grace and truth came by Jesus Christ. All truth is known to him; all the treasures of wisdom are hid in him. All Scripture given by inspiration is the direct result of his Spirit dwelling in the prophets. Hence they spoke as they were moved by the Spirit. "The Spirit of prophecy is the testimony of Jesus." He was the truth which burned in the hearts of patriarchs and prophets, and sanctified the holy ones of Israel. He prayed for his disciples, "Sanctify them through thy truth; thy Word is truth. And he is called the Word of God, which was made flesh and dwelt among men.

He that doeth truth, cometh to the light. Thus the Word of God, which is truth and light, leads us to consider the life. "I am the way, the truth, and the life." "No man cometh unto the Father but by me." How plain, how significant are these words of truth! How they drive back the dark clouds of superstition and tradition, and exalt Jesus at the head of his mission, leading the blind and deaf, the lame and halt, by a way they knew not, through this dark and dreary world of death and graves! How cheering and encouraging! All that come to him with his gracious Word, find proof that he did not come to kill men or destroy life, but rather to give life. And so we find him doing. For he said, "I have come that ye might have life, and that ye might have it more abundantly." The more abundant life which he speaks of may be better understood from his gracious word spoken to Martha and her sister Mary concerning their dead brother, when he said, "I am the resurrection and the life. He that believeth in me, though he were dead, yet shall he live." "And whosoever liveth and believeth in me, shall never die." "The hour is coming in the which all that are in their graves shall hear his voice and come forth." John 5: 29.

Again he said to his disciples, "For as the Father hath life in himself, so hath he given to the Son to have life in himself." John 5: 26. For their encouragement he said, "Because I live, ye shall live also." "For since by man came death, by man came also the resurrection of the dead; for as in Adam all die, even so in Christ shall all be made alive." 1 Cor. 15: 21, 22. "Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." Rom. 5: 12. And as Adam had power to transmit death to all his seed, so Christ has power to transmit life to all his seed; for he obtained the power of an endless life when he burst the bands of death, and triumphed o'er the grave. He came forth a mighty conqueror. And "having obtained eternal redemption for us, he is able to give eternal life to as many as the Father hath given him." To convince his disciples that he was the same Jesus, he showed them his hands and his feet; and to his servant John, years after, he declared, "I am he that liveth and was dead, and am alive forevermore. Amen. And have the keys of death and hell." Rev. 1: 18. And Paul says, "He was declared to be the son of God with power, according to the Spirit of holiness, by the resurrection from the dead." Rom. 1: 3, 4.

Thus Jesus has made it possible that all may have life, for he has by the grace of God tasted death for every man. Oh, how blessed to know the way, and walk therein! Because strait is the gate, and narrow is the way that leadeth unto life, few walk therein." What a privilege to understand the truth in these days of fables and fiction! The time has come when the people will not endure sound doctrine; but *truth* is the *truth*, if *nobody believes* it. Let us purify our souls in obeying the truth. And finally, like Paul, to be able to say, "It is no more I that live, but Christ that liveth in me; for the life I now live I live by the faith of the Son of God." "And you hath he quickened, who were dead in trespasses and sins." Eph. 2: 12.

Oh, may we all, dear readers, with the apostle Paul, seek for glory, honor, immortality, eternal life. Rom. 2: 6. "For ye are dead, and your life is hid with Christ in God. When he who is our life shall appear, then shall we also appear with him in glory." "Even so come, Lord Jesus." The grace of our Lord Jesus Christ be with you all.

THE NIGHT IS FAR SPENT.

BY M. D. BABCOCK.

"The night is far spent, the day is at hand; let us therefore cast off the works of darkness, and let us put on the armor of light."

The shadows of that long and dreary night fell in the garden of Eden, and will remain on the earth and its inhabitants until the Day Star shall arise. Man disobeyed, hence was driven from that garden. Darkness covered the whole earth, and gross darkness the people. The clouds gathered blackness, the lightning pierced the heavens, the thunder declared the destruction of the old world, the rain came in torrents, the wind moaned—all, all is lost! Six thousand years has nearly passed, and the whole earth groaneth and travaileth in pain together until now. The inhabitants have sickened and died one after another. Its flowers have faded, its fruits have decayed, and passing away is written on all we see.

Truly this has been a long night of darkness. From righteous Abel down there have been trials, sorrows, pain and death. The prophets all were persecuted and lived the lives of martyrs, and many came to that death. All these ages the children of God have been the children of sorrow and affliction. Some were tortured, others had trials of cruel mockings and scourging, of bonds and imprisonment; some were stoned, sawn asunder, tempted, slain with the sword; some wandered about in sheep skins and goat skins; being destitute, afflicted, tormented, hiding themselves in deserts and in the mountains, and in dens and caves of the earth. All, all in the past has gone to the silent grave. Will there be no day? Will there be no light? Will all remain silent in the grave forever? nay, verily; behold the morning cometh when the sea, and death and hades must give up their dead. When the Son of man shall send forth his angels, then all the wicked will be destroyed, and the earth made new, and the saints of the Most High be led by the gentle hand of Jesus back to the garden of Eden, never again to be overshadowed by a cloud.

As the shadows of the night are still on the world, let us not sleep as do others, but let us watch and be sober, for we are all the children of light, and the children of the day. We are not of the night nor of the darkness. They that sleep sleep in the night; but let us who are of the day be sober, putting on the breastplate of faith and love, and for an helmet the hope of salvation. Knowing the time, let us put on the whole armor of light. The day is at hand. The day of the Lord, the day that brings in everlasting peace, the morning of the resurrection, a morning without a cloud, an holy day. No night, no darkness again. All is peace. Welcome glorious day when sorrow, tears and death are forever done away!

THE WORLD GROWING WORSE.

BY N. FIELD, M. D.

Judging from the amount of crime reported by the daily papers, the conversion of the world, as taught by the clergy, will have to be delayed at least half a century longer. A few more costly churches will have to be built, spires raised higher, and larger bells used to attract the people and bring them to meeting. They will not come without a sensation of some kind to draw them. Crowds will go to hear Ingersoll ridicule Mr. Moses. A paragraph in the daily papers announcing one of his tirades against the Bible will fill the largest hall in any of our large cities, while the best-paid preachers cannot get a respectable audience. They will go through rain, thunder and lightning to hear him prove that there is no God, no devil, no future punishment, and no future life for man. That the universe is the work of chance; that animal life is the product of heat and moisture acting on matinal atoms, called protoplasm; that man came up by slow degrees from an atom to a monkey; by continual progression he got to be a baboon, then an ourang outang. At this stage of evolution tails were dropped off, and the ourang outang went into the clothing business, and began wearing clothes cut in the latest fashion.

Ingersoll thinks this much more reasonable than what Mr. Moses says about the origin of man. In a lecture in Louisville ten years ago he said he was proud of his monkey ancestry, Duke Ourang Outang and Princess Chimpanzee! This new gospel of Ingersoll's costs five hundred dollars a sermon. It is a money-making business; much more profitable than writing briefs, and defending Star-route thieves. He seems to be very anxious to enlighten the world, but he charges so much for it that a great many poor people cannot afford to buy his gospel.

In a recent lecture he spoke rather favorably of Jesus Christ, calling him a good man. There were a few other good men who might have been mentioned, such as Enoch, Job, Moses, Aaron, Esau, Noah and Joseph. All he could allege against Noah in his lecture two years ago was that he accidentally got drunk; but the old man confessed the sin, and had it sent down to posterity as a warning to other grape-growers not to fool with wine. If I were a betting man, I would bet a gill of buttermilk that if Col. Ingersoll should happen to get drunk and be naked in his garden at Peoria, he would never have it published in the *New York Herald* as a warning to other drunkards. He would not be as honest as Noah, or David, or Peter, and many Old and New Testament saints. He does not tell any of *his* sins in lectures, but takes particular pains to tell what they did in old times when Mr. Moses lived. To hear him talk, one would suppose that the Bible is the cause of all the rascality in the world. That no man could be really honest and virtuous without becoming an atheist. That the destruction of the Bible is the only remedy for all the wrongs and ills which affect humanity.

France once tried to live without the Bible and without God, and the experiment was a signal failure; not, however, without costing that country 300,000 lives by the guillotine. That atheistic government proved to be the most despotic and cruel that ever existed on the face of the earth. His lectures are filling the land with violence, in so much that the rising generation may consider themselves fortunate if they should be allowed to die a natural death.

Jeffersonville, Ind.

THE SECOND COMING.

Mr. Moody while speaking recently on the above subject in the City Hall, Glasgow, Scotland, advanced the following ideas: "If this doctrine was to bring young converts into a fog, why did Paul write so much about it? There are only two hundred and sixty chapters in the New Testament, and yet three hundred and eighteen different passages refer to the Lord's coming. What makes the doctrine so sweet in the 15th chapter of 1 Corinthians? Why, it not only speaks of Christ's burial and resurrection, but tells us of his coming. "Behold I show you a mystery; we shall not all sleep, but we shall all be changed." Some Christians would never taste death, but would be caught up and changed. We have the same authority for his coming back that we had for his burial. He went up unexpectedly, and would return unexpectedly. If we were ready for death, of course we would be ready for the return of our Lord, but we would rather look for his coming than for anything else in this world. Our Lord's second coming was not so mysterious and wonderful as his first coming. If some one had declared fifty years before Christ's birth, that he was to be born in a manger, that he was to be rejected and crucified, he did not think there was a man on the face of the earth who would have believed the story—it would have been too incredible.

Although he came suddenly we would meet him with joy. The wife whose husband had been away received a communication that he was coming; and though she did not know the exact time, yet how glad would she be when he returned. So it would be when our absent Lord returned. It would not be long, because with him a thousand years were as one day. Looking forward was the attitude of God's children from all time. For four thousand years they looked for the Promised One, and for nearly two thousand years we have been looking for his return. There was not anything which would take a man more out of the whirlpool of this world than this doctrine. If a man went up in a balloon the earth seemed smaller; so it was when we came nearer to God—things of time look little indeed. With regard to the objection that this was teaching a doctrine that discouraged work, to this he replied that for himself he had done three times more work ever since he realized this doctrine. Indeed, he had never got hold of anything that had stimulated him more. He now looked upon the world as an old wrecked vessel, and doomed to destruction. Perhaps the last words that Paul penned were those when he said that in the last days perilous times would come. 'As the days of Noe were so shall also the coming of the Son of man be.' They would be eating and drinking till the flood came and took them all away. That did not look as though there was going to be a millennium before Christ came. And if we walked the streets of Glasgow on a Saturday night, we would see much of the same eating and drinking. Mr. Moody pitied from his utmost heart any man who could not see this blessed comforting doctrine, that our Lord was coming to set up his kingdom, which should be from the river to the ends of the earth. Man has had his day, and God would have his. —*Our Rest.*

QUESTIONS FROM W. B. HITCHCOCK.

Bro. Cunningham:—1. Will you please state in the *Crisis* how you compute the seventy-nine years, six months and ten days from the dispersion of the ten tribes, or from the twenty-first year of Manasseh's reign, or from the Assyrian kings?

2. And also, how does 1887 years, etc., from Christ's birth compare with the Vulgar Era 1883? As some readers of the *Crisis* might not understand the time, and think it would continue four years in the future.

First. In connection with these questions those interested would do well to consult the last two paragraphs of my article in *Crisis* of Dec. 20th, 1882.

We compute the period referred to by adding up the reigns of the kings of Judah from the twenty-first year of the reign of Manasseh king of Judah, and then each succeeding king's reign in that line, down to the seventy years captivity of the Jews in Babylon; and they aggregate just seventy-nine years, six months and ten days. This is demonstrated by the following texts of scripture. 2 Chron. 33: 1. As is there stated, Manasseh "reigned 55 years in Jerusalem." As our date begins from his 21st year, it leaves 35 years more to the end of his reign. Manasseh was succeeded by his son Amon, who reigned two years. Ver. 21. Amon was succeeded by Josiah, who reigned 31 years. Ch. 34: 1. Josiah was succeeded by Jehoahaz, Jehoiakim and Jehoiachin. These three kings reigned just eleven years, six months and ten days (ch. 36: 2, 5, 9), and ended with the beginning of the seventy years captivity in Babylon. 2 Kings 24: 8–17. The reigns of these kings from the twenty-first year of Manasseh added together make just seventy-nine years, six months and ten days, as all may see who will take the trouble to compute them. The remaining interval from the said captivity to the birth of Christ is 553 years; thus making from the twenty-first of Manasseh, where the 2520 years punishment of Israel is to be dated, to the birth of Christ 632 years, six months and ten days. This computation makes the birth of Christ to occur on the tenth day of the seventh of the year, Jewish time, and leaves just 1887 years, five months and twenty days from the birth of Christ to *end* the "seven times" of Lev. 26: 18, 19, or the 2520 years.

Second. The matter of the Vulgar Era 1883, in our judgment, is 1886 years from the birth of Christ. This conclusion does not rest upon any scientific or astronomical basis of chronologers, which we regard as uncertain, but upon evidence of a typical character; which consists in regarding the forty years journey, or wanderings of the children of Israel in the wilderness, from the time they left Egypt until they passed the Jordan, as a type of the history of the great Advent movement, from the specially marked epoch of the tenth day of the seventh month of 1844, when Adventists as a body went out "to meet the Bridegroom"—the antitype of Israel's going "out of the land of Egypt; therefore the "*tarrying* of the Bridegroom" must correspond to the same interval of time that completed the forty years wanderings of Israel in the wilderness. Paul tells us (1 Cor. ch. 10), that the history of Israel in the wilderness "happened unto them for *types*; and they are written for our admonition upon whom the ends of the world are come."

There is much proof that might be given on this subject, but is hardly in place under the head of questions and answers.

Newton Upper Falls, Mass.

DESECRATION OF SACRED THINGS.

BY H. MUNGER.

I grow sick every day of professors making mockery of sacred things; even houses of worship are turned into theatres, gambling houses and gluttony in their picnic feasts—eating and drinking with the drunken literally, thus desecrating the house of prayer. Also the birth of Christ is brought down four years and about five months from the true date to the birth of a heathen king's son by the Pagans, adopted by the Papists, and carried out by the Protestants. Instead of worshiping Christ, they dress up some one they call Santa Claus, to give out the presents. I have just read accounts of accidents that happened on Christmas eve. One took fire in the flurry and nearly burned to death; another broke a lamp and got burned so that he died; another a row over a jumping-jack as a gift; two were killed and four shot, and others arrested—all in the churches keeping Christmas. In our place there was a breech-loading shot-gun hung on the Christmas tree for the Methodist preacher; so if the people did not repent he had the thing that would make them. I told the preacher that did not look like old-fashioned Methodism.

Since our time passed, the Protestant churches have swung half around to many of the old mother's ceremonies, such as putting crosses on to churches, and different articles to sell and wear at their festivals, especially Christmas festivals. I never knew of a Christmas tree being erected in a church, except a Catholic or Episcopal—which is Catholicism refined—in our region until our time passed; then the old mother and her daughters began to commemorate the first advent, and scoff at the second; and the Protestants have followed suit. We cannot recant, in word or deed, and be justified; better be found standing out with a few for this God-honoring truth, than to draw back into the popular crowd of scoffers that worship Christmas instead of Christ the author of it.

PLEASE READ, REMEMBER, AND ACT ACCORDINGLY.

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Newspaper Decisions.

1. Any person who takes a paper regularly from the post-office—whether directed to his name or another, or whether he has subscribed or not—is responsible for the pay.

2. If a person orders his paper discontinued, he must pay all arrearages, or the publisher may continue to send it until payment is made, and collect the whole amount, whether it is taken from the office or not.

3. The courts have decided that refusing to take newspapers and periodicals from the post-office, or removing and leaving them uncalled for, is *prima facie* evidence of intentional fraud.

HOME.

BY C. H. S.

"There is no place like HOME."

It may be a rude, rough home, at the foot of some stern, snow-clad mountain; but wherever we wander, we look back to it with the utmost interest. Our thoughts linger in pleasure or pain when we call to remembrance the scenes of early days, the home of our childhood, which were checkered with the joys and sorrows of life. We remember the parting from home and mother. The last lingering look at the dear old home as we went out into the world among strangers. These memories at times will arrest the attention of the most busy life, while thoughts are carried back to dear friends of youth, whose bones perhaps now lie in the old churchyard. Home lives in memory; the old homestead, old faces, the landscape, the well with the old oaken bucket, the brook along which we often wandered, the meadow and the distant mountain, with its misty drapery, will pass like a panorama before the mind's eye, and with these thoughts of departed days the tear will often start to know the old home circle can never more meet in this state of existence. Many can never even visit the scenes of other days.

A happy home is "where the sunshine of love falls daily with a brightness no cloud can wholly obscure; where only the attractive, not the repellant forces exist. Wealth alone cannot make a home in the true sense. Many may have a place to stop that they call home, where all that money could purchase has been lavished; rare pictures, statuary and costly gems to adorn that palace of beauty; carriages in silver and gold trimmings; horses in gay harnesses; men in glittering livery, and servants ready to do the bidding of its occupant; the table loaded with everything that the most demanding appetite of the epicure could desire; and yet happiness may not be found there.

It is true that money used to make home attractive, where loving hearts hold sway, is a blessing. But it is no evidence that the stately mansion, as such, has more of the endearments of home than the humble cottage on some unpretentious street, where wife and daughter, in their neatness and simplicity, wait to welcome the toil-worn husband and father to his plain repast. "His hardships are forgotten, fatigue vanishes, he eats and is satisfied." No spot on this earth can give permanent bliss. No home for the stranger and pilgrim in this; but in that bright country, the Eden to come, we'll find in the bosom of Jesus a home."

Melvin Village, N. H.

BARABBAS.

The crowd around the judgment hall cry for the blood of Jesus. We hear Pilate declare him innocent; yet they cry, "Crucify him! crucify him!" We see Pilate lead him forth, covered with blood and crowned with thorns, asking, "What evil hath he done?" "Behold the man!" He wishes Christ to be the object of their national clemency. But the crowd becomes agitated and restless, crying out more fiercely, "Not this man, but Barabbas." Will not God rescue his beloved Son from the wild, passionate mob? Will he not strike down his enemies and vindicate Jesus? Shall not truth triumph over falsehood and slander? How demons rejoice! How angels are struck with wonder! How the devout weep! What meaneth all this?

Barabbas is the representative of a world lost in sin, condemned and awaiting retribution, deserving to die, and no means of escape. Jesus dies, and Barabbas is free. The wild, blood-thirsty cry of the mob now becomes music in the sinner's ear.

There is another view in which this incident may be considered. The robbers have often been preferred by us. When we, like Gehazi or Judas, or Ananias and Sapphira, prefer the world to Christ, we are in the position of this mob. When pride rules our hearts, robbing us of true peace, robbing God of the service due him, we prefer it to Christ. All sin is robbery. Every act of sin is a Barabbas. Robbing God, and destroying souls, yet often preferred to the Lord Jesus Christ.

On which side are we? For Barabbas or for Christ? We cannot prefer both; one must go to the cross and the other be set free. Let the Barabbas of our hearts be nailed to the cross, and welcome the Christ in, for he saved not himself that he might "save others."—*Evangelical Messenger.*

THE infidel, who boasts that he is not confined by the narrow faith of the Bible, is like the man on the bleak wintry moor, who boasts that he is not hampered by the petty limitations of a house to shelter him.

You complain because you are one of the few who carry the burdens of your church. You will not be sorry when, with the elect few, you hear your Lord say, Well done, good and faithful servant.

CHRISTIAN politeness ranks high among the virtues.

THE WORLD'S CRISIS AND SECOND ADVENT MESSENGER.

Boston, Wednesday, Jan. 17, 1883.

Take Notice!

All subscriptions for the "CRISIS" are at the rate of **$2.00 a year, payable in advance.**

To Correspondents.

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All persons sending articles for insertion in the WORLD'S CRISIS, will please direct them to "THE WORLD'S CRISIS, BOX 5140 BOSTON, MASS."

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Put business matters and appointments upon SEPARATE pieces of paper. And all articles for THE CRISIS should be upon SEPARATE pieces of paper also.

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By complying strictly with the above, all matters with our subscribers, patrons and correspondents, will be much more promptly attended to. AGENT.

SPECIAL.

Please remember to send SHORT obituaries

Please write with a PEN, and write PLAINLY.

BRIEF items from the churches are *welcome*.

E. A. S.

SPECIAL ATTENTION!

We are constantly receiving articles and even notices for publication without any signature. Let it be REMEMBERED that to insure publication ALL communications must be accompanied by the NAME of the writers.

NOTICES for insertion in the *Crisis* MUST be received as early as SATURDAY.

Please do not ask us to *re-write* and *condense* your articles. We are hard worked, and cannot do our duties and yours too. *Re-write* and *carefully* prepare your contributions. Do this YOURSELF. A sister sends a good article for us to prepare and condense, saying, "*I* have not *time* to re-write it"!! Had you not better *take* time? If you cannot re-write and prepare *one* article—and that one your own—how can we re-write and prepare hundreds? *Is* "a hint to the wise" sufficient? We shall see.

Do, please, *verify* your Scripture quotations. Do not quote from memory, and leave us to correct your misquotations. Write with a Bible and dictionary before you. Look up every thing that you are not sure about. In love. E. A. S.

TRACTS.

Gospel publications were never so important or ever so available for the presentation of divine truth as at the present time. The Ruler of our world foresees all things, and causes all necessary means for the accomplishment of His purposes at the time when they are needed. The last four hundred years has produced a radical change in the manner and expense of printing, and of sending published matter to all nations and classes in the world. The fact also that this printed matter, together with the standard of all truth—the Bible—can be thus cheaply and quickly sent to all men in their own language indicates a divine interposition in producing these changes in this one department of human instruction. Added to these developments is the most significant fact that during this period religious toleration has been forced upon all the great intolerant nations of the world by the last prophetic, arbitrating, political power—the European Alliance. This was accomplished in A. D. 1815.

Before that time, for more than twelve hundred years, purely gospel publications could not be circulated among the people of but a small part of the world. At the present time gospel tracts, books, magazines and papers, costing relatively but a trifle, can be sent us on the wings of a "flying angel" to all nations, and none are allowed to dispute the right of reading them. We confidently believe that these wonderfully connected events manifest the controling hand of God, clearly showing His purpose to have the last unfoldings of gospel truth sent by swift messengers, running "to and fro" when "knowledge (of revealed things) shall be increased." (See Dan. 12: 4)

God wills that "the gospel of the kingdom" shall be proclaimed orally and silently to all nations, notifying them that the limited time for rebels against His government to exercise dominion over the earth is about to expire, and that the time appointed for his Son to rule this world as its Eternal King is at hand.

Beloved in the Lord, the proof, both scriptural and providential, that God has called his servants of the ministry and laity to heartily and liberally engage in this great work of publishing the glad tidings of speedy deliverance to the saints in all the world is overwhelmingly conclusive. God never gave any generation the opportunities of sending the gospel to all nations that he has given the present. The movable type, the printing-press, the cheap paper, the fast and almost priceless mails. The iron horse and plowing steamers carry God's messengers like the lightnings over continents and seas, to far-off nations whose gates have been bolted for ages against them.

Brethren, these golden opportunities were sought and prayed for by the holy brethren of the dark ages, but were reserved for us; and let us show ourselves worthy of being their sons by appropriating the marvelous means God has put in our hands to publish this most solemn and important truth to our rebel race. Tracts with silver tongues, and burning like "the bush" with divine love should be written, published and scattered like the autumn leaves over the continents and islands of the sea. God has manifested his superintending care in this matter, and furnished the treasures necessary by opening the doors to vast amounts of wealth unknown to the peoples of earlier times. Shall these treasures be wasted upon our lusts, or heaped up for the last-day fires, while millions, unenlightened, are in midnight darkness, hasting to the yawning gulf but a step before them? We think we hear a responsive answer from every quarter, We will not. We will put it into the Lord's treasury where it can be used for the publication of tracts to be sent to those sitting in darkness and under the gathering shades of eternal death.

Let all who are entrusted with the application of such donated funds feel that they are sacred, and should be appropriated in the most judicious and economical manner. If this work is of God, woe to all who shall directly or indirectly hinder it. If God is running this train, let none stand upon the track. If Jehovah is not leading this enterprise, then the quicker we lay down our pens, stop our presses, and close our treasuries, and retire from the field, the better. But He is with us, and has been with us, therefore let us arise in his might and gird ourselves for the last advance, the last desperate charge upon the enemies ranks and fortifications, that we may unite with all the faithful in the shout of final and eternal victory. Pour out your freewill offerings, and send the silent messengers into all the dark corners of the earth, and God will reward you with the riches and bliss of the everlasting kingdom. J. C.

A SIGNIFICANT DOCUMENT.

The *Moscow Gazette* published an extract from a memorandum drawn by General Strobeleff, the great Russian general, just before his sudden death. He wrote:

"The political and military ideas which must in the future form the basis of our policy are those by which I have been guided, remembering, as I did, the solemn words the late Emperor addressed to me before starting for the Tekke expedition. To my mind the Central Asian question is perfectly clear and simple. If it do not enable us in a comparatively short time to take seriously in hand the Eastern Question itself, why, the Asiatic hide is not worth the tanning. I venture to think that sooner or later Russian statesmen will recognize the fact that Russia must have the Bosphorus; that upon this depends not only her greatness but her very security from invasion, and, by implication, the development of her manufacturing and commercial centres. No one, I suppose, will dispute that so long as we are weighed down by the Polish and West Russian questions, all regular progress, in the truly national sense of the word, will be extremely difficult. At present, in spite of the blood we have poured forth, all our frontiers are open to hostile attacks, compelling us to maintain an immense army; while the Polish difficulty, thanks to the complications arising from the Austro-German alliance, keeps us in a continual state of siege. Not until she dominates the Bosphorus can Russia make an irrevocable Finis Poloniæ."

No man in Russia understood the real purposes of the government relating to her future movements, especially relating to her military designs as to war and conquest, better than did General Strobeleff. He assisted the Czar to map the Tekke expedition, and perfectly comprehended what was the ultimate design of the Central Asian operations. He well knew that its principle purpose was to be able to march an army through Asia, which it has never been able to do through Europe, for the purpose of wrenching from the grasp of the Grand Turk the possession of the coveted "water way," and the altar of St. Sophia. He certainly understood that the vast expenditure of blood and treasure, in preparing a great military rout and fortifications through Asia, would prove fruitless if it did not open the way for Russia to take possession of the Bosphorus. He expressed the idea that by their taking possession of the Bosphorus that Austria and Germany could then be so controled as to give Russia the power to hold her Poland possessions without a constant menace.

These circumstances cause the European diplomatists and journalists to be constantly watching and commenting upon every movement of Russia. Every special military movement in Russia or any additions made to its fortifications produces immediate excitement in Western Europe.

Edward King, writing from Paris last week, says there is general excitement in France and England over the rumor that Russia is designing to make war on Austria in the spring, and is already moving troops to the frontier. These rumors and excitements show clearly that the people are in expectation that a great war designed to settle the "*Eastern Question*" and change the map of Europe is at hand. The people of Europe and all the world, as Jesus predicted, are certainly suffering fearful expectation of calamitous events in the near future. J. C.

A REMARKABLE FACT.

Many of our readers know that it has been generally understood by the standard Christian writers for centuries, that the two antichristian powers occupying the two capitals of the Roman Empire—Rome and Constantinople—would both sink under the same wave of revolution, which wave would be a part of God's last judgment upon the wicked nations. These powers are those of the Catholic and Mahommedan religion, at the head of which are the Pope and the Sultan. These writers came to this conclusion by their interpretations of the sacred prophecies. We have for more than forty years looked upon their arguments as correct, and have therefore watched with unfaltering interest to see the operation of the many agencies which have for a hundred years been drawing the national forces from those religious governments, and threatening to rob them of their thrones and of all former authority.

It is a very ominous circumstance that at the present time both the Pope and Sultan are bemoaning the loss of power, and both are now surrounded with circumstances which they say threatens their lives and the sovereignty of their governments.

An exchange presents this subject as follows:

"If the Pope has been compelled to accept a seat on a subject's stool after having had the chair of royalty unceremoniously snatched from under him by the King of Italy, and thus be left to bewail a lost kingdom and departed glory, he can now comfort himself—on the principle that misery loves company—with the reflection that the Grand Turk occupies a throne so unstable that he must soon vacate it. The Moslem well knows that England has gone into Egypt to stay, and he realizes the magnitude of this calamity. How forcible the quotation from the prophet! The downfall of these great world powers is a premonition of the downfall of all enthroned tyrannies. The time rapidly approaches when all thrones must be vacated, that the Divine One may wear the diadem of the whole earth."

An exchange thus speaks of the Sultan's present condition: "The Sultan of Turkey is reported to be on the borders of insanity, owing to the results of the Egyptian trouble, and to his consciousness that the Empire of Turkey is gradually being dismembered. A dispatch to the New York *Sun* says that the Sultan's mind has also been affected by the discovery of a plot to assassinate him. He is a prey to the most fearful fits of depression, becomes frantic in his terrors, wails and shrieks at his imaginary enemies, makes and unmakes ministers in twenty-four hours, and altogether presents a pitiable spectacle. His dread of assassination haunts him like a perpetual nightmare. He tells every one about him that he will meet the fate of his brother, and if his hallucinations do not carry him off it is quite possible he may. The same correspondent adds: The English government was perfectly well aware that the Sultan had committed an act of war against England, and that she, in conducting a campaign against Arabi, was really at war with Turkey. But, for a variety of reasons, it was not desirable that formal admission and publication of the fact of and her knowledge of it should be made, as in the trial of Arabi it necessarily would have to be made; therefore Lord Dufferin summarily disposed of the state trials at Cairo, and the relations of England with Turkey are apparently undisturbed. The acknowledgment of the existence of a state of war between England and the Porte would have entailed the most serious consequences, and a responsibility that England could not at present shoulder. It would have precipitated an outbreak between Austria and Russia, which may not be very long deferred in any event."

These wonderful events, so perfectly corresponding to what the sainted fathers anticipated, and so perfectly agreeing with the infallible Word, become to us substantial proof that the day of the Lord is impending over our world, casting fearful shadows upon the armor-clad millions and blasphemous multitudes who say "Where is their God?" Proof is every month accumulating, showing that Christ's coming cannot be much longer delayed. The whole world seems to be ripe for its harvest. The true church is devoutly echoing the prayer of Patmos' great prophet—"Even so, come, Lord Jesus." J. C.

SCENES AND SAYINGS OF THE CRUCIFIXION.

JESUS BEFORE PILATE.

"Then led they Jesus from Caiaphas unto the hall of judgment."

The Sanhedrim had power to "judge worthy of death," but the *execution* of the death penalty must be by Roman authority and by Roman hands. And so Jesus was sent to Pilate for ratification of the verdict rendered by Caiaphas' court. The mysterious claims of Jesus, the name "*Son of God*," and his wife's dream, conspired to solemnly impress Pilate with the belief that Christ was innocent, and a being of no ordinary character and power; and filled with awe he sought to release him, or rather to obtain the consent of the Jews to his release; for he had full power to set Jesus at liberty on his own responsibility. He ordered Jesus to be scourged after the severe Roman method,—much more cruel than Jewish scourging; allowed the soldiers to bitterly and shamefully insult and torment him, and then bringing him forth "wearing the crown of thorns and the purple robe," he said to the Jews, "Behold the man!"—the man you have accused to me of seditious designs against Cæsar and Rome; and I, representing Cæsar and his empire, find no fault in him. Pilate hoped that the sad and touching appearance of Jesus—covered with his blood from the terrible scourging, and loaded with contempt and shame by the hardened and remorseless soldiers—would appease the rage of the Jews. But this Roman procurator had failed to comprehend the relentless malice of the high priests against the Son of God. The sight of their victim and his sufferings only the more enraged them and sharpened their thirst for his blood. "And when the chief priests therefore and the officers *saw* him they cried out, saying, Crucify him! crucify him!" "Pilate saith unto them, Take ye him and crucify him, for I find no fault in him."

Their criminal charges having utterly failed, they fall back upon their own Jewish law and urge that Jesus ought to die because he made himself the Son of God; and well knowing the weakness of Pilate, they appealed to his fears, saying, "If thou let this man go, thou art not Cæsar's friend";—thus virtually threatening to impeach Pilate before Cæsar, if he dared to release Jesus. This intimidation was effectual. "When Pilate heard that saying, he brought Jesus forth," and said, "Behold your King!" "The chief priests answered, We have no king but Cæsar."

Behold the treachery, the shameless disgrace, the utter debasement, the insatiable hatred, the amazing blindness of the Jewish rulers! To secure the death of Jesus they were ready to (falsely) declare for the supremacy of a foreign prince; to surrender their nationality; to repudiate their own prophets and turn their faces away from their fathers and the God of their fathers. Was ever shame like this? What marvel that God forsook them, annulled their polity and called another people?

The high priests were determined to accomplish the death of Jesus, and also determined to avoid, if possible, the responsibility of his crucifixion. And Pilate, allowing his fears to overcome his conscience, sought to cast the obloquy of the murder on the Jews. But the responsibility was not divided; both were guilty of the death of the Son of man—the Jews for the death of their Messiah; and Rome for slaying the world's Redeemer. The "innocent blood" is on Rome, and on the Jew. For he suffered under Pontius Pilate; and Stephen said to the Jews, "Which of the prophets have not your fathers persecuted? and they have slain them which showed before of the coming of the Just One; of whom ye have been *now* the betrayers and MURDERERS." The accomplishment of God's purpose of redemption through the death of his Son in no sense relieves either the House of Israel or the Roman government of the terrible guilt of the shameful death of the cross. Both Pilate and the high priests shall answer for that deed of infamy and blood when they shall "see the Son of man coming in the clouds of heaven."

Prominent in this saddening picture of cruelty and ignominy is the insult and violence of the soldiers having Jesus in charge. It is inconceivable that Pilate, who thrice attested the Saviour's innocence, should have allowed such atrocities to have been heaped upon him only on the supposition that he hoped thereby to satisfy the Jews and thus avert a worse result. Nevertheless this flagrant and unpardonable insult offered to Jesus has a grand prophetic significance—that kind of prophetic meaning that often comes from the madness of men and devils overruled by the Great God. On that brow pressed by the "*crown of thorns*" shall sit the "crown of all the world," resplendent with an ineffable glory that shall drive all earthly splendor into endless shade. The hand, forced to hold and wave the "*reed*" as a symbol of contempt, shall seize and sway in undisputed sovereignty the sceptre of all nations—when he comes to reign. In the derisive homage of the soldiers we see grand prefiguration of universal admiration, of men and angels, in the hour of his predicted triumph when "every knee shall bow and every tongue confess." That bent, humbled, bleeding form, clothed in mockery with the "*scarlet robe*," shall yet be seen as John beheld him in the rapt visions of Patmos, "clothed with a garment down to the foot, and girt about the breasts with a golden girdle. And his head and his hair white as white wool, white as snow; and his eyes were as a flame of fire; and his feet like unto burnished brass, as if it had been refined in a furnace; and his voice as the voice of many waters. And he had in his right hand seven stars; and out of his mouth proceeded a sharp two-edged sword; and his countenance was as the sun shining in his strength.

"Hail! thou once despised Jesus,
Hail! thou everlasting King."

"AND THEY LED HIM OUT TO CRUCIFY HIM."

E. A. S.

A GOOD MAN FALLEN.

Very many hearts will be touched with peculiar sadness at the tidings that our dearly and very widely beloved brother and faithful co-laborer for God, Dr. H. W. Buxton, of Worcester, Mass., now sleeps in death. He expired Jan. 8th, and was buried Jan. 10th. Eld. D. T. Taylor officiated at the burial, and will, doubtless, furnish an early and fitting obituary for the *Crisis*.

Dr. Buxton was no ordinary man. He possessed many rare excellencies. His superior literary tastes and acquirements; his remarkable amiableness of mind, heart and manners; his genuine, uniform and active godliness; his abundant sympathy with all in trouble; his ready and graceful tact in meeting and controlling the emergencies that frequently arise among the friends of Jesus; the radiant sunshine of his eye and countenance; his tender care for the humblest and lowliest; his delicate relish for the true and beautiful in religious things; his ready, easy and lucid but unobtrusive communication—all these, joined with a peculiar personal attractiveness, made all who approached him feel that they were in the presence of a really Christian man and beautiful character. Death could have stricken from our ranks no other form that would have left a greater or sadder vacancy. Beautiful in life, blessed in memory, peaceful in death, he rests most sweetly till He who looks down and watches his sacred form shall bid him rise again. Grand will be his awakening! Blissful the reunion of affection's sundered, golden links! Unspeakable the endless joy!

His estimable wife—tenderly devoted to him to the last—and her grief-stricken surviving children—will surely have the profoundest sympathy of their many—very many—friends.

And now farewell, true friend, faithful brother, grand soldier of the cross! Thou hast honored thy Lord's great name on earth, and richly graced the ranks of those who love him. Heaven grant us to meet thee "when the mists have cleared away."

E. A. STOCKMAN.

A MISTAKE CORRECTED.

In our column of "Pastors and Preachers" we noticed, some time since, the call of Dr. Mathewson to Minneapolis, Minn. We were under the impression at that time that Dr. Mathewson's call was from the organized and only Advent church in Minneapolis. We have since learned that it was not so; but that there is and has been for years a regularly organized Advent church in Minneapolis of which Eld. W. J. Bursell is pastor; and that the church is enjoying a good degree of prosperity under Bro. Bursell's faithful labors. We most heartily wish the church and its pastor continued success.

While we would make encouraging mention of the movements and labors of our pastors, preachers and people, we would not, on any account, do injustice to any preacher or church. E. A. STOCKMAN.

THE CONTRAST.

Old earth has a variety of climates from cold, colder, coldest, to warm, warmer, warmest. On the 11th of Dec. 1882, we left Wisconsin for California. Just before leaving Wisconsin, the thermometer had been down to 15 degrees below zero. On our arrival in California flowers were in blossom everywhere, in every yard, the fields being mantled with green in every direction, far and near. Our change from the rough reign of winter to the mild sway of spring was marvellous. In two hours time we abandoned very cold weather, with eight inches of snow on the mountains, for spring-like weather, and oceans of smiling flowers, and fields robed in their gayest garments of green, thrown over hill and vale. The merry house-flies came aboard our train for a free ride, and persistently refused to part company with us, evidently appreciating our society more fully than we did theirs. Evidently these flies believe in California, if they are capable of belief, for they seem to enjoy the country amazingly, and seem anxious to let new comers know that they do not intend to emigrate. Gardens and green wheat fields smiled upon us all the way to the Pacific coast after reaching the borders of the summer land. The nights, however, have a wintry chilliness that reminds the new comer of the fact that winter exists in a meagre degree even here, and the rains furnish us some cool days.

(Dec. 23, 1882.) W. S.

ARTAXERXES' REIGN.

We have previously shown that the reign of Artaxerxes began B. C. 438, and that consequently his 20th year began B. C. 418, and his 32nd [illegible] B. C. 406, and we still regard this [illegible] correct; but closer examination reveals the fact (shown by Scripture and history) that these different years of his reign began several months after the commencement of the Roman year (that is, several months after January), evidently in keeping with the Persian year which commenced about the time of Summer Solstice, or near the middle of our year; so if the 20th of Artaxerxes began B. C. 418, it ran several months into B. C. 417; and if the 32nd began B. C. 406, it ran several months into B. C. 405. This fact renders it possible that the 70 weeks, which we claim began in the [illegible]th of Artaxerxes, might have commenced in that part of the year which fell in B. C. 417, thus making it possible for them to reach A. D. 74. It also makes it possible that the 62 weeks, measuring to the crucifixion, which we claim began in the 32nd of Artaxerxes, might have commenced in that part of the year which fell in B. C. 405, at the Passover, and thus have ended exactly at the Passover of A. D. 30, instead of terminating a few months previously. And this would likewise render it possible that the 2300 days, if commenced with the 70 weeks, might also reach to 1884; and even this point, if time ever carries us so far, is but a step before us.

W. S.

STRANGE PROGRESS.

The New York *Evangelist* contains an article on "Home" by Arthur T. Pierson, in which he says: "At the alarming rate of decrease observable for the past fifty years in native born American children, should that rate of decrease continue, by the year 1829 there would not be a single infant child remaining among the families of the better classes of Americans! And on this by no means slender basis of calculation, the Romish hierarchy rests its arrogant boast of entire control in this country within one century! We cannot marvel at the famous saying of the silver-tongued Cicero: 'I would rather be the founder of a noble family than the offspring of one.'"

Rome is confident that she will have the United States under her control in a little while. An item of New York news, dated Dec. 26th, 1882, and published in the *Sun*, says: "It is positively alleged that Gen. W. T. Sherman has recently been received into the Roman Catholic Church." There goes the head general of the American nation. What next? M. G.

DEGREES IN FUTURE PUNISHMENT.

The Scriptural doctrine of the literal destruction of the wicked at the great judgment day, is often objected to on the allegation that it conflicts with the doctrine of degrees in the punishment of the incorrigible sinner, taught in texts like the following: "Every man shall be judged according to the deeds done in the body;" "sorer punishment," "greater damnation," etc; and it is generally supposed that the doctrine of eternal misery is essential to the doctrine of degrees in future punishment. We will here repeat an argument on this point, as expressive of our present convictions.

The doctrine of degrees in punishment is more easily reconciled with destruction than with endless misery, when we take into account the fact that death is not the sum total of the sinner's punishment, but merely one ingredient in it; for with the popular view the man of few sins that died one thousand years ago, and the man of many sins who dies to-day continue in endless chastisement; hence the only principle on which they can possibly be punished according to their crimes, and prevent the small sinner from receiving more punishment than the larger sinner, is by claiming that the difference is not in the time, but in the intensity of the chastisement. Allowing this same claim to hold good in its application to the chastisement due the sinner before the second death, the last ingredient in the penalty, all is harmonious.

It is absurd to claim that the penalty must either consist in misery exclusively, or in death exclusively. Whatever God has threatened the sinner with as a retribution for sin is a component part of the penalty. All the chastisement they receive at the judgment will be according to the infallible decision of the divine Judge, based upon the amount of crime committed; but in every instance this chastisement will culminate in the "second death," which is one ingredient of the penalty; thus one class will receive "greater damnation" than another (Matt. 23: 14), and "sorer punishment" than ordinary death of criminals. (Heb. 10: 28, 29.) Death is due every sinner; but death is not the only ingredient in his sin-bought fate; "tribulation," "anguish," "wrath," "vengeance," and "wailing" are likewise due the impenitent; and as these cannot be experienced subsequent to death, they must precede it, and if these are to be literal, so must the threatened death be; both being component parts of one penalty; and if death is ever inflicted, these cannot be endless, but death, one ingredient of this punishment, will be eternal.

God has threatened both chastisement and extermination against the sinner, and he will keep his word; and as chastisement, and not extermination, can be proportioned to the amount of crime in each case, and must also precede extermination, the matter is clear. Should a king decree that the thief should receive forty lashes, and death, and the murderer one hundred lashes, and death, there would be degrees in the punishment, though the same death in each case, while the law would be disregarded, and the degrees in punishment set aside, by omitting the whipping. The degrees of punishment would be in the whipping, but the punishment could not be complete without death. So Jesus was "scourged," and "died" for sinners; and "by his stripes we are healed," and by his death we escape death as a penalty; but without repentance, both the scourging and death will be the sinner's portion—"outer darkness, where there shall be weeping," as well as "death." I have strong arguments to prove degrees in punishment, which I will not present at this time.

It is folly to insist that if one ingredient of the punishment is everlasting, that every ingredient must be—that if the death is endless, the suffering must also be; because it is a part of the same punishment. If a law is enacted that the robber shall be punished with two hundred lashes and imprisonment for life, who does not know that this punishment is a life-long punishment, and who does not know that the whipping is one ingredient in the punishment, preceding the imprisonment too; and who would be foolish enough to insist that as the punishment was life-long, and the whipping a component part of the punishment, that therefore the whipping must be in process of infliction through the entire life of the criminal? Such a claim would be just as reasonable as in the case of the Divine law.

Sometimes the "terrors of the Lord" are portrayed to the sinner, and sometimes the sinner's final end, to show them their danger, and lead them to turn. Shall we then be inconsiderate enough to insist that the sinner's doom must be either misery only or death only?

I am a firm believer in degrees of punishment, and deem the position susceptible of irrefutable demonstration; and this I say after having read many attempts to refute the sentiment, which I regard equivalent to an indirect reflection on the character of God by making him mete out the same fate to the greatest and smallest sinner. Reason and revelation alike rebel against this sentiment, and it is a detriment to the spread of the truth.

Jesus affirmed that it should be "more tolerable" for one class of sinners at the day of judgment than for another class, as they must be judged "according to their works," and be recompensed in agreement with the judgment rendered; and the wisdom displayed in the judgment rendered, will be equalled by the power manifested in its execution, imparting few "stripes" to some, and many to others, ending in death in every case. W. S.

MAN HAS A SOUL.

With an air of triumph it is often affirmed by the blind opposers of our faith, "We can prove from the Bible that man has a soul." Yes, indeed; but what has that to do with proving its personality? We can prove from the same Bible that God also has a soul: "The Lord trieth the righteous; but the wicked and him that loveth violence *his soul* hateth." Ps. 11: 5. "If any man draw back *my soul* shall have no pleasure in him." If the simple fact that man has a soul is proof of a man within a man, then the fact that God has a soul as strongly proves a God within a God; and as that proves too much, it is not reliable evidence for the purpose employed. That man has a soul is a conceded point, but its personality and immortality is yet to be *proven*—assumption can never take the place of proof. Is the soul of man an *entity*, or an *element?* "In whose hand is the *soul of every living thing*." Job 12: 10. An element of *life* is meant, and not an entity for all animals. It sometimes indicates mentality also.

W. S.

POST OFFICE ADDRESS.—My address for a few weeks will be Santa Clara, Cal. W. S.

THE PASSING YEARS.

"We spend our years as a tale that is told."—Psa. 90: 9.

Another year is gone into past eternity!

"Hours of the past,
Where are they? With the years
Before the flood."

A new year has come with its joys and sorrows, its duties and cares, its ever changing and transitory scenes; and as yet its unveiled realities of good or of evil to each and to all. The record of the past years of our lives, how does it appear on the pages of time? How will it be read and rehearsed hereafter? Is it pleasant in our own review, though not perfect as we ought to have made it by the assisting grace of God? "The retrospect of a life well spent affords peace of mind in old age." Is this ours to enjoy through our Lord Jesus Christ in our decline of life? How is it with those in youth and middle-age as you take a retrospect of the past? Does it afford you "peace of mind"? or is there remorse of conscience? What are our resolves as we enter upon a new year? Have we made any pleasing to God, and that will be a blessing to humanity? What are our hopes as we look into the future of time, and draw nearer the eternal "ages to come"? Soon our Lord will come, and are we preparing to meet him? Through watchfulness and prayer, and by diligent faithfulness and zeal in his most blessed service, and "by grace through faith," are we ready for his trumpet to call us away from earth to meet him in the air at his coming?

Every day and every year we are making up the story of our lives. The narrative will be rehearsed to the living who survive us, if we die, and our "record is on high," to be narrated when "the judgment shall set, and the books shall be opened." "For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil." Eccl. 12: 14.

A story may be true or false, made up of fact or fiction. Thousands love fiction more than real history. The world is full of novels because there is a demand for them; and many, very many try to make the story of their lives mere fiction. They spend their years in glee and mirth, and in a round of earthly, sensual pleasures and gratification; neither realizing the preciousness of the time wasted, or how short it is, or the damage done to their own souls by self-indulgence and "the pleasures of sin." The experience of tens of thousands of our thoughtless mortal race is here described:

"Life is like a vessel on the stream
In life embarked; we smoothly down the tide
Of time descend, but not on time intent;
Onward, unconscious of the gliding wave,
Till on a sudden we perceive the shock,
We start, awake, look out; what see we there?
Our little bark is burst on Charon's shore!"

Time, oh, of what precious value! Life, oh, how precious and inestimable a blessing! Yet frivolously, as of little worth, both are thrown away, and "eternal life," and the reward of faithful well-doing are lost forever. Life is real—too real for the votary of pleasure and the careless and slothful prodigal. The story of our years is no fiction. Then, dear reader,

"Shun delays, they breed remorse;
Take thy time while time is lent thee."

The Psalmist's prayer was, "Remember how short my time is." We need to pray it, that the Spirit of the Lord may awaken us to realize the shortness, the uncertainty and vanity of human life. "For what is your life? It is even a vapor, that appeareth for a little time, and then vanisheth away."

"Life speeds away
From point to point, though seeming to stand still;
The cunning fugitive is swift by stealth!
Too subtle is the moment to be seen,
Yet man's hour is up, [illegible] are gone."

O. R. FASSETT.

RESIGNATION.

Dear Editors:—Having fulfilled my engagement to labor with and for the church in this city for one year, and notwithstanding I have received a call to remain another year, still feeling that my labors might accomplish more for the cause of Christ in other fields of labor, I have tendered the church my resignation, but shall remain here for the present, where friends and those desiring my labors can address me.

E. M'CULLOCH.

Lynn, Mass., Jan. 12th, 1883.

CLUB RATES FOR THE "WORLD'S CRISIS."

We will send the "World's Crisis" as follows:—

TWELVE COPIES one year to one address at the rate of $1.50 each copy.

SIX COPIES one year to one address at the rate of $1.65 each copy.

SIX COPIES six months to one address at the rate of $1.75 each copy per year, and at same rate for same time for any number larger than six.

Any one sending us EIGHT new subscribers for one year, at our regular rates, shall have one copy sent to his or her address for one year *free*.

Any one wishing to send the *Crisis* for THREE MONTHS to any person or persons who have *never* taken it before, can do so for 35 cents. We cannot allow any commission on the above offer. OZIAS GOODRICH, Agent for A. C. P. Society.

CALENDAR.

We have just published a yearly Calendar, called THE ADVENT CHRISTIAN CALENDAR FOR 1883. It is printed on very thick, heavy paper. Size 15 by 19 inches. In the centre is the Calendar size, 7 by 9 inches, and the rest of the sheet is filled up with excellent short articles on our faith. We think it a neat Calendar, and would advise all to get one. Price 5 cents single sheet, or 50 cts. per dozen postpaid.

AGENT.

CONCORDANCE.

ANALYTICAL CONCORDANCE TO THE BIBLE. By Robert Young, L. L. D. It contains every word in alphabetical order, arranged under its Hebrew or Greek original, with the literal meaning of each, and its pronunciation, exhibiting about three hundred and eleven thousand references, marking 30,000 various readings in the New Testament, with the latest information on Biblical Geography and antiquities. This book is printed from the original plates, on good heavy paper, and is well bound. Price by express leather bound, $4.65; in one half Turkey morocco marble covers, $6.25; in full Turkey morocco gilt edge, $9.25. AGENT.

ZETETIC ASTRONOMY.

We have just received a supply of the work entitled "Zetetic Astronomy," "Earth not a Globe," an experimental inquiry into the true figure of the earth, proving it a plane, without orbitual or axial motion, and the only known Material World. Its true position in the universe comparatively recent formation, present chemical condition, and approaching destruction by fire. By "Parallax." It contains 430 pages. Price postpaid, $2.12. AGENT.

NEW TRACT.

A FEW QUESTIONS TO THOSE WHO BELIEVE YOU ARE INTRINSICALLY IMMORTAL. This Tract is written by J. Kent. It contains four large Tract pages. Price, two copies for 5 cts., or 20 cts. per dozen, or $1 25 per hundred postpaid. AGENT.

REPORT.

At a meeting of the A. C. P. Society held in Boston, Mass., Jan. 4th and 5th, 1883, a Committee was appointed to prepare a paper on the relations of this Society with the Foreign Board of the A. A. Mission Society. Elders E. A. Stockman, Miles Grant and John Couch constituted said committee. Their report was as follows:

Advent Christian Publication Society in session at the Office of the *World's Crisis*, Boston, Mass., Jan. 5th, 1883:

1. We hereby heartily and gratefully recognize the profound importance and blessedness of sending the tidings of our Lord's speedy coming to foreign lands; a work that should have been undertaken at an earlier period.

2. We most earnestly commend to the confidence and support of all who believe in Christ and love his appearing, the Foreign Mission Board of the American Advent Mission Society, and its work, inaugurated at our late Annual Association at Amboy, Illinois.

3. But it is the understanding of this Society that the Foreign Board is to obtain all needed funds by direct appeal to persons of means, and to our people at large, for donations especially for foreign work, not interfering in any way with the funds of the Home Mission Society, Sunday School work, nor any of our publishing interests.

4. Also, it is not expected that the *Quarterly Journal of Prophecy* will be an advertising medium in any sense, but especially devoted to the evidences of the Advent near, and preparation for that glorious event.

5. This Society will do everything coming properly within its power to promote harmony and co-operation between this new gospel enterprise and all our other institutions and activities.

6. We advise our Business Agent to arrange if practicable, and offer club rates for the *World's Crisis* and *Quarterly Journal of Prophecy*.

E. A. STOCKMAN,
MILES GRANT,
JOHN COUCH, } Committee.

The report was adopted, and ordered to be published in the *World's Crisis*.

FRANK BURR, *Secretary*.

SUNDAY SCHOOL REPORTS.

In the *Blessed Hope Quarterly* for the fourth quarter, 1882, appeared the following notice: "The S. A. C. S. Union, under whose auspices the *Quarterly* is prepared, desires the statistics of our Sunday School work. We earnestly request each superintendent to forward to W. A. Burch the number of scholars, names of officers and teachers, etc., in his school."

Strange to say, the only answer to this earnest appeal has been the report of a single Sunday School in Nova Scotia. We are glad to know that some schools sent in reports with the credentials of their delegates to the annual meeting of the Union. But there are many still unreported. Will not each superintendent or Sunday School secretary see that Eld. A. W. Sibley, Taunton, Mass. (the present secretary of the Union), has a report of their school?

We desire to encourage Sunday Schools, especially in places where there are no regular meetings. We think there are many places where Sunday Schools might be maintained to great advantage where there are but few brethren and sisters. We hope sometime to have a Sunday School missionary in the field. Meanwhile let those in destitute neighborhoods correspond with Eld. Sibley. Advice and plans for work can doubtless be given that will help such.

W. A. B.

All such Sunday School reports sent me as are referred to by Bro. Burch shall be placed on file, and a carefully made up statement of all the schools gathered from said reports shall be given annually, that we may know what is being done in Sunday School work among us as a people.

A. W. SIBLEY, *Sec. S. A. C. S. S. U.*

SECULAR NEWS.

San Antonio, Tex., Jan. 9. Marsh T. Polk, the absconding Treasurer of Tennessee, was captured yesterday afternoon near Webb Station, eighteen miles from the Rio Grande. The capture was made by Officer Joe Sheely, the officer noted for breaking up stage robbing in Western Texas, and sending seventeen offenders to the Illinois Penitentiary. Polk had obtained a horse, having left the cars at Webb Station with a view of reaching Mexico at an isolated point above Laredo. The officer was aided in making the arrest by Pullman Car Conductor Cook. After the capture Officer Sheely at once telegraphed to Governor Hawkins of Tennessee, and then placed his prisoner on a train and conveyed him to Laredo, where he was jailed. The officer, with his prisoner, will arrive in this city at six o'clock to-morrow morning. Polk was traveling in disguise, but the method of escape he adopted is regarded as very stupid, indicating that he had no knowledge of the telegraphic facilities of the country nor of the character of border officers.

Nashville, Tenn., Jan. 9. A box has come to light containing notes, due bills, checks and various securities, aggregating $125,000, which Polk, the defaulting State Treasurer, left with an attorney here, with instructions to apply the proceeds toward insuring certain of his bondsmen against loss.

Bethlehem, Pa., Jan. 9. A frightful boiler explosion occurred this afternoon at No. 1 blast furnace of the Bethlehem Iron Company, resulting in the death of four men and a woman and in the serious injury of several others. Two boilers, forty inches in diameter and thirty-six feet in length, exploded, wrecking the interior of the engine house and demolishing nearly half of the pattern shop adjoining. Five bodies have already been recovered, and the search in the debris continues to-night, as it is reported that one or two emyloyes are still missing. The boiler thrown through the roof of the old mill was hurled a distance of three hundred feet and fell among about one workmen. Last week the boilers were cleaned and inspected, and were pronounced safe. They have been used probably from ten to fifteen years.

Emperor William has just granted 600,000 marks of the Imperial treasury funds as a contribution for the relief of the distress of the sufferers by the inundations.

The Frankfort Zeitung of Berlin announces that it has received already large sums, including 15,000 marks from New York, in aid of the sufferers by the floods. The same paper has organized an adequate and rapid distribution of the funds and will gladly receive further donations from the United States.

The floods in Germany are abating.

The Newhall House at Milwaukee was burned last week, and it is feared that about one hundred persons were killed.

The *Christian*, reporting the Moody meeting at Bristol, England, says: "On Friday evening a little baby's crying attracted the attention of the audience, just as the address was to begin. Mr. Moody took the opportunity of saying that it would not disturb him in the least, but it was very embarrassing to a mother to have one thousand four hundred people turn round and look at her. He would a great deal rather preach to those mothers who can not come except they bring their babies, than to the ladies who had servants to leave them with at home. It would be a kind and considerate thing for a lady to go down to a poor sister's home and nurse the baby while the mother came to the meeting. At Aberdeen, a mother anxious about her soul wanted to go into the inquiry-room, but, having her baby in her arms, she was afraid of disturbing the others. A tall man, however, standing by, said he would nurse her child, and he walked up and down with the little one in his arms until the mother returned, having received the peace she sought."

A Correction.—In the "Short Sermon," published in *Crisis* of Dec. 27th, read in the first section, fourth line from bottom, "Divine gush" for gust. P. W. Hough.

Married.

HAYDEN—THOMPSON. In Westfield, Mass., Jan. 1st, 1883, by Elder S. G. Mathewson, Mr. Charles Hayden and Miss Louisa Thompson.

TILLOTSON—MALLORY. Also on the evening of the same day, by the same, Mr. Fredrick Tillotson and Miss Cora Mallory.

LYMAN—STETSON. At the residence of the bride's father, West Hartford, Vt., Jan. 1st, 1883, by Elder Geo. F. Earle, Mr. Arthur D. Lyman and Miss Lora M. Stetson, both of H.

TAYLOR—COURTNEY. At the residence of the bride's father, near Jarbalo, Leavenworth Co., Kansas, Dec. 31st, 1882, by Elder T. H. Comstock, Mr. H. Clay Taylor and Miss Alice Courtney, both of Leavenworth Co., Kansas.

COLBATH—COLBATH. In New Durham, N. H., Dec. 30th, 1882, by Eld. J. F. Joy, Mr. Willie L. Colbath, of Farmington, and Miss Fannie J. Colbath, of New Market, N. H.

JOHNSON—TAYLOR. At the residence of the bride's parents, in Sherman Township, Montgomery Co., Iowa, Nov. 23d, 1882, by Elder Wm. McCulloch, Mr. Henry A. Johnson and Miss Christian A. Taylor.

MADISON—ROBERTS. In Pymosa Township, Cass Co., Iowa, Dec 25th, 1882, at the residence of the bride's parents, by the same, Mr. Henry Madison and Miss Eva A. Roberts.

NICHOLS—ABORN. In Benton Township, by the same, January 3d, 1883, Mr. J. H. Nichols and Miss Jennie H. Aborn.

Obituaries.

Barton. In Naples, Maine, Nov. 20th, 1882, of pneumonia, Bro. William Barton, aged sixty-seven years.

Our brother in the prime of manhood gave himself to Christ and united with a Free-will Baptist Church, with which he remained during its visibility. A few years ago his mind fastened to the great truths that Christ would soon return with eternal life for his people, and to reign over earth restored. He has often expressed the desire that he might come in his day, but so it was not to be. His house has ever been a resting-place for God's tired children; and the writer will never forget the smile that would play upon his face when he would give him a cordial welcome to his pleasant home. He took great delight in reading the *World's Crisis*, and would sometimes say it was better than some meetings to sit down Sunday and peruse its pages. How lonely the family will be without him! A widow is left in lonely waiting for the resurrection, and sons and daughters mourn the loss of one of the best of fathers. May God bring them all together again in the deathless land. He was buried from the Union Church at the village; sermon by the writer to a large gathering of friends. J. Albert Libby.

Davis. In Northfield, Me., Nov. 6th, 1882, Sister Lucinda, wife of Bro. James Davis, aged fifty-two years.

Sister Davis has been for many years a humble, faithful Christian. She has finished her course and kept the faith; henceforth there is laid up for her a crown of righteousness, which the Lord the righteous Judge will give unto her at that day; and not to her only, but to all them also that love his appearing. She leaves a husband, five children, and a large circle of friends to mourn. But they sorrow not as those without hope. May the blessings of God, whom she loved and served, rest especially upon the bereaved husband and lonely daughter, who are left in the old home. Services by the writer. L. M. Day.

Day. In Wesley, Me., July, 1882, Mary Rich, youngest child of Samuel and Adelia Day.

Of twelve children baby May was the first to fall by the enemy death. May the parents be prepared to meet her when the little ones shall come from the enemy's land to die no more.

L. M. Day.

Corwin. In Napa, Cal., Dec. 28th, 1882, Sr. Josie Corwin, aged thirteen years.

Sister Josie heard the writer preach the gospel of the kingdom two years ago, and joyfully embraced the blessed hope; and after a protracted and bitter opposition to her baptism by her uncle and guardian, an opportunity offered, when she was buried in holy baptism by the writer in April last. Consumption was already doing its deadly work; she lingered on through the summer and fall, and then calmly fell asleep in the one faith and hope. She was a consistent and well beloved member of the Napa Red-Wood Advent Christian Church. Her life was spotless, her faith unwavering, and her hope radiant with immortality. She was greatly beloved by all who knew her, and our hearts were wrung with anguish as we took our last look upon her face still lovely in death; yet we sorrow not as those without hope. Funeral services were held in the Baptist Church, and words of comfort were spoken by the writer from 1 Cor. 15: 26. After services we took the sleeping one to a north hill side where sleep two other jewels of Christ, and laid her away to await the trumpet's blast that will soon arouse her from her dusty bed and dreamless sleep, and then Josie will rise in immortal bloom.

"Fare you well for a while, faded star of our home,
Sweetly rest from all sorrow and pain,
Till the Prince of the angels in triumph shall come,
And restore your lost glory again."

J. D. Carey.

Howard. In Chicopee Falls, Mass., Nov. 1st, 1882, of diphtheretic paralysis, Willie H., youngest son of Ansel B. and Sarah J. Howard, aged eight years and six months.

Willie had patiently passed through a severe attack of diphtheria, and seemed fairly on the way to health, when he began to lose his voice and sight; and on the first day of Nov., while out with the children who were at play, he fell of paralysis, and died in the evening. Willie was a rare boy—respectful, gentle, kind, amiable, truly loving and greatly beloved by all who knew him. He seemed religiously inclined, and in the general conception of things was quite before his age. We believe that Willie, with little Alice and Cora, previously deceased, will share in "the kingdom of heaven which belongeth to little children." The parents mourn deeply, but find sure consolation in familiar communion with the God of comfort, and in hope of a tearless reunion at Messiah's return. The other members of the family are warned to prepare for the same. Words of comfort were spoken by Rev. L. W. Staples

A. C. J.

Craig. At the residence of her son-in-law, Roderick McLeod, Granby, P. Q. Nov. 18th, 1882, Olive Craig, relict of Aaron Craig, in her eighty-fourth year.

Our mother was born at Shefford Mountain in 1798, her father being among the first that emigrated from the States to Shefford, Canada. She leaves a large family of children who have lost a good mother. Though a great sufferer from cancer in the face, she bore it with true Christian patience, leaving behind the assurance that her children, if faithful, will meet her on the other shore. Her last words were: "I am saved, I am saved" Her Bible has been her comfort through life, and for the last few years the *Crisis* as a Christian paper was appreciated much. Sermon by Rev. W. B. Longhurst. Her remains were interred by the side of our father in the Granby Episcopal Cemetery, to wait the morning of the resurrection.

"Gone from her home is our mother dear,
And we miss her sadly there;
Vacant the place at the table now,
And empty and lonely her chair."

M. O. Vaudry.

Murphy. In Barnstead, N. H., Nov. 19th, 1882, Bro. John Murphy, aged seventy-five years.

The subject of this notice was a firm believer in the great truths of the Bible which have made us a distinctive people. He early heard and received the message of the coming kingdom and final judgment. His life was not without its failings and triumphs. Long and hard was the struggle between disease and vitality. Patience and submission was manifested by him during his entire sickness. He frequently said "it was all right." The hope of a resurrection to endless life and rest comforted his heart while the tide of mortal life ebbed out. A widow and two sons survive him, with a circle of friends, neighbors, and brethren in Christ, who loved, respected, and will miss him. The widow weeps, but not without hope. Services were conducted by the writer. W. M. Harmon.

Luttenton. In Carlton, N. Y., July 23d, 1882, of paralysis, Sarah Luttenton, aged seventy-eight years.

Mother was for many years a member of the Freewill Baptist Church of Gaines, N. Y. When Bro. P. A. Smith of Rochester, N. Y., came to this place in 1864, and proclaimed the "blessed hope," she at first refused to accept him as a servant of God, and rejected the truth he taught; but the Holy Spirit strove with her, and yielding she rejoiced in the new light that shone from God's Word. Her path was not a thornless one. Her row was well hoed. She loved the *Crisis*, and when she could no longer read it herself, she listened while others read from it. She had requested that Bro. P. A. Stevens should preach her funeral sermon, saying, "I want the truth preached over me." But Bro. S. could not get here in time. Eld. Walker, the Baptist pastor, preached a very good sermon from Rev. 14: 13. Her children arise up and call her blessed.

J. H. Luttenton.

Young. In Cuffey's Cove, Cal., Nov. 5, 1882, after a short illness, Willie Young, aged five yrs.

Willie was a bright and promising child. But death loves a shining mark, and claimed him as his own. His bereaved parents sorrow not as those without hope, for they laid their little treasure away in full hope of the soon coming of a life-giving and death-destroying Christ, when they expect to meet their beautiful boy in life and immortality in the on-coming kingdom. The voice of the archangel and the trump of God will soon break in upon the dull ear of death, and arouse the sleepers in the dust to life everlasting.

J. D. Carey.

Pomroy. At Stanstead, P. Q., Nov. 23, 1882, William Earnest, beloved son of Wm. L. and N. U. Pomroy, aged two years.

Sermon by the writer from 2 Kings 4: 26—"Is it well with the child? It is well." Bible proofs were offered, and the broken-hearted parents and relatives were comforted as they bowed in anguish over the beautiful form of the dead one, and solemnly said, "By the grace of God we will meet thee."

Dear son, laid to quiet rest,
Soon to shine among the blest;
At the resurrection morn,
With the righteous nation born.

Glad the meeting in that day—
Earnest comes to ever stay;
Tears and sorrow are all gone,
Jesus reigns upon his throne.

C. P. Dow.

Hewitt. At Burns, Lacrosse Co., Wis., Dec. 24th, 1882, Sister J. C. Hewitt, wife of Bro. Jas. Hewitt, aged thirty-eight years.

For the second time in two years our dear brother has been called to mourn the loss of a loved companion. But in the darkness and gloom of death, visions of a blessed reunion with loved ones, where death can never come, cheers and sustains our bereaved brother. Words of comfort were spoken by the writer.

C. A. Slocum.

Remick. In Falls City, Nebraska, Dec. 21st, 1882, Carrie, daughter of Levi and Emeline Remick, aged seven years.

The little sufferer feared not, but leaned on the Shepherd's staff as she passed the dark valley. The father and mother are bowed down with sorrow, and with moans and tears and groans cried out, "Come, Lord Jesus, and come quickly."

No name.

Gilbs. At Princeton, Me., Jan. 4th, 1883, Willie Gilbs, son of Edward and Anna Gilbs.

Words of comfort were spoken by the writer, by request. J. M. Hunter.

Notices.

Notice.—It is expected that Eld. John Couch will attend the Conference at Worcester and remain over the Sabbath. L. Boutell.

Special Notice.

Elder Miles Grant will commence a course of lectures from his great Prophetical Chart at the Advent Church in Westfield, Mass., Sunday, Jan. 21st, 1883, to continue as long as the interest may demand. S. G. Mathewson.

Conference Notice.

The middle district will hold their Quarterly Session of the Second Advent Conference at Worcester, Mass., commencing Tuesday evening, Jan. 16th, 1883, and continuing over the following Sunday. These meetings are for the special benefit and interest of the believers in the cause of Christ, and the "hope" we so much cherish, namely the coming of Jesus and readiness for that event. Now, dearly beloved, we have had a welcome invitation from the Advent Church in Worcester to have this feast in their chapel. Let the district be fully represented by both laymen and preachers. It is strongly desired that all the old soldiers who volunteered and went out with the first regiment on call for duty, with all the recruits to the same army, may report themselves at Worcester the first of the meeting. Let this call be heeded. Orders in the next.

L. Boutell, Committee.

SPECIAL NOTICE.

Old-Fashioned Conference.—The church in Worcester again invite their brethren and sisters to meet with them in an old-fashioned Conference, to be held in connection with the Quarterly Conference already appointed to commence on Tuesday evening, Jan. 16th. Dear brethren, let us gather in conference once more, and review the grounds of our faith and hope, and thus strengthen one another as we draw near the time of our deliverance. It is desired that this meeting may be like those of former years, characterized by a deep interest in the things pertaining to the kingdom of God now near at hand. A general attendance is desired.

Church Committee: E. G. Higgins, Geo. E. Merrill, F. D. Barnes.

Conference Notice.

Providence permitting, the second New Hampshire Quarterly Conference will be held in Goffstown, N. H., commencing Wednesday evening, Jan. 17th, and continue over Sunday, Jan. 21st. A cordial invitation is given to preachers and brethren to come to this meeting, and as it is a new field, come in the name of Israel's God, that we may see his power displayed in building up believers, and the salvation of the lost. Our labor is almost over. Let us do what we can. Do not be afraid to come; the hearts and houses are open to receive you. J. G. Smith. J. T. Libby. G. W. Bowles.

Conference Notice.

There will be a semi-annual Conference of Southwest Iowa and Northwest Missouri A. C. Conference at Lewis, Cass Co., Iowa, commencing Thursday evening, Feb 15th, and holding over Sunday, Feb. 18th. We appoint this Conference with the assurance that brethren and sisters will make it a point to be there. We have the assurance that the brethren from Troublesome Creek, Milford, Elliott, Red Oak and Atlantic, and all over the Conference district, will be in attendance. Come, brethren and sisters to the rescue. Elder H. G. McCulloch is expected, and Elds. D. Q. Kent and Adair are invited, and any others coming in the name of the Lord. Business relative to future Campmeetings will be considered. By request. Wm. McCulloch.

Conference Notice.

The Annual Meeting of the A. C. Conference of Northwestern Michigan for the election of officers, etc., will be held with the church at Grant Station, on the Grand Rapids and Newaygo R. R., in Newaygo Co., commencing on Thursday evening, Jan. 18th, and holding over Sunday. Let all the churches be represented by delegates. Come, brethren and sisters, to do work for the Lord, for he is coming soon. John Bower.

Notice.—The A. C. Conference of District No. 2, State of Kansas, will meet with the church at the Townsend school-house, six miles southwest from Waterville, in Washington County, commencing Feb. 15th, and continue over the following Sunday. Brethren, let us hear from all the churches, and see as many present as possible. P. O. address, Waterville, Marshall Co., Kansas. W. H. Shriner, President.

Notice.—The Lord willing, I shall commence meetings at North Limington, Me., Union House, Thursday evening, Jan. 18th, evenings through the week, and continue as long as duty may demand. We hope the brethren and sisters from abroad will come and assist in the work of the Lord. M. Stevens.

Notice.—The first Quarterly Meeting of the A. C. Conference of Northern Illinois will be held with the church in New Rutland, Ills., commencing Tuesday evening, Feb 20th, and closing Friday evening, Feb. 23d.

D. S. Clark, President.
J. August Smith, Secretary.

Conference Notice.

The Annual Session of the Penobscot Valley A. C. Quarterly Conference will be held, the Lord willing, with the A. C. Church in Bangor, Me., commencing Thursday, at 2 30 P. M., Jan. 18th, and continuing over the following Sunday. Dear brethren and sisters within the circle of this Conference, let every church and community send at least one or more representatives to this session. Come with the spirit of the Master to work for the salvation of sinners, the comforting of the saints, and the general interest of the cause of Christ. All are cordially invited. It is expected several of God's watchmen will be present to sound out the gospel message.

O. S. French, President.
Geo. W. Bean, Sec'y.

Notice of Lectures.

Mrs. Mc.Kinstry will deliver her course of Historical-Prophetical Lectures as follows:

In North Hatley, P. Q., from Tuesday evening, Jan. 23d, to Sunday evening, Jan. 28th.

In Hatley (Old Church) from Tuesday evening, Jan. 30th, to Sunday evening, Feb. 4th.

Any wishing to arrange for the Lectures at any time intervening between the above appointments, or beyond them, can address me at any of the above named places according to the dates given.

L. C. Mc.Kinstry.

Quarterly Meeting.

The first Quarterly Meeting of the H. V. A. C. Conference will be holden with the church at Hebron, N. Y., commencing Thursday evening, Jan. 18th, and continue over the Sabbath following. A team will meet the one o'clock train each day at Rupert, Vt., commencing with Thursday. Those arriving earlier will wait until one o'clock. We hope ministers and churches will manifest a proper degree of interest in this meeting, as the Hebron church needs a good meeting, and their hospitality to the people of God has been proved by many meetings of this kind.

Chas. A. Phelps, President.
G. H. Wallace, Secretary.

Conference Notice.

There will be a Conference at South Addison, Me., Washington Co., beginning Thursday evening, Jan. 18th, at 7 o'clock P. M., and continuing over Sunday the 21st. Preaching brethren are invited to come to this meeting. Let all come who can, looking to the Lord to help in the good work of saving the lost. Homes will be provided for all that may attend. By request of the Church,

Rufus Snow.

Notice.—To the brethren and sisters in Christ: I wish to say that I shall stop in Exeter through the winter months, then I shall be ready for the field again. All wishing me to labor with them in the spring can address me.

J. E. Cross, Exeter, N. H.

Special Notice.—All churches within the Eastern District of the Wisconsin A. C. Conference, and any isolated brethren who may desire a Quarterly Meeting, or a series of meetings, will please correspond with the writer at Mifflin, Iowa Co., Wis. Philo Hitchcock, Dist. Evangelist.

Notice.—Having closed our pastoral care and labor with the Church of God worshiping in Hardwick, Vt., we are ready under God to labor Sundays, or in revival meetings, or as Pastor of some church, as the Lord may direct. Address me at North Montpelier, Vt. E. N. Morse.

Special Notice.—On account of the meeting at Worcester being appointed at the same time as the Springfield meeting, the Springfield meeting is postponed till a later date, of which due notice will be given. Geo. L. Teeple, Com.

Notice.—Elder Jesse Gay wishes me to send an appointment to the *Crisis* for his meeting at North Waterboro, Me., school-house No. 16, third Sunday in January, two o'clock and evening. J. M. Johnson.

Post Office Addresses.

Geo. A. Streeter............Hoosick Falls, N. Y.
Elder H. Pratt............Jacksonville, Florida.

Conference Notice.

The second Quarterly Meeting of the Northern Indiana and Michigan Union State Conference will be held at Woodbridge, Hillsdale Co., Mich., commencing Feb. 23d, and holding over the 25th. Woodbridge is reached via. Fort Wayne and Jackson Rail Roads. Please leave the cars at Reading, where teams will be found in waiting. Those coming by the Michigan Southern R. R. will change cars at Jonesville for Reading. We hope our brethren and sisters will make an extra effort to attend this meeting.

J. P. Bristol, President.
G. E. Pullen, Secretary.

Conference.—Providence permitting, we will commence a Conference at New Market, N. H., at Harvey's Hall, Thursday (no date), two o'clock P. M., and hold afternoons and evenings over Sunday, Jan. 28th. The object of this meeting is to build up the lovers of truth on their most holy faith, and bring sinners to Christ. J. G. Smith. F. S. Knowlton. S. C. Kimball.

Notice.—The Lord willing, there will be a Church Quarterly Meeting at Magnolia, Rock Co., Wis., Friday evening, Jan. 19th, and continue over the following Sunday. A general invitation is extended to all who are in sympathy with the work of the Master. Philo Hitchcock.

Notice.—The Quarterly Meeting and Conference of the A. C. Churches of the St. Paul District, will be held with the Otsego church, Wright Co., Minn., commencing Friday evening, Jan. 19th, and holding over the Sabbath. We hope to see a full house. M. Wellcome, President.

R. C. Borthwerk, Sec.

Notice.—Preaching brethren wishing to preach at Haverhill, Mass., will please correspond with J. R. Fowle, Box 269, or C. R. Bailey, corner of Washington Street and Avenue.

J. W. Richardson, Clerk.

Appointments.

☞ Appointments must be received as early as TUESDAY MORNING (as our paper goes to press about noon), to insure insertion for the coming week.

BOSTON, MASS., ADVENT CHRISTIAN CHURCH, Corner of Shawmut Avenue and Indiana Place. (E. A. Stockman, Pastor.)

Berwick, Me. (Union Mission, Odd Fellows Hall.)
A. G. Davis............Sunday, Jan. 21st
Mark Stevens............Sunday, Jan. 28th, and Feb. 4th
E. Cotton..Sundays, Feb. 11th and 18th, and evenings
Mark Stevens............Feb. 25th, and March 4th

Bath, Me. (Middle St. Chapel.)
D. H. Kilbreth............Sunday, Jan. 28th

Bowdoinham Village, Me. (Hinkley's Hall.)
H. S. Mitchell............1st Sunday in each month

Bridgton, Me. (Bennett's Hall.)
J. Albert Libby............Sunday, Jan. 21st
F. Burr............Jan. 23d, and over Sunday, Jan. 28th
Jared Whitman............1st and 3d Sundays in each month
D. H. Kilbreth............4th Sunday in each month

Biddeford, Me.—E. M. Andrews, Pastor.

Bridgeport, Ct.—The Advent Christian Church meet in Temperance Hall on Beach Street, E. D.
D. C. Dudley............Sunday, Jan. 21st

Bristol, R. I.—(Adv. Chris. Church, High Street.) Chas. Earl Preston, Pastor.

Brimfield, Mass.—Emerson Wetherell, Cor. Clerk.

CHELSEA MASS. (Adv. Chris. Church, Heard Street.)
G. F. Haines............Sunday, Jan. 21st
J. S. White............Sunday, Jan. 28th

Clinton, Mass., Second Advent Church.—Isaac Barnes, Corresponding Clerk.

Concord, N. H.—L. F. Baker, Pastor.

Dover, N. H.—Wm. H. Mitchell Pastor. Com.: John W. Felker, David Hayes, B. F. Adams.

Exeter, N. H.—J. E. Cross, Pastor.

East Pepperell, Mass. (Parker's Hall.)—W. Peasley, Corresponding Committee.
D. Eastman (baptism)............Sunday, Jan 21st

East Woodstock, Ct.
J. W. Bridge............Sunday, Jan. 21st
P. S. Butler............Sunday, Jan. 28th

East Rochester, N. H.
T. L. Churchill............Sunday, Jan 21st
S. H. Atkins...Sundays, Feb. 4th, 11th, 18th and 25th

Farmington, N. H. (Adv. at Chapel.)
D. F. Leavitt............1st Sunday in each month
E. Cotton............Sunday, Feb. 25th, and evenings
S. H. Atkins............Sunday, Jan. 28th

Fisherville, N. H.
Simeon Roby............Sunday, Jan. 21st
J. F. Chamberlin............Sunday, Jan. 28th
D. Eastman............Sunday, Feb. 4th

Haverhill, Mass. (Walnut Street Chapel.)
D. T. Taylor............Sundays, Jan. 21st and 28th

Hampton, N. H.
S. H. Atkins............Sunday, Jan. 21st

Hartford, Ct. (Meloon Hall.)
F. H. Decker............Sunday, Jan. 21st
H. Davis............Sunday, Jan. 28th

Hatley, P. Q. (Old Church.)

Kennebunk, Me., Lower Village (Advent Chapel.) E. H. Long, Pastor.—B. S. Emery, Committee.

Lawrence, Mass.—(Advent Chapel, Concord Street.) John Couch, Pastor.
B. McLellen............Sunday, Jan. 21st

Lynn, Mass., Second Advent Church.—(Chapel on Liberty Street.) E. McCulloch Pastor.

Loudon, N. H.
John Parsons............3d Sunday in each month
A. Kidder............4th Sunday in each month

Lyme, N. H.
A. H. Clark............3d Sunday in each month

Lewiston, Me.
S. Collins, J. Tracy, Committee, Auburn, Me.
D. H. Kilbreth............3d Sunday in each month

Lowell, Mass., Second Advent Church (Mechanic's Hall, Dutton Street.)—R. F. Emerson, Pastor.

Melvin Village, N. H.
T. W. Piper............4th Sunday in each month

New Bedford, Mass. (Advent Christian Church) corner of Kempton and Foster Streets.—E. S. Moulton Pastor.

Nashua, N. H., Spaulding's Hall, corner of Maine and Hollis Streets.—S. P. Hayward, Pastor

North Rutland, Mass.
W. M. Hall............1st Sunday in each month

Newfield, Conn.—Com.: D. Fyler, D. A. Grant, Henry Drake. P. O. address—Burville, Conn.

North Sherburne, Vt. (Adv. Chris. Church.)
Geo. F. Earle, Pastor............once in four weeks
A. F. Moore............once in four weeks

New Haven, Ct. (Adv. Chris. Church, Beers Street.)

Portsmouth, N. H.
J. S. White............Sunday, Jan. 21st
Wm. H. Mitchell............Sunday, Jan. 28th
F. L. Piper............Sunday, Feb. 4th

Providence, R. I. (Advent Christian Church, Hammond Street.)—Norman P. Cook Pastor.

Portland, Me. (Union Hall.)—Second Adv. Church Union Hall, Free Street. Frank Burr, Pastor
I. I. Leslie............Sunday, Jan. 28th

Putnam, Ct. (Armory Hall, Central Block.)
Benj. Finney............Sunday, Jan. 21st
J. W. Bridge............Sunday, Jan. 28th

Somerville, Mass., Second Advent Church.—(Chapel corner of Bow Street and Somerville Avenue.) C. Goodrich Pastor.
C. O. Pratt Clerk, 12 Newton Street.

Salem, Mass. (Hardy Hall, Washington Street.)

Springfield, Mass., Pynchon St., Franklin Hall. Geo. W. Sederquist, Pastor.

Seabrook, N. H.
E. Cotton............Sunday, Jan. 28th and Feb. 4th and evenings.
A. Fogg............Sunday, Jan. 21st

Southington, Ct. (Gospel Mission Chapel.) Hezekiah Davis, Pastor.

South Berwick, Me. (Great Works.)
T. L. Churchill............Sunday, Jan. 28th
E. Cotton............Sunday, March 25th, and evenings
Geo. W. Brown............3d Sunday in each month

South Elliot, Me.—Samuel Dixon, Com.

Taunton, Mass. (Advent Christian Church, Cedar Street Chapel.)—E. K. Emerson Corresponding Com.
A. Damon............Sunday, Jan. 28th

* Vernon, Vt.—J. Hemenway first Sabbath in each month; also supply for the third Sabbath. All communications should be directed to J. Hemenway, Athol, Mass.
A. N. Dunbar............Sunday, Jan 21st

Worcester, Mass.
Com: E. G. Higgins, G. E. Merrill, F. D. Barnes.

Webster, Mass. (Wood's Hall.) Corresponding Clerk—Arthur W. Richards.
W. G. Ruggles............Sunday, Jan. 21st
Samuel Thatcher............Sunday, Jan. 28th
John Jeffrey............Sunday, Feb. 4th

Woonsocket, R. I.—A. A. Fowler, Committee.
A. Ross............Sunday, Jan. 21st evenings through the week, and over Sun., Jan. 28th.

Wallingford, Ct. (School-house South Main Street.)
Enoch Phelps............Sunday, Jan. 21st
J. Hemenway............Sunday, Jan. 28th
Enoch Phelps............Sunday, Feb. 4th

Ashford, Ct.
V. P. Simmons............every 2d Sunday
Enoch Morrill............4th Sunday in each month

Augusta, Me. (Temperance Hall, first door south of American Express Office.)
E. Cotton............Sunday, April 29th, and evenings

Rye, N. H............Sunday, March 25th
S. H. Atkins.

Low Hampton, N. Y............every Sunday
C. W. Baker.

South Barnstead, N. H.....1st Sunday in each month
Barnstead, N. H. (Tuttle school-house) 2d Sunday in each month.

Farmington Village, N. H..3d Sunday in each month
Wm. Bodge.

East Roxbury, Vt............Sunday, Jan. 21st
Craftsbury, Vt......Sundays, Jan. 28th and Feb. 4th
L. H. Brigham.

Hebron, N. Y.......1st and 3d Sundays in each month
Factory Point, Vt..........2d Sunday in each month
Chittendon, Vt..........last Sunday in each month
Wm. J. Blanchard.

Mineral, Ill. (Advent Chapel) 1st Sunday in each month
D. S. Clark.

Marblehead, Mass....Sunday, Jan. 21st, and evenings
Berwick, Me..........Sundays, Feb. 11th and 18th and evenings
Hooksett, N. H.....Sunday, March 4th, and evenings
Goffstown, N. H.....Sunday, March 11th, and evenings
East Pepperell, Mass..........Sunday, March 18th and evenings
Old Orchard, Me.....Sunday, April 1st, and evenings
Scarboro, Me. (Coolbroth Hall)......Sunday, April 8th and evenings.
Cape Elizabeth Depot, Me..........Sunday, April 15th and evenings
Bowdoinham, Me...Sunday, April 22d, and evenings
E. Cotton.

Mariches (Puspatine) L. I. Wednesday and Thursday evenings, Jan. 10th and 11th. F. W. Clough.

South Sutton............Sunday, Jan. 21st
South Sutton, N. H. (at J. Palmer's) Sunday, Jan. 28th
A. Cressy.

North Pomfret, Vt............Sunday, Jan. 28th
B. B. Chedel.

North Bucksport, Me..........Sundays to Jan. 28th
John F. Clothey.

Waterloo, P. Q..........each alternate Sunday
C. P. Dow.

Orford, N. H. (Lamper school-house) 1st Sunday in each month.
Piermont, N. H. (Clay meeting-house) 3d Sunday in each month. R. C. Drown.

Brooklyn, N. Y..........Sunday, Jan. 28th
Meriden, Ct..........Sunday, Feb. 4th
F. H. Decker.

Guilford..........Sunday, Jan. 28th
D. C. Dudley.

Plymouth, Mass..........Sunday, Jan. 21st
A. Damon.

New Boston....Sunday, Jan. 28th, and every Sunday until further notice. A. N. Dunbar.

Loudon Ridge, N. H..........Sunday, Jan. 21st
Rochester, N. H..........Sunday, Jan. 28th
R. H. Elkins.

Square Pond, Ct..........Sunday, Jan. 21st
H. K. Flagg.

Deer Isle, Me..........1st Sunday in each month
Swan's Island, Me. (No. 4 school-house) 2d Sunday.
Swan's Island, No. 5, 3d Sunday. Swan's Island, No. 2 school-house, 4th Sunday. Wm. E. Foy.

East Browninglon, Vt..........every four weeks
Daniel Gregory.

Hebron, N. H. (McClure school-house) evenings, Jan. 17th, 18th, 19th, and over Sunday.
N. Glidden. J. G. Moulton.

Mifflin, Wis..........every Sunday evening
Winyville and Cross Plains alternately every Sunday morning at 11 o'clock. Philo Hitchcock.

Every other Lord's day, morning and evening, at the Advent Christian Church of Assyria, Barry Co., Mich. P. Holler.

East Alton, N. H. (where Bro. Brown may appoint) Sunday, Jan. 21st.
Lake Village, N. H..........1st Sunday in each month
E. N. Hinckley.

North Sherburne, Vt..........Sunday, Jan. 21st
Hartland, Vt. (Densmore Hill)..........Sunday, Jan. 28th
North Shrewsbury, Vt..........Sunday, Feb. 11th
North Chester, Vt..........once in four weeks
C. W. Jackson.

Carthage, Me..........1st Sunday in each month
D. H. Kilbreth.

South Barnstead, N. H..........Sunday, Jan. 21st
S. C. Kimball.

Smokeshire school-house every Thursday and Sunday evenings. P. G. Lord. C. W. Jackson.

Campton, N. H. (Bump school-house) 1st Sunday in each month.
East Holderness, N. H..........2d Sunday in each month
J. G. Moulton.

West Scarboro (Coolbroth's Hall) 3d Sunday in each month. H. Mains.

Carlinville, Ill. and Auburn Ill., preaching regularly once in two weeks, by D. R. & E. S. Mansfield, Pastors.

Danbury, N. H..........1st Sunday in each month
Hebron, N. H. (McClure school-house) 2d and 4th Sundays in each month.
Campton, N. H. (Bump school-house) 3d Sunday in each month. C. W. Nelson.

Woonsocket, R. I..........Thursday evening, Jan. 18th
Providence, R. I..........Friday evening, Jan. 19th
New Bedford, Mass..........Saturday evening, Jan. 20th
Fairhaven, Mass..........Sunday, Jan. 21st
F. L. Piper.

Tuftonboro Neck, N. H....1st Sunday in each month
Sandwich, N. H..........3d Sunday in each month
Melvin Village, N. H....2d and 4th Sundays in each month. T. W. Piper.

Ways Mills..........every four weeks
Dudswell..........every four weeks
C. R. Parsons.

East Wakefield, N. H. (Conference) Jan. 27th, and over Sunday, Jan. 28th. F. Philbrick.

New Hartford, Iowa......Saturday evening, Jan. 13th and over two Sundays.
Burr Oak, Iowa..........at 11 A. M., Sunday, Jan. 28th
Mabel, Minn., at 7 P. M., Sunday, Jan. 28th.
J. Ridley.

Sugar Hill, N. H..........Sundays, Jan. 21st and 28th
A. W. Sibley.

Hereford, P. Q., Hall Stream (Upper school-house) 10.30 A. M., and Luther Hill school-house evenings, 2d Sunday in each month.
Ascot, P. Q. (Capleton)..4th Sunday in each month
H. D. Selby.

Pittsfield, N. H.....1st and 3d Sunday in each month
C. S. Shattuck.

East Bowdoinham, Me. (Lancaster school-house) Tuesday evening, Jan. 16th, and over Sunday, Jan. 21st. M. M. Stevenson. E. O. Dinsmore.

North Carver, Mass..........Sunday, Jan. 21st
C. H. Sweet.

Richmond, Me. (Dist. No 6) 2d Sunday in each month
M. M. Stevenson.

Hebron, N. H. (McClure school-house) Saturday evening, Jan. 27th, and Sunday, Jan. 28th.
Meredith Village, N. H....Saturday evening, Feb. 3d and Sunday, Feb. 4th.
Melvin Village, N. H..........Saturday evening, Feb. 17th and Sunday, Feb. 18th.
Campton, N. H. (Bump school-house) every second Sunday in the month. Wm. H. Shaw.

Montgomery, Mass..........Sunday, Jan. 21st
Goshen, Mass..........Sunday, Jan. 28th
Granby, Mass..........Sunday, Feb. 4th
Geo. L. Teeple.

Salisbury, N. H. (North Road) at 6 P. M. each Sunday
J. H. F. Varney.

Bangor (and vicinity) Me....Sundays, Jan. 21st, 28th, and Feb 4th, as Bro. O. S. French shall arrange.
Old Orchard, Me..........Sunday, Feb. 11th
Cape Elizabeth Depot, Me..........Sunday, Feb. 18th
I. C. Wellcome.

Rye, N. H..........1st Sunday in each month
Joseph W. White.

Eder Falls, Me..........Sunday, Jan. 21st
North Norway, Me..........Sunday, Jan. 28th
Harrison, Me. (Woodsum school-house) 2nd Sunday in each month. Jared Whitman.

Poultney, Vt. (Odd Fellow's Hall) each alternate Sabbath in the afternoon until farther notice
G. H. Wallace.

Moderation, Me..........Sunday, Jan. 21st
Bonny Eagle, Me..........Sunday, Jan. 28th
M. M. & A. A. Young.

Abington, Conn.—A. C. Johnson, Pastor.

Belmont, N. H.—B. F. Lakeman Committee.

Bristol, Vt. (Adv. Chris. Church.)—A. S. Williams Pastor.

Brebe Plain, P. Q. (Advent Church.)

Bangor, Me., Advent Christian Church.—(Concert Hall, Norembega Building.) O. S. French, Pastor.

Bristol, Ct.—H. H. Tucker, Pastor.

Belleville, Wis.—Geo. W. Turner, Pastor.

Bridgeport, Ind.—S. W. Burns, Pastor. J. L. Warman, Associate.

Broadhead, Wis.—Geo. M. Button, Pastor.

Cincinnati, Ohio.—Second Advent Meetings Sundays in Lancet Hall, 303 West Seventh Street.
W. A. Shaw. Mrs. W. A. Shaw.

Chicago, Ill. (Advent Christian Church) No. 91 S. Green Street.—J. August Smith, Pastor. I. F. Meyers, Church Elder.

Castleton, Vt.—G. H. Wallace, Pastor.

Danville, P. Q.—J. Ward, Pastor.

Danielsonville, Ct.—C. W. Dockham, Pastor.

Fairhaven, Mass.—G. F. Haines, Pastor.

Hartland, Vt. (Densmore Hill)—George H. Temple, Hartland Four Corners, Vt., Corresponding Sec.

Hoosick, N. Y., Advent Christian Church.—Geo. A. Streeter Pastor.

Hebron, N. Y. (Advent Christian Church.)

Halifax, Nova Scotia, Second Advent Hall at No. 3 Jacob Street, corner of Lockman Street.

La Fayette, R. I.—Wm. C. Stewart, Pastor.

Lancaster, Pa., Salem Church of God, corner West Orange and Concord Streets. H. Ziegenfuss Acting Pastor. Residence 423 West Marion Street. Clerk, Wm. H. Gorrecht, 522 West Walnut Street.

Manchester, N. H. (Advent Chapel on Arlington Street.) C. H. Crosbett, Jr., Pastor.

Kennebunk Port, Me. (Adv. Chris. Church.)
E. Hartley Long, Pastor.

Mattapoisett, Mass.—F. W. Blackmer, Pastor.

Massena, St. Law. Co., N. Y.—W. A. Burch, Pastor.

Monticello, Minn. (A. C. Church)—A. J. Bolster Pastor.

Nevada, Ohio (Adv. Chris. Church.) W. J. Hobbs Pastor.

North Shrewsbury, Vt. (Adv. Chris. Church.) George F. Earle, Pastor.

New York City.—Advent Meetings at 138 West 24th Street, between 6th and 7th Avenue.
T. J. Cox, 273 West 22d Street.

Newton Upper Falls, Mass., meetings every Lord's day, at the house of L. T. Cunningham.

Philadelphia, Pa. (7th below Poplar Street.) Eld. E. F. Sergisson, Pastor.

Palmer, Mass.—H. C. Smith, Pastor.

Rochester, N. Y.—Advent Christian Church, Rochester, N. Y., over 155 East Main Street, corner of North Avenue. Geo. E. Waugh, Clerk.

Rockland, Me., Second Advent Church (Crockett Block Hall.)—Committee: J. A. Richardson, P. H. Lane, O. B. Day, Stillman Choate.

Rockland, Me., Second Advent Christian Church, (N. A. Burpee Hall.) Deacon, C. A. Jameson. Corresponding Com.: Robert Ross.

Rutland, Vt. (Chris Free Chapel.) T. L. Drury Pastor.

Sandy Hill, N. Y. (Advent Christian Church, corner of Maine and Willow Streets.)
C. A. Phelps, Pastor.

Sioux City, Iowa (Advent Christian Church.)—Corresponding Com.: J. W. Young or J. H. Culver.

South Oil City, Pa., Fair Street (Second Advent Chapel.)—R. G. Worden, Church Elder.

Sumption Prairie, Ind. (Advent Christian Church.) Olive Branch, Ind. " " "
W. C. Hicks, Pastor.

Upslegraff, Clayton Co., Iowa (A. C. Church.) Elder R. B. Dutton Pastor.

Union Mills, Ind. (Advent Christian Church.) W. C. Hicks, Pastor.

Westfield, Mass.—S. G. Mathewson, Pastor.

Whitefield, N. H.—C. Pike, Pastor.

Weymouth, Mass.—W. H. Crockett, Pastor.

West Haven, Ct. (Advent Christian Church.) (Hall on Union Street.)

Ways Mills, P. Q.—C. R. Parsons, Pastor.

Winona, Minn. (Adv. Chris. Church.)—Chapel on Broadway, between Washington and Winona Streets.

Business.

THE TRACT FUND.

DONATIONS FOR THE TRACT FUND.

Previous acknowledgements..........$177 02
N. W. Wait..........40 00
A. T. St. Clair..........50
C. H. Cotton..........25
O. Carnecross..........1 00

AMER. ADV. MISSION SOCIETY.

Previous acknowledgements..........$1,311 22
Mrs. H. D. Sawyer..........1 00
N. W. Wait..........15 00
A. D. Dinsmore..........1 50
Friend Q..........1 00

FOR FOREIGN MISSIONS.

Previous acknowledgements..........$657 77
F. L. Piper received on Quarterly Journal..........4 20
Widow's Mite..........1 00
N. W. Wait..........10 00
H. Wilcox..........4 50
Wm. M. Dyer..........1 50
Friend Q..........1 00
E. A. Bartlett..........35

"CRISIS" POOR FUND.

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OUR YEARS.

BY J. ALBERT LIBBY.

Each day that glides is but an onward pace—
  Each year is as a mile along the road
That marks our journey from its starting place
Through changeful scenes to where with meekened face
  And tired feet we drop life's heavy load.

How truthfully sublime the psalmist's words,
  Soul-sounds of sad experience of old;
Yet fitted for each living heart's deep chords,
True of the cotter poor and palace lords,—
  "Our years are spent like as a tale that's told."

Sometimes a story sweetly, smoothly flows,
  And all its scenery such beauty hath,
That we are charmed; and thus life's journey goes,
And all the months bloom as the choicest rose,
Sending a fragrance out along the path.

So we forget that life hath aught but sweet,
  Our selfish hearts rejecting others' woe,
To haste with pleasure, seeking eyes and feet,
Tripping along youth's paved and showy street,
  With wealth of health, to keep the cheek aglow.

But soon we strike a desert-dreary-day,
  When thorns and thistles pierce where'er we turn,
Troubles new-born benight the uneven way—
Our tears fall sadly, and we choking say,
  The past was O how bright, but now we mourn.

And well we may, for some dear kindly face
  That hath companioned with us, now is missed,
As a loved star from its accustomed place,
And memory through the dark with eager chase
  Longs for the tender touch of lips once kissed.

And hands go out in vain grasping the air,
  Where once they met the strong and willing palms,
Ready to lift us up each rugged stair,
Or brush the brow to smooth away our care,
  Or take us to the love of rounded arms.

But they were tired, so let us bid them sleep,
  And take the work to do which they laid down,
Deeming our loss *their gain*, and cease to weep,
Since He thought best who doth his chosen keep,
  That they should stop and wait to take the crown.

Our march is but a little farther on,
  When we shall feel the fatal sting of pain;
And find our places with the myriads gone,
Till rising with the glow of breaking morn,
  Our loved and lost ones we shall meet again.

NEWS FROM THE CHURCHES.

BRO. J. F. MEYERS writes from Chicago: "The church on Green St. has just closed a four weeks' meeting. Sinners have been converted, backsliders reclaimed, and a goodly number have been baptized. The church has been blest. Bro. J. August Smith has labored faithfully among us."

BRO. E. M. ANDREWS writes from Biddeford Me., Jan. 5th, 1883:—"The work of God still goes on here; the church is now in excellent order, and backsliders and sinners are coming to Christ. Quite a number have found peace; and conviction is deeply affecting the people. To God be all the glory. Pray for us.

BRO. J. AUGUST SMITH writes from Chicago, Ill.:—"We closed up the last year with a good meeting. We baptized three converts into the church; making eleven in all during December. The Lord has been working with us as a church, and we rejoice in seeing so many being brought to Christ. Pray for us in Chicago."

SISTER A. A. MASON writes from Fisherville, N. H.:—"There are a few of us here who are trying to keep the truths we hold dear before the people, though we have much to contend with. The Lord has blest us in the past, and the interest in our meetings is increasing, and we believe the Lord has greater blessings in store for us. Pray for us that we may double our diligence in the Master's service."

BRO. MARSHALL MCCULLOCH writes from Clark Co., Ill.:—"We have been in this county one week holding meetings in the M. E. Church. The people had never heard of such things as we preach before. The evidences of speedy judgment startles some, while a few rejoice exceedingly. God is working among the people. Five arose one evening, and three more last night, saying they wanted the prayers of the church; while some others are getting quite angry, which we consider a good omen. Oh, for more laborers! The fields are already white for the harvest."

BRO. E. N. MORSE writes from North Montpelier, Vt.:—"I thought that perhaps some would like to hear from the dear ones in Hardwick, where we have been laboring one half of the time through the year just closed. There is a small church in Hardwick that are striving hard to enter through the strait gate; and God has blessed our united labors in adding to the little flock such as should be saved. Five have been buried in the likeness of Christ's death by baptism, and the same number have been received into church fellowship; others are ready to join. To God be the praise."

BRO. GEO. A. STREETER writes:—"I wish to say to the praise of God that we as a church are prospering well. There has been a steady increase in numbers and interest since we came here. The one great trouble here, as in other places, is careless living. We are giving them the pure word of truth—holiness and Christian or Bible perfection—as a readiness to meet Jesus in peace. Pray for us that we may have wisdom from Heaven. Our congregations number from fifty to seventy-five in the morning, which we think is good, scattered as they are. We have a good Sunday School. Think the Blessed Hope lessons are greatly improved."

BRO. THOMAS SADLER writes from Louisville, Ky., Jan. 4th:—"It may be interesting to our Western friends to hear from our little band of disciples who are looking for and expecting our blessed Lord's soon advent to our earth, or rather to his earth, made new for his children to dwell in after they are raised from the dead, and when this mortal shall have put on immortality, and to be forever with the Lord. Praise the Lord for this precious hope! We keep up regular preaching every Sabbath, by the writer, except when Dr. N. Field, our good and faithful brother, comes over and feeds us sumptuously on good Advent doctrines, which he is so able to do. We have now about a dozen and a half of members, but there are but two who are able to contribute towards the support of the gospel. But we believe in due time the Lord will provide. So living in hope we remain yours in Christ till he comes. Let all who read this remember and pray for us."

BRO. SEDERQUIST writes from Springfield, Mass.:—"Permit me to say to the saints scattered abroad, that the church in S., through the grace of God, still lives. We have just enjoyed a refreshing as from the Lord, through our dear sister McKinstry's labors. She closed her course of lectures on Sunday night, Dec. 31st, to a congregation of over five hundred, who listened to our sister three times on Sunday, and gave the strictest attention to every point. It was evident from the many tear-filled eyes, both morning and afternoon, that a deep impression was made; and many were convinced that we are living very near the judgment scenes. After the lecture, we enjoyed a watch meeting; some two hundred or more remaining, many of whom confessed their convictions that they had seen the light. All praise to Jesus. We continue our meetings for revival work all through the month of January, and onward as the Lord directs. Pray for us."

BRO. BURR writes from Portland, Me.:—"Bro. Grant commenced meetings here Dec. 5th, and continued until Jan. 1st., 1883, closing with a watch meeting. The Lord has greatly blessed his efforts. Sinners were converted, backsliders reclaimed, and the church greatly quickened and blessed by the gift of the Holy Spirit. Some of the meetings were exceedingly rich in spiritual power. We trust that a new impetus has been given to the cause of truth in Portland, that will last and increase till the end of time. None of those present will forget the impressive scenes at the communion on watch-night. It was a melting time. Give to a church 'fellowship one with another,' and the blood of Jesus 'cleansing from all sin,' and there will be power and glory in soul and body. Bro. Grant's close, searching sermons were really *enjoyed* by us, and his lectures on the chart were very interesting to all. The attendance was very good at all the meetings, and quite a number from other churches came in, and took part in the exercises with much freedom. Bro. Grant preached a *whole gospel*, and gave each part its share and place to the joy of believers. One person who was a skeptic before the meetings began, confessed Jesus and resolved to serve him."

BRO. A. N. DUNBAR writes from Athol, Mass.:—"As it is encouraging to me to read the news from the churches, I thought perhaps others would be glad to hear good news from New Boston (Winchendon). I have labored there most of the time for a year and a half, and I feel to praise the good Lord for the fruit we have seen. We have just closed a protracted meeting of two weeks, which we hope may prove a blessing to all. Some of the young people took a decided stand for God, other's expressed a determination to be more faithful, and others with whom I labored were under deep conviction, but would not yield. We have hope that there will be more to follow in the good way. Pray for them you that hold communion with God, that the work already begun may continue until many more of those young people may welcome the grace of God in their hearts, and be governed by the principles of sound doctrine, which is able to make us wise unto salvation. We feel more encouraged than ever to keep sounding the alarm, to warn men to flee from the wrath to come, and to be prepared to live in the kingdom of our Lord."

BRO. H. D. S. writes from East Hatley, P. Q., Jan. 2d:—"Having filled my appointment at Hall Stream, Sunday, Nov. 12th, I appointed meetings at Luther Hill schoolhouse for the 13th, and longer if the interest demanded. Monday it rained so we could not have a meeting, but Tuesday morning we got the evidence that it is good for us to be here; so we started out and circulated the appointment for the evening, and the dear Lord blest us in preaching from Luke 9: 25. There was quite a number out; among them were two Seventh Day preachers, who I learned had given out an appointment for meetings at same place for Tuesday and Wednesday evenings on the Sunday previous, where they were holding meetings; but they quietly gave way as, at the close of the meeting, I gave out an appointment for Wednesday evening. Our numbers steadily increased during the week, and the dear Lord truly blest his word, and eight sinners started out to serve the Lord; some backsliders among the number. We had to close our labors on Friday evening on account of regular appointments at Coaticook, spite of the earnest entreaties of many to stay. We promised to go back as soon as we could, and started from home Saturday, Dec. 9th, for Hall Stream and Luther Hill, but did not get through, on account of bad roads, until Monday morning. Had meetings every evening but one, though it stormed about all the time. Saturday evening had a social meeting at Bro. Clark Haines' residence, after which nineteen sat down to the table and partook of the emblems of the 'broken body and shed blood' of our dear Saviour. Two more started Sunday, 17th."

FROM WM. CHAPMAN, M. D.

Dear Crisis:—It is now five years since I left my home in Iowa to come to this great North West. I was the first to preach our great Advent truths in this place, and I believe in this territory. For two years I hung my head as a bulrush with sadness because every door was shut against our truths, and myself branded as an infidel for promulgating them. But I can say an effectual door has been opened, and many are now crying, "Come over and help us!" Since the above time, I have organized and helped to do so three churches within from ten to thirty miles of my home and preach to two steadily, and the third as often as I can.

Last June Bro. J. C. and Sr. S. E. Smith came with tent by invitation to this valley. I lectured with him for one month, and then went with him for two months to the Willamette Valley, and just returned from one more month's labor up Snake River in this Territory. At this last place there are many dear lovers of our truths; and if they had a stated minister, all Snake River would become Advent. At this place we met our old friends Bro. and Sister Stephen Shields from Minnesota. There is an interesting church on Rice's Bar, and all up the river they were anxious to hear our truths. At Hemenway's we held meetings for three hours, and gave a running lecture for two hours to a deeply interesting congregation. Most of the places I have visited the people have relapsed into an indifference with the unconverted, and with the Christians an apathy truly alarming. On this coast infidels abound, but thank God the message we have to give arouses all alike. The prophecies convince the infidel that the Bible is true, and the Christians arise and trim their lamps, realizing that the day of judgment is at hand.

I have traveled somewhere over a thousand miles by stage, rail or boat, and the greatest thing I am impressed with is the vastness of the field of Oregon and Washington Territory, and but one or two ministers to devote their whole time to the work. The flood-gates of the East are open, and it is here migration drifts; and there are thousands upon thousands who have never heard the Advent message. Here is the field for labor, for mission work. Our Rail Roads are threading their way through every portion, and it is now or never that the work must be done. I have not time myself, but am deeply interested in the work, and will do what I can in my own valley, which is 25 x 30 miles and between three and four thousand souls. Instead of going over the fields again and again as your tents do back East, giving the people hundreds of warnings, I think the Judgment message should fly. We want men that can pull on the coarse boot and that can adapt themselves to the wants of the people and go through thick and thin to warn the masses. While Bro. Smith and wife are doing all the good they can, they are only as a drop to the bucket-full.

May God bless our Board of Missions, and show them that in this great Northwest the harvest is great and the fields are white and ready. God bless the Mission work.

BEFORE DAWN.

Long is the night, and we ride
  Into the east, it seems,
Friend and foe at our side,
  Through a land of shadows and dreams.

Voices to left and right
  Out of the darkness call,
"Travelers, what of the night?
  Wayfarers, wanderers, all."

From magical gardens behind
  Songs and sweet echoes enthrall.
Lo! here are your idols enshrined,
  Return for the flowers you let fall.

Ah, never! forever away
  Through the dark must we speed,
Borne on to the unknown day,
  And the echoing songs recede.

Loometh a watch tower tall
  "Watchman, what of the night?"
For behold in the windowed wall
  Surely there shineth a light.

But dumb is the oracle, cold
  Is the window empty and high,
And the light it seemeth to hold
  Is a star in the eastern sky.

Prophet, poet and saint,
  Have said that a dawn will break,
But chilled by the darkness we faint.—
  Will those who are sleeping awake?

They have slept so long and so deep,
  Our hearts are aweary, our eyes
Are heavy, we too must sleep,
  Shall we awake with the day in the skies?

—ANNA BOYNTON *in Methuen Enterprise.*

The following is a reply to the above, by ELD. D. T. TAYLOR.

ALMOST SUNRISE.

Yes, the night is dark and long, but the East
  Is aglow with a bright'ning flame,
And we pass to the joy of the marriage feast
  In the banquet-hall of the Lamb.

What of the night? thou dost lonely cry—
  It is passing, forever and aye,
And we turn our gaze toward the Eastern sky,
  Where the night shall be lost in the day.

Let the syren sing in the gardens of sin,
  And echo her magical strains,
We may not stay for the music within,
  Nor dwell where the serpent reigns.

Through a land of shadows and dreams and gloom,
  Where sad hearts break alway;
Out, out from the night, on the wings of light,
  We are swiftly borne away.

Light from the watch-towers window's high
  Streams down to the traveller's feet,
And proclaims to the weary passer-by,
  He is nearing home so sweet.

The watchman shouts. It is coming soon,
  It is breaking, that beautiful morn!
And dumb alone is the doubting slave,
  Of all heavenly vision shorn.

Soon the gates of that endless Eden-land,
  Sung by poet, saint, and seer,
Shall open wide to the sleeping band
  When the Bridegroom shall appear.

For the sleep of the grave, so deep, so long,
  Shall be broken forever and aye,
For the "King of Life" is righteous and strong,
  And will chase all death's shadows away.

Be glad then O hearts that sigh and yearn,
  Be strong O souls that fear,
For though it is darkest just before dawn,
  Lo, the beautiful morning is near.

FROM JOSIAH SMITH.

Dear Editors and readers of the World's Crisis:—It has been some time since I wrote you, but this being my seventieth birthday, and fifty-fourth year of my religious life, and fiftieth year of my public life as a minister of the Word, I have decided to drop you a few lines. I am truly thankful that in all these years my Father has never forsaken me. His mercies are renewed from year to year, from day to day, and from hour to hour. In the many trials that he has called me to pass through, he has ever been near to uphold; and now I can say with the Psalmist, "Surely goodness and mercy shall follow me all the days of my life, and I will dwell in the house of the Lord forever."

Since I got crippled last spring, as announced by Bro. Jno. A. Cargile in the *Crisis*, I have not been able to do much work in the Lord's vineyard, though I have seen and felt some precious seasons. I have aided in some meetings where much apparent good was the result. I assisted in setting in order one new church, and adding about twenty-five members to another. In the early part of this month I made a mission tour through Van Buren, White and Independence Counties. I filled many appointments of one sermon at a place, but at James Town I preached five times to a people who seemed much interested, and increasing in numbers and attenntion to the end. I hope to revisit them ere long. I found some fruit here of tracts I sent out from Alabama some years ago. A Baptist minister who heard Bro. Cargile in this State some years ago was very attentive and ready to learn the truth.

I met with a Methodist minister and talked with him much, as I learned that he had gotten so much new light from the Bible as to sever his connection with the people over whom he had presided as an elder for years. I learned that he had joined a Bible class to investigate it, and it alone for truth. Eighteen men, Methodists, Baptists and Presbyterians, had entered into a solemn covenant to study and follow the teachings of the Bible, lead where it might. The leader of this party is Eld. J. T. Hambey, Floral P. O. Independence Co., Ark., who some years ago had a debate with our brother, Eld. G. W. Crosby. I also found intelligent brethren here and there entirely without any of our preachers to help them, but it was said that they stood up as lights in the darkness.

Many persons came to me for private instruction on the themes I had presented in my discourses, and for three or four days I had to do from three to six hours' constant talking each day. If I had had tracts to give, it would have saved me much labor and risk to my throat trouble.

There is a wide and inviting field for mission work in this part of Arkansas. I feel lost in trying to work without tracts. I expect, the Lord helping, to do more work for the Master this year than the last two. Will some of you send me tracts for distribution? They are much needed in these parts. Address me at Pinnacle Springs, Faulkney Co., Ark.

Many thanks to some one for the *Crisis* and *American Quarterly Journal*. May the Lord keep us unto the day of redemption.

Pinnacle Springs.

QUESTIONS

asked Elder Munger at different times, both by letter and in person, on theological subjects and revivals.

Question asked in the cars: "I remember hearing of you thirty years ago; how long have you been preaching, Elder Munger?" It is about thirty-two years since I first publicly recommended Christ to a sin-cursed race.

"Do you travel all the time? I hear that you preach three times on the Sabbath, and some week days, and that you are over seventy years old." I am most seventy-six years old; was born in 1806, and have always traveled as an evangelist, having taken from four to ten weeks trips at a time, and preached on an average six times a week, and make four of these trips in a year. I average five hundred miles to a trip, paying the different Rail Roads for fares one-half of what I get for preaching.

"Do you say that you have preached over four thousand sermons? That is more than I have ever heard of one man's preaching." I have preached nearer five thousand times. I have attended nearly two hundred Campmeetings, together with my other travels. It is thought by some that I have spoken to more different people than any other man on the continent. This I do not know or care if I have done more good than harm.

"What do you do with your long list of appointments when sick?" I have been sick but once since a boy, and then but for a short time, and was on my feet every day. God has spared me from pain and sickness, not even enduring the toothache, for I have thirty-two good sound teeth, which I think is owing to my temperate habits. For the past fifty years I have been a member of the Cold-water Society, it being the first temperance organization in the State of Massachusetts.

"As your experience is so great in theological matters, I should like to ask where you graduated?" In Lower Chicopee, in Col. Abel Chapin's grist-mill, and Japhet Chapin's saw-mill. I completed my course of instruction at the age of twenty-one, and then started out for myself.

"You don't say that you have done so much without an education?" No; I was educated in a higher school than any earthly school for the work that I am now engaged in. I have seen and heard unconverted men and hypocrites preach that have an education which enables them to pass into the ring, as in many other positions, with only the whitewash of education, without experience or virtue.

"Do you think a person can be converted by the preaching of a wicked or unconverted man?" It takes double the time and talk to answer questions that it does to ask them, and I should prefer asking you a few.

This ended the interview for awhile, as he refused to be questioned. Soon however this question was again asked in regard to "unconverted men as instruments for the conversion of sinners." I think I have seen many such cases, and where they lived their religion out to the end.

"How can that be, as the preacher had not faith in God?" If the preacher preached God's truth, and the man was seeking for it, it was the faith of the seeker that caused the seed (which is the word of God), that fell on good ground, to spring up and have fruit; the working out on our part that will produce salvation. If a man who sows the seed is as pure as an apostle, and we neglect to do our part in cultivating it, we may go to the devil, while the other man may be saved by doing the work which God's Word commands him. A good man may sow a field, and a bad one reap it; a good man's word does not always prove fruitful.

"Well, Elder, that looks very reasonable, but I must stop at this station." (A New Haven interviewer.)

(*To be continued.*)

FROM MRS. WM. GIBSON.

Dear Editors:—I wish through the medium of your paper to express my gratitude to the donors of bundles of the *Crisis* and tracts, as I cannot thank them personally, not having any clue by which to find them except two. Elder N. E. B. was very careful to remove the name, but I found him out, and got his papers; a bundle of tracts, and two other bundles of *Crisis*. It made a pretty good load for our mail bag.

My dear friends, you do not know with what joy I received them, and how eagerly they have been perused. I have sent them around to my neigbors, and I pray that the blessing of the Lord may follow them. I was surprised to find my letter published entire in your paper; but I am thankful now that it is so. When I sent you that letter, I asked God's blessing upon it, and it has returned to me bearing thirty fold. A friend said to me as I was showing him my treasures, "The Adventists are in *dead* earnest." But my opinion is they are in *live* earnest. I will circulate those papers all I can among our scattered settlement, and pray that the Lord will go with them, and if by so doing it might be the means of saving one soul, what a great reward it would be for so little trouble. I ask an interest in the prayers of all the brothers and sisters who are watching for the dawning of the day for the people on this frontier, and also for this poor unworthy writer.

REPORT OF GOSPEL WORK

DONE BY ELD. THOMAS V. PORTER IN 1882.

Total number of sermons preached, 150; protracted meetings, 15; immersions, 15; confessions, 18; churches constituted, 2; families visited, 200; pages of tracts distributed, 2000; miles traveled on cars, boats, horseback, and foot, 2500. Received in full, $140; expense in full, $65; net proceeds in full, $75.

Volga, Jefferson Co., Ind.

THE faithful teaching of the truth as it is in Christ, the earnest preaching of the Word of God, the holding fast of the simple elements of the Gospel in their divine and living power constitute the best possible means of stopping the course of error, and accelerating the progress of truth.

"ALL THE WORLD KEEPS CHRISTMAS DAY."

It is quite natural that some persons who love and trust the Son of God should delight to celebrate the day on which some suppose he was born. It may seem unkind and almost sacreligious to devout souls to say anything in disparagement of this merry celebration. Still it is a fact that God in his providence has not permitted us to know the natal day of Jesus. We are quite sure he was not born on December 25th.

And again, it is the death rather than the birth of Christ that we are to keep in mind and celebrate. (1 Cor. 11: 26). And it is far more Scriptural to watch daily for his coming again than to observe an anniversary of his birth. Indeed, no special day but the Lord's day has any divine sanction, and in the judgment of God's dear people, especially reformers and martyrs, there is no blessing from God in the long list of holy days in ecclesiastical calendars. All these had their origin in Pagan and Papal superstition.

But the strangest aspect of this Christmas celebration is, that "all the world" joins the church in observing it—the world that once rejected, despised and crucified the Son of God,—the "world" essentially the same to-day, and that has never repented of the deed nor been willing for him to reign over it,—the "world" bound over to judgment for crucifying the Lord of glory and that will cry piteously for rocks and mountains to hide them from his face when he comes again—this "world" celebrates his birth with a "Merry Christmas."

The strangeness, absurdity, and if it were not thoughtless we might say mockery of the spectacle may be seen in the light of the following Bible reading.

1. How the "world" received the Lord Jesus Christ when he came the first time. Luke 2: 17; Matt. 8: 20; John 15: 18, 19, 25; 3: 19; 18: 40; Luke 13: 21.

2. How the "world" will meet the Lord Jesus when he comes again. Matt. 25: 31-46; 1 Thess. 5: 1-3; 2 Thess. 1: 7-9; Jude 14; Rev. 1: 7; 6: 14-17. 20: 11-15. He may come on Christmas day. Mark 13: 35-37.—E. P. MARVIN, *in Messiah's Herald.*

[We fully endorse the above, and are happy to learn that a Presbyterian minister is not afraid to protest against this demoralizing anti-scriptural feast, and do it boldly in the face of its world-wide approval. The Protestant fathers denounced it as being built upon a lie, originating in a heathen court, and clad in gospel livery by Roman priests. There is in these days a sad drifting towards the sinful practices of the Lady of Kingdoms. Let all who are separate from the carnal pleasures of the giddy world remain so, and those who are not, come out of this Babylonish folly lest they partake of the coming plagues.—J. C.]

FROM BRO. GEO. A. STREETER.

I cannot refrain from writing my feelings this morning, Jan. 1st, 1883. As I rose at 6 30 o'clock and went to the door facing the east, a bright star, a clear sky and a silvery moon met my vision. "Truly," I said to my dear wife, "this is a happy new year." The most lovely morning I ever saw for the first of January. My whole soul was filled with glory, and my mouth was filled with praise to a God that had kept us a long year, now past. What trials of faith! What changes of events we have passed through! And here we are pleasantly situated in the midst of pleasant people, enjoying richly the things God has given us to enjoy. Praise his name! What will be in this year? Will the end of all things come? Will God's saints be made like their risen head? But remember it is only the "pure in heart" that will see God. Oh, watch carefully over yourself! God helping me, I mean to be gathered when the rest are. Oh! hasten the glad day! Amen.

FROM E. S. SHELDON.

Dear brethren and sisters:—A new year's greeting to all; and may we each strive more earnestly to be willing and obedient servants, and have our lives wholly consecrated to God, knowing that we have but a little while to wait for our Lord and Master. Oh, how cheering the thought that we are nearing home! Let us hail with gladness the trials and temptations of life that are permitted by God, to wean us from the trifling things of earth, and make us holy in heart and life; believing that the Lord doeth all things well, and that "all things work together for good to them that love God." I believe the little church here is growing in grace continually under the leadership of Bro. A. S. Williams. Oh! how blessed and satisfying to commit everything into the hands of our loving heavenly Father, and let him manage all our affairs! When our Father is at the helm we are safe; and how much we ought to love him!

How often I think of dear Sister Weaver, who has been in the furnace of affliction so long. I expect to meet her on the new earth, freed from all suffering; and how comforting to think that none of the ills of this life will be permitted to enter that Eden home! As we see the multitudes who have never accepted Christ as their Saviour, we ought to feel that there is something for Christians to do, and realize that our Lord wants no idlers in his vineyard. I know by experience that the dear *Crisis* is doing much good. May it cheer the hearts of even more this year than ever before.

Bristol, Vt.

LOVE.

BY W. C. HICKS.

Love is greater than all. It is the sovereign remedy, the rich provision for all the troubles of suffering humanity. Do we love God for fear of punishment? No. For hope of reward? No. We love him because he first loved us and gave himself for us. Where this grand centre of all truth is lost sight of, the mind is darkened, the heart is hardened, and as a result, the Word of God is clouded, and we lose the enjoyment of our purest and holiest affections. The love of God in the heart produces light in the mind. We are exhorted to walk in the light, to fellowship one another; therefore the church is built on love to God and to each other. Love is of God; he imparts; we receive; and it is declared of him that "God is love."

To a sin-cursed, perishing world he says, "So loved you, that he gave his only-begotten Son for you. Accept the gift. He is the very embodiment of the Father's love. We pray you love him; he is worthy, and through his name we preach to you the gospel, the "good news" of reconciliation. A Father's love calls you; his everlasting arms are extended towards you; he cares for you; he would do you good; he is the Great Physician; his love is the balm that cures all ills. He is nigh thee. Call on him to-day; he will hear; he will save.

WISCONSIN CONF. REPORT.

The Conference was held with the church at Fairfield, commencing Dec. 21st, 1882. The following officers were chosen for the coming year: President, P. Hitchcock; Secretary, B. N. Meigs; Treasurer, A. M. Barber; Campmeeting Committee, T. J. Chase, Rock Co., Wm. S. Harseim, Sauk Co., David Deitzman, Iowa Co.; District Evangelists for Eastern District, P. Hitchcock; Southern, A. M. Barber; Southwestern, L. H. Cook; Northwestern, C. A. Slocum. Delegate to the Eastern Association, G. W. Turner, with privilege to choose a proxy; expenses to and from Chicago to be paid by Conference. An adjourned session of Conference to be held at the June Campmeeting; the next Annual Conference to be held with the church at Magnolia. Visiting brethren present, Eld. Geo. Button, of Broadhead.

During the entire meeting the best of feeling prevailed, and the best of all was the Lord was with us, and much good was done, and we trust many, if not all, went home strengthened, and more than ever determined to stand by this noble cause till the Master comes.

R. N. MEIGS, *Sec.*

TIRED AND TRIED.

It seems, sometimes, that the "narrow way"
  Is a rough and crooked road,
And we almost doubt the truth of the words,
  "All things work together for good."

We wait for our ships to come from sea,
  But, instead, the *wrecks* drift past;
And we bury our hopes with the dying years,
  And think life's sunshine all past.

But the reason why things are as they are,
  We shall know on "the other side";
And how God's plans for us were best,
  We shall see—and be satisfied.

—*Review and Herald.*

FROM BRO. J. M. STETLER.

Dear brethren and sisters in Christ of like precious faith, scattered abroad, I send you heavenly greeting in this another New Year. I have recently received a copy of the "History of the Advent Message," written by I. C. Wellcome, and while my dear daughter reads it to me (as I cannot see well enough to read for myself), I can truly say it is a rich feast to my soul. Get this work, dear brethren and sisters, young and old; read it, and if it does not revive and refresh your drooping spirits, I think it will be because there is some want of sympathy in your own heart towards the dear ones in Christ who have been the pioneers in God's hands in bringing these precious truths to our knowledge. While she reads to me page after page of this interesting history, my soul wells up with heavenly delight and joy, and the tears run down like rain. Only think of God's wonderful dealings with his people, and how that man of God, Bro. Wm. Miller, struggled against his convictions of duty to God and the world, but finally he yielded, and what wonderful revivals followed his labors elsewhere, and sinners were coverted by thousands. O that God would again pour out his Holy Spirit once more as he did then, and refresh his waiting church.

I am sure I never felt a greater love going out of my heart for the dear ones in Christ than I do now, especially for the good and the true, and the dear old veterans who in our earlier history unfurled the banner to the world, on which was inscribed, "Behold he cometh with clouds, and every eye shall see him;" and have never furled it again, nor never will until he comes whose right it is to reign on David's throne. I would not have missed the experience I have had in this Advent movement for the last forty years for all the gold of California. O I do love the good and pure in heart, and the unselfish, for remember dear brethren and sisters, that no selfish one will ever enter the portals of that heavenly world. Then we must be willing to esteem others better than ourselves, and so feel that we are one in Christ Jesus.

I have never felt a greater sense of the divine presence in my soul than I have lately. I think I experience some of that holy joy that animated Stephen when he rehearsed God's wonderful dealings with his ancient people Israel, recorded in Acts 7. I have had wishes and desires of my own, but now I can pray with a sincere heart, "not my will, O Lord, but thine be done in me." I feel as I never have before a settled conviction that we are nearing our eternal home; and my soul cries out, "Come, Lord Jesus, and come quickly." Amen.

Philadelphia, Pa.

CHURCH SOCIABLES.

Managers of church sociables who are just now laying out the winter's campaign would do well to reflect upon a sad story which comes from London, Ontario. From time immemorial patch-work bed-quilts have had saintly associations around them; they have gathered the good women of many generations in their efforts to alleviate the sufferings of the poor and to aid the cause of the missionary. But the persistency of evil is shown by the fact that even these churchly traditions have not preserved the patch-work bed-quilt from the ways of iniquity. The ladies of the Episcopal church in London, Ontario, held a meeting to dispose of a certain bed-quilt which was to be awarded to the person who received the highest number of votes. Two of the church wardens nominated two young ladies as candidates, and when fifty dollars had been collected the polls were closed and the quilt awarded to one of the candidates; but on the discovery of a mistake in the count voting was resumed amid the most intense excitement. When ninety dollars had been received the other candidate was declared the winner; whereupon the warden supporting the first candidate laid down his gold watch and chain in favor of the first young lady, and the second warden put up his house and lot in favor of the second young lady. At this point the meeting broke up in confusion. The watch and chain, house and lot, and two hundred dollars have since been returned, and both wardens have resigned.—*Christian Union.*

[It would be quite vain to use the word *abuse* in such a connection, for professed Christians who would do such things in the light of day, and carry them into the consecrated house of God, would not comprehend the meaning of the word.—J. C.]

"THE LAND OF SUNSHINE" AND "THE FOUNTAIN OF LIFE."

BY H. PRATT.

Many invalids are wending their way from the ice-bound regions of the north to this home of the afflicted—Florida. We see the tickets drawn out for the conductor's punch by the yard, and readily know their destination, and an intimate acquaintance follows. The destination brings us into friendship, and to a certain extent fellowship. We are all seeking health, and "life more abundantly." Conversing with an eminent man from the Shenandoah Valley, Va., he says, "I would not care so much for life if I could escape the punishment." I replied, "Sir, there is not a man in all the south that enjoys life more than yourself, and not one that would give more for his life than you." "I would give all I had," said he. "Now Christ wants to give you an eternal life. Will you accept it?" In parting, he said, "I shall not forget your words." And so I thought and felt the Spirit had directed God's arrows to his heart. This paid the fare one way, if not the round trip.

If "the land of sunshine" had been my only attraction, I should have been much disappointed, for the weather for the few days I have been here has been chilly and cold; still the farmers plough, pick their cotton, and hoe their strawberries. I recollect of reading long ago of a spring somewhere up the St. John's River that the Indians called "the spring or fountain of life." I have made some inquiries, and no one seems to know of but one spring to which the Indians could have referred, but which is now called the "Silver Spring,' about one hundred and twenty miles from Jacksonville, which is about eighty feet in diameter, and throws up a quantity of water sufficient to bear a steamboat upon its river. The spring is about forty feet deep, and a small coin thrown in can be distinctly seen upon the silvery sand of the bottom. What a fountain! What depths of crystal waters! Yet this is not the river of life, though its waters are as clear as crystal. Men live and die around this fount, but invalids never will spend the winter of sick days beside the river proceeding from the throne of God.

I am glad that so many invalids find rest and comfort of health regained in Florida; but to my brethren looking for the "blessed hope," let me say, there is a snare for you here. You buy your land, set out your orange groves, buy the wild orange grove and graft it, get you a good comfortable place for your family in the winter, and see whether you will talk Florida or the kingdom. Christ says, "Sell that ye have." Yes, brother, that is just what I am doing. I am selling out in the cold north, and purchasing in the south, to better provide comforts for my family. That is almost up to Saul's wisdom, "saved the fattest to sacrifice unto the Lord." Jesus does not say sell houses in the north, and buy vineyards in the south, but "*sell and give alms.*" Does Jesus say it? Does he mean it? Will you do it? "It is a hard saying, who can bear it?"

I have been here but a few days, but I find an entire revolution in my digestive organs, though my catarrhal and bronchial difficulties seem quite unyielding as yet. Still I hope that ere long I will have the opportunity of baptizing many in the Jordan of Florida ere "the kingdom come," though a few months of time only remain.

STORY OF THE ROMAN GUARDS.

The story which the Roman guards were bribed to circulate, that the disciples came by night and stole the body of Jesus, was so absurd that it must have materially aided the spread of the truth that Jesus had really risen from the dead. Here are some of the absurdities: 1. That Roman soldiers should be found asleep, when Roman discipline was so strict. 2. That, even if they had fallen asleep, they should all sleep so soundly that the noise of the disciples removing the stone should not awaken them. 3. That they should acknowledge that they had been asleep, if such had been the case. 4. That they should be able to tell who stole the body of Jesus, if they had been asleep at the time. 5. Body snatchers do not usually leave things in such good order as was the case with the things in which Jesus had been buried. If the disciples had stolen the body, they would not have taken the trouble to fold up the grave-clothes. 6. It is absurd to suppose that the disciples, few in number and timid, should dare attempt to face the Roman guards, especially as they had no reason to suppose that the guards would be asleep. 7. The fact that the Jews did not apprehend the disciples, and punish them for the offense, shows that they did not believe that the body had been stolen. The tomb had been sealed, and the breaking of this would have been an additional crime, but the action of the chief priests belied their testimony.—*Signs of the Times.*

TO AGED CHRISTIANS.

My aged friends, permit me to counsel you not to give way to despondency and unprofitable repining at the course of past events. Trust in the Lord and encourage your hearts to hope in his mercy and faithfulness. Your afflictions may have been many and sore, and your present circumstances may be embarrassing and your prospects for the future gloomy. Providence may seem to have set you up as a mark for the arrows of adversity. Stroke upon stroke has been experienced. Billow after billow has gone over you and almost overwhelmed you. Truly the time has come when you can say, "My joys are gone." But though friends have been snatched from you or have proved unfaithful—though children, once your hope and joy, are numbered among the dead, or what is far worse, profligate or ungrateful; though your property has wasted away or your riches suddenly taken wings and flown like the eagle of heaven; though your bodily diseases and pain distress you, still trust in the divine promise, "I will never leave thee, nor forsake thee." Though friends die, God forever liveth.—*Ex.*

TO INDULGE anger, is to admit Satan as a guest; but to indulge malice, is to close the doors upon him as an inmate; in the first he finds a transient lodging; in the other a permanent home.

LIFE is a precious gift whose real excellence appears only when it is devoted to honor and service of the Giver.

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☞ The CRISIS is devoted to the exposition of all Bible truth; especially the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and final destruction of the wicked.

The World's Crisis
AND SECOND ADVENT MESSENGER.

"BEHOLD, I COME QUICKLY: AND MY REWARD IS WITH ME

VOL. LVI. BOSTON, WEDNESDAY, FEBRUARY 7, 1883. NO. 1[illegible]

THE THREE WATCHWORDS.

To watch, to wait, to work;
Ah, me, the fiery sun,
The level, treeless, barren, dew-drained fields—
I would the work was done!

To watch, to work, to wait;
Ah, me! the tedious roar
Of wreck-strewn oceans over-roofed with clouds—
I would the watch was o'er!

To wait, to work, to watch;
Ah, me! thou absent Friend,
Comest thou quickly? So thou saidst. I would
The waiting had an end!

My soul, be still and strong!
Sight follows after faith,
In all advancement of the true and good;
He cometh as he saith.

My soul, be still and strong!
Here on thy Lord's estate
No place is useless, no experience vain—
Work on, watch on, and wait!
—*Examiner and Chronicle.*

THE GREAT METALLIC IMAGE.

BY L. BOUTELL.

The book of Daniel is a wonderful book; full of miracles and God-given measurements of this world from the reign of Nebuchadnezzar, King of Babylon, till the God of heaven should set up a kingdom that should never be destroyed.

The explanation of a dream forgotten, which none of the wisdom of this world could interpret or explain until the king's wrath was about to be executed in the destruction of all the wise men of Babylon, when Daniel interposed in their behalf, and assured the king that after sufficient time he would tell the dream and give the interpretation thereof. Presumptuous Daniel! Hebrew prognosticator! Foretelling events hidden from the wisest in all the Chaldean kingdom! Bringing to mind the king's forgotten dream! All exclaim, Impossible! But the task is before him. The *dream* or *death!* Is this possible? We shall see. Daniel is now seen wending his way to that isolated room, frequented by a few Hebrew captives, to offer sacrifice upon the altar of their God. Behold the firm confidence! the strong faith! the prayer-meeting! Get your ear so near as to hear. No formalism; but all in earnest. They *call;* they *cry.* No *giving it up.* It is their God, the true God, they are pleading with. The meeting is over. They retire to rest. "Then was the secret revealed to Daniel in a night vision." "Then Daniel blessed the God of heaven." Do you wonder? The lives of all the kingdom were saved. And that is not all; the dream and its interpretation foretells the history of all future generations.

This is a God-given image in answer to [illegible] prayer; and it is to "*make known* to the king what shall be in the latter days." [illegible] are these." "As for thee, O King, thy thoughts came into thy mind upon thy bed what should come to pass hereafter; and he that revealeth secrets maketh known to thee what shall come to pass." Here is the miraculous revelation from God himself of what should come to pass hereafter, for the special benefit of future generations. Hear it. "Thou, O king, sawest and behold a great image; this great image, whose brightness was excellent." The form thereof was terrible." This is a God-given symbol of Bible instruction, to give us, historically, the fulfillment of events transpiring through four universal monarchies that were to exist or "come to pass hereafter." These were to cover more than twenty-five hundred years from the days of king Nebuchadnezzar. Its brightness was excellent. It gave a vivid description of the downfall and passing away of the mighty kingdom of Babylon; and as clearly depicted the rise and downfall of those that were to follow, "till the stone cut out of the mountain without hands should smite the image upon the feet." "Then was the iron, the clay, the brass, the silver, the gold broken to pieces together and become like the chaff of the summer threshing-floors; and the wind carried them away, that no place was found for them. And the stone that smote the image became a great mountain and filled the whole earth." Dan. 2: 35. It was terrible because it gave the destruction of all earthly kingdoms.

Now this wonderful symbolic prophecy foretelling the history of these events has been so manifestly fulfilled before us that the world recognize its accuracy and concede its historic fulfillment in the past, as applied to these monarchies. "Thus the great God hath made known unto the king what shall come to pass hereafter; the dream is certain, and the interpretation thereof sure." Dan. 2: 45. Now when God himself has spoken to this generation so miraculously, so plainly, and so minutely, and has made the purpose of his speaking so definite, to make known to the] church, with eyes to see, so as to be the light of the world, can any be justified not to know where we are to-day in the fulfillment of prophecy? Everybody knows or ought to know, these monarchies are in the past, except that part covered by the horn power, and should know what is coming next. Shut our eyes as closely as we may, and say it is Adventism, and none but the *poor* believe and see it; yet God has spoken to this generation by these symbols in an unmistakable voice, coupled with other signs, making it certain that we are emphatically in the last days, so that all those watchmen that are on the watch tower will see the sword coming and warn the people; else the blood of the unwarned and unsaved will be found in their skirts. Terrible responsibility to meet! How applicable to the watchmen is Jer. 6: 17: "Also I have set watchmen over you, saying, hearken to the sound of the trumpet. But they said we will not hearken. The sword is coming. The watchmen that do not warn [illegible], and he die in his iniquity, his [illegible] I require at thy hand."

[illegible] we hear the voice calling, "Watchman, what of the night?" How plain the response to him that has been attending to the voice of God in the fulfillment of his blessed Word, demonstrating it as by a pillar of fire, so that he can confidently say, "the morning cometh and also the night." "Cast not away your confidence, for it hath great recompense of reward." "Yet a little while and he that shall come will come and will not tarry." How the last mould is filling up! Startling scenes of thrilling interest are just before us. Yea, the moorings of Bible faith of the last century are drifting, and there seems to be a religious inquiry, what shall we believe? And infidelity takes the advantage, and would take from us the God of the Bible; the God of our fathers. But the Word of God abideth forever. And, abiding in it, we shall abide the perils, and abide forever. "Now the just shall live by faith," *faith in Daniel's God;* he that can give a forgotten dream and tell the interpretation thereof; he that can shut the mouths of lions; he that can stop the violence of fire. This is our God. Can we say it? Then away with your idols; away with the infidel's God, that is no wiser than he himself. Our trust shall be in the Bible God, that knows the end from the beginning, and has given us a reliable history from paradise lost to paradise restored; the home of the saints. Then let this God-given image speak to us, and by us to others, till the stone cut out of the mountain has done its terrible work in smiting and obliterating this whole image, and has driven it so far away that no place can be found for it; and the stone kingdom shall fill the whole earth. This our God can and will do. "There is no other God that can deliver after this sort."

A FEW THOUGHTS CONCERNING PSALM 90: 13.

BY M. BATCHELOR.

"Return, O Lord, how long, and let it repent thee concerning thy servants."

It is supposed that Moses wrote this psalm, and it looks to me as though he did it at the close of his work as leader of Israel. Only Caleb and Joshua were to live to go into Canaan of all those that came out of Egypt above the age of twenty years. Moses looked over the tribes of Israel to see all that came out of Egypt. Above the age of twenty there was Caleb, Joshua, himself, and perhaps Aaron. A whole generation had passed away. "All our days are passed away in thy wrath. We spend our years as a tale that is told. . . . Return, O Lord, how long? and let it repent thee concerning thy servants."

Moses knew that he was not to go into the land. Deut. 31: 2—"Thou shalt not go over this Jordan." Num. 20: 12. He went upon the mountain to see the land and then die. This is [illegible] we passed near forty [illegible] to meet the Lord. Then we thought we should in a few days go into the kingdom, as several thought they should go into Canaan in a few days; but forty years passed away, and all above the age of twenty had gone but Caleb and Joshua, that came out of Egypt. So we have passed near forty years waiting, and but few are left of all that went out to meet the Lord. But all the generation shall not pass away until all is fulfilled. Luke 21: 32.

We have passed the signs. History has fulfilled prophecy. Time, as far as we can see, ends about here. Our prayer is now, Return, O Lord, change the course of thy providence toward us; bring deliverance by sending thy Son to take the throne, and put an end to these awful scenes of suffering and death. Yes, let the groans of earth's millions enter the ears of earth's Deliverer. Let the wickedness of the wicked come to an end. The Lord will not come until you will be glad to have him; and we shall have to live by our faith, and perhaps stand alone. I feel we have arrived at that point. Now our hope is in God alone, and in the speedy coming of our blessed Lord.

I anticipate much at the Conference at Worcester. We cannot have an old-fashioned meeting unless we have the old-fashioned faith in exercise. How few there are who are cut loose from the world and really expect to meet the Lord. Farewell. Yours waiting.

New Bedford, Mass.

HOLINESS.

BY B. PERHAM.

"Blessed are the pure in heart, for they shall see God." These words were spoken by one of the most lovely beings that ever walked on this earth; and of course every word is truth, and plainly implies that those who are polluted by sin and harbor sin in the heart will not see God. There is no way that the heart can be made pure only by a full surrender to God, that he may purify it by the power of the Holy Ghost. But is it necessary that we should be pure in heart in order to enter heaven? In Heb. 12: 14 we read "without holiness no man shall see the Lord." God said unto Abraham (Gen. 17: 1), "Walk before me, and be thou perfect." And our Saviour tells us in Matt. 5: 48, "Be ye perfect, even as your Father in heaven is perfect."

In order to be a true Christian, purity, as a principle, must be established in the heart. It should regulate all our actions, and it should lead us to avoid all the ridiculous and corrupt fashions of the present day, and all unholy actions by [illegible] profess to follow Christ. The [illegible] of fashion seems to spoil everything that is good. As the declarations of our dear Saviour are so plain, his word will judge us at the last day. It becomes us to be on our guard every hour, and examine ourselves by the Word of God, to see if we are fully ready for the coming and kingdom of our dear Saviour.

Hartford, Ct.

THE picture of Christ's sufferings and death should melt every human heart to most loving tenderness. Christ's lo[illegible] personal. Every one looking at this pi[illegible] can say in truth, "For me the Savio[illegible]

SIGNS OF THE NEAR COMING OF CHRIST.

Dr. G. W. Weldon, Vicar of St. Saviour's, Chelsea, England, says: Prophecy fulfilled, is the history of the past. Unfulfilled, it is the history of the future. Each accomplishment of any one predicted event, is not only a guarantee for the accomplishment of future ones, but affords cumulative evidence of the truth of our Christian faith. A candid, humble, prayerful examination of prophecy, shows to us one of the most exalted and delightful views of the divine economy in the history of the world. When we think of God looking through the mists of countless ages, beholding generations yet unborn, depicting, as in a photograph, not only their actions, but their very words and thoughts, and making the conflicting plans and jarring passions of perverse human hearts fulfill to the letter the minutest details of his almighty will, we have a wonderful and magnificent illustration that the Most High ruleth in the kingdoms of men, and is Governor among the nations.

The most casual observer of events now transpiring in the world must be constrained to admit that we are living in an age of rapid transition. Events develop themselves now in a single year, which, a century ago, would not have appeared in twenty years. Just exactly as a stone rolling down the mountain-side increases in its velocity in proportion as it approaches the termination of its course, so, as each succeeding year glides on toward the consummation of our hopes in the coming of Christ, events develop themselves with increasing interest and progressive speed. And, therefore, as we look around us now in the present age, and take up our Bibles, and read of certain signs which are to transpire in the last days; if we can find such signs actually in existence around us, we are warranted in saying that we are in the last days, and are approaching the advent of our long-expected and absent Lord.

St. Paul says, in his epistle to Timothy, "In the last days perilous times shall come," and then he gives some of those signs. And Peter says: "In the last days scoffers shall come." Now our modern skeptics and scoffers are not coarse, but educated mockers—men of science—of whom it may be said, They have everything, except God in spirit and in truth. Many of them apparently possess amiability, kindliness of disposition, and gentleness of heart; and these very qualities in themselves tend to rivet the intellect, and fascinate the hearts of the youthful, and to make them think that this pretended science, so called, is going to displace the Word of God, and to usher in an era of something better and more attractive. St. Peter tells us that such scoffers shall be willingly ignorant [illegible] one of these modern scoffers, a noted physiologist, speaking of the Bible, and the account it gives of the creation of the world in Genesis, says: "These accounts of the creation of the world are fossil forms of thought, and, after a time they will take their place as the fossils in the history of our geological strata." Another noted scientific man in the department of chemistry denies altogether the efficacy of prayer. He says that prayer never painted a flower or photographed a sunbeam; and he calls the Mosaic record of creation "the beautiful myths of the Bible." Another conspicuous modern writer of this school calls the Bible a fairy tale.

Now here are three representatives of the world's modern philosophers (although falsely so called) who are "willingly ignorant that God in the beginning made the heavens and the earth, and without him was not any thing made that was made." The dismal infidelity of such so-called learned men of science is one of the signs of the last days, in fulfillment of the scoffers predicted by Peter. Another—the author of a well-known work—in giving an account of the world, how it came into existence, writes as follows: "The air was black, night eternal illumined only by lightning or volcanoes, the earth unconscious of the sun's existence. But the crust thickens, the atmosphere brightens, and the sun's rays penetrated to the earth." And thus he accounts for the origin of our globe.

And, as regards mankind, he says these strange words: "The ancestors of man were dots of animated jelly." He stigmatizes prayer as folly, and calls belief in the resurrection a "sweet, fallacious hope of a barbarous and poetic age!—illusions still cherished for mankind while yet in its romantic youth." But he adds—and these are words that probably find their desponding echo in the [illegible] to believe it; the shortness of life would comfort us, and we should welcome death. But we do not believe it, and so we cling to our tortured lives, dreading the dark nothingness, and dreading the dispersal of our elements into ever unconscious space." Oh! how different from St. Paul's joyful assurance, "For we know that if our earthly house of this tabernacle be dissolved, we have a building of God, a house not made with hands, eternal in the heavens;" and, "If in this life only, we have hope in Chr[illegible] most miserable." Th[illegible] is stigma[illegible]

[illegible]OTICE.—The first Quarterly Meeting, as having [illegible] Conference of Northern Illinois [illegible] with the church in New Rutland, Ills., [illegible] Tuesday evening, Feb. 20th, and close [illegible] evening, Feb. 25d.
D. S. CLARK, President.
J. AUGUST SMITH, Secretary.

[illegible] W. H. SMITH [illegible] Waterville, [illegible]

[illegible] version o[illegible]

But these [illegible] who skeptically [illegible] engaged by the call and [illegible] ecies of the [illegible] Society in Palmer, [illegible] selves prop[illegible] of things to [illegible] viction and desire nowhere revealed except in their own imagination. One of them, in his philosopher [illegible] speaks thus magniloquently of [illegible]: "We are going to have great inventions in the future—motive force to take the place of steam; aerial locomotion to transport labor at a trifling [illegible] manufacture of meat from the elements by a chemical process. Food will then be cheap, and our enlightened posterity will look back upon us just as we look back upon savages. Poetry and fine arts will take the place of religion. Science will transform our bodies into something wonderful. Diseases being extirpated, the secret of immortality will be discovered. Man will be perfect, but even then no nearer to the First Cause, the inscrutable mystery, God." Here we have the dreams of a scientific, or deistical, skeptic who would shut Christ out of the world which he created, and reach an imaginary state of perfection by human discoveries and inventions. But, in opposition to such dreams, we know that nothing but the personal advent of Christ will bring the earth to the state of millennial perfection and Edenic bliss [illegible] which, as restored, it is destined to [illegible]

As the en[illegible] we must expect wickedness [illegible] in the disease [illegible] mption, in proportion as the victim [illegible] reaches the grave, the body becomes more and more the seat of the disease, until, at last, it sinks a prey to the fell destroyer; so we, may expect that, as time advances, the various forms of iniquity and developments of evil will appear in an intensified and aggravated degree. The history of the antediluvian world will repeat itself in these last days. "As it was in the days of Noah, even so shall it be in the days of the Son of man." St. Paul says there will be in the last days some "having the form of godliness, but denying the power thereof." These are the modern Pharisees and superstitious formalists, who equally with the skeptical Sadducees flourish like a green bay tree in these latter times. They may be seen on Sunday mornings at fashionable churches, acknowledging, in the general confession, that they are miserable sinners, and have gone astray like lost sheep, and in the afternoon promenading at the Zoo, arrayed in purple and fine linen, with every outward adornment of wealth and luxury; and on week days attending performances at the theatre or opera, or dancing polkas and waltzes in brilliant ball rooms.

We find Romanism and ritualism putting forth their seductive attractions to deceive, if possible, the very elect; and society for most part becoming more and more worldly, with superabounding luxury, and extravagance, and lavish display, colossal fortunes, and idolatry of life. These, with other things too numerous to particularize, strangely coincide with St. Paul's prediction: "In the last days perilous times (shall come) for men shall be lovers of their own selves, covetous, boasters, proud, unthankful, unholy, without natural affection, incontinent," etc., "lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof." 2 Tim. 3: 1–5. [illegible] the final crisis of this dispensation. We have much reason to believe that the six thousand years from the creation of man are very near their termination, and that we are on the eve of the appearance of our Saviour Jesus Christ, to establish the glorious fifth monarchy predicted by the prophets. Dan. 7: 9–14.—*Signs of the Times.*

PATIENCE.

BY E. JOHNSON.

This grace is enjoined on the Christian perhaps as strongly and as earnestly as any grace in the Scriptures; yet it seems to be sadly neglected by our best preachers and teachers. Yet of what vital importance it is! It embraces the true spirit of Christianity. The result of impatience is strife, divisions, sedition, and death. It makes trouble in families, neighborhoods, towns, States, and nations. Wherever found it is source of trouble. We are living in a time of impatience; men and women, impatient of constancy, get divorced and seek other mates; children, impatient of restraint, rebel to their own destruction. Professed Christians, also, impatient of the restraints of the gospel, run after seducing spirits and doctrines of devils, following the imaginations of their own will. The apostle knew well the importance of patience when he said, "My brethren, count it all joy when ye fall into divers temptations, knowing this, that the trying of your faith worketh patience. But let patience have her perfect work, that ye may be perfect and entire, wanting nothing. James 1: 2–4. Hear the apostle Paul in Rom. 5: 3–5; . . . "We glory in tribulations also, knowing that tribulation worketh patience, and patience experience, and experience hope; and bope maketh not ashamed, because the love of God is shed abroad in our hearts [illegible]." All this through patience. The inspired apostle says, God will render eternal life to them who by *patient* continuance in well doing seek for glory and honor and immortality." Patient continuance in the things of God insures success against bad temper, and also against fretful dispositions, which, if a man allow, will soon eat out all his spirituality and power, for the Spirit of God will be withdrawn.

Patience insures success in prayer. We too often ask God for what we think we need, and if our heavenly Father does not at once bestow upon us the blessing we request, we cease to pray for it, and often lose the blessing which God was more than willing to bestow if we had patiently continued to pray. Please read our Lord's parable to the end that men ought always to pray and not faint. Luke 18: 1–8. My brethren, if [illegible] a request which we are satisfied our [illegible] Father is wishing to bestow, such [illegible] his Spirit, or the salvation [illegible] for enemies, or anything that [illegible] according to his Word, patiently continue [illegible] the Lord, and he will hear.

[illegible] have some illustrious examples of this [illegible] continuance in prayer. The first we [illegible] mention is our blessed Saviour. He [illegible] prayed three times that this cup (his crucifixion) might pass away if it was his Father's will. Matt. 26: 39–44; Luke 22: 44.

"And being in an agony, he prayed more earnestly; and his sweat was as it were great drops of blood falling down to the ground." Then Elijah prayed on the top of Mt. Carmel, and sent his servant seven times to look toward the sea before he perceived any signs of rain. Compare 1 Kings 18: 42–44 with James 5: 17–18. Other cases might be cited where the Bible saints patiently continued in prayer and wrestling with God as did Jacob. Go thou and do likewise.

Lebanon, Me.

East B[illegible] Crafts[illegible] and Mare[illegible] South Barn[illegible] Barnstead, N. H. [illegible] each mon[illegible] Farmingt[illegible] Greene, [illegible]

ADOPTION AND BIRTH.

BY S. M. ANDREWS.

Humanity is divided into two families; the children of God and the children of the devil. See 1 John 3: 10; Matt. 13: 38; Rom. 9: 8 What makes people the children of the devil? Jesus says to the Jews, "Ye are of your father the devil, and his works ye *will* do." Having in the heart a *will* to do the works of the devil makes one his child. John says "whosoever doeth not righteousness is not of (the family of) God."

How can the members of one family become members of the other? By adoption, or a new birth, as taught in Scripture. When does adoption, or new birth, take place? Some say only at the resurrection, and quote the following Scripture to prove it: "Waiting for the adoption (to wit) the redemption of our body." Those holding this view cannot avoid the conclusion that none are *actually* the children of God here, but have only the prospect of becoming children at the resurrection. It is said we are only *called* the children of God.

Man is represented in Scripture as having an inner man. The hidden man of the heart, which Peter calls a meek and quiet spirit. Paul says this man needs to be strengthened. Eph. 3: 16. It also needs renewing day by day. 2 Cor. 4: 6. Paul speaks of renewing in Eph. 4: 23 on this wise: "Renewed in the spirit of your mind." This inner man cannot be an immortal soul, because it needs strengthening and renewing. It can only be the man's will (or spirit) personified; and when this will is to do the works of the devil, it is called the old man; and when the will is changed, and is bent on doing the works of righteousness, it is called the new man. Conversion does not change the outer or physical man. He sickens and dies the same as before conversion; but it does change the inner or spiritual nature of a man radically; and a man having this change has had the inner man or spiritual man adopted or born into the family of God. See Rom. 8: 15. Ye have received the spirit of (spiritual) adoption, whereby ye cry, Abba, Father." Ye are God's spiritual [illegible] Read Heb. 12: 9 and its connections.

To show that we *are now* actually God's spiritual children, we call your attention to the following scriptures on the point. "Beloved, *now are* we the sons of God." 1 John 3: 2. "The Spirit itself beareth witness with our spirit that we *are* the children of God." Rom. 8: 16. "For ye *are* all the children of God by faith in Christ Jesus." Gal. 3: 26. "And because ye *are* sons, God hath sent forth the spirit of his Son into your hearts, crying, Abba Father." Gal. 4: 6. "As many as are led by the Spirit of God, they *are* the sons of God." And without the spiritual adoption or birth ye are none of his family, but belong to the family of Satan.

Conversion does not redeem the outer or physical man from the effect of sin, but it does redeem the inner man (the nature, spirit or will, personified) from all iniquity. See Titus 2: 14. When will the physical or outer man receive the new (spiritual) birth or adoption? At the resurrection. Then will be the adoption, *to wit* the redemption of our body; then we cannot sin because there remains no seed of sin in the moral or physical nature.

Beloved reader, God invites all to partake of the Spirit here, by which we are made conscious that we are sealed his children. After ye believe, ye are sealed with the Holy Spirit of promise. Then you can understandingly pray the Lord's Prayer, "Our Father which art in heaven."

Biddeford, Me.

SEPARATION FROM THE WORLD.

Salvation is full of grace. Yet these things are required: "Let him that nameth the name of Christ depart from all iniquity." "Whosoever would be my disciple, let him take up his cross, deny himself daily, and follow me." "Ye cannot," says our Lord, "serve God and mammon." Shrink not from the pain these sacrifices must cost. It is not so great as many fancy. The joy of the Lord is his people's strength. Love has so swallowed up all sense of pain, that men took joyfully the spoiling of their goods, and martyrs went to the burning stake with beaming countenances, and sang their death song amid the roaring flames. Let us by faith rise above the world, and it will shrink into littleness and insignificance compared with Christ.

Sometime ago two aeronauts, hanging in mid-air, looked down to the earth from their baloon, and wondered to see how small great things had grown. Ample fields had contracted into small patches; the lake was no larger than a small looking-glass; the broad river with ships floating on its bosom seemed like a silver thread; the wide-spread city was reduced to the dimensions of a village; the long, rapid, flying train appeared but a black caterpillar slowly creeping over the surface of the ground. And such changes the world undergoes to the eyes of him who rises to hold communion with God, and anticipating the joy of heaven, lives above it and looks beyond it. This makes it easy and even joyful to part with all for Christ—"this is the victory that overcometh the world, even our faith."—*Thomas Guthrie.*

IF the Lord sends trial, he goes with it.

THE VISION OF HABAKKUK.

BY WM. [illegible]

Habakkuk introduces his vision by "The burden which Habakkuk the [illegible] did see;" and so what he saw was hi[illegible] He then gives an introductory to [illegible] saw, and says, "Behold ye among [illegible] then, and regard, and wonder marv[illegible] for I will work a work in your da[illegible] ye will not believe though it be t[illegible] For, lo, I raise up the Chaldeans, t[illegible] and hasty nation; which shall mar[illegible] the breadth of the land to possess [illegible] ing places which are not theirs. [illegible] terrible and dreadful: their jud[illegible] their dignity shall proceed of t[illegible] Their horses also are more swi[illegible] leopards, and are more fierce tha[illegible] ing wolves; and their horsemen sh[illegible] themselves, and their horsemen [illegible] from far; they shall fly as the [illegible] hasteth to eat." Chap. 1: 5–8.

The first invasion of Judea aft[illegible] in the eighth year of the reign of J[illegible] when Nebuchadnezzar came u[illegible] him, "and Jehoiakim became hi[illegible] three years;" and then rebelled, [illegible] chadnezzar came up again, and [illegible] and put him to death, and placed J[illegible] upon the throne. 2 Kings 24: [illegible] Josephus' Antiquities, Book 10, [illegible] Sec. 1. But after Jehoiachin ha[illegible] "three months and ten days," he w[illegible] and with many others carried off to [illegible] 2 Chron. 36: 9; and Matt. 1: 12. [illegible] this captivity Habakkuk refers as [illegible] "They shall come all for violence: th[illegible] shall sup up as the east wind, and t[illegible] gather the captivity as the sand. [illegible] shall scoff at the kings, and the prin[illegible] be a scorn unto them; they shall [illegible] every stronghold; for they shall he[illegible] and take it."

Thus we find that the vision of H[illegible] begins with the supremacy of Nebu[illegible] zar, just where Daniel's vision of Ne[illegible] nezzar's dream begins. And it [illegible] from thence down to the end of ti[illegible] Habakkuk says, in continuation, [illegible] 12, "O LORD, thou hast ordained [illegible] judgment: and, O mighty God, th[illegible] established them for correction." [illegible] judgment is chronologically stated [illegible] miah as follows: "And it shall [illegible] pass, when seventy years are accom[illegible] that I will punish the king of Baby[illegible] that nation, saith the Lord, for their i[illegible] and the land of the Chaldeans, [illegible] make it perpetual desolations." [illegible] 25: 12. Thus their judgment, seen [illegible] ion by Habakkuk, to be visited on th[illegible] deans, extends down to the end o[illegible] when the stone cut out of the m[illegible] without hands smites the image on t[illegible] when the clay, the iron, the brass [illegible] and the gold of Nebuchadnezzar's [illegible] dream, is broken to pieces togeth[illegible] become like the chaff of the summer [illegible] ing-floors, and the wind carries them [illegible] and no place is found for them. So [illegible] conclude that Habakkuk's vision is [illegible] out, and made plain by the prophet[illegible] Compare Hab. 2: 3, with Jer. 25: [illegible] Dan. 8: 14; 12: 11–13. Amen.

WONDERFUL LOVE.

BY E. F. SAROTSSON.

How strikingly wonderful is the [illegible] ence of every true child of God! [illegible] expressibly and infinitely unfathom[illegible] the love and sympathy of those o[illegible] precious faith"—those who have be[illegible] one by the immersion of the Spirit [illegible] oneness of the Spirit is where the u[illegible] all true believers begins; and it end[illegible] this Holy Spirit is withdrawn. "If a[illegible] have not the Spirit of Christ, he is [illegible] his." How many in these days of s[illegible] and craft mistake "a name to live" f[illegible] love of God shed abroad in the heart [illegible] Holy Spirit which is given unto us. [illegible] the true children of God here are ma[illegible] not by blood, but by the Spirit o[illegible] dwelling in the heart. "For if Chris[illegible] you, the body is dead"; not is going [illegible] but "IS DEAD." Christ is the hope [illegible] Christian; and to be a Christian Chri[illegible] be "formed in you the hope of glory[illegible]

There is a vast difference between [illegible] of name and union of Spirit. If we [illegible] the one Spirit, then we will, yea, [illegible] one; "for the Spirit is one." The[illegible] schism in the body of Christ. Th[illegible] be schisms in man-made bodies, bu[illegible] has but one body, and all who are b[illegible] by one Spirit into one body remain[illegible] bers of the body of Christ while the[illegible] the Holy Spirit in their hearts. Th[illegible] Spirit is the vicegerent of God [illegible] Christ "the Son of the living God." [illegible] dwells in us by his Spirit. Some [illegible] do not retain this Spirit long after [illegible] sion. "Grieve not the Holy Spirit, [illegible] which ye are sealed unto the day of r[illegible] tion." This Holy Spirit holds ever[illegible] ber in living union with Christ the [illegible] the church. And being united to [illegible] we are brought in sweet communi[illegible] God our heavenly Father; and mo[illegible] Holy Spirit holds in sacred union an[illegible] munion every member of the body of C[illegible] God will give them their place as it pl[illegible] him.

Some are only members by profes[illegible] dead branches, which bear no fruit t[illegible] glory of God; "eye servers," dress-p[illegible] Christians. Such have such deep lo[illegible] the dear brethren and the "blessed [illegible] that they keep away, only when it [illegible] self and selfish ends. Let a man or w[illegible] get the Holy Spirit in the heart, and [illegible] will not have to flatter them into the t[illegible] like a balky horse. They will alway[illegible] bear their part of the burden. The[illegible] come to every prayer and public servi[illegible] wait upon God, filled with the Spirit. [illegible] will show everywhere that they have pa[illegible] from death unto life, because they lo[illegible] brethren. This love will be manifest i[illegible] ery act and word.

How much we need a turning bac[illegible] primitive paths. Let us all mee[illegible]

[illegible] of the earth are out of course."

[illegible] shows that when the general [illegible] of all earthly things comes, the [illegible] the earth itself will be tested [illegible] forces, which will grad[illegible] its conditions by earthquakes, [illegible] flames and lightnings.

[illegible] conclude that the religious world [illegible] through a fiery ordeal of theologi[illegible] old forts of orthodoxy are being [illegible] and their guns spiked; the com[illegible] the rank and file are amazed [illegible] at the deadly fire of new [illegible] guns; and all within their own [illegible], together with the physical [illegible] strangely agitated; there are dire [illegible] the form of chastening judg[illegible] seas and on the lands, and we [illegible] that the last shaking has [illegible]

[illegible] things are now taking place, [illegible] of the commotion is every [illegible], and it appears evident [illegible] old earthly *regime* must very [illegible] away by the overwhelming [illegible] forces and the concentrated [illegible] and false theology. The [illegible] islands [illegible] with [illegible] and fires of the globe, [illegible] and church in the world [illegible] every side with antagonisms [illegible] overtopping their lofty and [illegible] structures.

[illegible] now living have the opportu[illegible] the most grand and fearful [illegible] ever fought. It extends as far [illegible] has gone,—to the uttermost [illegible] and evil. Satan has mounted [illegible], and has brought into the [illegible] and most effective reserves. [illegible] skill and power is now [illegible] against Christ, the gospel and [illegible] The battle waxes hot, and the [illegible] of the conflict is testing the [illegible] courage of every soldier of Christ. [illegible] every one to stand by your guns [illegible] no fears of a failure of ammu[illegible] the Great Captain will not fail to [illegible] supply. Be calm, and not become [illegible] fanaticism. Be patient, and [illegible] burdens. Be courageous, and [illegible] go to the front, for cowards and [illegible] not escape punishment. Hold [illegible] little longer, for our King is com[illegible] his heavenly army will drive [illegible] all our foes, and give us eternal [illegible] everlasting glory. O blessed day [illegible] triumph! J. C.

[illegible] MORAL BAROMETER.

[illegible] been considered that the moral [illegible] any society could be tested by the [illegible] harmony existing in the matri[illegible] department. The true spirit of [illegible] produces proper and happy con[illegible], while a carnal and corrupting [illegible] produces unauthorized (by [illegible] enactment) and unhappy marriages. [illegible] superficial unions naturally result in [illegible] war or final separation. It there[illegible] as a rule that the higher the [illegible] standard is in any community the [illegible] will husbands and wives live [illegible] and the lower the standard is the [illegible] happy will be their lives. Happily [illegible] people never petition for separation, [illegible] petitions for divorce increase [illegible] marriages, the proof is con[illegible] that the moral standard is falling; [illegible] they decrease more than mar[illegible] is rising. Taking this barometer [illegible] of increasing or decreasing mor[illegible] this country, what will be the decis[illegible] people of New England show the [illegible] moral condition of any section of the [illegible] and have a larger proportion of [illegible] communicants. The State of [illegible] certainly stands as high as the six [illegible] average. The following presents a [illegible] of the present moral barometer of [illegible]:

[illegible] correspondent of the *Lewiston Journal* [illegible] that one of every ten marriages in [illegible] results in a divorce suit. Within the [illegible] years 2,400 divorces have been [illegible] in the State."

[illegible] *Boston Journal*, in commenting upon [illegible] subject says: "It is conceded, on al[illegible] sides, that the institution of mar[illegible] rests at the foundation of modern and [illegible] civilization, and that whatever is [illegible] that is aimed at the welfare of the [illegible] Even without regard to religious [illegible] considerations, and looked at simply as a [illegible] essential to the preservation of [illegible], the institution of marriage is of the [illegible] importance, and whatever tends to [illegible] it undermines the State. In this [illegible] the matter, the rapid increase in the [illegible] of divorces granted in the New Eng[illegible] States is an ominous symptom, and [illegible] regarded with alarm. Here, if any[illegible] in the country, the restraining influ[illegible] of religion and of social and moral [illegible] should suffice to hold in check [illegible] liberty in the relations of the sexes [illegible] easily passes over into license, and to [illegible] the sacredness of the marriage [illegible] If the indiscriminate granting of [illegible] should continue to increase in the [illegible] recently attained, however, we shall [illegible] concede the prevalence of a moral [illegible] which augurs ill for the permanence of [illegible] social order."

[illegible] get from the *Vermont Chronicle* the [illegible] authority for the following statistics: The [illegible] of divorces granted in Massachu[illegible] for 1869 were 339 to 14,826 marriages, [illegible] 1 divorce to 43.7 marriages. The [illegible] of divorces in 1878 was 595, an [illegible] of 257 in 9 years, while the number [illegible] marriages had diminished about 2,000. [illegible] increase of marriages at a time of great [illegible] of population clearly indicates an [illegible] of licentiousness. In Vermont the [illegible] ratio of divorces to marriages is [illegible] 16; in Rhode Island it is 1 to 13; in [illegible] Connecticut, excluding the Catholic popula[illegible] among whom no divorces are allowed [illegible] the church creed, the ratio among Prot[illegible] is 1 to 8. This last statement is an [illegible] unanswerable shame to the Protestant Church. [illegible] the face of these startling facts the New [illegible] England pulpit continues to proclaim with [illegible] confidence that the gospel here is gloriously [illegible] triumphing. Col. Ingersoll puts the statis[illegible] and pulpit statements together, and [illegible] is the proof that the advancement of the [illegible] gospel results in an increase of domestic [illegible] trouble and immorality. The proof is unan[illegible] swerable, and the gospel is proven to be [illegible] demoralizing unless it can be shown that the [illegible] statement that there is an increase of gospel [illegible] power is false. We believe the statement [illegible] untrue in more than one particular. We [illegible] say this not to charge the pulpit with a [illegible] design to misrepresent the case, but for the [illegible] purpose of vindicating the gospel's power to [illegible] save communities from the demoralizing [illegible] results of easy and frequent divorces.

It is a *fact* that while the *pure* gospel will raise the moral standard in any community, a *diluted* and *corrupted* gospel will as certainly demoralize a community, and introduce strife in families and war between nations. The proof of the last statement is found not only in the Bible but in the history of every nation where a corrupted gospel has been received. It is a very alarming fact that while the statistics of the moral department in New England show a very sad increase of crime, it is also true that the standard of theology and of Christian character is also radically changing. It is very obvious from the nature of the case and all the history of the past that the changes of religious beliefs and ritualistic habits which have been experienced in New England for the last fifty years, have resulted in a sad corruption of the gospel and a wide departure from the former spirituality and consecration of the professed Christian church. This dark picture represents the most thoroughly Christianized part of our country; but the truth of the Bible, connected with these circumstances, now being attacked by infidels and false-hearted professors, to prove that the true gospel of Christ has failed to elevate society, should be met with sound arguments to show that *any* religious standard which corrupts society is a false gospel.

The gospel of Christ is *true*, and teaches that "in the last days" "many shall depart from the *faith* (the faith that saves from domestic strife), giving heed to *seducing spirits and doctrines of devils*." This scripture is being fulfilled before our eyes, and expresses the source of the difficulty causing this alarming movement of the moral barometer, which indicates the approach of a fearful storm of infidelity and wickedness. J. C.

RESURRECTION OF CHRIST.

Being overtaxed this week with Revival Meetings every night, at the Boston church, in addition to our daily office work, we substitute for our usual Editorial the following on the resurrection of Christ, by C. H. Spurgeon. E. A. S.

CHRIST'S RESURRECTION.

"But now is Christ risen from the dead."—1 Cor. 15: 20.

The fact of Christ's resurrection is exceedingly well attested. It was needful that it should be beyond dispute, since it lies at the very basis of our holy faith. It is consoling to think that it is so; for thus our foundation standeth most secure. Our Lord was careful to show himself after his resurrection to those who, having known him before his decease, would be able unflinchingly to answer for his identity.

Our Lord, to put the matter beyond controversy, took care to appear many times, and to numerous companies. Our apostle gives a summary of these appearances which had most fully come under his own notice: "He was seen of Cephas, then of the twelve; after that, he was seen of above five hundred brethren at once; of whom the greater part remain unto this present, but some are fallen asleep. After that he was seen of James; then of the apostles. And last of all he was seen of me also, as of one born out of due time."

From the evangelists' reports we are led to believe that Christ appeared no less than twelve times to his disciples; for some of these instances which the apostle Paul mentions under one head may include two or three appearances; [illegible] "of the twelve" may denote his two visits to the apostles; for you remember he first appeared to them when Thomas was absent, and afterward when Thomas was present. Isaac Ambrose gives a summary of these appearances to this effect. He showed himself to Mary Magdalene apart, then to all the Marys; next to Simon Peter alone, afterwards to the two disciples journeying to Emmaus; to the ten apostles when the doors were shut; to all the disciples when Thomas was with them; to Peter, John and others while fishing in the lake of Tiberias; to five hundred brethren at once; to James, the Lord's brother; to the eleven disciples in Galilee; to all the apostles and disciples at Olivet before his ascension; and lastly, to the apostle Paul on the road to Damascus. There may even have been more than these, for we have no proof that all his appearances are on record. Enough, however, we have, and more would answer no useful end.

So clear is the evidence of Christ's resurrection, that when Gilbert West—a celebrated infidel—selected this subject as the point of attack, sitting down to weigh the evidence and to digest the whole matter, although filled with prejudice, he was so startled with the abundant witness to the truth of this fact, that he expressed himself a convert, and has left as a heritage to the church a most valuable treatise, entitled "Observations on the Resurrection of Christ." He went to the subject as though he had been a lawyer examining the pros and cons of any matter in dispute; and this, which is the fundamental doctrine of our faith, seemed to him so exceedingly clear that he renounced his unbelief, and became a professor of Christianity.

Does it not strike you that very many events of the greatest importance recorded in history, and commonly believed, could not in the nature of things have been witnessed by one-tenth as many as the resurrection of Christ? The signing of famous treaties affecting nations—the birth of princes—the remarks of cabinet ministers—the projects of conspirators and the deeds of assassins—any and all of these have been made turning points in history, and are never questioned as facts, and yet but few could have been present to witness them. The most recent political event, I venture to assert, had not nearly so many witnesses as the resurrection of Christ; and that if it came to a matter of dispute, it would be far easier to prove that Christ is risen than to prove that the Earl of Beaconsfield is dead; if it came to the counting of the witnesses who saw the Earl die, and could attest the identity of the body now resting in the vault with that which they saw feverstricken in the bed-chamber, it strikes me they would turn out to be far fewer than those who saw the Lord after he had risen, and were persuaded that it was Jesus of Nazareth who was crucified, and had burst the bonds of death.

If this fact is to be denied, there is an end to all witness, and we may say deliberately what David once said in haste, "All men are liars;" and from this day forth every man must become so skeptical of his neighbor that he will never believe anything which he has not himself seen; the next step will be to doubt the evidence of his own senses; to what further follies men may then rush, I will not venture to predict. I believe that the very best attested fact in history is the resurrection of Christ. Historical doubts concerning the existence of Napoleon Bonaparte, or the stabbing of Julius Cæsar, or the Norman Conquest, would be quite as reasonable as doubts concerning the resurrection of the Lord Jesus. None of these matters have such witnesses as those who testify of him—witnesses who are manifestly truthful since they suffered for their testimony, and most of them died ignominious and painful deaths as the result of their belief. We have far more and better evidence for this fact than for anything else which is written in history, either sacred or profane. Oh! how should we rejoice, we who hang our salvation wholly upon Christ, that beyond a doubt it is established that "Now is Christ risen from the dead."

CORRECTION.

In our last issue we made Brother A. P. Moore say that Bro. Miles Grant had been assisting him in revival meetings; but what he did say was that Bro. M. L. Miles had been assisting him. E. A. S.

TRUST IN GOD.

Like everything else, the lesson on *trust* may be misapprehended and perverted. That old maxim so often [illegible] at as self contradictory, "Trust in [illegible] but keep your powder dry," [illegible] principle after all; meaning, [illegible] all you can yourself, and trust God [illegible] the balance. I once knew a man who carried this principle of trust so far, that though he was dependent on daily labor for the support of his family, he would not look for work, but trusted that God would send men after him to invite him to work. This, of course, brought him to want. Many act on a similar principle. As well might we trust God to plant our corn for us while we are in health and able to do it ourselves; or to dig our potatoes for us. We have no right to trust God for what we can do for ourselves. David's advice was: "Trust in the Lord, and *do good*"; that is, *work* while we trust. Paul, while in health, sometimes engaged in manual labor, but kept preaching the gospel, and never once cast a wishful eye to the more lucrative position of his fellows, as lawyers, who had been brought up at the feet of Gamaliel with him. If God's cause brings hardships, still work and trust. Popular fare is seldom coupled with an unpopular cause, and God's cause has always been unpopular. It is not best to treat God as though we were our own masters, and will consent to work for him if he will come to our terms; rather let us be his servants, and work and trust. W. S.

THE REASON WHY.

"If the prophetic numbers are ever to be understood, why did not the apostles explain them?" This question is sometimes propounded with an air of triumph, as though it had invalidated all efforts to explain this branch of prophecy. Let us see. If the metallic image is ever to be understood, why did not the apostles explain it? But they did not. Again; if the four beasts are ever to be understood, why did not the apostles explain them? But they did not. Sometimes the government sends a ship to sea with sealed [illegible] opened till reaching certain points of latitude; then the seal is removed, and the instruction comprehended. So in the prophetic programme—certain things were sealed up till the time of the end; and the church has been carrying sealed instructions for centuries in the past; but having reached the latitude when "knowledge should be *increased*"; implying a gradual unfolding; prophetic truth is coming more and more to be comprehended; and a few discordant notes concerning the details, is no proof that it ought to be discarded as a worthless and dangerous article. Prophecy, like other features of truth, may be turned into a speculative channel by its mistaken friends; but should it therefore be abandoned? No; prophecy is God's light to the church, and must be allowed to shine. W. S.

DANIEL'S 2300 DAYS.

Wm. Sheldon: Dear Sir,—Will you please explain, through the columns of the *Crisis*, the meaning of Dan. 8: 14 as generally understood by Advent Christians; i. e., concerning the 2300 days, their commencement and end, dates, etc.? Also what was meant by sanctuary and the cleansing, etc.? Explain the above, and you will greatly oblige

Yours very truly, N. W. CARPENTER.

REPLY.

1. While Adventists are generally agreed that the 2300 days are prophetic, they are not so generally agreed as to the time of their commencement and termination.

2. Our own view is, that if they are connected with the 70 weeks, they must have started when Nehemiah began to fortify Jerusalem, in the 20th of Artaxerxes, B. C. 418-17; and that if they are not connected they could not have commenced later than the 32nd of Artaxerxes, at which time the Jewish sacrifice was fully restored, if not before; and the 2300 days measure this re[illegible] desolation that followed its termination, the aggregate measure [illegible] being 2300 days, as argued in our Chronology.

3. The sanctuary is evidently the place where the shekinah glory once manifested the Divine presence among men. It will return when Christ comes and the curse is removed. W. S.

RESTORING THE SICK.

"The prayer of faith shall save the sick." Faith on the part of the infirm one was required in the day of miracles, even when Christ and his apostles were officiating. When Jesus was on earth blind men importuned him to heal them: "And Jesus saith unto them, Believe ye that I am able to do this? They said unto him, Yea, Lord. Then touched he their eyes, saying, According to your *faith* be it unto you." Matt. 9: 28, 29. When Paul met the impotent man at Lystra, he did not heal him till he perceived that he had faith to be healed. Acts 14: 9. At another time [illegible] "Trophimus have I left [illegible] 2 Tim. 4: 20. Why did he not heal him? Probably because Trophimus had not faith to be healed." Nor can good people [illegible] exercise this faith [illegible] [illegible] James also required faith on the part [illegible] [illegible] an [illegible] have faith, but if [illegible] apostle would leave him unhealed. Nor can greater results be expected in modern times. "The prayer of faith" must be preceded by the faith of the invalid. W. S.

A STARTLING ANNOUNCEMENT.

Professor E. Stone Wiggins, L. L. D., Astronomer of the Canadian Finance Department, is reported as having sent a warning of an approaching disastrous storm to President Arthur. He says, "*No vessel, whatever her dimensions, will be safe out of harbor*, and none of small tonnage can hope to survive the tidal wave and fury of this tempest. As the wind will blow from the north-east, the New England States will also suffer severely from the wind and floods. No point outside of harbor, in the whole area of the Atlantic, especially north of the equator, will be a place of safety, for this will be pre-eminently the greatest storm that has visited this continent since the days of your illustrious first president. In view of this event, therefore, I take the liberty of representing to your excellency the advisability of ordering all United States ships into safe harbor, not later than the 5th of March till this storm be passed." Professor Wiggins also predicts that this storm will strike the Gulf of Mexico the 9th of March, 1883, and will pass over the entire continent in a north-westerly direction.

Although weather prophets are sometimes erroneous in their statements, yet it is advisable to properly consider their statements. The time was, and now is, when with some goose-bones and hog's milts were the sure indicators of mild and severe seasons. But science is gradually doing away with superstition, as the law of cause and effect is becoming more generally understood. Mr. Vennor once predicted that on the 15th of Oct., 1880, there would be a heavy fall of snow. People laughed at his prediction; but on the day designated, a heavy snow storm prevailed in many Western States and reached as far east as Rochester, N. Y. True, Mr. Vennor's prognostications are sometimes false, but that does not prove that there is no soundness in his methods. It only shows that he does not yet fully understand all the causes and various combinations of weather changes, but that so far as he does understand them, he is correct in his deductions. The same has always been true regarding the developments of steam and electricity.

While Prof. Wiggins may not be correct in his conclusion pertaining to this coming storm, yet undoubtedly he has good scientific reasons for believing as he does. But of one prediction we are very positive regarding its fulfillment about these times. When the Great Royal Astronomer of Heaven was here, he said, "And there shall be signs in the sun, and in the moon, and in the stars: and upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things that are coming on the earth; for the powers of heaven shall be shaken. And then shall they see the Son of man coming in a cloud with power and great glory."

What course President Arthur will take regarding the warning and advice sent to him we cannot say, but probably he will take no notice of it. However, if the prediction should prove itself true, he would then rue [illegible] coming. Our [illegible] advised us regarding it. If we believe his statements and prepare ourselves, we shall escape its fury. But whoever neglects to make proper arrangements, will be overwhelmed in its billows. Instead of howling winds, falling rain, and dashing waves, it will be a trembling and upheaving earth, with hissing, crackling, and roaring flames of fire, around, above and beneath. Let us arrange to enter into an eternal harbor for safety. R. H. B.

ERROR.

BY O. R. FASSETT.

The *Advocate and Guardian* is an excellent journal in many particulars, and the object of its publication most worthy, specially in advocating "whatsoever things are pure, lovely, and of good report." But we are grieved at its doctrine, persistently held forth, respecting a future life, which we regard neither pure, lovely, or of good report. It is found in the Scriptures, it is true; but it is of bad origin. Gen. 3: 4.

Noticing the death of an estimable lady, and of earnest mission zeal, in the State of California, who deceased at the early age of thirty-seven years, the *Guardian* remarks: "She was fit for heaven and was wanted there. We weep, but heaven is richer for the transfer. A mourning church, bereaved friends, and our band all weep over her departure." Is it true that in order to enter heaven saints must die? What if "sin" had not "entered into the world, and *death* by sin," would any have ever gone to heaven? Some seem to think that death is the only way to reach heaven, and they sing:

"Death is the gate to endless joys."

If this be so, it is well that Adam sinned, and that "death is passed upon all men, in whom all have sinned"; and there is hope of all men, save Enoch and Elijah who never, as yet, have passed through that wide gate! They are the unfortunate of our race. Is it true as satan said, "Ye shall not surely die"? or did God affirm the truth against all possible negation, "Thou shalt surely die"? Which statement was true, the affirmation or negation? Our Lord declared of the devil, "There is no truth in him. . . . He is a liar and the father of it." John 8: 44. This settles the question as to Gen. 3: 4. That decision cannot be reversed. Why weep and mourn for the dead if "heaven is richer for the transfer"? A California minister has it rightly—"We [illegible] when good [illegible] see them [illegible] in the [illegible] [illegible] for the [illegible]—where [illegible] event to [illegible] the world. . . . They [illegible] that they go to the dead" . . . [illegible] no work, nor device, nor knowledge, nor wisdom, in sheol—hades—whither thou goest." Eccl. 9.

If "heaven is richer for the transfer" of dead saints, why does not God transfer all his good and faithful saints as soon as possible, that they may enrich heaven with their ardent mission zeal [illegible] has failed? Why have patriarchs, prophets, the apostles, and thousands of the [illegible] men of all time been confined to this field of labor "till a good old age"? What is most surprising is, that this esteemed Christian worker was, as we are told, "caught up to meet the Lord in the air,"—"These words would persistently come as we think of this dear sister," adds the *Guardian*. Words used by Paul when writing concerning "the dead in Christ" who "shall rise first," and those alive at the personal coming of the Lord from heaven, who "shall be caught up together . . . in the clouds, to meet the Lord in the air," when "the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God."

These words are applied at the death of an individual! Is there any reasonable excuse for an enlightened Christian writer to so "wrest the Scriptures"? Error blazoned from Christian lips and by pen, appears the more hideous in form. "Her work on earth is done, and she has gone to her reward," we are gravely informed. Then she will not need to be called by "the voice of the Son of God" "at the last day," nor be rewarded when "the Son of man shall come in the glory of his Father with his angels, to reward every man according to his work." Matt. 16: 27; John 5th and 6th chapters; Rev. 22: 12. Nor will she "be recompensed at the resurrection of the just." Lk. 14: 14. Her case will be an exception, if the doctrine of the *Guardian* be true. "She has passed through the portals of death into the heavenly city, the New Jerusalem, where God shall wipe away all tears from their eyes, and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain; for the former things are passed away."

If all this is realized when a saint dies, what need of "a new heaven and a new earth" to succeed the present 'heavens and earth" after the final conflagration and dissolution? Or the holy city, New Jerusalem, coming down from God out of heaven" upon the new earth? Rev. 21: 1-7; 2 Pet. 3d ch. "Passed through the portals of death into the heavenly city." This is foreign language to the Bible. Where is it found, or the like of it? In a poem written by Longfellow, who claimed no special divine revelation, or his admirers for him, we read:

"There is no death! What seemeth so is transition.
This life of mortal breath
Is but the suburbs of this life elysian,
Whose portals we call death."

But for Christians the Bible is the creed, and Christ the only door. John 10: 1, 9. "Beware of seeming truths that grow on the roots of error."

OMENS.

The following is what the New York *Independent*, January 29th, 1883, says of the events this year:

"The year has opened with a series of terrible warnings of the fragmentariness of human life. The old year is uniformly dismissed without regret as wearisome and disappointing, if not downright unlucky. The new year is hailed with eager haste as one that may be destined to stand out in human memory as a brighter and happier period, in which the depressing influences of unforeseen calamities and economic disasters may be avoided. 1883, however, has dawned with leaden skies and portents of evil. In France the greatest republican has been stricken down, and his death has been followed [illegible] signs of political incapacity. On the continent [illegible] vastation and misery in their train. From every quarter there are tidings of disaster. The hotel fire in Milwaukee, the circus catastrophe in Russia, the railway accident near Tehichipa Pass, the loss of two staunch ocean steamships, and numerous other disasters on sea and land, are not only appalling horrors, but omens of depression and gloom. The year is barely a month old, yet the cup of misfortunes seems brimming already. Men are already saying in their hearts: 'It will be a disagreeable year, if nothing worse!'"

Dark clouds are rising over this world that indicate the approach of a terrible storm upon the ungodly; but the time has arrived for the saints to lift up their heads, because their "redemption draweth nigh." Praise the Lord. M. G.

STRANGE TALK.

The following is reported, in the New York *Independent*, as a part of the sermon of Dr. Brown, the Jewish Rabbi, in New York, who preached the dedication sermon in a house the Jews have purchased, that was formerly occupied by the Methodists:

"The congregation," he said, "has taken a house that has been used by the Methodist Episcopal worshipers. Therefore, in business parlance, this is simply a reopening. The old firm consisted of the Father, the Son and the Holy Ghost. Now the partnership is dissolved. The Son and the Holy Ghost have stepped down and out, but this business still will be conducted by the Father, the old head of the firm, the one you always have trusted. The same goods will be offered for sale. We shall continue to deal in charity, brotherly love and all the virtues, and we appeal to all the old customers to continue their trade."

When the *leaders* of the Jews talk in this way, what better can be expected from those under their influence? M. G.

A CARD.

For reasons best known to myself, I have, after mature consideration and prayer, decided to sever my connection with the church in Chicago as its pastor, to take effect after the first Sunday in February. This step is entirely voluntary on my part, as I have the love, sympathy and prayers of all the members of the church, and they are loth to part with me; and to their praise I can say that our relationship as pastor and people has been most blessed. I became their pastor a year ago last November, and though our pastorate has been a short one, it has, thank God, been a good one. Our labors have been abundantly blest to the conversion of many souls to God, having enjoyed a continued revival spirit among us. It has also been a very profitable service to me. [illegible] resulted, mentally, spiritually and financially; the last, though not the least, has been abundant.

We part with the best of feelings, hoping and praying that it may be for their good, and for the furtherance of the gospel in Chicago. May the dear Lord send them a pastor who will be able to build them up in the most holy faith, keeping them in the bonds of peace, and be instrumental in the conversion of many souls, is the prayer of their [illegible] pastor, J. AUGUST SMITH.

[illegible] I have not yet decided where to [illegible], or what to do. I desire to please [illegible] Lord in all things, to be led by his [illegible] and to preach his Word. J. A. S.

CLUB RATES FOR THE "WORLD'S CRISIS."

We will send the "World's Crisis" as follows:—

TWELVE COPIES one year to one address at the rate of $1.50 each copy.

SIX COPIES one year to one address at the rate of $1.65 each copy.

SIX COPIES six months to one address at the rate of $1.75 each copy per year, and at same rate for same time for any number larger than six.

Any one sending us EIGHT new subscribers for one year, at our regular rates, shall have one copy sent to his or her address for one year *free*.

Any one wishing to send the *Crisis* for THREE MONTHS to any person or persons who have *never* taken it before, can do so for 35 cents. We cannot allow any commission on the above offer. OZIAS GOODRICH, Agent for A. C. P. Society.

AN OLD NEW BOOK.

NOW READY.

The Treatise on Matthew 24th and 25th Chapters, by I. C. Wellcome, has had a wide sale (eight editions), and has given great satisfaction to thousands; has led hundreds into the faith of Christ's soon coming, from whom we have testimony. The plates were burned in a Boston fire. It was out of print. It was still called for, and as there are thousands who need it, we have enlarged, improved, and republished it in a better form. We have added new and important facts, more than enough to pay the cost of the book even to those who have had the former. Our Lord's last great prophecy of the history of the gospel dispensation, and of the signs to brethren of his coming, are of great importance, and should be carefully examined by all. This Treatise is sold by I. C. Wellcome, Yarmouth, Me., and Ozias Goodrich, Box 5140, Boston, Mass. Price postpaid, 30 cts.; four copies for $1.00.

CONCORDANCE.

ANALYTICAL CONCORDANCE TO THE BIBLE. By Robert Young, L. L. D. It contains every word in alphabetical order, arranged under its Hebrew or Greek original, with the literal meaning of each, and its pronunciation, exhibiting about three hundred and eleven thousand references, marking 30,000 various readings in the New Testament, with the latest information on Biblical Geography and antiquities. This book is printed from the original plates, on good heavy paper, and is well bound. Price by express leather bound, $4.65; in one half Turkey morocco marble covers, $6.25; in full Turkey morocco gilt edge, $9.25. AGENT.

NOTICE.

I have sent out quite a number of packages of CALENDARS. Will all who have or may receive a package, please distribute them, as they are *free*. AGENT.

THE CHURCHES IN MINNEAPOLIS.

The following letter, together with what has been previously said in the *Crisis*, will, we trust, make all plain in regard to the two Advent churches in Minneapolis. We have but one feeling and one desire in the matter, viz., that Bro. Bursell and his church and Dr. Mathewson and his church may be most grandly successful in their respective spheres of activity. The *Crisis* would on no account do either of them the slightest injustice. E. A. S.

Minneapolis, Minn., Jan. 26, 1883.

DEAR "CRISIS":—From notices you have recently published, it is evident that there is a want of correct information respecting the Advent churches of this city. That there may be a clear understanding of the situation, I wish to say, there are, and have been for several years past, *two* regularly organized Advent churches in Minneapolis. We have what is known here [illegible] Street Advent Church," of [illegible] also the "Nicolet Avenue Advent Church," of which Elder D. Mathewson is now Pastor. Both of these churches are connected with the St. Paul District Conference, and are each in their respective places of worship holding up the light (respecting our soon coming King) in this rapidly growing city of the North West. C. T. WOODMAN.

AN ADMISSION.

BY L. C. MC.KINSTRY.

At the late session of our P. Q., Northern Vt. and Northern N. H. Conference, the pastor of the Free Baptist Church where our Conference was held, when making an address of fraternal greeting, said among other good things, "You [Adventists] would never have had an existence if the other churches had done as they should." Now we have always known this to be true. God would have these last-day truths preached, but the churches, although at first friendly, shut their doors against us, and we were *forced out* thus, by PROVIDENTIAL CIRCUMSTANCES, to declare *truth* which was suppressed by those who should have heartily co-operated in proclaiming the wondrous cry—"Behold the Bridegroom cometh!" We, therefore, have an existence because we were *forced to have it;* and it was only an admission which was due to truth, that we should "never have had an existence if the churches had done their duty by us"; and, as we have an existence thus as a people, we should be distinctive, and keep up our character as Adventists, and keep in the work of proclaiming the near return of our Lord.

A HUMBLE CONFESSION FROM HORACE M. YORK.

To the Christian People and the World:—I make this confession to you. Holding at one time, as many will know, a position in our heavenly Father's church, in an unguarded moment I fell from grace. In that fall I realize the disgrace and reproach I have brought upon the cause of Christ. The grief and pain that has been brought to my brethren and sisters' hearts never can be imagined. Wherein by this fall I have brought grief and pain into the hearts of my dear brethren and sisters I am very, very sorry, and humbly ask the forgiveness of all, which I hope will be as freely granted as I received from God through my blessed Jesus only yesterday. As I have returned to my dear Father once more, I feel in my heart to forgive all those who may have erred toward me in the past.

Trusting this acknowledgment is all that is required of me, I ask the earnest prayers of all the dear saints scattered abroad that I may be kept to the journey's end, and find a home with you all in that land where one will not be overcome by appetite.

Dear sinners, you may be permitted to read this. Let me say to you, Come to Christ for shelter. You will need him in the day of judgment. You need him even now. Then come.

Bible Banner and Christian please copy.

[illegible]—What is the distance from [illegible] the Israelites started from, to the [illegible] that they possessed, the way the [illegible] led them? Please answer in the *World's Crisis.* D. R. GOODROW.

NEWS FROM THE CHURCHES.

Bro. George R. Kramer writes:—"The Lord is wonderfully blessing 'The Church of the Blessed Hope' in Brooklyn (N. Y.). Congregations growing. Six baptized Sunday, Jan. 28th, and nine new members—same date—received into the church. Praise the Lord. Glory to Jesus."

Bro. C. E. Copp writes from Lawrence, Mass., Jan. 28th:—"I suppose the true soldiers of the Lord love to know how the battle is going along the line often. Well, it is going well here. There were over seventy-five in our little vestry at the regular prayer-meeting last Wednesday night. To be sure the pastor had been away ten days to the Worcester Conference, and more came out on that account to greet him probably; but aside from that there was nothing unusual to call them out. Young men and women are taking hold nobly. Every now and then in comes some wayward lamb, driven into the fold by bitter experiences outside. We mean to keep the door open invitingly. Four are to join the church next Sabbath. The pastor preached a stirring discourse this afternoon from Psa. 68: 13, 14—an uncommon but good text; read it—showing that the true church has ever been the reproached one, and will be the glorified one."

PASTORS AND PREACHERS.

We learn that Sister O. R. Fassett by heroic persistence and through great exposure to the intensely cold weather succeeded in reaching the Conference at Elk River in season to participate in its business and its religious services; and she is still there preaching in the Baptist Church by invitation of the pastor.

We understand that Bro. Geo. F. Haines, pastor of the church at Fairhaven, Mass., has been invited to the pastorate of the church in Chelsea, Mass.

Mrs. L. Darman writes from Newburgh Village, Me: "Please permit us through the Crisis to express our heartfelt thanks to the dear ones who have so kindly remembered us in our affliction. Husband is a little better, but still confined to the house. Your letters of good cheer have wonderfully refreshed him. I will reply to each separately, as desired, as soon as possibly convenient. I am very poorly myself, and of course have much care, as we are alone; but you have greatly lightened the weary load and the dark prospect, causing tears of gratitude with thanksgiving."

FROM MRS. FANNIE KATTMAN.

Dear Editors:—I feel it a pleasure as well as my duty to let you know how our Lord's work prospers here. He is doing his own work and in his own way. As we are only instruments in his hand, let us be always ready. We have been holding revival meetings for four weeks, and they still continue with increased interest. Our house is crowded every night; and last night there were so many rose for prayers that I could not count them. The people here are becoming more interested in Bible truth, and in the coming of our Lord Jesus Christ; and many have readily accepted the true Bible doctrine in spite of their ministers and priest. Our greatest opposition is from ministers, who say they are sent to preach; yet they have forgotten that our blessed Saviour warned his disciples [illegible] preach it. In our sailor work 133 have taken the pledge to abstain from drink, and have kept it since last October. Thank you again for your tracts and dear *Crisis;* all who read it want it again; and I am trying to make it go as far as possible. I send this because I see you get no other word from here, or near here, and thinking your readers might be pleased to hear from their sister in the Lord, and hoping they will not forget us in their prayers,—although we are strangers here; yet when Jesus comes, then we shall know as we are known.

New Orleans, La.

"The Industrious Stone."—A very curious and almost ridiculous example of adjusting the Scriptures to the theory of converting the world by the "industrious" use of present agencies, is found in Rev. C. S. Robinson's late expositions of the Great Commission. He says: "We see the certainty of the world's conversion. The industrious 'stone' shall fill the whole earth." (Dan 2: 35.) Suddenly and tremendously "industrious" indeed will be that Mighty Stone which smites the image with a grinding blow, so that it is broken in pieces, and becomes like the chaff of the summer threshing-floors.—*Rev. E. P. Marvin.*

Obituaries.

Shaw. In Kobe, Japan, Nov. 22nd, 1883, of quick consumption, Sarah Lizzie Burnham, wife of Rev. W. H. Shaw, of the American Board of Foreign Missions.

She was born in Haverhill, Mass. Her mother died when she was five months old. She lived in Essex, Mass., in her earliest years, and in Braintree, Mass., with her aunt, Mrs. Wm. F. Locke. At the age of fifteen she began to teach school, and this was her occupation until her departure for China. She was married Aug. 4th, 1880, and the 19th of the same month left for North China by the way of San Francisco. She lived in Paoting Fu most of the time. She learned the language and taught [illegible] children the way [illegible]. She was of a remarkably cheerful and happy disposition, and won hosts of friends. She was converted at an early age under the preaching of Dr. Storrs of Braintree, who took a deep interest in her. A son was born May 15th, 1882. Soon her health seemed to fail, and the physicians said a change of climate was needed. She had every care in the fine city of Kobe, but too late. As the time drew near, she made every arrangement with calmness, and her husband said she was the happiest sick person he ever saw. She left messages for her friends at home. A few hours before her death the babe was brought in, and she kissed it and waved her hand good-bye, and sank into unconsciousness, and died with a smile upon her face. The grief of her young husband was almost overpowering. The next day after the funeral he started with the babe on his long voyage to North China. Her age was twenty-five years. Her mother sleeps on the banks of the Merrimack, and she in a foreign land. But when the trumpet sounds what a meeting that will be! Albert S. Burnham.

Dean. At Hamlin, Kansas (no date), Jennie Dean, aged twenty-seven years.

She was baptized into the Advent faith one year ago, and ever since, under many difficulties, has lived for Jesus. Her illness was short but severe. She talked of the white robe Jesus would give, and the marriage supper she should attend. A mother is deeply moved [illegible] her departure, and many friends mourn her [illegible]. Blessed are the dead which die in the Lord from henceforth.

S. Mathews.

Baxter. Fell asleep in Jesus in Pomfret, Ct., Sept. 11, 1882, Joseph Baxter, aged eighty years. Also Nov. 25, 1882, Sophronia, wife of Joseph Baxter, in the eighty-second year of her age.

Bro. and Sister Baxter gave themselves to God at about the same time. Twenty-five years ago they became identified with those in Abington who "turned to God from idols to serve the living and true God, and to wait for his Son from heaven, whom he raised from the dead, even Jesus, which delivered us from the wrath to come." Our brother would often refer with pleasure to the former days, when living near the old tabernacle and chapel. Their home was a resting-place for the servants of God in their journeys through these parts. Brethren will no doubt remember that quiet home. Distance and the infirmities of age prevented their meeting much in the house of God after the erection of the new chapel; but they retained their hold on God as long as mind was given them. Our brother was very anxious to outlive his companion, as she was suffering from dementia, but fell asleep eleven weeks before her; yet God provided kind friends to do all mortals could for her comfort. They now rest together until the voice of the archangel shall call them to immortality and eternal life. Words of comfort were spoken at Sister Baxter's funeral by the pastor, Rev. A. C. Johnson. We were called to speak to the living when our brother was laid away. Only a little while and we will sing the new song. H. Davis.

Smith. At Raymond, N. H., Oct. 14th, 1882, Sr. Betsey W. Smith, wife of the late J. Moody Smith of South Rochester, N. H., aged seventy-two years.

She subject of this notice was visiting a friend or relative at the time of her death, where she was taken sick and died of pneumonia. Her sickness was only of eight days duration. As soon as she was thought to be dangerously ill, her only surviving child (a married daughter, with whom she was living at South Rochester) was sent for, and arrived in due time to witness the death of her dear sainted mother. She suffered but little apparently, could speak audibly, and wished to get well, for she wanted to die at home. Christian brethren and sisters will miss her hospitality. Much might be said of her deeds of charity, but we forbear. Many knew her and her works. May God in his mercy sustain the lonely daughter, husband and grand-children, and bring them into the everlasting kingdom. Mrs. J. M. Hackett.

Lowell. Fell asleep in Jesus near Eugene City, Oregon, Dec. 22nd, 1882, of pulmonary consumption, my brother, E. D. Lowell, Sr., aged seventy-four years.

He was a skeptic until he heard Bro. P. W. Hough preach a few years ago at Burns, Wis. He then accepted the doctrines we advocate, but did not accept Jesus as his personal Saviour until about two months before his death. I was with him five weeks trying to alleviate his sufferings, which he bore with marked patience and Christian fortitude. By his exhortations to his friends he showed that he had passed from death unto life. He often spoke of Jesus' coming and the resurrection with joy, and longed for the day when death would be conquered and there would be nothing left but life and peace. He leaves a wife and one son here, and a son and daughter near Assyria, Barry Co., Mich. S. C. Lowell.

Reynolds. In Exeter, R. I., Oct. 16th, 1882, at the residence of her son-in-law, Rev. E. R. Wood, Mrs. Hannah Reynolds, widow of Capt. Samuel Reynolds, aged eighty-eight years.

Dear grandma died of old age, after being confined to her bed for twelve weeks. She was, in her last sickness, the same as in health, ever kind, patient, and trusting in the Lord. Her many kind words and always cheerful manners will not soon depart from the memories of her children and grandchildren. Her funeral was attended from the Advent Chapel on Exeter Hill, by Rev. A. Durfee. We expect to meet grandma again by and by, where she will help swell the songs of the redeemed which she so well loved to hear. F. P. W.

Lapham. Fell asleep in Jesus, in Lynn, Mass., Jan. 31st, 1883, Allen [illegible] in hope of a resurrection unto eternal life when the Lord shall come. E. McCulloch.

Married.

MOORE—DAVIS. In Worcester, Mass., Feb. 1st, 1883, by Eld. M. A. Potter, Mr. Horace S. Moore and Mrs. Lucy M. Davis, both of Worcester.

CONFERENCE REPORT.

The Oxford and Androscoggin Co. Conference met at East Stoneham, Me., Dec. 30, 1882. The election of officers resulted as follows: Jared Whitman, Pres.; Joshua Howard, Sec.; Heber Kimball, Treas.

Reports of preachers were mainly encouraging. A general drowsiness and lack of interest among the people in some places was considered a sure indication that we were in the last days, and we were exhorted to cling closer to Jesus, and closer to each other, with heads uplifted, believing that our redemption draweth nigh.

Jared Whitman, *President.*
Joshua Howard, *Secretary.*

SECULAR NEWS.

Out of 4400 burials which occurred in Paris last November 1207 were devoid of religious ceremony.

London, Jan. 29. The *Times*, commenting on the resignation of the French Ministry, says: "The news is of a most momentous character. Even its immediate consequences cannot be at once divined. The resignation of the Cabinet exhibits a catastrophe which threatens the political arrangements of the country and renders the substitution of a more powerful Ministry a matter of exceeding difficulty." The *Times* continues: "There can be no doubt the Government has found a clue. The crisis of the struggle over leaves the Government on the winning side."

A vigorous war against drunkenness has been begun at Copenhagen. The public houses are to be reduced from 1350 to 300. Sales to minors or to intoxicated persons are forbidden, and there is a unique provision in the law which directs that a drunken person shall be conveyed to his own dwelling in a covered carriage at the expense of the landlord at whose house he drank the last glass.

Bismarck is subject to fits of dejection, when he declares that his life has been a failure; that he has never made any one happy, neither himself, his family or the nation at large. "If it were not for me," he once said, when in a despondent mood, "the world would have seen three great wars less, and eighty thousand who died in their bloom might have lived, and how many parents, brothers, sisters, widows, would have been spared their grief and tears."

Nashua, N. H., Feb. 1. At Edgeville a man whose name, by a Brookline tax bill found upon his person, is believed to be James T. Barker, threw himself in front of the 1.30 train that was approaching the city and was instantly killed, his body being terribly crushed and mangled. The Coroner decided it to be a case of suicide. The deceased was about forty years of age and nothing is known about his here.

This young year is pregnant with events of deep and dire significance. The leaders of power in England and Germany are old men tottering on the verge of the beyond; Queen Victoria is not young; the Emperor of Russia sleeps on dynamite; France is feverish, and awaits a crisis; Spain and Italy play at monarchy; Turkey is still the sick-man, and the entire continent of Europe is in a condition which is favorable at any moment to an entire and radical change in the condition of affairs. A single night might alter the destiny of [illegible].

Notices.

Notice of Lectures.

Mrs. Mc. Kinstry will deliver her course of Historical-Prophetical Lectures as follows:

Hardwick, Vt., from Tuesday evening, Feb. 13th, to Sunday evening, Feb. 18th.

Any wishing to arrange for the Lectures at any time intervening between the above appointments, or beyond them, can address me at any of the above named places according to the dates given.

L. C. Mc. Kinstry.

Bristol and Plymouth Quar. Conference.

The next session of this Conference will be held with the Advent Christian Church in the city of New Bedford, commencing Tuesday evening, Feb. 27th, and holding over Friday, March 2nd. A cordial invitation is extended to the brethren and sisters in these two Counties and vicinity to be present. Come in the name of the coming One to a feast of fat things. Come to work for God. Ample provision will be made for all who come. This is the annual meeting, and officers will be elected for the coming year. It is hoped that all the preachers in this section will make an effort to attend, and that all the churches will be represented.

E. S. Moulton, President.
Benj. Irish, Secretary.

Conference Notice.

Providence permitting, the third New Hampshire Quarterly Conference will be held at London Village, N. H., commencing Wednesday evening, Feb. 21st, and hold over Sunday, Feb. 25th. We hope to see a good delegation of the army of the Lord, both of preachers [illegible] who will come [illegible] Zion [illegible] are out of C[illegible] will [illegible]

[illegible] Feb. 14th, and continuing over Sunday. These meetings will be [illegible] the Chairman of the Committee, [illegible] G. F. Haines, and perhaps others.

Committee: C. H. Sweet, E. S. Moulton, [illegible] M. S. Ransom.

Notice.—The next meeting of the East Maine Missionary Association will be held at New Harbor, Bristol, in the Free House, to commence Thursday evening, Feb. 15th, and continue as long as the interest may demand. The object of the meeting is the salvation of the perishing, strengthening of the saints of God, and warning the world of soon coming judgment. Eld. G. W. Weeks and F. E. Blaisdell will be there to preach the word of life. Strangers will call on Harrison Curtis.

Eld. G. W. Weeks, President.
Jer. Carr, Secretary.

Notice.—The Rhode Island and E. Conn. A. C. Conference will meet in annual session with the A. C. of Providence the first Wednesday in March, at two o'clock p. m. Eld. A. Durfee will speak in the evening of this day on "Pastoral work and church order." Let all the churches see to it that their delegates are chosen and sent, and that their letters be duly forwarded.

Elder A. Durfee, President.
Norman P. Cook, Secretary.

Notice.—If the Lord will, a series of religious meetings will be held at Woonsocket, R. I., to commence Sunday, Feb. 18th, and continue Sabbaths and evenings for two weeks. If each one of us who are watching for Jesus to come, and expect to attend these meetings, will make them a special object of prayer and holy living, we can witness glorious results in the conversion of sinners.

H. K. Flagg.

Notice.—There will be a Church Quarterly Conference of the Advent believers held in Brodhead, Wis., beginning Friday evening, Feb. 16th, and holding over Sunday, and the meetings will be protracted two weeks thereafter. An effort will be made to secure good help. All are specially invited. "Truly the Lord is in this place."

Geo. M. Button, Pastor.

Notice.—The Knox and Lincoln Conference will hold its next session with the church in Bremen, at the Osier school-house, Thursday evening, Feb. 22d. Call on A. P. Chaney.

S. K. Partridge, President.
G. W. Leach, Secretary.

Notice.—We have arranged for Advent preaching at Newport Center, Vt., Quimby's Hall, every first and third Sunday in each month. Any wishing to preach at the above named place, please correspond with W. P. Drown, Newport Centre, Vt. We extend an invitation [illegible] brethren to come over and help [illegible]

W. P. Drown.

Notice.—Any church in the Southern District of the Wisconsin A. C. Conference wishing a Quarterly Meeting, will please correspond with the writer at Cooksville, Rock Co., Wis.

Amasa M. Barber, District Evangelist.

Notice.—Bro. A. Ross will hold a series of meetings at Square Pond, Conn., to commence Feb. 21st, and hold over the following Sabbath and as long as the interest demands.

C. O. Smith.

Conference Notice.

There will be a semi-annual Conference of Southwest Iowa and Northwest Missouri A. C. Conference at Lewis, Cass Co., Iowa, commencing Thursday evening, Feb. 15th, and holding over Sunday, Feb. 18th. We appoint this Conference with the assurance that brethren and sisters will make it a point to be there. We have the assurance that the brethren from Troublesome Creek, Milford, Elliott, Red Oak and Atlantic, and all over the Conference district, will be in attendance. Come, brethren and sisters, to the rescue. Elder H. G. McCulloch is expected, and Elds. D. Q. Kent and Adair are invited, and any others coming in the name of the Lord. Business relative to future Campmeetings will be considered. By request. Wm. McCulloch.

Conference Notice.

The Lord willing, the second Quarterly Meeting and Conference, District No. 2. of the South West Iowa and North West Mo. Conference, will meet with the Nodaway church, Taylor Co., Iowa, Friday evening, Feb. 23d, and continue over Sunday. We earnestly request the churches in the district to be represented at this Conference, and a cordial invitation is extended to all lovers of divine truth. Come to this meeting.

Nathan Miller, President.
I. J. Showalter, Secretary.

P. S. We changed date of our Conference from Feb. 16th to 23d, on account of Semi-Annual Conference.—N. M. & I. J. S.

Conference Notice.

The Northern Indiana and Michigan State Union Conference will be held at the Divine church in the township of Woodbridge, Hillsdale Co., commencing Feb. 8th, and holding over Lord's day. There will be teams at Reading depot on the Fort Wayne and Jackson R. R. to meet friends on Thursday only, unless notice is sent to Warren Smith at Cambria Mills. All are cordially invited to attend.

J. P. Bristol, President.
G. E. Pullen, Secretary.

Notice.—The Lord willing, I shall commence meetings at North Limington, Me., at the Union House, Thursday evening, Feb. 8th, and continue evenings through the week, and over Sunday, and longer if duty demands. We expect Sister Kilborn will be present to assist in the work, and we hope the brethren and sisters will come from abroad and lend a helping hand.

M. Stevens.

Notice.—The A. C. Conference of District No. 2, State of Kansas, will meet with the church at the Townsend school-house, six miles southwest from Waterville, in Washington County, commencing Feb. 15th, and continue over the following Sunday. Brethren, let us hear from all the churches, and see as many present as possible. P. O. address, Waterville, Marshall Co., Kansas.

W. H. Shriner, President.

Notice.—The first Quarterly Meeting of the A. C. Conference of Northern Illinois will be held with the church in New Rutland, Ills., commencing Tuesday evening, Feb. 20th, and closing Friday evening, Feb. 23d.

D. S. Clark, President.
J. August Smith, Secretary.

Notice.—Although re-engaged by the call and vote of the A. C. Church and Society in Palmer, Mass., I feel an increasing conviction and desire to seek another field of effort. I am at liberty to visit with churches near or far away, as an itinerant, or to re-engage in pastoral care and labor.

H. C. Smith, Box 337 Palmer, Mass.

Notice.—Preaching brethren wishing to preach at Haverhill, Mass., will please correspond with J. R. Towle, Box 296, or C. R. Bailey, corner of Washington Street and Avenue.

J. W. Richardson, Clerk.

Post Office Addresses.

Geo. A. Streeter........[illegible] Falls, N. Y.
J. H. F. Varney........[illegible] Howard St., Lowell, Mass.
R. F. Kerr. Spencer, Meriden, Cherokee Co., Iowa
Mattie E. Smith........Box 182 Hackensack, N. J.

Special Meetings.

Elder [illegible] R. Mansfield and wife are with me in a series of meetings at Nevada, Ohio, which began Jan. [illegible], to continue as the Lord directs. Pray for us. W. J. Hobbs.

Notice.—Bro. G. L. Tracy, of Oxford, Me., will preach for us during the present session of the Legislature (perhaps six weeks) at Augusta, Me., Temperance Hall, first door south of American Express Office. Per order, H. Bailey.

Special Notice.—All churches within the Eastern District of the Wisconsin A. C. Conference, and any isolated brethren who may desire a Quarterly Meeting, or a series of meetings, will please correspond with the writer at Mifflin, Iowa Co., Wis.

Philo Hitchcock, Dist. Evangelist.

Appointments.

☞ Appointments must be received as early as TUESDAY MORNING (as our paper goes to press about noon), to insure insertion for the coming week.

BOSTON, MASS., ADVENT CHRISTIAN CHURCH, Corner of Shawmut Avenue and Indiana Place. (M. A. Stockman, Pastor.)

Berwick, Me. (Union Mission, Odd Fellows Hall.)
E. Cotton....Sundays, Feb. 11th and 18th, and evenings
Mark Stevens........Feb. 25th, and March 4th

Bath, Me. (Middle St. Chapel.)
D. H. Kilbreth........Sunday, Feb. 11th
I. C. Wellcome........Sunday, Feb. 25th

Bowdoinham Village, Me. (Hinkley's Hall.)
H. S. Mitchell........1st Sunday in each month
J. Albert Libby........Sunday, Feb. 11th

Bridgton, Me. (Bennett's Hall.)
Jared Whitman........1st and 3d Sundays in each month
D. H. Kilbreth........4th Sunday in each month

Biddeford, Me.—E. M. Andrews, Pastor.

[illegible] The Advent Christian Church [illegible] Hall on Beach Street, R. D. [illegible] Sunday, Feb. 18th

[illegible] (Adv. Chris. Church, High Street.)
[illegible] Emerson Wetherell, Cor. Clerk.

[illegible] (Adv. Chris. Church, Heard Street.)
[illegible] Sunday, Feb. 11th

[illegible], Mass., Second Advent Church.—Isaac [illegible], Corresponding Clerk.
[illegible]stell........Sunday, Feb. 11th

Concord, N. H.—L. F. Baker, Pastor.

Dover, N. H.—Wm. H. Mitchell Pastor.
Com.: John W. Felker, David Hayes, B. F. Adams.
R. F. Emerson........Sunday, Feb. 11th

Exeter, N. H.—J. E. Cross, Pastor.

East Pepperell, Mass. (Parker's Hall.)—W. Peasley, Corresponding Committee.

East Rochester, N. H.
S. H. Atkins........Sundays, Feb. 11th, 18th and 25th

East Woodstock, Ct.
C. W. Dockham........Sunday, Feb. 11th
G. W. Bridge........Sunday, Feb. 18th
P. S. Butler........Sunday, Feb. 25th

Farmington, N. H. (Advent Chapel.)
D. F. Leavitt........1st Sunday in each month
E. Cotton........Sunday, Feb. 25th, and evenings

Fisherville, N. H.
D. Eastman........Sunday, Feb. 11th
J. C. Smith........Sunday, Feb. 18th
Simeon Roby........Sunday, Feb. 25th

Haverhill, Mass. (Walnut Street Chapel.)
Geo. W. Brown........Sunday, Feb. 11th

Hartford, Ct. (Melodeon Hall.)
John C. St. John........Sunday, Feb. 11th

Hatley, P. Q. (Old Church.)

Kennebunk, Me., Lower Village (Advent Chapel.)
E. H. Long, Pastor.—B. S. Emery, Committee.

Lawrence, Mass.—(Advent Chapel, Concord Street.)
John Couch, Pastor.

Lynn, Mass., Second Advent Church.—(Chapel on Liberty Street.) E. M'Culloch, Pastor.

Loudon, N. H.
John Parsons........3d Sunday in each month
A. Kidder........4th Sunday in each month

Lyme, N. H.
A. H. Clark........3d Sunday in each month

Lewiston, Me.
S. Collins, A. S. Prescott, Committee, Auburn, Me.
D. H. Kilbreth........3d Sunday in each month

Lowell, Mass., Second Advent Church (Mechanic's Hall, Dutton Street.)—R. F. Emerson, Pastor.
W. H. Mitchell........Sunday, Feb. 11th

Melvin Village, N. H.
T. W. Piper........4th Sunday in each month

New Bedford, Mass. (Advent Christian Church) corner of Kempton and Foster Streets.—E. S. Moulton, Pastor.

Nashua, N. H., Spaulding's Hall, corner of Maine and Hollis Streets.—S. P. Hayward, Pastor.

North Rutland, Mass.
W. M. Hall........1st Sunday in each month

Newfield, Conn.—Com.: F. D. Fyler, D. A. Grant, Henry Drake. P. O. address—Burrville, Conn.

North Sherbrooke, Vt. (Adv. Chris. Church.)
Geo. F. Earle, Pastor........once in four weeks
A. F. Moore........once in four weeks

Newport Centre, Vt. (Quimby's Hall.)
Loren Marsh........Sunday, Feb. 25th

New Haven, Ct. (Adv. Chris. Church, Beers street.)

Portsmouth, N. H.
B. S. Emery........Sunday, Feb. 11th
D. T. Taylor........Sunday, Feb. 25th

Providence, R. I. (Advent Christian Church, Hammond Street.)—Norman P. Cook Pastor.

Portland, Me. (Union Hall)—Second Adv. Church Union Hall, Free Street. Frank Burr, Pastor.
Jere. Hill........Sunday, Feb. 18th
B. S. Emery........Sunday, Feb. 25th

Putnam, Ct. (Advent Christian Chapel.)
J. W. Bridge........Sunday, Feb. 11th

Rochester, N. H.
Committee, S. Varney, East Rochester, N. H.
P. Chesley........Sunday, Feb. 11th
J. T. Libby........4th Sunday in each month

Somerville, Mass., Second Advent Church—(Chapel corner of Bow St. and Somerville Avenue.)
C. Goodrich Pastor.
C. O. Prat[illegible], 12 Newton Street.

Salem, Mass. (Hardy H., Washington Street.)
D. T. Taylor........Sundays, Feb. 11th and 18th
E. McCulloch........Feb. 25th and onward

Springfield, Mass., Pynchon St., Franklin Hall.
Geo. Sederquist, Pastor.

Seabrook, N. H.
E. Cotton..Sundays, Jan. [illegible], Feb. 4th, and evenings

South Sutton, N. H.
Simeon Roby........Sunday, Feb. 18th

Southington, Ct. (Old Mission Chapel.)
Hezekiah Davis, Pastor.

South Berwick, Me. (Great Works.)
E. Cotton........Sunday, March 25th, and evenings
Geo. W. Brown........[illegible] Sunday in each month

South Eliot, Me.—Samuel Dixon, Com.

Taunton, Mass. Advent Christian Church, Cedar Street Chapel.—E. L. Emery Corresponding Com.

Vernon, Vt.—J. [illegible] first Sabbath in each month, also supply for the 1st Sabbath. All communications should be directed to J. Hemenway, Athol, Mass.
A. Ross........Sunday, Feb. 18th

Webster, Mass.
Com: E. G. Hill, G. M. Avrill, H. D. Barnes.
A. N. Dunbar........Sunday, Feb. 11th
Frank Burr........Sundays, Feb. 18th and 25th

Waterbury, Vt. (Vernon Hall.)
Corresponding Clerk—Arthur W. [illegible]
Samuel Thatcher........Sunday, Feb. 11th
R. S. Bagboo........Sunday, Feb. 18th
Samuel Thatcher........Sunday, Feb. 25th

Westbury, Conn.
D. C. Dudley........Sunday, Feb. 11th
L. B. Potter........Sunday, Feb. 18th

Woonsocket, R. I.—A. Fowler, Committee.
A. Ross........evenings through the week, and over Sunday, Jan. 28

Wallingford, Ct. (School-house South Main Street.)
O. D. Woodruff........Sunday, Feb. 11th
John C. St. John........Sunday, Feb. 18th
J. Hemenway........Sunday, Feb. 25th
Knoch Phelps........Sunday, March 4th

Keene, N. H........Sundays, March 4th and 11th
Rye, N. H........Sunday, March 25th
S. H. Atkins.

Low Hampton, N. Y........every Sunday
C. W. Baker.

Northwood Narrows, N. H., Wednesday evening, Feb. 14th, and over Sunday. Geo. W. Brown.

East Roxbury, Vt........Sundays, Feb. 11th and 18th
Craftsbury, Vt. (Collins Mill)....Sundays, Feb. 25th and March 4th. L. H. Brigham.

South Barnstead, N. H........1st Sunday in each month
Barnstead, N. H. (Pattie school-house) 2d Sunday in each month
Farmington Village, N. H..3d Sunday in each month
Wm. Bodge.

Greene, N. H........Sunday, Feb. 4th
Square Pond, Ct........Sunday, Feb. 11th
Webster, Mass........Sunday, Feb. 18th
Ashford, Ct........Sunday, Feb. 25th
E. S. Boenes.

Bass Lake, Wis........every two weeks
Amasa M. Barber.

[illegible], N. Y........1st and 3d Sundays in each month
[illegible], Vt........3d Sunday in each month
Chittenden, Vt........4th Sunday in each month
Wm. J. Blanchard.

[illegible] (Adv. Chapel) 1st Sunday in each month
D. S. Clark.

Berwick, Me........Sundays, Feb. 11th and 18th, and evenings
[illegible], N. H....Sunday, March 4th, and evenings
[illegible], N. H....Sunday, March 11th, and evenings
East Pepperell, Mass........Sunday, March 18th, and evenings
Old Orchard, Me........Sunday, April 1st, and evenings
[illegible], Me. (Congress Hall)........Sunday, April 8th, and evenings
Cape Elizabeth Depot, Me........Sunday, April 15th, and evenings
Bowdoinham, Me....Sunday, April 22d, and evenings
E. Cotton.

Waterloo, P. Q........[illegible] Sunday
C. P. Dow.

Guilford........Sunday, Feb. 25th
D. C. Dudley.

Brunswick, Me. (Tedford school-house) Sun., Feb. 11th
East Bowdoinham, Me. (Lancaster school-house) Sunday, Feb. 18th.
North Topsham (Graves school-house) Sunday, Feb. 25th.
E. O. Dinsmore.

East Haverhill, N. H. (No. 6 school-house) Saturday evening, Feb. 17th.
Orford, N. H. (Lamper school-house) 1st Sunday in each month.
Piermont, N. H. (Clay meeting-house) 3d Sunday in each month.
R. O. Cogswell.

New Boston........every Sunday until further notice
A. M. Dunham.

Plymouth, Mass........Sunday, Feb. 18th
A. Damon.

London Ridge, N. H........Sunday, Feb. 18th
Moultonboro Neck, N. H. (Middle school-house) Sunday, Feb. 25th.
R. H. Elkins.

Deer Isle, Me........1st Sunday in each month
Swan's Island, Me. (No. 4 school-house) 2d Sunday.
Swan's Island, No. 3, 3d Sunday. Swan's Island, No. 2 school-house, 4th Sunday.
Wm. E. Foy.

East Brownington, Vt........every four weeks
Daniel Gregory.

Bridgton Centre, Me........Sunday, Feb. 11th
North Norway, Me.....Tuesday and Wednesday evenings, Feb. 13th and 14th, as friends may arrange.
South Livermore, Me., Friday evening, Feb. 16th, and Saturday and Sunday following as friends arrange.
Sabbath, Feb. 25th, will change with Bro. E. M. Andrews, of Biddeford, for South Windham, Me.
John Gay.

Every other Lord's day, morning and evening, at the Advent Christian Church of Assyria, Barry Co., Mich.
P. Holler.

Rye........Sunday, Feb. 11th
East Concord........Sunday, Feb. 18th
West Deerfield........Sunday, Feb. 25th
Smith Hawkins.

Lake Village, N. H........1st Sunday in each month
E. N. Hinckley.

North Shrewsbury, Vt........Sunday, Feb. 11th
North Chester, Vt........once in four weeks
C. W. Jackson.

Hardwick, Vt........Sunday, Feb. 11th
L. C. McKinstry.

Carthage, Me........1st Sunday in each month
D. H. Kilbreth.

Hollis Centre, Me........Sunday, Feb. 18th
Bonny Eagle, Me........Sunday, Feb. 25th
Mrs. M. E. Kilborn.

Smokeshire school-house every Thursday and Sunday evenings.
P. G. Lord. C. W. Jackson.

East Wakefield, N. H. (Woodman's Mills) Sunday, Feb. 11th.
E. Johnson.

Harrison Village (Baptist House)..Sunday, Feb. 18th
J. Albert Libby.

West Scarboro (Coolbroth's Hall) 3d Sunday in each month.
H. Mains.

Carlinville, Ill. and Auburn Ill., preaching regularly once in two weeks, by D. H. & E. S. Mansfield, Pastors.

Danbury, N. H........1st Sunday in each month
Hebron, N. H. (McClure school-house) 2d and 4th Sundays in each month.
Campton, N. H. (Bump school-house) 3d Sunday in each month.
C. W. Nelson.

Tuftonboro Neck, N. H....1st Sunday in each month
Sandwich, N. H........3d Sunday in each month
Melvin Village, N. H....2d and 4th Sundays in each month.
T. W. Piper.

Ways Mills........every four weeks
Dudswell........every four weeks
C. R. Parsons.

John Parsons........Sunday, Feb. 18th
West Otis, Mass........Sunday, Feb. 18th
North Otis, Mass........Sunday, Feb. 25th
Enoch Phelps.

Effingham, N. H. (Centre school-house) Sun., Feb. 11th
East Wakefield........Thursday evening, Feb. 22d and over Sunday, Feb. 25th.
F. Philbrick.

Northwood Narrows, N. H........Sunday, Feb. 11th
John Parsons.

Farmington, N. H........Sunday, Feb. 11th
Lee, N. H. (where Bro. Durgin may arrange) Monday evening, Feb. 12th.
Pittsfield, N. H........Tuesday evening, Feb. 13th
Athol, Mass........Friday evening, Feb. 16th
A. Ross.

North Easton, Mass....Wednesday evening, Feb. 7th
Taunton, Mass........Thursday evening, Feb. 8th
A. W. Sibley.

Hereford, P. Q., Hall Stream (Upper school-house) 10.30 a. m., and Luther Hill school-house evenings, 2d Sunday in each month.

[illegible]........[illegible] Sunday in each month
Pittsfield, N. H........[illegible]
H. D. Selby.

[illegible]........3d Sunday in each month
C. S. Shattuck.

New Market, N. H., Thursday evening, Feb. 8th, Friday and Saturday, two o'clock and evening, and over Sunday, Feb. [illegible] Sunday, [illegible]
Lake Village, N. [illegible] G. Smith. F. S. Knowlton.

Richmond, Me. (Dist. No. 6) 2d Sunday in each month
M. M. Stevenson.

Belgrade Mills, Me........Sunday, Feb. 11th
Rome, Me. (Town House)........Sunday, Feb. 25th
H. B. Sevey.

Melvin Village, N. H....Saturday evening, Feb. 17th and Sunday, Feb. 18th.
Campton, N. H. (Bump school-house) every second Sunday in the month.
Wm. H. Shaw.

Salisbury (North Road)........each Sunday at 11 a. m.
J. H. F. Varney.

Old Orchard, Me........Sunday, Feb. 11th
Cape Elizabeth Depot, Me........Sunday, Feb. 18th
I. C. Wellcome.

Rye, N. H........1st Sunday in each month
Joseph W. White.

Otisfield, Me. (Gore school-house)..Sunday, Feb. 11th
North Norway, Me........Sunday, Feb. 25th
Harrison, Me. (Woodsum school-house) 2nd Sunday in each month.
Jared Whitman.

Poultney, Vt. (Odd Fellow's Hall) each alternate Sabbath in the afternoon until further notice
G. H. Wallace.

Ashford, Ct.
V. P. Simmons........every 2d Sunday
Enoch Morrill........4th Sunday in each month

Augusta, Me. (Temperance Hall, first door south of American Express Office.)
E. Cotton........Sunday, April 29th, and evenings

Abington, Conn.—A. C. Johnson, Pastor.

Belmont, N. H.—B. F. Lakeman Committee.

Bristol, Vt. (Adv. Chris. Church.)—A. S. Williams Pastor.

Beebe Plain, P. Q. (Advent Church.)

Bangor, Me., Advent Christian Church.—(Concert Hall, Norembega Building.) O. S. French, Pastor.

Bristol, Ct.—H. H. Tucker, Pastor.

Belleville, Wis.—Geo. W. Turner, Pastor.

Bridgeport, Ind.

Broadhead, Wis.—Geo. M. Button, Pastor.

Cincinnati, Ohio.—Second Advent Meetings Sundays in Lancet Hall, 303 West Seventh Street.
W. A. Shaw. Mrs. W. A. Shaw.

Chicago, Ill. (Advent Christian Church) No. 91 S. Green Street.—J. August Smith, Pastor. I. F. Meyers, Church Elder.

Castleton, Vt.—G. H. Wallace, Pastor.

Danville, P. Q.—J. Ward, Pastor.

Danielsonville, Ct.—C. W. Dockham, Pastor.

Fairhaven, [illegible]

[illegible] Hill), [illegible]ple, Hartland Four Corners, Vt., [illegible]

Hoosick, N. Y., Advent Christian Church.—[illegible] A. Streeter Pastor.

Hebron, N. Y. (Advent Christian Church.)

Mifflin, Wis. (Advent Christian Church.)
Philo Hitchcock, Pastor.

Halifax, Nova Scotia, Second Advent Hall at No. 3 Jacob Street, corner of Lockman Street.

Kennebunk Port, Me. (Adv. Chris. Church.)
E. Hartley Long, Pastor.

Lancaster, Pa., Salem Church of God, corner West Orange and Concord Streets. H. Ziegenfuss Acting Pastor. Residence 433 West Marion Street. Clerk, Wm. H. Gorrecht, 822 West Walnut Street.

La Fayette, R. I.—Wm. C. Stewart, Pastor.

Manchester, N. H. (Advent Chapel on Arlington Street.) O. R. Crossett, Jr., Pastor.

Mattapoisett, Mass.—F. W. Blackmer, Pastor.

Massena, St. Law. Co., N. Y.—W. A. Burch, Pastor.

Monticello, Minn. (A. C. Church)—A. J. Bolster Pastor.

Nevada, Ohio (Adv. Chris. Church.) W. J. Hobbs Pastor.

North Shrewsbury, Vt. (Adv. Chris. Church.)
George F. Earle, Pastor.

New York City.—Advent Meetings at 138 West 24th Street, between 6th and 7th Avenue.
T. J. Cox, 273 West 22d Street.

Newton Upper Falls, Mass., meetings every Lord's day, at the house of L. T. Cunningham.

Philadelphia, Pa. (7th below Poplar Street.)
Eld. R. F. Sergieson, Pastor.

Palmer, Mass.—H. C. Smith, Pastor.

Rochester, N. Y.—Advent Christian Church, Rochester, N. Y., over 135 East Main Street, corner of North Avenue. Geo. R. Waugh, Clerk.

Rockland, Me., Second Advent Church (Crockett Block Hall.)—Committee: J. A. Richardson, F. H. Lane, O. B. Day, Stillman Choate.

Rockland [illegible] (M. A. [illegible])

[illegible]

South [illegible], Vt., [illegible] Chapel.)—S. G. Worden, [illegible]

[illegible] Prairie, Ind. (Advent [illegible]) Olive Branch, Ind.
W. C. Hicks, [illegible]

Upland, Clayton Co., Iowa [illegible]
Elder M. B. Dutton [illegible]

Union Mills, Ind. (Advent Christian [illegible])
W. C. Hicks, Pastor.

Whitefield, Mass.—S. G. Mathews [illegible]

Whitefield, N. H.—C. [illegible]

Weymouth, Mass.—W. H. Crosby [illegible]

West Haven, Ct. (Advent Christian [illegible]) (Hall on Union Street.)

Ways Mills, P. Q.—C. R. Pa[illegible]

Winona, Minn. (Adv. Chris. Ch[illegible]) Broadway, between Washington an[illegible]

Busines[s]

THE TRACT [illegible]

DONATIONS FOR [illegible]

Previous acknowledgement........[illegible]
D. Chapin........[illegible]
Mary Maxwell........[illegible]
Wm. H. Mitchell........[illegible]
M. E. Livingston........[illegible]
Almira Stillman........[illegible]
Mrs. Edwin Cordell........[illegible]

[illegible] ADV. MISSIO[N]

Previous acknowledgements........[illegible]
Mrs. D. W. Davis........[illegible]
"Teacher" (for J. A. Cargile)........[illegible]
Almira Stillman........[illegible]

FOR FOREIGN MI[SSIONS]

Previous acknowledgements........[illegible]
Mrs. A. Watson........[illegible]
S. L. Miller........[illegible]
A. Brown........[illegible]
A. K. Lyman........[illegible]
A. B. Lyman........[illegible]
Mite Boxes and S. School, Lowell........[illegible]
Almira Stillman........[illegible]
Kay Cummings........[illegible]
Emma Francis Pierce (only seven [illegible] and saved this herself)........[illegible]

"CRISIS" POOR [illegible]

Previous acknowledgements........[illegible]
G. W. T........[illegible]
C. B. Knight........[illegible]

TO HELP THE NE[EDY]

Previous acknowledgements........[illegible]

SICK AND POOR MINIST[ERS]

Previous acknowledgements........[illegible]

PLEASE NOTIC[E]

☞ Hereafter we shall publish a li[st] of persons sending us letters containi[ng] [illegible] when your name appears in this list, [illegible] that the letter has been received.

Arnold E W, Adams J, Bolles Mrs [illegible] A, Burkholder E, Brown A, Burnap [illegible] L D, Bowman J L, Balkam D, Ba[illegible] A L, Buxton Mrs L H, Clifton Mrs M [illegible] C H, Chapin D, Clark R D, Case S, [illegible] Collins S, Cushman H, Crippin H, [illegible] Cummings R, Clunn J S, Cook J B, [illegible] Downing Geo, Douglas H E, Dunn M[illegible] E, Dake Mrs E M, Dow Mrs L A, Dav[illegible] day W E, Edson H, Evarts Mrs M, Fa[illegible] F M R, Gardner Mrs E J, Gainforth [illegible] Mrs. D R, Haggett F D, Hall Wm [illegible] Howland I G, Henly M C, Houghton [illegible] Huff E A, Hicks W C, Johnson J, J[illegible] C B, Kelley Mrs. J R, Kennerson W[illegible] G G, Knight C B, Luther B, Lowe C, [illegible] McCulloch M, Morrison Geo L. Mille[illegible] Marden J W, Melling J B, McBroo[illegible] C A, Mayberry O A P, Newlin J. Nutt[illegible] Persons H, Pratt R, Peaslee Mrs H S, [illegible] ker E M, Preston F W, Pierce Mrs A, [illegible] Prescott P B, Paine J B, Rounds M[illegible] U E, Ranger F K, Smith Mrs. O W[illegible] Saltmarsh S W, Searle H, Smith Geo [illegible] M C, Stone Mrs O, Stearns H F, Stron[illegible] land S, Switzer W H, Slade W L, Still[illegible] ter W, Streeter W W, Twitchell L [illegible] Tryon J, Tunison M A, Tilley Geo, W[illegible] Webster E A, Wallace J D, Warwick [illegible] W H, Waldron S H, Weymouth J E, [illegible] Wise Mrs H W, York R R.

Books and Tracts Sent.—By Mail—Belman S (2), Barney Mrs. S L, Bark[illegible] man G L, Baker J, Burkholder E, [illegible] Brooks L D, Clough S O, Coo[illegible] [illegible] Deviney E C, Ellis A P, Eastman J B, [illegible] Fisher N M, Farnsworth W, Goodwin [illegible] E A, Gray J C, Goodsell W P, Gard[illegible] Goodnow Mrs D R, Hunter J M, Harve[illegible] C L, Hollis W A, Hubbell E, Harvey [illegible] son Mrs M H, Judd G E, Knowlton G [illegible] (2), Ketcham N S, King C B, Lee Mrs [illegible] ard S S, Livingston M E (2), Lyman M[illegible] C, Moore A P, Marshall H C, McWillia[illegible] son Mrs. S G, Miller E, Marden E, [illegible] Mayberry O A P, Newlin J, Nutting C[illegible] O, Priest E L, Philbrick M W, Prest[illegible] Mrs. H. Rounds Mrs. B, Reynolds J [illegible] Snell Mrs E, Stockton W P, Stannard O[illegible] Searle H, Streeter G A, Stephens I D, [illegible] Sylvester W, Thompson Miss E O, T[illegible] Thomas J W, Twitchell L L, Tilley G, [illegible] Tuttle A A, Wallace J D, Whitney S [illegible] H, Webster H S, Willmon J J, Willia[illegible] kins L, Waldron S H, Wells L E, Zad[illegible]

By Express—Bingham Miss S M, H[illegible] Howard L L, Hill W, Kent J C, Little[illegible] Mrs A W, Sweet C H, York R R.

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Any one sending us Two Dollars, [illegible] the "World's Crisis" and "The Christian [illegible]" one year. Also all old subscribers to t[he] Crisis" that will pay in full what may be [due on their] paper, and one year in advance at rate of [TWO DOL-] LARS per year, we will send both papers f[or one year.] We cannot allow a commission to any [illegible] above rates.

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THE PRAYER OF THE THIEF AND [ITS AN-] WER BY CHRIST. By O. D. Gibson. Single copy 3 cts; per dozen 20 cts; [illegible] $1.25. For sale at this office, and by O. [illegible] Clayton, Adams Co., Ill.

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We have just received a supply of the w[ork] "Zetetic Astronomy," "Earth not a Globe, [an exper-] imental inquiry into the true figure of the [earth: prov-] ing it a plane, without orbital or axial [motion; and] the only known Material World. Its true [illegible] the universe comparatively recent format[ion illegible] chemical condition, and approaching des[truction by] fire. By "Parallax." It contains 430 pa[ges illegible] postpaid, $2.12.

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A New Hymn Book has just been issued [illegible] "SPIRITUAL HYMNS AND SONGS," [illegible] [illegible]. We have it on sale at this offi[ce illegible] by express per hundred, $15.00.

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A new book of 133 pages, entitled "Chronolo[gy and] Prophecy made Plain: Showing the End of t[he illegible] Years, and the Fulfillment of Gabriel's Great P[roph-] ecy." By Wm. Sheldon. Price by mail 50 cts. [illegible] $5 per dozen; by express $4 per dozen. W. [illegible]

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... Daniel's prayer
... poured out before us
... marvel at
... appeal, ...
... will be
... gone down to the
... and mark the peti-
... of the apostles, of the
...r, with deep reverence,
... and is himself the Lord
...ll these, then turn to the
... to prayer and see if they
... with you.
...hy recourse than this, if
... be, look into your own
...r own prayerful moments.
...ord of petition under the
...elling One, and have you
... darkness unto light, from
... And have you any longer
...bts or an abiding place
...arding prayer?—*Selected.*

...W. McBROOM.

...*the Crisis:*—We are still
...and pushing the battle.
...over Christmas continu-
...church was quickened,
...d to our numbers; for
...Lord and take courage.
...new church ...
... There was a debt on
... hundred and sixty-five
...ll covered by the friends
...here I want to say this
...ience in begging, and I
...ast; for I cannot tell you
... standing before a large
...ing for money. It does
... out of place; and I am
...clined to the principle I
... during more than eight
...try. During that time I
... duty (as to giving) the
... never begged for money.
...ho have had a like experi-
... God for these things can
...t is to preach a gospel free
...ndependent of the ways of
...e formal begging churches
... leaving the recompense to
...Lord.
...h is 30 by 40 feet, and is a
...s house, and there is a live
... thirty-seven members to
...nd a good interest in the
... good attendance at church,
...ful. I would have continued
...t was taken sick on Tues-
... Jan., and had to return
...ow able to work. My letter
...ich containing my report to
...ich was published in the
... intended for publication.
...you the result. A good sis-
...Ohio, read the letter and sent
... which caused wife and I to
...t be my way, but yet in his
...Lord will provide. May the
...Sister M., for so she signed
... for us.
...io.

...W. AND SARAH ROTE.

...*rs and Sisters in Christ:*—
...e I purposed in my heart to
... beloved paper the *Cri-*
...an marriages, the proof is con-
...hat the moral standard is falling;
...n in have failed to perform that
...is this is New Year's day, and
...t d to be more faithful this com-
...his be more active in the Master's
...e like giving you all a happy
...ory the Lord bless you and pre-
...an his heavenly kingdom.
...ur lot has been cast for the
...months in this wild frontier
...even here the hand of the Lord
...nd preserve us. This is rather
...ry, and some people speak of
...ing God's country. This ...
...ountry, and immense herds of
...eep graze upon the hills and
... territory, and we remember
... said the cattle upon a thou-
... mine. The gold and the silver
...; and that even here the power
... will be manifested in making
...merican desert blossom as the
... been trying by the help of the
... his uncultivated field, to sow
... of the gospel of the kingdom,
... the great harvest there may be
... gathered from the plains of
... into the Lord's garner.
... a nice little village situated at
... the Raton Mountain on the A.
... F. R. R., supported principally
... and stock interests. Raton
... improved in morals of late; it
... a frequent scene of bloodshed.
...an six or seven months ago, in
... time there were five men shot
... lynched, which caused a great
... The citizens then held a meet-
...solved that all those that kept
...ouses should leave the town.
...me it has been more quiet here,
...or saloons still prosper, which
... disturbance, but we hope some
... to be able to make Raton a tem-
... I am employed as a carpenter
... Co. The Methodist, Baptist
... churches are represented here.
... invited several times to fill the
...pulpit. ...
... organized to whom I ... one
... declaring the ... evening, to a very
...ence. Some are giving heed
...things.
...is but one family here besides my
... like precious faith; but sectarianism
...very strong here, and the people are
...illing to investigate than they are in
... I have been superintending the
... Sunday School the past six months
... compromising the truth. In the
... Society I think a great door will be
...ld for me to give the judgment mes-
... I would be glad to have some tracts
...stribute. My Jubilee Harp is also worn
... and no money to replace it. I would
... like to co-operate with the Western
...d of Missions, but I fail to find Bro.
...ard's address. Please give it in the
...is. Pray for us and the cause of truth
... this wild region.
...*Raton, New Mexico.*

CHRISTIAN living and Christian character, ...hout Christ, are impossibilities; with ...rist they are made a reality, before which ...e world has ever offered the homage of its ...miration and respect.

WHY believe, we are ready to make great ...crifices, when we fail to offer the least?

"A GOOD CONFERENCE."

Such is the exclamation on every hand with reference to the session of our P. Q. and Northern Vt. and Northern N. H. Conference, which has just been held in the Free Baptist Church in Newport Centre, Vt. We were invited there by Bro. Cowell, the pastor of the church, and his people; and they, with the Adventist preachers and brethren in the vicinity, gave us a hearty welcome, and contributed much by their accommodation of us at their homes to make our Conference a success; and a success it was, too, such as is always desirable, but is not always experienced. It was in mid-winter, commencing Jan. 10th, and holding over Sabbath the 15th; and up in these northern latitudes, where the thermometer ranges down among the twenties frequently, we had, with deep snows and high winds and a *fearful blow* a part of the time, the genuine rigors of an old-fashioned winter. But this was no hindrance to the hale, hearty people who, without paved walks and horse-cars and electric lights, came for miles around with their teams, and in cars when too far away to otherwise reach the place in season to attend this Conference session. The house was of ample size, but it was well-filled, and crowded at our preaching services. A good revival had been in progress among the people of the community, and this was no ... to conduce to the interests of our meetings. Sixty, and more, gave in their testimony each evening after a sermon had been preached; and on Friday evening one hundred and fifteen testimonies were given for Christ after the sermon. The gospel was preached, too, by the power of the Holy Ghost.

We were not favored by the presence and aid of any ministerial brother from a distance, yet we had, within our own borders, meat in due season. There was preaching by Brn. Gregory, McClewer, Heyer, Smith, Marsh, Magoon, Mc.Kinstry, and Sister M. Mc.Kinstry. Bro. Drown preached during the Conference an excellent and comforting funeral sermon of an estimable young girl, who had died in the vicinity and was buried from the church during the Conference. Our esteemed President, Bro. Dow, gave us as his annual Conference address an exposition of the Conference Constitution, which is to be printed in pamphlet form for the use of the Conference.

One of the members of the Conference had died during the year—Elder W. G. Ladd of Stanstead. Several were granted a license for the first time; a number of licenses were renewed, and two excellent brethren were ordained to the work of the gospel ministry, viz.: Addison P. Drown of Wolcott, Vt., and Chas. McClewer of North Troy, Vt., who are recommended to the churches and people, everywhere, as faithful servants of Christ.

The officers of the Conference were chosen for the ensuing year as follows: C. P. Dow, President; C. W. Heyer, Vice President; L. C. Mc.Kinstry, Secretary; M. Mc.Kinstry, Assistant Secretary, and Loren Marsh of Sweetsburg, P. Q., Treasurer. District officers were chosen, and delegates to the A. C. Association, and delegates to the N. H. and Vt. Conferences and the F. B. Yearly Meeting. On Sabbath evening the services closed with a sermon by Eld. D. W. ...

... of the twelve" may denote his two visits to ... the apostles; for you remain ... Sornberger, of the Advent ... ence, and a social service ..., Secretary.

L. C. Mc...

PURE RELIGION.

Dear Editors:—I have been thinking of late that the religion of Christ, the pure, undefiled, unadulterated religion of Jesus, is something worth having. Oh, what a change, what a great change it will make with the individual that is in possession of it! The pure religion of Jesus down deep in the heart will make a dishonest man or woman an honest one; it will make the untruthful man tell the truth; it will put a new song into the mouth of the profane man, even praise to the Most High God; and the Sabbath-breaker will learn to remember the Sabbath day and keep it holy; and the intemperate man will break away from his intemperate habits and become a sober and a temperate man. This, Christian friends, is just what the pure religion of Jesus will do. It will cleanse from all filthiness of the flesh; it will turn out the buyers and sellers; it will clear out the rum, tobacco and cider; and make a clean sweep of every filthy habit. I can say with all my heart, Glory to God for such religion as this! What do you say, Christian friends? I care not for religion unless it will do all these things. It has done it; and, glory to God! it will do it. It will make a new creature from head to foot, inside and outside, all over. Old things will be done away, and behold all things will become new.

Alfred, Me.

CONFERENCE REPORT.

The first Quarterly Session of the A. C. Conference of Northern Pennsylvania and Southern New York was held with the church of God at Shongo, N. Y., commencing Friday evening, Dec. 22nd, 1882, and held over Sunday. The opening sermon was preached by ... Sorenson.

At a business meeting held Saturday, at ... o'clock A. M., the following ministers answered to their names: E. H. Eggleston, A. H. Briggs, R. Kelsey, R. Sorenson and C. W. Stephens. Later in the session Eld. D. B. Hunt appeared and reported. All of the churches in the Conference were present by delegates. Bros. S. Gardner and S. Munroe, honorary members, were present.

The reports of the ministers were substantially the same as at last session, with the addition that Eld. A. H. Briggs held a public discussion on the Eleven Mile, Pa., with Eld. J. H. Leach of the United Brethren on the nature and destiny of man. Eld. A. H. Briggs unsheathed the sword and in a masterly way swept aside the Pagan mysticism of inherent immortality, and showed by a "thus saith the Lord" there is no eternal life outside of the Son of God. The reports of the churches were very good.

Voted, to hold the next Quarterly Session with the church at Bingham, Pa., to commence Friday evening, March 16, and hold over Sunday.

Voted, thanks to the church at Shongo and friends for their kind hospitality to us during our sojourn with them.

Voted, to have the minutes published in the *World's Crisis*, and respectfully ask the *Bible Banner* to copy.

Preaching and conference meetings afternoon and evening, also preaching Sunday A. M.; after which the Lord's Supper was administered, and a goodly number partook. The preaching throughout was timely, and the exhortations cheering.

C. W. STEPHENS, *Secretary.*

SERVICE.

BY W. C. HICKS.

What is acceptable service to God? It is not the service of a hired man, i. e., for what we will or hope to get; if so, we would be serving ourselves. Can it be from fear of incurring his displeasure and punishment? If so, would we not again be serving ourselves? If these motives are removed, what is left? Please read Rom. 6: 18, 22. You will find that we serve God from a hearty realization and the full assurance of his Word of our freedom from sin. This assurance puts in our hearts and on our tongues the divine cry, "Abba, Father." Sinking into his arms we render him a joyful service, feeling that if he be for us, who can be against us? Because, greater is he that is in you than he that is in the world. This realization will create in us a respect unto the recompense of reward; we will serve him as a son, knowing that he who made us a free gift of his own Son Jesus, has also promised to freely give us all things. And if at times his hand rests heavy ... perverted. remember that he deals with us ... at as self for our profit. His provision ... keep He is able to keep us. ... him.

I. I. L. TO J. A. L.

Often I halt upon my weary way
To hear thy voice, or listen to the lay
Thou singest in thy rhyme;
And like sweet tones to music-loving ears
Thy song has been unto my heart for years,
As I have counted time.

Plaintive, pathetic, mournful it has been
Ofttimes; but then the cheerful has flowed in,
And sometimes true heart mirth,
Such as creation feels at breaking morn
When a bright, cloudless day to earth is born,
Rejoicing at its birth.

A pilgrim poet 'mong a foot-sore band,
Each leaning forward toward a looked-for land
To be their home some day;
Cheering them on amid thy sorrows deep,
Leading them oft, that they the path might keep,
And none there go astray.

They hear thy voice—not like the trumpet's blast
In battle fray, where men are falling fast
And dying in their gore;
But as He spake who came to Galilee
And said to humble men, "Come follow me,"
As they stood on its shore.

Here on we press together, looking back
Full oft, to gaze upon the devious track
Our tempted feet have made;
The resting-places where we took new breath,
And others where we tarried near to death,
And where our dead were laid.

But cheer thee now: our future way may be
No darker, rougher than the one we see,
And have come strangely o'er;
He who hath heard us in our deep distress,
And led us thus far through the wilderness,
Is still gone on before.

FROM BRO. F. R. BANKSON.

Dear brethren and sisters:—I wrote last for our loved *Crisis* in September, and as this is the last day of the year, how thankful I am that I am alive and in the vineyard of the Lord, and still have a mind to work for my Master. I will report from September till now.

Bro. Livingston, Bro. Roberts and myself started for our Annual Conference that convened with the Cedar Grove church near Stevenson, ... opened ... riding, we arrived there, and found the church in a lifeless condition. After preaching Jesus to them, they soon "came to the help of the Lord against the mighty." Glory be to God! Some were happily converted; backsliders were reclaimed, and gave God the praise. Then we went to Harmony church and continued meetings for several days. Three were converted and at the next meeting I baptized three. Since that time I have been preaching from one place to another all the time I could.

The Conference has appointed me evangelist to work on the southern side of the Tennessee River without the promise of a cent. I am going to try to discharge the duties faithfully they have placed upon me. In conclusion, my brethren, ... not discouraged. If we are faithful ... shall be well paid when Jesus, our absent Lord, returns. May God bless you all, ... help you to sound the gospel trumpet. I am not ashamed my brethren, to beg for tracts. Please send me some if you have any to spare. Direct to Hurley's So. Che., Ala.

ALONE WITH GOD.

It is a sign of superficial piety when Christians are almost always seeking the excitement of public meetings, and have no desire for solitude. ... shows that there is little preparation of the soul and spirit, by secret prayer and meditation, for discharging the duties and meeting the trials of daily life. It is for the want of this preparation in solitude that there are many failures and stumblings in the lives of the generality of Christians. And it is the want of this that renders meetings for prayer and for the preaching of the Word less interesting and less useful than they would otherwise be. There is a sense in which we shall have to die alone; but if we cannot endure to be alone now, communing with our own spirits, or communing with the Lord, how shall we be when we have to ... these great ... to be searched through and through, ... lurking evil may be hidden from us, ... that a thorough regeneration of our whole souls may be wrought by the power of the Holy Spirit.

Frequent seasons of loneliness or solitude are necessary for the strengthening of our virtues, the maturity of our characters. Solitude is necessary for reviving our tempers and behavior, for meditation on the Word, for contemplation of the divine attributes, for fellowship with God, for intercession for the saints and for sinners, for our establishment in the faith, for ... knowledge, fortitude, courage, power and unction for Christian work. "The ... that has Christ in it," says Dr. F. D. Huntington, "renews man's strength. It ... his resolution. It establishes his peace. It clears away the dust of the earth's ... delusions and the damps of its night-sorrows. It enables us to look ahead with an ... eye on the future. It makes the ... populous with beautiful imagery from regions of the invisible. It sends the thoughts on cheerful pilgrimages to all holy shrines of the Bible and the universe. It lets in happy memories through the open doors of our affections to console our misery, and blessed promises to animate our faith. The Father is with us."

If a Christian would rise in purity above the generality of professors,—... he would escape from the corruptions, that have the sanction of the Christian name,—if he would be constantly ready and waiting and looking for the appearing of Jesus, he must be much alone. There are many things in our churches, our institutions, our associations, our societies, and our social customs, unfavorable to entire devotion to God. The various practices and habits of the present times, if fully complied with, will leave but little time for shutting the door of our closet, and getting a fuller, a more blessed experience of divine and perfect love. A frequent solitary walk or a walk alone with God, is necessary to deep spiritual mindedness. Many by neglecting this, are walking in a fog while they might walk in bright sunshine.

—*Silas Henn.*

SCRIPTURE CONFIRMED.

An English clergyman who traveled through the Holy Land a few years ago, in company with Dr. Moses D. Hoge of Richmond, Va., describes one of the scenes in their travels in the following words: "When Jesus sat by Jacob's well he could see the long, dusty path across the plain which he had traversed. On his right ... he looked back, stood close ... till ... most ... object in ... Wiggins also predicts that ... surely strike the Gulf of Mexico the 9th of Ma... 1883, and will pass over the entire co... nent in a north-westerly direction.

Although weather prophets are some... erroneous in their statements, yet ... We ... ascending to the summit of Gerizim, tested the acoustic property of the valley between the two hills, on which were set the blessings and the cursings. I was on the slope of Mount Gerizim while Dr. Hoge went some distance up that of Ebal—the space between us being between half and three quarters of a mile. Indeed, as I saw the doctor ride down from the spot on Gerizim where we stood, cross the valley, and creep up the side of Ebal, till his horse looked no bigger than an ant, it seemed almost foolish to make the experiment we contemplated. I fancied that it would be impossible even to hear his voice over the chasm beneath us.

We had arranged to give signals. He was to take off his hat, which was covered with large, white puggary, for me to begin; but the distance between us was too great for me to distinguish any such indication. However, at last seeing he had fairly stopped, I read aloud slowly one of the psalms for the day, feeling all the while that I might just as well have addressed the House of Commons from Lambeth Palace. Then I paused. I had understood the doctor to say that he would recite the thirty-first Psalm, and turned to it in my prayer-book. Great was my surprise when from that little dot on the hill-side I heard in his voice across the valley, 'The Lord is my shepherd,' etc. It is the twenty-third!' I exclaimed to his friend whom he had left with me. This was a severe test, and it was made more so by a party of Turkish soldiers who, hearing me, came out of some barracks which lay beneath us, and began talking. When I rejoined the doctor I found he had heard me plainly. Indeed, he remarked on the difference between the versions of the Psalms I had read and that which he was familiar with in America. Two companions who remained in the valley between us distinguished every syllable with ... What a scene and 'service' it must have been when the blessings and the cursings were said by the thousands under Joshua from those hills.—*Messiah's Herald.*

TEMPERANCE.

AN INEBRIATE MILLINER.—Rev. Mr. Munro said: "A woman who had one of the largest millinery shops in the city, east of Queen Street, was so infatuated with the love of drink that she sold everything for it. She was taken to an institution for inebriates, in Edinburgh, where they gave her Dr. Barnardo's medicine, which cured her. She then left the home, and went into the world relying upon her own strength, with the natural result that she fell. Her friends sent for me. I urged her to abstain until a supply of the medicine which helped her before could be got; but she said, 'I can't do it; if there were drink and the bottomless pit on one side and heaven on the other, I would take the drink and go to hell.' There are many whose real condition is just like this."

I DELIBERATELY declare that in five weeks and a half in England I have seen as many women under the influence of liquor as I have seen men under like influence within the preceding there years. Nor do these women drink beer alone; they, as a rule, drink whiskey. I have in scores and scores of instances seen little children, late at night, at the saloon door, crying for mother to go home, as in our land wives plead for their husbands. At the very threshold of nearly all the grand ruins of palaces, and abbeys, and castles beer and whiskey beg to be swallowed.—*Dr. Arthur Edwards.*

A LADY has just given $6000 to the temperance cause who a few years ago was told by her husband that as temperance was being agitated in their State (Virginia) he thought he would sign the pledge to help keep the cause. With great pride she said, "I should be ashamed of a husband who would thus surrender his personal liberty." One year from that time he died of delirium tremens, and her sons, learning to drink at their mother's table, have both died drunkards.—*Selected.*

TEMPERANCE gives nature her full play, and enables her to exert all her force and vigor.

FROM E. G. MUDGETT.

Dear Editors:—Allow me to say a few cheering words to the many sons and daughters of our Lord and Master.

Your kind letters cheer my poor heart, knowing you are looking for redemption very soon. I have been on a pilgrimage some sixty years, and I am not weary, but expect to soon see Him who is to be our King. When the glorious proclamation reached my ears in 1843, my heart responded, "Amen, even so, come, Lord Jesus." I have loved the sound of Jesus' coming ever since. I am not privileged with meetings now as in former years, but my heart burns with the love of Christ.

Now, brethren, I have hay and provender enough, and any brother traveling this way is welcome to such as I have. And with your ... letters and by your earnest prayers I expect ... to "see the King in his beauty."

Enfield Centre, N. H.

REPORT.

Statistical Report of Missionary Work in Wisconsin for 1882:—I have traveled 3,606 miles, mostly by private conveyance; have preached 125 sermons; attended 243 meetings; visited a large number of families, with prayers and exhortations; organized one church of eleven members; baptized nine; obtained a number of subscribers for our papers; attended five Quarterly Meetings as District Evangelist,—and have the blessed assurance that in weakness I have done what I could in planting the good seed, and pray the great God to give the increase. Our Society, at their Yearly Meeting in connection with the Yearly Conference, obtained a large number of names for membership for the year 1883, and intend to still work till the Master comes.

I have received from the Society $201.50, and about $60.00 for attending Quarterly Meetings and all other sources. I pray God that in the more enlarged arrangement of missionary workers, in harmony with the American A. M. Society, our work may be increased the coming year.

GEO. W. TURNER, *State Missionary.*

SECURE.

The winds blow hard. What then?
He holds them in the hollow of his hand;
The furious blasts will sink when his command
Bids them be calm again.

The night is dark. What then?
To him the darkness is as bright as day;
At his command the shades will flee away,
And all be light again.

The way is deep. What then?
For Israel's host the waters upright stood;
And he whose power controlled that raging flood
Still succors helpless men.

He knoweth all. The end
Is clear as the beginning to his eyes;
Then walk in peace, secure though storms roll by,
He knoweth all, O friend.

S. S. Times.

INTERESTING ITEMS.

A FLOWER ON THE TEACHER'S GRAVE.—Mrs. G. S. Reaney recently related the following affecting story: "Some children lost their Sunday School teacher by death. The scholars gathered round the open grave, and the little hands dropped in their wreaths of flowers. They talked afterwards about his goodness and his love, and then considered what they should do to keep his memory bright. One little girl said, 'Let us keep his grave fresh with flowers;' so every Sunday, after school hours, one of the little girls was told off to beg the flowers she could not gather, and lay them on her teacher's grave. Twelve months passed away, and one sultry July morning one of the grave-diggers saw, lying on the grave which had been so tenderly cared for, a little slumbering child of five or six years. He took her in his arms and gently woke her up 'Where am I?' exclaimed the aroused sleeper. Then suddenly recalling why she had come there, she added, 'Oh, I know; it was my turn to put the flowers on teacher's grave last night, and I couldn't find anything half good enough. He used to call me his "little flower," and I thought I would give myself to him, just to show him how I loved him.' In that cemetery there are two graves opposite each other, the one the Sunday School teacher, and the other that of the little girl, and on her grave are these words, 'Little Flower.' She gave herself to show how much she loved him."

"YOUR ROPE'S NA LANG ENOUGH!"—The Rev. James ... was very anxious about her soul, and applied to a man for guidance. He was a Unitarian, and spoke to her about education, culture, the gradual improvement of our species, and so on. She did not at first understand what he was saying, but when a glimpse of his meaning reached her mind, she indignantly said, 'Gae awa hame, mon, your rope's na lang enough for a'.' The poor body was down in the depths of sin, and knew it. What were education, refinement and culture (good things in their place) to her? It was a mighty Saviour she wanted, to save her at once from sin and the grave, and to such a Saviour—who 'died the just for the unjust'—the Unitarian could not direct her."

A BLOOD-STAINED DANGER-SIGNAL.—At the Fulton street prayer-meeting, New York, lately, the following incident was related: "A tree fell across a railroad track. In a little while two express trains would be due, one on the up track, the other on the down track. A laborer and his wife saw the tree fall and realized the danger. At the wife's suggestion, she took off some of her clothing and tore it in two parts, while the man bled his arm sufficiently to allow of the staining of the garment. Thus they had each a crimson flag, and with this they ran one on the up track, the other on the down track, to meet the coming trains. In each case the engineer of the train saw the danger-signal, and the lives of very many persons were saved—saved by blood. The relator of the incident finished the recital by testifying to his faith in the blood of Christ, and peace through faith."

GREAT MISTAKES ABOUT REPENTANCE.—Some speak of it as deep emotional sorrow for sin, and many try to produce this in their own hearts. Others make out that the simple acceptance of the fact that Jesus has died and atoned for their sins, is a turning from their unbelief, and therefore is repentance; ... breaking with the past, and this leads to miserable so-called conversions, which are the greatest stumbling-block to the real work of God. Real repentance is a final, definite, and determined break with the past at all costs, and a real taking sides with God, and letting everybody know it. These men must "be baptized . . . for the remission of sins," not because outward baptism changes the heart at all, but because in their case it was the act which committed them before all men as the disciples of Jesus; it was the thing which would draw down upon them the reproach of the scribes and Pharisees, and it was, therefore, a testing point as to whether their hearts were right or not. God is no party to a cowardly slipping into faith in Christ, without open testimony. If we have really passed from death unto life, "from darkness to light, and from the power of satan to God," if we have received forgiveness of sins, and inheritance among them which are sanctified by faith which is in Christ (Acts 26: 18,) it is but due to God that we should proclaim the great things he has done for the sinful and undeserving; and it is due to our perishing fellow-creatures that we should declare to them that God's great salvation lies open to them. Where there is real honesty of ... this is the instinct of every saved soul.

PREACHING CHRIST AT GAMBETTA'S FUNERAL.—Amidst all the pomp and ceremony of the interment of the French Dictator, a courageous effort was made to turn the thoughts of the thousands crowding the thoroughfares of Paris, towards the eternal life, by faith in Christ, which is unknown to millions in that city, and without which there can be no real regeneration of the country. Miss de Broen had prepared a paper, headed "Souvenir of the Funeral of Mons. Gambetta," addressed to the "Citizens of Paris, and of all France, Freethinkers, Catholics, or Protestants," calling on them to consider God's Word to each of us, given to our consolation, when death comes into our midst. A number of texts were quoted. The conclusion pressed God's offer of pardon to each, and the acceptance of it, and the addresses of the Bible Societies were added, where copies of the Word of God may be had. An invitation was also given to those who might wish to converse on the truths spoken of in the paper, to come for the purpose to the Iron-room. Sixty-seven thousand copies on large sheets, and in striking characters, were printed, also on doubled cards, easy to slip into the pocket. The result was that the crowd, composed of all ranks, eagerly took them. Manufacturers asked for copies for their workpeople. Miss de Broen, with her helpers, was able, in several instances, to give to officers of high rank, who politely accepted copies, as did some of the police and mounted guards. Many gentlemen stopped to carefully read, and then place the cards in their pocket.

FROM ROSELLA M. HARVEY.

Dear Editors:—Another year has dawned upon us, bringing us nearer home than ever before; and I feel like lifting up my head, for redemption must be very near. Perhaps this year may bring the King in his beauty —him for whom we have so long looked. And while the church are looking and longing for that day, the Bridegroom-King is no less interested. He who has purchased us with his own blood, who so cares for us that he has bade us cast all our cares on him, who ever liveth to make intercession for us, and who has gone to prepare a place for us, has said, "I will come again, and receive you unto myself; that where I am, there ye may be also." Blessed words! All we can do for him here is naught compared with what he has done for us. Then let us not cling to earthly treasures which must perish so soon, but let us reckon ourselves only as stewards, and remember "to whom much is given, much will be required." Let us go forth without the camp bearing reproach for his name. Though we are not permitted to meet with those who love the Lord, we are trying to witness for him, and hope to meet when the redeemed are gathered.

Gardiner, Douglas Co., Oregon.

FROM SR. N. E. GRANT.

Dear Editors:—Permit me through the columns of your paper to thank the dear friends who have sent me a number of copies of the *Crisis*, and also three numbers of the *Watchman's Alarm;* for which I am very thankful. May the good Lord bless them. We know he will, for he has said, "It is more blessed to give than to receive." O how it has cheered my otherwise lonely moments to peruse the columns of these dear papers. May you and your paper live until ... pilgrims, is the prayer of ... faith of Christ's soon coming.

Wolfboro, N. H.

FROM ADDIE A. COLBURN.

Dear Friends in Christ:—Since the promise I made to you last summer in sending you the funds for the paper, I have passed through deep afflictions. Death has come into our little circle and taken my dear companion. His place can never be filled in this world. My husband was known among a great many of the brethren in different places. I feel while writing to your place that I am nearing home. My native place is in Rockland, Me.

White Plains, N. Y.

THEN AND NOW.

BY R. COTTON.

"Faith, hope, charity. But the greatest of these is charity."—PAUL.

The end of the commandment is charity out of a pure heart, and of a good conscience, and of faith unfeigned. From which some having swerved have turned aside unto vain jangling. (Paul.) I think the Advent people, many of them, have turned from this charity, thinking more of their faith and hope than they do of charity; the love that burns in the heart to man and God. Many of them do not want to hear a word about living holy. I hope Bro. Boutell will give us another "Then and Now" soon.

HOLY COURAGE.—Holy courage characterizes every true life. The possessor of this life looks at the right and says, "With God's help I will do it." He never for a minute asks himself the question, "Will it affect my material interests?" but only, "Is it right?" If the reply to this question is "Yes," he moves right on in the sacred path of duty, though it leads through a "burning, fiery furnace," or a lion's den. The frowns of friends, or the threats of foes, move him not. His position is taken and from it he will not be driven. When he approaches the portals of the tomb he exclaims, "I have fought a good fight;" and when he is lowered into the grave, the very remembrance of his heroism calls forth the word, "There he lies who never feared the face of man." Such are the men who triumph over every foe, and are more than conquerors through him that loved us.—*Sel.*

AN act deserving of imitation has been done by a worthy colored brother in West Virginia. Before his conversion he was addicted to the use of tobacco. But when he became a Christian he could no longer indulge in the filthy habit. He used to spend fifteen dollars a year for the vile weed. Now he religiously sets apart that sum yearly for gospel purposes. If others did likewise, the revenues for supporting churches, Sunday Schools and missionary interests would be vastly increased, and the contributors would be freed from a bad habit.—*Sel.*

"THE man who has an empty cup may pray and should pray that it may be filled, but he who has a full cup should pray that he might hold it firmly. It needs prayer in prosperity that we may have grace to use it as truly as it needs prayer in poverty, that we may have grace to bear it.

The World's Crisis
AND SECOND ADVENT MESSENGER.

"BEHOLD I COME QUICKLY: AND MY REWARD IS WITH ME."

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☞ The Crisis is devoted to the exposition of all Bible truth; especially the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and final destruction of the wicked.

BEHOLD, HE COMES!

Soon shall the flaming heavens reveal
The coming Son of God;
Soon every knee shall bow to him,
And all confess him Lord.

His chariot wheels shall not be stayed
By unbelieving man;
He'll tarry not, the record saith,
Behold, he comes again!

E'en now the glory from his face
Illumes the eastern sky;
With one accord stars, sun and moon,
Proclaim his advent nigh.

"This generation [illegible]
[illegible]
Until he comes to judge the world,
And raise the righteous dead.

He comes, he comes, to call the saints
From earth's prevailing strife;
To give them joy and rest in him,
And everlasting life.

Come, Lord and Saviour, quickly come,
And take us to thy home;
All honor and all praise to thee,
Eternal be thy throne.

—*Review and Herald.*

FACTS AND SCIENCE.—NO. 2.

BY J. HEMENWAY.

With the facts before us in relation to geminal matter and the construction of living organisms, we reach the all-important question, Whence the life and apparent intelligence of life germs?—a question which baffles science, and leaves us to study cause from effect.

That dead matter is changed into living there is no doubt. It is not electricity, or new chemical combinations, for matter cannot evolve what is not first involved. This is the battle-ground between science and revelation. Tyndal, Huxley, Darwin, Spencer, and a host of skeptical scientists have brought forward their assumptions for the starting point of life, which I need not name here; but true science is knowledge demonstrated. Here they fail, and beat an inglorious retreat, saying it is the "unknown"; and yet claim that life is generated from matter. Here we leave them in the quagmire of bioplastic matter, and pass to study cause from effect.

The first effect of life in matter is discovered in "bioplasm," or "life matter," with "expansive and contractive power." It is first found enveloped in nutrient matter, and soon takes the "cell" form, and proceeds to business in building a material organism of tissue that is formed out of its own death or body: but, like all other living organism, it possesses a pro-creative power, and multiplies its own kind.

Here let me call the reader's attention to a fact. The bioplasm is an entity, possessing life, or a life-entity of itself, and produces only its own kind. The germs that build nerve are nerve germs, and build nothing else. They are like different companies of artisans, each doing their special work in a special department.

This life has a creative or transforming power, changing dead matter into living. It is a power outside of matter that gives life to matter. It is here that divine wisdom stands in the presence of the human, and demands recognition of its power. Divine Revelation throws its light on the unknown, and says, It is God who quickeneth (or giveth) life to all things. When God breathed the breath of "lives" into man it was something more than atmospheric air. It was the life-giving power taking possession of matter and producing living organisms out of dead matter. And when that organism ceases to live, the spirit or life returns to God who gave it.

But just here we are met with a difficult question. Is that life-power intelligent? or is the intelligence a superadded quality? In other words, Is the life-germ intelligent? or is it governed and directed by the intelligence of the Giver of life, outside of itself?

All life-germs build a structure that develops design and wisdom. Take the life-germ from man, bird, beast, and a germ from wheat; place them side by side under the most powerful microscope, and there is no distinction by which we can select one from the other; but each will build its own kind according to the design or plan. Where there is a design, there must be a designer. Is it the germ, or the Creator? If we say the germ, then all life is endowed with intelligence sufficient to design and execute. If we say the Creator, then mind is a superadded quality that is not necessarily an attribute of life. Therefore life may exist without mind, but the mind cannot exist without life; and thus the Creator is the fountain of all wisdom, power and might.

Now let us examine the life-germs in their action. Take, for illustration, the grain of wheat, corn, or any other seed of vegetable organism. In that seed are found life-germs in an *inactive* state; no indication of intelligence. If not injured they remain alive for ages. Place that grain in proper conditions and what follows? First, the germs put forth a sprout, then rootlets, and each [illegible] of wheat. Why do they not build an oak or cornstalk? [illegible]

non-living matter, and between thinking and non-thinking substance, to be the creative power of Almighty God. Who dare limit his power?

Another important question arises here. Is the life or spirit an entity, or power? All the actions of animated beings are but effects; the cause lies in the life-power, and the life-power is deposited in little germs, and each is an *entity of itself*. *Ergo*—then life in matter is not one entity, but many. As one may cease to live, so may all; and when that life returns to God who gave it, who will say that it takes representative spiritual nerve, muscle and brain life-germs back to God separate, in distinct character, making one entity? Is it not more rational to say, in the language of Holy Writ, "Then shall the dust return to the earth as it was, and the spirit shall return to God who gave it"? The body when dead is not dust as it was, but dead life-germs; life having left it, the organized matter disintegrates back into its original elements, as it was before life changed it into living matter. Science cannot analyze spirit; therefore we must accept the record of the power that gave life; all beyond that is mere speculation and not fact.

The science of life is beyond human science; therefore all knowledge of its nature and origin must be obtained through faith in revelation. Life in matter is a continued miracle of the creative power that wrought by God when he said, "Let the waters bring forth abundantly the moving [creeping] creature that hath life"; "And God said, Let the earth bring forth the living creature after his kind." Thus we find that creative power produced all living things out of earth and water; life not being an element of water or earth; [illegible] put into them, and from those [illegible] living things through the life-germs in matter, until now. Living matter was a miracle then, and is a miracle now. Throughout nature's temple we find the incomprehensible and unfathomable workings of the Divine. So that man is without excuse who rejects the revelation of God. "For the invisible things of Him from the creation are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse."

CRITICAL EXEGESIS.

2 Cor. 5: 1–11. The foregoing reference is to one of those portions of Scripture which in the language of the poet Longfellow is claimed as teaching—

"There is no death! What seemeth so is transition.
This life of mortal breath,
Is but the suburbs of this life elysian,
Whose portals we call death."

In order to understand whether such be its teachings, and what is the true view, let us carefully examine the different views that have been entertained in regard to its meaning. (1) Some claim it means to teach simply the existence of the spirit in death as separate from the body. But we reply, This is not a natural nor a logical interpretation, for it speaks not only of "this tabernacle" being dissolved, but it also speaks of a "building" possessed; not only of being "unclothed" and "naked"—a state not desired—but also of being "clothed upon." So if it refers to the spirit as separate from the mortal body, it logically follows that the spirit in death must have a "building" and be clothed [illegible] by another body.

2. Some [illegible] the force of this objection have boldly asserted another view (without any warrant and in direct antagonism to the teachings of Scripture); i. e., that here is taught the fact that there is an intermediate body with which the spirit is invested after death. To this we object, for it speaks not only of a building to be possessed, but that it is "eternal," which could not be the case if it referred to a body intermediate between the mortal and the resurrection body. The apostle is contrasting not only things seen and unseen, but also things temporal and eternal, as may be learned from the last verse of the preceding chapter. Hence, his mind is not only on some future, but also forever enduring [illegible] touching this view of an intermediate [illegible], the commentator Barnes says: "Some have supposed that it refers to some celestial vehicle with which God invests the soul in the intermediate state. But the scripture is silent about any such celestial vehicle." Not only silent, we would add, but opposed to any such idea.

3. Some have claimed it has no direct reference to man, but that it contrasts this earth with the heavenly inheritance, the present with the future order of things in the world to come. To this view we object, for it reads, "We that are in this tabernacle do groan"; not the tabernacle groans, as we would expect (agreeing with "the whole creation groaneth"), but we (inwardly) groan, referring to a mental condition of the mortal body. This figure of our tabernacling in the flesh and putting it off at death is not an unscriptural one. Thus Job (18: 14) in speaking of the wicked man says, [illegible]

the reference must be to the physical world. But we reply, the "we" here is evidently as in many other passages the editorial we, the plural used for the singular, and equivalent to I. Besides, Paul uses "we" so as to teach that what was true of himself was also of his hearers. Furthermore, that the reference is to our physical body seems to be taught in the marginal reading of the revised version, where we have "tabernacle" both in 1st and 4th vers. translated "bodily frame"—an expression not appropriate to the physical world.

Having now determined that the reference is not to the simple spirit in the state of death (for that is the "naked" and "unclothed" state), nor to the spirit as invested with an intermediate body, nor to the physical kosmos, but the rather to the physical body; let us now determine with what this body is contrasted; which leads us to the consideration of still another view.

4. Some, and by no means a small number, hold that this portion of Scripture has reference to mortal man in the natural body as contrasted with man made immortal in the resurrection body, which view we affirm. We have already given our reasons for believing the reference is to the physical body. Now further [illegible] the reference by way of contrast [illegible] the resurrection body is taught [illegible] following statements. In the first pl[illegible] in the 1st verse tha[illegible] from the sta[illegible] are to be "clothed upon [illegible] might be swallowed up of life [illegible] revised version, "what is mortal"). [illegible] the reference is here to the mortal body being raised to resurrection life. Paul elsewhere teaches us that then is the time, not at death, when mortality is to be swallowed up of life, and death in victory. See 1 Cor. 15: 53–55. The expression to which he here uses, "put on" is the very same as "clothed upon." Thirdly, from statement in the 8th verse that he expected not only to be absent from the (mortal) body, but also to be present with the Lord. Now the Lord himself teaches when that will take place, where he says, "I will come again, and receive you unto myself; that where I am, there ye may [illegible]." Also Paul when he says that by the [illegible] coming of Christ and the resurrection of the dead, "so shall we ever be with the Lord." Fourthly, that the reference is to what will take place in the second coming of Christ at the resurrection day; and that it is this which the apostle has in mind is taught us from the statement in 10th verse, "For we must all appear before the judgment seat of Christ." For these reasons then we conclude that the reference is to the resurrection body and to man in the future life, and [illegible] in the state of death. This view is also taken by several so called orthodox commentators. Thus Delitzsch: "The heavenly habitation which the apostle refers [illegible] here in no respect the intermediate [illegible] the body of the resurrection [illegible]." Thus Barnes, after spe[illegible] the various [illegible] that have been entertained, makes th[illegible] mission: "These things will better [illegible] with the supposition of its referring to the future body of the saints than anything else, and probably the idea of Paul is tha[illegible] body there will be incorruptible and [illegible]tal."

If now the [illegible] body, then all [illegible] over the interm[illegible] were a blank. [illegible] holding different [illegible] the state of the de[illegible] "Jamieson, Fausset [illegible] Commentary" says: [illegible] be the resur[illegible] earthly b[illegible] [illegible] in spea[illegible] the resu[illegible] "If this be the correct [illegible] passage throws no light on the [illegible] between death and the resurrection [illegible] treats solely of what is to happen after Christ's second coming." Now both of these commentators admit—and what they admit we [illegible] positively affirm—that if the reference [illegible] to the future resurrection body (and one of them affirms "This house can only be [illegible] resurrection body"), then the apostle passes over the intermediate state and [illegible] passage throws no light on the state of the dead.

We cannot better close this article than in the language of one of our own brethren with whose views we fully agree: "Paul is here simply contrasting our mortal life with the immortal life. We now tabernacle in mortal life. This tabernacle is not eternal; we put it off; but in due time we shall be 'clothed upon, that mortality might be swallowed up of life'—endless life—and by virtue of this change we shall be 'absent' from the mortal body and present with the Lord in our immortalized state, without mortal bodies, but with bodies changed and fashioned like Christ's glorious body." C.

HOLINESS MADE PERFECT.

BY A. [illegible]

We believe we have the truth; others believe they have it, and we [illegible] great between us. Now we do not like to be called bad names by other Christian people; neither do they enjoy our hard names. [illegible]

the righteousness which is of God by faith." Also 2 Peter 3: 14—"Wherefore beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot, and blameless."

In 1 John 4: 17 we [illegible]: "Herein is our love made perfect, th[illegible] have boldness in the day of judg[illegible]: because as he is, so are we in this world." 1 John 2: 28, "And now, little children, abide in him; that, when he shall appear, we may have confidence, and not be ashamed before him at his coming." John furthermore says, "We know that, when he shall appear, we shall be like him, for we shall see him as he is. And every man that hath this hope in him [not every one that saith he has it] purifieth himself, even as he is pure." None of these passages quoted have the least reference to death, but to the personal glorious advent of our blessed Lord.

A sanctification that discards the doctrine set forth in these scriptures, has not the least foundation in the oracles of God. It is the belief of this doctrine that incites a true cleansing from sin.

We read that "The bride hath made herself ready"; and "They that were ready went in with him to the marriage, and the door was shut." Beloved, let us all perfect holiness in the fear of God.

DELIVERANCE.

BY R. M. ANDREWS.

[illegible] the disciples to Jesus, teach us how [illegible] as John taught his disciples." [illegible] ye pray, say, [illegible] Father which art [illegible] heaven, hallowed [illegible] name, thy kingdom come, thy will be done, as in heaven, so in earth. Give us day by day our daily bread. And forgive us our sins; for we also forgive every one that is indebted to us. And lead us not into temptation; but deliver us from evil" (deliver us from the evil one—R. V.) The word deliver in the above text means to rescue, to free, to save, to release. Did Jesus tell his disciples to pray for a thing that should not be granted them? If Jesus meant to give them the answer to this prayer, he intended to deliver them from the evil one, who go[illegible] and down [illegible] earth, seeking whom he may devour. Deliverance is past, present and future. Paul in Col. 1: 12–14 says, "giving thanks unto the Father which *hath* made us meet (fit) to be partakers of the inheritance of the saints in light: who *hath* delivered us from the power of darkness, and hath translated (put us over for) us into the kingdom of his dear Son, in whom we *have* redemption (deliverance) through his blood, even the forgiveness of sins." How cheering the thought, "the blood of Christ cleanseth from all sin," and that "he hath redeemed us by his blood having forgiven our sins." Now can we sing,—

"I am redeemed— O, blessed state!
I am redeemed from sin;
O love, so infinitely great,
Thy *blood* hath made me clean."

The apostle in 2 Cor. 1: 9, 10, says, "we *had* the sentence of death in ourselves, [illegible] we [illegible] not trust in ourselves, but in [illegible] raiseth the dead. Who *delivered* [illegible] great a death (sentence) and *doth* [illegible] (keep us from the sentence of [illegible]) in whom we trust that he will *yet* de[illegible] us (completely) from the sentence of death. In the seventh of Romans Paul asks, "Who shall deliver me from the body of this death?" The answer may be found in 1 Thess. 1: 10. The apostle says of the Thessalonian brethren, "how are ye turned [illegible] God from idols to serve the living [illegible] God, and to wait for his Son from [illegible] whom he raised from the dead, even [illegible] which delivered us from the wrath to [illegible] [illegible] power [illegible] to deliver from and to [illegible] from [illegible] evil one, is clearly taught [illegible] Tim. 4: 18. "And the Lord *shall* deliver me from *every* evil work, and preserve me unto his heavenly kingdom." If we have a job of work to be done, it pays to let it to a man that knows how *to* do it; and while so important a [illegible] is to be done as our complete deliverance [illegible] of the temptations of the evil one [illegible] entrust it to the Lord, "who knoweth [illegible] to deliver the godly out of temptations," and the work will be well executed. But if we undertake the task ourselves, we shall fail. In the prayer which Jesus taught his disciples, he tells them to ask for the "will of God to be done in the earth." Among many other things which God wills us is this: "that Christ gave himself for our sins, that he might deliver us from this present evil world, according to the will of God." In this present sinful world, those who have received the first fruits of the Spirit, and also the whole creation (Greek ktisis, things made) are groaning for deliverance. Some of the things made by God were made subject to vanity, not willingly, brought under the curse, subjected to death without having any will in the matter; "they, too, shall be delivered from the bondage of corruption into the glorious liberty of the children of God."

Dear pilgrims, toiling through this world of sin, remember that the "angel of the Lord encampeth round about them that fear him, and delivereth them." And amid the dusty ascent of the mountain, while your brow may be o'ershadowed with care, and your step may be slow and heavy, while your strength may be almost gone, at every step let the heart send forth the glad chorus —deliverance will come!

Let age, not envy, draw wrinkles on thy cheeks; [illegible] —*Sir Thomas Browne.*

THE MAJESTY OF JEHOVAH.

BY W. M. P.

Dear reader, did you ever stop to consider how great is the majesty of God? or have you thought of him slightingly? or as a kind of bugbear to frighten unruly children unto obedience? or, which is worse, perhaps you think there is *no* God. If such are your feelings, let me call your attention to a few instances where the Lord revealed himself in such power, majesty and glory that those even whom he had chosen to be his people, were filled with fear and trembling, even while they worshiped him.

When God called Moses to serve him, he appeared to him in a burning bush, "and the bush was not consumed." At first Moses was very naturally surprised at such an unusual sight, and approached nearer to see the cause of it; but when the voice of God called unto him from the midst of the bush, saying, "Moses, Moses," how quickly he answered, "Here am I." And God said, "Draw not nigh hither: put off thy shoes from off thy feet, for the place whereon thou standest is holy ground. . . . I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob," then he was completely overcome by the presence of the Almighty, and he "hid his face; for he was afraid to look upon God." Ex. 3: 2–6.

But Moses, and the children of Israel as well, was yet to behold the majesty and glory of God exemplified in a much more terrifying manner than the burning of a bush, for the heavens and the earth were to bear him witness. Have you ever been in those warm latitudes where the flashing of the lightning and the rattling thunder was appalling even to the stoutest hearts; where the flash and crash came together, and incessantly for an hour or two, and the very earth seemed to quake beneath you, while the air was hot and [illegible], it was as impregnated by sulphurous fumes? If you have ever witnessed such a sight, perhaps you can form some faint idea of the scene on Mount Sinai. The Lord called, and Moses went up into the mount and received a message that the children of Israel should "sanctify" themselves for two days, "for the third day the Lord will come down in the sight of all the people upon Mount Sinai;" he also told Moses to "set bounds" about the mountain, and say unto the people, "take heed to yourselves that ye go not up into the mount, or touch the border of it. Whosoever toucheth the mount shall be surely put to death." On the third day, in the morning, there were thunders and lightnings, and a thick cloud upon the mount, and the voice of the trumpet exceeding loud; so that all the people that was in the camp trembled." And Mount Sinai was altogether on a smoke, because the Lord descended upon it in fire. And the whole mount quaked greatly. . . . And the Lord called Moses up to the top of the mount, and said to him, "Go down, charge the people, lest they break through unto the Lord and gaze, and many of them perish." See Ex. 19th chapter.

What a terrible yet grand sight that must have been to the children of Israel! How they ought to have been, and no doubt were at the time, impressed by his awful majesty and power! It seems to me that, after having witnessed such a manifestation of what God could and would do for them, they never again would have doubted or complained, but would have gone on joyfully, trusting in the promise that they should be brought into a land flowing with milk and honey. Here is a picture of the power and glory of God revealed in its terribleness. Now let us glance at another, where the power and glory are equally great, but less terrifying, yet it fills one with awe by its dazzling splendor.

When the Lord Jesus was upon earth he at one time said to his disciples, "There be some standing here which shall not taste of death until they see the kingdom of God." And a few days after "he took Peter and John and James, and went up into a mountain to pray, and as he prayed, the fashion of his countenance was altered, and his raiment was white and glistering. And behold, there [illegible], which were Moses and Elias, who appeared in glory, and spake of his decease which he should accomplish at Jerusalem. Peter and they that were with him . . . saw his glory, and the two men that stood with him, . . . and as they departed from him, Peter said unto Jesus, Master, it is good for us to be here. . . . While he thus spake, there came a cloud and overshadowed them . . . and there came a voice out of the cloud, saying, This is my beloved Son: hear him. And when the voice was past, Jesus was found alone." See 9th chapter Luke.

This must indeed have been a glorious sight to the three apostles who were privileged to see it. It was worth a lifetime of suffering, for it was a miniature representation of that kingdom they were, and we are looking forward to, with Christ as the King. First those who are "asleep in Christ," and whom he will raise from the dead when he descends with a shout, and the trump of God. Second, "those who are alive, and remain unto his coming," and they "shall be caught up together, and so shall ever be with the Lord." 1 Thess. 4: 16, 17. Again, St. John, in describing the new Jerusalem says, "I saw no temple therein: for the Lord God Almighty and the Lamb are the temple of it. And the city had no need of the sun, neither of the moon to shine in it, for the glory of God did lighten it, and the Lamb is the light thereof." Rev. 21: 2–23.

[illegible] which of these pictures will you choose? [illegible] who will appear to the wicked in more terribleness than when he came down on Mount Sinai, for then he came to give them instructions how to live, but next time he will come to destroy those who have not obeyed him. I beg of you choose now, and accept God's free gift, and live forever.

"AS A BRIDE ADORNED FOR HER HUSBAND."

BY A. J. DENNIS.

This most tender and sacred of earthly relationships is taken as a type of the relationship existing between Christ and the church. What can be more lovely than a pure virgin, arrayed in spotless white, whose ornament is "a meek and quiet spirit, which in the sight of God is of great price?" And yet this is the description of the church, as it is to be presented to Christ," without spot, or wrinkle, or any such thing."

Are we looking for the coming of Christ as the time when this condition is to be entered upon? If so, we shall be sadly disappointed; for before he comes, it will be said: "He that is unjust, let him be unjust still; and he which is filthy, (how about tobacco?) let him be filthy still; and he that is righteous, let him be righteous still; and he that is holy, let him be holy still. And behold, I come quickly; and my reward is with me, to give every man according as his work shall be."

Are we ready for that fiat to go forth now? We do not know when this proclamation will be made. And when it is made, if we are not "without fault before the throne of God," how shall we be able to stand in that dread day? By this we may have boldness in the day of judgment. (Why?) because as he is, so are we (in the kingdom of God? No.) *in this world.*"

Imputed righteousness may do while Christ is interceding for us with the Father, but it must be imparted, if it ever is to be, before he lays aside his priestly robes, and takes his kingly crown.

Then let us have our lamps of profession trimmed and burning, and our vessels (our bodies, which are the temple of the Holy Ghost) filled with oil (the Spirit of God.) "Be not drunken with wine, wherein is excess, but be filled with the Spirit." "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city.

CONSECRATION.

Your grace will be in proportion to your consecration to God. If there is a defect in your consecration, there will be one equally in your experience. Just as you open your heart to the light, the light will shine within your heart. God takes possession of every heart that is fully given up to him. Whatever he takes possession of, he makes holy.

Many who think they are fully consecrated to God deceive themselves. They are honest, but mistaken. They make reservations of which they are not aware. With some, property is reserved. They consider themselves proprietors, and not servants. They use property to gratify worldly ambition and worldly lusts. They say, "It is mine, and I have a right to use it as I please." They ignore the claims of God. What they give to help on the cause of God, is prompted, in part at least, by selfish considerations. Were those professing to be consecrated to God really consecrated, there would be no plea of necessity for renting seats in the house of God, and so shutting the poor out. Ten families as fully consecrated, as to their property, as the ancient Jews were, would be sufficient for the support of a preacher. Now you will sometimes find a preacher crippled in his influence, tempted and discouraged, when there are thirty or forty families connected with his church. Such people are deceived. They do not honor God with their substance. Their piety is superficial and spasmodic. They lack the deep seated principle necessary to take them through. They are apt to become murmurers and complainers, on the lookout for something which they can make an excuse for their covetousness.

There is a great lack of Scriptural feeling and action in regard to [illegible] of property to God. Some who claim to be fully given to God, use their property through life as though it were their own, and at death dispose of it as though it belonged to the devil. They leave it to ungodly relatives to squander in dissipations, who have already enough to gild their way down to the pit. Even the pilgrim preacher, called on to preach the funeral sermon, has to pay his own traveling expenses.

Beloved, is your property as well as your ability consecrated to God? Is holiness to the Lord inscribed on everything you call your own? Others are not consecrated in their associations. They go—not where they can get good and do good—but where they can be flattered, and their vanity and pride indulged. Those whom the world honors, they honor, and feel honored by the attentions that are in turn paid to them. A consecrated soul honoreth them that fear the Lord (Ps. 15: 4), no matter how humble their position in life may be. In coming out from the world he not only left its fash[illegible] and its vanities, but also those who [illegible] the fashions and vanities of the w[illegible] all his associations he consults, [illegible] pleasure, but the glory of God [illegible] of his fellow-men. How m[illegible] to be consecrated to God, [illegible] relations from motiv[illegible] mercenary. They s[illegible] popular churches [illegible] practices which [illegible] tolerated, the[illegible] [illegible] hour.

Beloved [illegible] Do not [illegible] search [illegible] The [illegible] soul of [illegible]

☞ Will all of [illegible] BOOKS AND TRACTS [illegible] all notices, appointments, [illegible] tracts, or anything of the kind [illegible] Box 5140, Boston, Mass. [illegible] Checks, Drafts, and Postal Orders [illegible] Goodrich, and also all registered letters [illegible] directed to him. A strict compliance with this request will save us much trouble and delay.

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Newspaper Decisions.

1. Any person who takes a paper regularly from the post office—whether directed to his name or another, or whether he has subscribed or not—is responsible for the pay.

2. If a person orders his paper discontinued, he must pay all arrearages, or the publisher may continue to send it until payment is made, and collect the whole amount, whether it is taken from the office or not.

3. The courts have decided that refusing to take newspapers and periodicals from the post office, or removing and leaving them uncalled for, is *prima facie* evidence of intentional fraud.

REJOICING AND GROANING.

BY C. R. COPP.

Some seem to run away with the idea that the life of the believer in "full salvation" should jingle like sleigh-bells from Monday morning till Saturday night in uninterrupted glee. Well, the apostle mentioned a kind of piety that was like "tinkling cymbals." There is no variation in the sound: it is tinkle, tinkle all the time. Like sleigh-bells they jingle because they get moved by somebody who is really alive and subject to the vicissitudes of life. Now these people think that they must keep in just such a mood because the apostle said that we must "rejoice evermore" "always" and "again," etc. But they should bear in mind that the same apostle had a good deal to say about the groaning of believers. Rom. 8: 22. "For we know that the whole creation groaneth and travaileth in pain together until now."

Every creature is involved in the state of physical unrest in consequence of sin introduced into the world by the fall of man. See the innocent babe groan and cry with pain when it is cutting its teeth; and then again after they *are* cut, with the toothache; and again when they are pulled. And it seems as though the earth itself shared in the common grief, for perhaps as soon as the sun is risen on a beautiful June morning, and all nature seems to smile, then suddenly the earth groans and trembles in the spasms of an earthquake. How like humanity, who one hour perhaps are rejoicing in high spirits, and the next prostrate on a bed of pain!

Oh, you say, by faith we can skip over all this. No, you can't. Verse 23—"And not only they [creation] but ourselves also, who have the first fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of the body." "Oh, well," you say, "I have no objections to your groaning *within*, if you don't groan right out." Well, what is inside generally once in a while shows itself without. The earth groans *right out* at Mt. Vesuvius and elsewhere. June mornings must stand back there. The old earth must groan, and if you want to sit down and rest and fan yourself there upon the crater, it won't stop it. Are we any better than the earth? Weren't we made of it? Aren't we "of the earth earthy?" Then we, the children, *in part*, of the earth must groan until our mother is redeemed.

"For we that are in this tabernacle [this body] do groan," says Paul (2 Cor. 5: 4) "being burdened: not that we would be unclothed,"—we don't want to die; there is another way out of the trouble: by the coming of the *Life-giver*,—"but clothed upon, that mortality might be swallowed up of life." We do not want to be swallowed up with mortality; but we want "death swallowed up in victory"—triumphant with immortality bestowed upon us by the coming of our Wellington—Christ Jesus—in this Waterloo of trouble and death. "For I know that in me (that is, in my flesh) dwelleth no good thing," says Paul—Rom. 7: 18. Then we shall probably be more or less troubled with it until we get rid of it by not going out of it in a disembodied manner, but by the renewing work of the power of God at the resurrection and restoration.

"He who hath begun a good work in you will perform it until the day of Christ." Are you converted, sanctified, "filled with the Spirit"? Then it is but just begun. What you enjoy is but "the earnest," or proof, "until the redemption of the purchased possession. You are in your minority, and not worth a cent only prospectively—only by promise until you "become of age"—till you come into the inheritance. Your good feelings are not from actual possession, but anticipatory of it. You may therefore rejoice, but "take heed lest you fall" and lose your title, which is conditional until the day of redemption.

True Christian rejoicing is no shallow, external tinkling cymbals nor sounding brass. There is a great deal of high-[illegible] profession now-a-days. People have come not only to the place where they do not appreciate the apostolic groaning for the resurrection adoption, but they act quite independent about it. And it is quite natural that they should, for they are not taught the difference. To keep the doctrines of the nature of man in life, death, and the future state, and the plan of redemption shrouded in some mystery has been the aim of many Christian teachers. And so they are taught to believe that conversion adopts them into the full possession, with the exception of the part that death plays in sending them to glory. And on other hands, we often hear people say they are so happy that "just a touch of immortality" would be all that was needed. Well, for our part, we want a little more than a touch. We yearn and groan to be built all over under the recreative hand of God. Though enjoying a [illegible] first fruits of th[illegible] the full ha[illegible] known [illegible] fold[illegible]

[illegible]'S CRISIS
AND
[illegible] ADVENT MESSENGER.
Boston, Wednesday, June 13, 1883.

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By complying strictly with the above, all matters with our subscribers, patrons and correspondents, will be much more promptly attended to. AGENT.

A GLOOMY PICTURE.

Mr. Potter, United States Consul at Crefeld, Germany, has communicated some very startling figures relating to the increase of population in Europe, and the prospect of future food supply. He says the increase of population in England and Europe (with the exception of France,) is one and a half per cent. annually. The annual increase would therefore be about 3,375,000 annually, or 36,000,000 in ten years. He says that while the increase of population is large, the capacity of the country for producing food cannot possibly be increased, for every arable acre is now used. He states that the present production of grain is annually fully 350,000,000 bushels short of a supply. Following the above figures, he says:

"Next year the surplus population will be some millions greater, and the deficiency in grain products will be correspondingly augmented; and thus will the difference between consumption and demand continue to rapidly widen as the years roll on. So far as food supply is concerned, the people in the thickly-populated area of Europe appear to be 'living from hand to mouth;' and in each year, before the beginning of a new harvest, it is not probable that there is in the country a supply of breadstuffs which would meet the demands for home consumption for a period of thirty days. The deficiency in the meat supply can be measured by that of breadstuffs and grain. Any disturbance of the elements, therefore, which produces a season of unusual rain, cold, or heat, and which reduces the crops below an average yield, is now justly a source of anxiety, if not of alarm, to European statesmen, who measure the future by the lessons of the past and the standard facts of the present day. When viewed with a prospect of possible war between European States they assume a still more serious aspect; and I have reason to believe that the reports of the able Boards of Commerce in some parts of the Continent have presented facts and figures and drawn conclusions therefrom which the highest governmental authorities have not deemed proper information to be laid before the public. Some of these commercial organizations have been actually suppressed because insisting upon their privilege of reporting and publishing facts and conclusions drawn therefrom. If, according to estimates, the grain crop of the present year falls 350,000,000 bushels below the annual consumption, with a corresponding deficiency in the meat supply, what is likely to be the rate of increase in future demands from foreign sources, and where is the supply to come from?"

He then, as confirmatory of his statements, and to explain the probabilities of future serious trouble, says:

"The steady increase in the price of food for the past ten years, while wages, if not declining, are tottering on the brink of a fall, is a sufficient indication that the food-producing capacity of Europe has been strained to its utmost, and still falls far short of meeting the demands for home consumption. And now the necessity for having a source of supply that will be certain, with adequate arrangements for its economical and rapid delivery, are questions which are being earnestly pressed upon the consideration of the Governments immediately interested."

Mr. Potter also makes a statement relating to quantity of food which will be required for the natural increase of population for the next ten years, excluding from this computation the present population and its deficiencies. In this estimate he includes but two kinds of food, bread and meat, and gives to each person the amount allowed by governments to their soldiers. He says: "The result will be as follows:

The daily consumption of bread would be, tons	20,089
The yearly consumption of bread would be, tons	7,332,485
The number of bushels of wheat required, at four bushels for one barrel of flour, to make this bread would be, bushels	335,199,116
If in flour, the number of barrels required would be yearly, barrels	83,799,779
Assuming the meat supply to be all beef, the daily consumption would be, tons	8,035
The yearly consumption would be, tons	2,932,775
The number of cattle required to furnish this amount of beef, assuming each to weigh on foot 1000 pounds, and one half of this weight to be merchantable fresh meat, would be (yearly) cattle	13,138,832
The united weight of bread and slaughtered meat to be imported in one year would be, tons	10,265,200
The number of ships, at 1000 tons each, necessary to transport this amount of food would be, ships	10,265

This estimate applies to the demand for food needed to supply the future increase [illegible] It does not em[illegible] the present day. [illegible] breadstuffs [illegible] at the [illegible]ency [illegible]

and night, an expert male nailer can earn $4 a week, his wife 74 cents, and his twelve years old daughter 39 cents—total $5.13. From this meagre sum, the earnings of three persons, is taken 36 cents for the carriage of iron and nails, for fire and the wear of tools, leaving the net earnings $4.77. Mr. Porter relates a conversation he had "with a pale-faced, half-starved looking woman with a fresh-looking daughter of sixteen at her side," who had just brought on foot forty-six pounds of nails from their home, six miles distant, to the place where the work is given out. He ascertained that these two women got ten shillings for making these nails, "working six days early and late." From this sum a shilling is deducted for fire and tools, leaving the two women $2.16 for their week's work, upon which they must exist. "That is all we can make," said the woman. "How do you manage to live?" asked Mr. Porter. "We don't live; we hardly exist. We rarely taste meat."

"Many of the nailers actually starve, and cases of the deepest sorrow are not uncommon. 'Misery,' as the London *Standard* correspondent wrote, 'so deep and dreadful that the most graphic pen can but faintly convey its depth of sorrow, are witnessed.'

Now that I have visited this region, and walked through it, and conversed with at least a hundred of these industrial slaves, continues the writer, I can add my testimony to establish the fact that the poor in England are day by day and year by year getting poorer."

Mr. Porter also describes other classes of workmen, and says of velvet and ribbon weavers in Coventry:

"These people live in houses having two rooms. The front room is the living room, which is furnished with the wife's loom, a bedstead, a chair or two, and a little round table by the fire. The husband's loom and a few miscellaneous articles furnish the back room. The work requires skill and strength, yet the most the men can make is about 2.40 a week, from which is paid from 60 to 70 cents for rent, leaving $1.80 as the net wages of a man who works many hours each day. The weavers, who appear to be intelligent men, say that they are literally dying of starvation, a starvation which does its work slowly because it is the result of insufficient food."

A silk weaver reported thus:

"Working twelve to thirteen hours, perhaps, I may make sixty cents a day. If you were to come in at nine to-night you would find me at work. I don't believe I made more than ninety-six dollars last year. Live, sir? We don't live—only just muddle to keep off dying. When people talk to me about the price of meat, I often say that it wouldn't matter to me if there wasn't no meat at all. We never get none—'cept, perhaps, now and then half a pound of bullock's liver between the six of us."

We have seen the statistics of the wages of weavers in Lyons, France, which is about the same as those in England. When we take into account the present short food supply in Europe, and the fact that there are millions who do not obtain a comfortable supply, together with the fact that this terrible state of things is becoming worse every year, the situation is truly alarming. Added to this hideous picture is the fact that the employers of these half-starved millions are heaping up wealth, the earnings of these enslaved laborers, as never before.

The people of this country do not realize the danger that such circumstances produce, neither do those who expect many hundreds of years in the future of peace and prosperity comprehend what the condition of this country would be if the present increase of population should continue.

We here give extracts from an article from the pen of A. Wilford Hall, published in *Wilford's Microcosm*, and quoted in *Messiah's Herald*, with editorial comments, that our readers may understand what would result from the present progression of human affairs if time should continue as many anticipate. Mr. Hall says:

"The political economist and statistician cannot fail to look with interest, mingled even with deep concern, upon the problem of the present rapid increase of the population of the earth, and especially of the United States. What is to become of the people of this country in a few generations when, by manifest destiny, they will fill the whole northern part of this country from the Isthmus to Alaska so compactly that by no stretch of the imagination can we see how food sufficient can be produced for their sustenance." . . .

"It is now manifest, by census figures, that the inhabitants of this country are doubling in numbers in about every twenty-five years. There is therefore no reasonable doubt but by the year A. D. 1900, the United States will contain 100,000,000 people. In 1925: 200,000,000; in 1950: 400,000,000; and by the close of the coming century, 1,600,000,000 inhabitants, all of whom will have to be fed and clothed and sheltered, by the products of the tillable land of the country, since the people of other lands will increase proportionately, prohibiting any reliance upon imports to help sustain our own dense population.

But these figures are only a bagatelle compared with those which another century and a half must inevitably pile up, and whose formidable proportions are the present source of alarm to the political economist. A hundred and fifty years more, or in less time from the present writing than we are now from the landing of the pilgrims at Plymouth Rock, and the United States alone will contain 102,400,000,000 inhabitants, or more than one hundred times the present population of the entire earth! No wonder that far-seeing statesmen of the Pacific slope, from motives of self-preservation for their children's children's posterity, wish to keep out the swarming and rapidly multiplying millions of China and other Asiatic countries!"

We quote an extract from the *Herald's* comments upon the above as follows:

"The statistical difficulty is easily solved by a believer in the Bible as a revelation from God. That book teaches that as sure as this dispensation had a beginning it will have an end. As one knowing the size of a room can easily calculate how many people it will hold, so a calculation may be made with considerable accuracy as to the time when the earth will be replenished" with inhabitants. Suppose we admit the *Microcosm's* "facts and figures" to be "here [faith]fully massed" what follows?

The doctrine of the millennium, or of [a thousa]nd years of universal holiness and [peace] on earth, before the second com[ing of Chr]ist is untrue, for if in "less than [a thousan]d years" the land would be so [crowded as] to be utterly unable to give [illegible]

cut short the work in righteousness. Worldly scientists may be unable to "look at these figures without a sense of gloom, and even sadness, creeping over their thoughts;" but the Christian need not. If such a crowded state of the world must come in about "a hundred and fifty years more," then be assured, that before that time arrives the Lord will return to close the dispensation by the glorification of his church and the judgment of the world. Something else than "very appalling features" are thus "brought to light by these indisputable statistics." If they are indeed reliable they point to the day being not far distant when the great prayer of the church—"Come, Lord Jesus"—will be answered, and "the redemption that is in Christ Jesus" will have its consummation. "Have faith in God."

The statistics are statements of facts, and they show conclusively that the present progression cannot possibly continue a long time. A radical change must come, and God has told what that change will be.

J. C.

BRO. FASSETT.

Bro. O. R. Fassett, of Minnesota, is contemplating visiting *New England* (not England as we previously published) the present season, and it is probable that his wife, a very efficient preacher of the blessed gospel, will accompany him. They expect to start for the East quite early in July, and we suggest that the cause of truth will be benefitted, our churches comforted, and sinners warned and perhaps saved, by their being invited to preach on their way coming and going, and by laboring with our churches and at campmeetings as much as convenient while in the East. Their address is Rockford, Minn. We also expect other faithful and able ministers of the West (we are not able to say who at present) will visit the East this season, and we hope our people will embrace the opportunity to secure their labor as much as possible. May the Lord direct and open the way.

J. C.

THAT NEW BOOK.

The book noticed briefly in the last *Crisis*, entitled THE WORLD'S GREAT EMPIRES, written by Sister M. McKinstry, is before us. We examined some of the work in proof-sheet, and since its publication have given it a cursory examination. We are much pleased with its general appearance, the orderly arrangement of its subjects, the sober and dignified tone of its arguments, its lucid and unambiguous statements, the vast importance of the subjects treated, and its bold and triumphant defence, indirectly given, of the inspiration of the Scriptures. The great [eff]ort of the author was to show that God's predictions in the Bible relating to past earthly events have been fulfilled exactly according to the legitimate signification of the prophetic words used, and at the very periods designated, thus showing that none but an omniscient and almighty Being could have been the author of the Bible prophecies. It contains the prophetic lectures, with much additional matter, which Sister McKinstry has delivered to many of our churches with marked acceptance.

The book is principally filled with prophetical scriptural quotations and extracts from history, which are supposed to record the events which fulfilled those predictions. It gives the prophecy and the history in such connection that the comparison becomes very easy. The quotations both from Bible and history, as far as we have examined, we believe are very correct. The histories quoted from are of the most approved class. The arguments are not visionary and speculative, making human opinion the standard of faith, but they rest upon scriptural interpretations governed by rules which have been approved by our standard writers for many centuries.

It will be a valuable work for historic reference, especially to those who are desirous of obtaining the historic proof of the fulfillment of prophecy. We can recommend every minister, who may desire to understand or preach prophecy, to obtain a copy of this work. It should be in every family who love the appearing of Christ, and would know if it is at hand. May the blessing of God be upon the book, and He use it for the comforting of saints and the salvation of sinners.

J. C.

HEAVEN—WHERE?—No. 2.

Of the many exalted and imposing occasions in our Lord's life and ministry few touch the heart more profoundly and tenderly than the scene of the last supper. This was the Redeemer's last free interview with his disciples this side his resurrection.

The repast itself was eminently social. But when the feast was finished the Master led the conversation in words of the most lofty and solemn import; opening to the slow apprehension of the disciples the *grander* purposes of [his m]inistry and the broader and more sublime features of his kingdom, and comforting them with glimpses of future glory of which they had not conceived. He breaks to their disappointed hopes the fact that he must soon leave them in a world hostile to them and to him, and to his gospel; and then comforts them with the assurance that his going away is needful for the full fruition of their expectations, and that he would "*Come* again" and receive them into "mansions" which he would prepare for them, where they should dwell with him forever.

The following were among his gracious words: "In my Father's house are many mansions; if it were not so I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also." John 14: 2, 3.

This scripture makes it plain, *first*, that the everlasting abode of glorified saints will be a PLACE. If the ethereal regions or the universe at large is Heaven, it is difficult to see in what sense Jesus needed to "go and *prepare a place*; as the universe, with all the worlds constituting it, and all the regions and conditions belonging to it, was in full and—excepting our world—unimpaired existence.

It is, moreover, conclusively proved by this quotation from St. John that Heaven, whatever and wherever it may be, did not exist, in a *prepared* condition, when Jesus went away; for he said, "I go to prepare a place for you. It follows, therefore, that none who had died before the time that the text was spoken had gone to the place which Christ went to "*prepare*"; and allowing the "*place*" spoken of by the Saviour to mean Heaven—which we think no one will deny—

then it is certain that none of the patriarchs or prophets went to heaven at death, as the "*place*" was not then *prepared*.

The text proves, further, that the "*place*" which Jesus promised to "*prepare*" for his people cannot be entered upon until Christ comes; for he said, "If I go and prepare a *place* for you, I will come again, and receive you unto myself."

Could Jesus have meant by the words, "I will come again and receive you unto myself," that they were to *come to him*, one by one, at death? Can any one believe that the disciples so understood his meaning? These wonderful words of the Saviour must have carried the minds of his disciples forward to a time when their Lord would really come again for the purpose of receiving them—and all his people—into glorious habitations which—previously to receiving them—he would make ready for their eternal occupancy. Nothing [illegible] could have been rationally infe[rred] [illegible] that their *heavenly* abode would be [re]al, literal mansions not then in existence—certainly not then *prepared*.

The heavenly abode is called a *kingdom*. "I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his *appearing* and *his* kingdom." 2 Tim. 4: 1.

And this "*kingdom*," like the "mansions" is associated with Christ's coming—"*at his appearing*." And by turning back to the prophecy of Daniel we shall discover where Christ's kingdom is to be and when it will obtain. "And I saw in the night visions, and, behold, one like the Son of man came in the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom; that all people, nations and languages should serve him; his dominion is an *everlasting* dominion, which shall not pass away, and his kingdom that which shall not be destroyed." Dan. 7: 13, 14.

Here, as always in the New Testament, the kingdom of Christ is associated with his "coming in the clouds of heaven"; showing that the kingdom of Heaven—will [be given] the saints at the [ret]urn of the Savio[ur], [and] not till then.

And in the [27th] verse it is said, "The kingdom and dominion, and the greatness of the kingdom *under the whole heaven* shall be given to the people of the saints of the Most High, whose kingdom is an *everlasting* kingdom."

Under—not *in* nor *above*—but *under* the whole heavens the everlasting kingdom of Christ stretched away in prophetic vision. The "stone kingdom," in actual and literal dominion, filled the whole earth. What the prophet saw was the saints' Heaven; and it was on the earth. His enchanted vision w[as n]ot enraptured by an *Elysium*, thronged with bloodless, heartless, voiceless, shapeless spirits; dancing, whirling, quivering amidst ethereal changes, evermore. But his inspired view grasped a universal empire—kingdom—on this earth, renewed; a kingdom as literal and visible as any of the empires now existing. And that kingdom, covering the entire new earth territory, and filled with the glory of God, will be Heaven.

"O the transporting, rapturous scene
That rises to my sight;
Sweet fields arrayed in living green,
And rivers of delight."

E. A. S.

IN AFFLICTION.

We clip the following from a Cambridge paper:

"There has come to our notice this week the death of an estimable young woman, who has been called hence after a brief illness of pneumonia.

Miss Addie S. Hoitt, on the [illegible] of reaching a majority of years [illegible] a sweet and affectionate dispo[sition] [illegible] by family and friends, re[spected] for her worth of character by her [associ]ates and other friends, the loved one [of an] aged and devoted father, has gone to join the mother gone before. All that medical skill could offer was brought into requisition to thwart the fatal consequences of disease, but it was disposed that death must claim its own, and on Sunday last the young life became a sacrifice. The funeral of the deceased was attended by many friends of the family and by the former [illegible] associates of the deceased, who ar[e emplo]yed by the gold beating firm of the [Messrs.] Cabot of Boston, where the depa[rted was l]ong in service in the booking [dep]artment. Fl[oral] tributes, of exquisite tas[te and] design, [were] contributed in great profusion; one in particular—'The Gates Ajar'—being a conspicuous offering from the establishment of the Messrs. Cabot. The remains were conveyed to the Forest Hills Cemetery. Mr. B. B. Hoitt, restaurateur, Essex street, father of the deceased, has the sympathy of a wide circle of friends in his bereavement."

This bereavement falls very heavily on Bro. Hoitt and his family. It is not long since the mother of this estimable young lady was cut down by death. Side by side they sleep—mother and daughter—until the glad hour when he who called Lazarus from the tomb, and who, in his own person, conquered death and the grave, shall come and awaken all the sleepers, and bring his own, in blessed reunion, to a country that will never be invaded by sickness, pain nor death.

Bro. Hoitt is a worthy member, and one of the deacons of the Boston church; and he has the sympathy and prayers of all.

E. A. S.

THE SECOND ADVENT.—No. 1.

The glory of the Scriptures is the coming of the Lord. To eliminate this truth from the Sacred Books were like blotting the sun from the heavens. The Holy Word bends under the all-pervading splendors of the promised appearing. Every page is aglow with great hopes, to be realized when the King of glory shall come. Faith and love would lose their charm if the promise of seeing Jesus "*as he is*" were blighted. The heart would grow cold with doubt and fear and sadness if made to feel that the object of its truest and fondest pulsations must remain forever obscured.

The burden of prophetic vision was the first and second advent—the *second* to be the culmination of all the divine meaning of the *first*. Isaiah saw, through the glooms of stormy ages, a "Son," born for the world's redemption, and "bearing" on his shoulders the government of the universe [illegible]

millenniums, saw his Redeemer, alive and standing on the earth, in the latter day; and the sight revived his mouldering dust into a form of immortal beauty; and with his eyes, and not with the eyes of another, he saw God. And John, the *beloved*, standing amid the splendors that turned sterile Patmos into a grand gallery of marvelous scenes, of earth and heaven, saw "One like unto the Son of man, clothed with a garment down to the foot, and girt about the paps with a golden girdle. His head and his hairs were white like wool, as white as snow; and his eyes were as a flame of fire; and his feet like unto fine brass, as if they burned in a furnace; and his voice as the sound of many waters. And he had in his right hand seven stars: and out of his mouth went a sharp twoedged sword; and his countenance was as the sun shineth in his strength."

The full-orbed vision of all the inspired minds was Christ coming in incarnation; Christ coming in glory; Christ *reigning*, in majesty, in an earthly kingdom, evermore.

E. A. S.

DEDICATION.

The Worcester Church will dedicate their new place of worship on SUNDAY, JULY 1st. Brethren and sisters from abroad are invited. Order of services will be given in next paper. Per order.

E. A. S.

CORRECTION.

In our Editorial of last week the compositor makes us quote Herbert Spencer as saying, "We have need of a Deity," whereas Mr. Spencer says just the opposite—"We have no need of a Deity."

E. A. S.

SINS "GOING BEFORE TO JUDGMENT."

"Some men's sins are open beforehand, going before to judgment; and some men they follow after. Likewise also the good works of some are manifest beforehand." (1 Tim. 5: 24, 25.)

A popular construction [of] this text mean[s] that sin[s] [are par]doned. But is th[at the meaning? Do sins] go to the [judgment before the ju]dgment exists? [If] pardon precedes the judgment [no]r is that judgment now in session, making two reasons why reference cannot be made to the final judgment. Neither does the text say a word about the *pardon* of sins, nor yet about *the* judgment day. The text evidently means that temporal judgment is inflicted on some sinners in this life, and likewise some saints receive temporal remuneration for good works, while others wait for the future and final settlement. And all this has been true under the gospel, as really as under the law—some being smitten with blindness for a year, or delivered over to Satan for the destruction of the flesh, or stricken with death. On this principle, in many ways, sins still bring temporal judgment on some before the final judgment.

W. S.

THEORIES ABOUT ETERNAL LIFE.

It is so clearly revealed in the Scriptures of truth that eternal life is the portion of the righteous only, and is denied to sinners, that human theories abound concerning what is *meant* by eternal life, while all agree that it signifies "something immortal in man," let that something be what it may—"something that makes the soul immortal." But if it is really something that makes the soul immortal, it necessarily follows that the soul is not immortal without it, nor prior to receiving it, and consequently that the theory of inherent immortality is untenable; and, furthermore, [illegible] involves the [illegible] of lost men [illegible] condition, since [they] have never [illegible] the eternal life [which] is said to make the soul immortal; [and it] is certain that souls cannot live eternally in a mortal state. But what is this '*eternal life*' that "makes the soul immortal?"

1st. Is it religion, as some tell us? Then the soul is not immortal before getting religion, and will never [be] immortal if it should never get religion. And if this religion should ever be [lost,] eternal life would be lost; then what would become of the soul's immortality?

2nd. Is it the Holy Spirit bestowed upon saints, as others affirm? If so, the soul [is not im]mortal prior to its reception, [illegible] the Spirit [illegible] would [illegible]ion, [illegible] whi[ch] [illegible]rally. Moreover, this the[ory] [illegible] ordinary claim that man [has immortal]ity. When the spirit dep[arts does the] life leave the soul?

3rd. Is it the life of the soul, as others claim! If so, then the souls of the righteous only are alive, and those who never become righteous will never have live souls, but souls void of immortality.

To say that "eternal life is something that makes the soul immortal," is to put the *result* in the place of the *cause*, for immortality is the *basis* of eternal life, while eternal life is the *result* of immortality. Eternal life is a *present possession* of the saint *only* in the sense that Christ is his present possession: "This is the record, that God hath given to us *eternal life*, and *this* life is in his Son. He that *hath* the Son *hath* life; and he that *hath* not the Son *hath* not life." 1 John 5: 11. Just as it may be said of the owner of a gold mine, "He that hath the mine hath gold," though he has no gold in his pocket. Christ is the Divine reservoir of eternal life, and "When Christ who is our life shall appear," then shall we "reap life everlasting." Sleeping saints will "*awake*" to "life everlasting." "The gift of God is eternal life through our Lord Jesus Christ," to be imparted when "they that have done good" shall come forth "to the resurrection of *life*," after which "neither can they die any more."

W. S.

ROMAN MONTHS.

A part of the Roman months are named from heathen Deities, a part from Roman Emperors, and a part from the original number of the month as numbered when the year began with March.

1. January comes from *Janus*, a Roman divinity.

2. February comes from *Febru*, a feast [illegible]

3. March comes from *Mars*, the name of the dead father of Romulus.

4. April comes from the Latin *Aprilis* [illegible]

5. May comes from *Maia*, the [illegible]

6. June comes from *Juno*, the name of a heathen goddess.

7. July comes from *Julius*, the name of an early Roman ruler.

8. August comes from *Augustus*, the name of another Roman ruler.

9. September comes from *Septimus*, meaning seventh, it being the seventh month from the original beginning of the year with March.

10. October comes from a word meaning eighth—the eighth from March.

11. November comes from *Novem*—nine, being the ninth from March.

12. December comes from *Decem*—ten; it being the tenth month when the year began with March.

Some of these months have changed names several times; and at one time the Romans used movable months, having only ten months to the year, thus causing the same month to fall in different seasons of the year.

W. S.

OUR WESTERN CAMPMEETING.

Yes, Bro. Mansfield, we are glad to hear something said about our Western interests on the Campmeeting question. We had such a holy convocation last year at Amboy, that the fire still burns in our heart, and we want our Western people to have another grand and general meeting. As we cannot expect to have as large and efficient a force of our Eastern brethren to help us as we had last year, we need to be all the more earnest in the work. Of course it will take some time for our Committee to locate the site, as they will have many things to take into consideration, but we trust they will do the very best they can. Meanwhile we will encourage them in their work, assuring them that the desire of thousands of our people is that they may be successful in the important trust reposed in them.

Now, brethren and sisters of the West, when you read the long list of Campmeeting notices in the *Crisis*, and do not see our expected one announced, do not get impatient over it. We believe it will be published in a short time. As we are not one of the Committee, we do not speak with any authority, but simply express our faith in the matter. When the good brethren see that the saints are really anxious about it, perhaps it may aecellerate their movements somewhat, as it will inspire them with fresh zeal and courage to arrange for the meeting. So, brethren, you that have this work to do, will receive our prayers, sympathy, and encouragement for its speedy accomplishment, and when the lovers of Jesus and his soon coming kingdom assemble together in the tented grove you may select for them, we hope they will come with sufficient funds to meet whatever expenses may have been incurred for their accommodation and comfort.

R. H. B.

BE HOLY.

Again and again we read in the Bible, "*Be ye holy, for I am holy.*" (1 Pet. 1: 16.) Does the dear Lord mean what he says, and say what he means? Does any believer in the sacred Scriptures doubt it? It is a plain positive command, and is applicable to every one who knows there is such a commandment. It takes in all, from the king on the throne, to the beggar by the wayside. No one is allowed to be unholy in the family of the Lord. He is always displeased with unholiness. Holiness is what constitutes the difference between a saint and a sinner, the saved and the lost. Only sin, or unholiness, will prevent a person from becoming an heir to the kingdom of heaven. Only holy ones can live eternally, hence the devil and all his followers must be destroyed. This is God's wise and merciful arrangment.

Holiness is the opposite of sin, and saved is the opposite of lost. The holy will be saved, therefore those who continue in sin to the close of this life, must be lost. There is no salvation for any but holy persons. All who are *free* from sin are holy, and none others. It would be as sensible to talk about pure filthiness, as to call one a holy sinner. A single sin unpardoned, constitutes a man a sinner. He ceases to be a holy one till that sin is forgiven. And it should be remembered that sin never becomes outlawed, because of its age. The *only* way of escape is confessing, forsaking, and receiving pardon through faith in Christ.

Would the Lord command us to be holy if it was impossible? Such a commandment would truly be grievous, but we are informed in the Bible that "his commandments are not grievous." Of course, it is not claimed by any Christian that he can be holy without the help of the Lord. We should not be inclined to seek the Lord at all, if it were not for his gracious help, through the influence of the Holy Spirit. [No o]ne can live a holy life independently. [We mus]t first be joined to Christ as the "true [vine,"] and receive from him his strength to overcome the world, the flesh, and the devil. To *him* belongs all the glory, if we are holy, and thus fitted for salvation. All holy beings are happy, because they are partakers of the divine nature, received from God, through the power of his Holy Spirit. Holiness leads one to love all who are Christ-like. It removes all the sectarian walls, and produces true Christian union. It leads people to love the coming of Jesus, and fits them for the happy day, when he shall appear in all his glory to set up the kingdom of heaven. Praise the Lord for the "blessed hope of seeing Jesus in a "little while."

M. G.

RECOMMENDATION.

To all whom it may concern, Greeting:—This is to certify that we, the officers of "Salem Church of God," Lancaster, Penn., hereby give the following:

Resolved; That whereas Elder H. Ziegenfuss has ministered unto us in word and doctrine for the past nine months and in the providence of God he has thought it wisdom to tender his resignation, we do hereby recommend him to be a faithful and earnest laborer in the vineyard, and strong in the faith and hope. We therefore commend him to God, and the word of his grace, cheerfully recommending him to the church at large. [illegible]

[illegible] R. S. Gainber, H. Gorrecht, W. H. Smith, C. F. White, W. H. Gorrecht. Officers of the church [illegible]

He who diffuses the most happiness and mitigates the most distress within his own circle, is undoubtedly the best friend of his country and the world, since nothing more is necessary than for all men to imitate his conduct, to make the greatest part of the misery of this world cease in a moment.

CLUB RATES FOR THE "WORLD'S CRISIS."

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Obituaries.

SANBORN. Bro. and Sister A. D. Sanborn, of New Haven, Ct. (formerly of Franklin, N. H.), are in deep affliction in consequence of their loss by death of their only child, Miss Jennie O. Sanborn, aged eighteen years.

She had been in failing health for some months, but under the treatment of skillful physicians her condition seemed to promise improvement; and the air of the country being recommended she was moved from her home in the city to the residence of her uncle in Tilton, N. H. She sustained the journey remarkably well, but soon began to steadily and rapidly decline, until death closed her sufferings on the 14th of May, 1883.

From a child Jennie reverenced the teachings of the Holy Scriptures; and during her last illness in prayer with her parents she committed all to Him whose word "endureth forever." Through life her love for her parents was remarkable, and by all who knew her she was prized for the spotlessness of her beautiful character. While the hearts of dear Bro. and Sister Sanborn bleed "o'er the spoil that death has won" they do not despair, but as true as the needle to the pole their hearts turn to Jesus Christ the "Life of the world" for comfort. Nor do they go to him in vain, for grace has enabled them in this great trial of their faith to feel satisfied with the divine plan for their precious dead to sleep in Jesus until the morning that shall dawn without clouds, when "they that are Christ's at his coming" will "awake in his likeness and be satisfied."

"'Twas sown in weakness here,
'Twill then be raised in power;
That which was sown an earthly seed,
Shall rise a heavenly flower."

The business associates of Bro. Sanborn beautifully expressed their sympathy for himself and wife in this great affliction by sending resolutions and floral emblems from New Haven to them at Franklin, N. H., where the burial took place, by G. H. WALLACE.

MOULTON. In Groveland, Mass., April 16th, 1883, Sister Ann S. Moulton, wife of Asa P. Moulton, aged sixty-six years.

Bro. and Sister Moulton formerly lived in Deerfield, where she experienced religion in 1849 and joined the Freewill Baptist Church. In 1858 or 1859 she heard Bro. Grant at Pittsfield, and embraced the Advent faith. They moved to Haverhill, where they resided a number of years; moving from there to Groveland, where she died. She leaves a companion, a son and two grand-children to mourn for her. Just before she died she called the family, one by one, to her bedside and talked with them and gave her dying testimony. Her last words were, "I shall rest." The funeral service was at the residence, where the friends, brethren and sisters from Haverhill and kind neighbors gathered to listen to words of comfort discoursed to them by Bro. A. W. Sibley. She was brought to Deerfield, and on the hillside prayer was offered by the writer. We laid her by the side of two daughters to sleep till Jesus comes. May the Lord sanctify this affliction to the good of the mourning ones, and they all be gathered to a land where graves will not be made, is our prayer.

J. M. QUIMBY.

MERRELLS. At Pleasant Valley, Conn., Feb. 22d, 1883, after an illness of one week, Sister Lucia D. Merrells, aged seventy-one years.

Converted in early life, she united with the Methodist Church, and remained with them until 1843, when the news of the speedy coming of Jesus called her out as a pioneer among those who looked for and loved his appearing. This, with holiness of heart, has been the favorite theme of her life. Great firmness of character, combined with large conscientiousness, sometimes made enemies, as she never shrank from what she considered a duty, and was always fearless in speaking what she believed to be the truth; thereby making her a marked character in the community where she lived. Remarkably free from sectarian feeling, she was always ready to lend her influence in sustaining religious exercises among any body of Christians where it was her fortune to be placed. Her heart and hand were ready to respond to the cry of the distressed, so far as lay in her power. The church could illy spare her, but "she "rests from her labors, and her works do follow her." May we be ready to greet her in the coming morning.

E. J. RIPLEY.

BUGBEE. In Lowell, Mass., May 14th, 1883, of typhoid pneumonia, Bro. Worcester Bugbee, aged seventy-eight years and three months.

In the demise of this aged pilgrim and father in Israel, the church sustains a loss which will be keenly felt by them, the widow a faithful husband, the children a kind father, and the community an esteemed neighbor and citizen. We laid him away on a beautiful May afternoon, with many affectionate "good byes" of sorrowing relatives and sympathizing friends, till the morning breaks and the shadows flee away. Funeral services conducted by the writer.

"Calm is thy slumber as an infant's sleep;
But thou shalt wake no more to toil or weep—
Thine is a perfect rest, secure and deep.
Good night! Good night!
"Until made beautiful by power divine,
Thou in the likeness of thy Lord shalt shine,
And thou shalt bring that golden crown of thine.
Good night! Good night!"

H. F. EMERSON.

QUIMBY. At Sugar Hill, N. H., April 14th, 1883, Sister Laura Quimby, aged forty-eight years. Sister Quimby had for many years been a firm believer in the near coming of Jesus, and lived and died in that faith. Several months before her decease she seemed to have a premonition of approaching death, and wrote letters and sealed them, for the comfort and instruction of her husband and two daughters, after her death. They sorrow and mourn, but not as those without hope. Sermon by the writer, from 1 Cor. 7: 29, 30.

[illegible]

RIDLEY. At Bowdoin, Me., March 30th, 1883, Mrs. Hannah F. Ridley, aged seventy-three years. My dear mother has been taken from us, and will be greatly missed by all, both neighbors and friends. She was always ready to go and care for the sick, as she was a great worker, but now is gone. [illegible] J. C. McKinney.

[Be]an. In Warner, N. H., April 12th, 1883, [of t]yphoid pneumonia, Burton Wallace Bean, aged [s]eventeen years.

He was the only son of Alonzo and Rhoda Bean; had been two terms at the High School in Warner Village, and was indeed a promising youth, beloved and respected by all. The blow falls heavily on father and mother, and little sister Mabel, and an aunt who lives in the family and loved him as her own. Burton learned to love Jesus and the hope of the gospel quite young. We believe "it is well with the child." We will soon meet him again. Jesus is coming!

Farewell, dearest Burtie, we grieve for thee sore;
No more shall we meet thee on this mortal shore;
Thy voice now is stilled, hushed now is thy breath;
Eyes beaming with love are now closed in death.

John G. Hook.

Libby. In West Poland, Me., May 25, 1883, Ollie May, daughter of Eld. J. A. Libby, aged six years.

She suffered a great deal for one so young, but she has always borne her suffering with admirable fortitude. She was a very interesting child, mature, intelligent, loving and thoughtful. She loved and trusted in the Saviour. She expected to live till a short time before her death, when she said, "I wanted to live, but I can't." But she will live again. Bro. and Sister Libby feel deeply their loss, but they sorrow not as others who have no hope. Funeral at the Free Chapel, West Poland, Sunday, May 27. Text, 2 Kings 4: 26.

Austin W. Taylor.

Smith. In Pepperell, Mass., May 18th, 1883, of consumption, Sr. Clara J., wife of Joseph W. Smith, aged twenty-three years and four months.

Sister Smith was converted some years ago, and was baptized by Eld. M. A. Potter, but lost her first love, until recently she renewed her covenant with the Lord and came out happy in the Lord. She died a faithful, consistent Christian. She leaves a husband and one child to mourn her loss. Services by the writer.

D. Eastman.

Bean. Killed by the cars at Kingston, Illinois, April 30th, 1883, Mr. Samuel Bean, aged sixty-four years, eleven months and nineteen days.

Mr. Bean was born in the State of Maine, and moved to Illinois in 1844. Services by [illegible]

J. August Smith.

Finney. In Wakefield, Mass., June 1st, 1883, of scarlet fever, Lester A., son of Lester K. and Carrie L. Finney, aged about four years.

"Of such is the kingdom of heaven."

Benj. Finney.

Married.

WENTWORTH—DOW. In Meredith Centre, N. H., May 12th, 1883, by Eld. N. Glidden, Mr. B. Frank Wentworth, of Centre Harbor, N. H., and Mrs. Louisa A. Dow, of Meredith, N. H.

BLAISDELL—FIELD. In Bath, Me., by Eld. D. H. Kilbreth, Mr. Walter H. Blaisdell and Miss Alice J. Field, both of Bath.

WHIPPLE—AMES. At the residence of the bride's father, in Rutland, Ill., June 6th, 1883, by Elder D. S. Clark, Edwin D. Whipple and Mary A. Ames, both of Rutland.

Notices.

Annual Meeting of the Second Advent Christian Association.

The next Annual Meeting of the Second Advent Christian Association will be held at Chelsea, Mass., commencing on Tuesday, August 7th, 1883, at one o'clock P. M.

According to the present Constitution of this Association each Conference co-operating with this Association has a right to one delegate, and one additional delegate for every three hundred members of churches in its membership.

A church or churches in sections not embraced in any Conference limits, may send one delegate.

Any Conference two hundred miles from the place of meeting may authorize one or more resident delegates to cast its entire vote.

Conferences of one thousand miles distance may be represented in entirety by a non-resident delegate.

The Conferences west of the States of New York and Pennsylvania may be represented by the six chosen delegates of the West.

All delegates must individually be acting in sympathy and co-operation with the objects of this Association. For the Board of Managers,

E. A. Stockman, *President.*
F. Burr, *Secretary.*

Conference Notice.

The New York A. C. Conference will hold its Annual Session with the church in Springwater, Livingston Co., N. Y. (D. V.), commencing on Thursday evening, June 21st, and holding over the following Sunday. A free invitation is extended to all lovers of the truth. Homes will be provided for all who come to do good and to get good. Dear brethren and sisters, this may be our last gathering before we meet Jesus. Then let us act accordingly. Let all bring a blessing with them, and not come together in a frigid condition expecting to thaw out by the fire of some one else. Let us come together with hearts filled with love to God and to the perishing, that some may be saved as the result of this meeting.

A. P. Moore, President.
O. M. Owen, Secretary.

Important Notice.

A committee of five is hereby appointed to decide both the time and place of holding the next General Meeting of the Advent element of Southern California.

Committee: C. I. Blackman, W. L. Shatto, Tustin City. Sarah Abel and James Pratt, San Bernardino. Wm. Henderson, for Riverside and Redland.

Bro. Blackman will act as Corresponding Secretary, and the balance of the committee will make known their mind to him, and he will report to the July meeting.

V. F. Hunt.

Southern California.

The third Quarterly Meeting of the Tustin A. C. Church will convene in their house of worship on the night of July 13th, 1883; the meetings to continue over the Sabbath. Let all interested ones be prompt at this meeting. Heb. 10: 25.

V. F. Hunt.

Notice.—Parties who may desire the proclamation of the sturdy elements that go to make up the great Advent message in their locality, the coming fall campaign, may find it to the interest of the cause of truth to correspond with Virgil Hunt, Box 8, Tustin City, Los Angeles County, California.

Grove Meeting.

A Grove Meeting will be held (D. V.) at Brome, P. Q., in the Taylor neighborhood or vicinity, to commence Tuesday, June 12th, and hold over the following Sunday. We expect Brn. D. W. Sornberger, C. S. Shattuck and Jonas Sornberger to be present to preach the Word. All are cordially invited to attend and join us in this feast, and work for the salvation of the perishing, believing that what we do must be done quickly. The Master is soon coming. Leave all your hobbies at home. Provision will be made for those coming from a distance. Brethren John Ruiter, Wm. Bullard and John Taylor will act as committee on that occasion. Those desiring, can correspond with them at Sweetsburg, P. Q.

I. W. Sornberger, President.

Conference Notice.

The third Quarterly Conference of the Second District of Arkansas will meet with the Church of God at Green Brier, Faulkner County, at eleven o'clock on Friday morning before the third Sunday in June, and continue over the following Sunday. Any one that has any business they wish brought before this Conference, that cannot attend, can have the same done by writing to the Secretary. We humbly trust that all the brethren will come with a full purpose of heart to do all they can for the soon coming Lord. Hoping that all of like precious faith will govern themselves accordingly. John W. Teas, Secretary, Morrilton, Arkansas, P. O. Box 58.

Conference Notice.

The next session of the Penobscot Valley A. C. Conference will be held at the Jackman school-house in Sangerville, Me., commencing Thursday, June 28th, at half-past two o'clock, and holding over the following Sunday. This place is on the direct road from Dexter Village to Sangerville Village, about five miles from either place. There are but few Adventists in this section. It is through a request of the Freewill Baptist Church in this place that we hold this Conference there. It is in a thriving farming community, and brethren and sisters will find good and pleasant homes. Come, all who can, filled with the Spirit of the Lord and the word of truth, especially that portion due to this generation.

G. W. Bean, Secretary.

Notice.—To the Brn. and Sisters in Southern Wisconsin: I am requested to invite you to meet with the church in Magnolia, Wis., to attend a Quarterly Meeting, commencing Friday evening, June 15th, and continuing over the 17th.

J. August Smith.

LAKE WALDEN CONVENTION.

A National Prophetic and Holiness Convention is to be held at Lake Walden, Mass., on the Fitchburg Railroad, nineteen miles from Boston, commencing Saturday, June 9th, to continue nine days.

Railroads.—The Railroad accommodations are the most convenient we have ever seen. The passengers are landed in the midst of the camp-ground.

Fitchburg Railroad. Mr. John Adams, the General Superintendent of the Fitchburg Railroad, is devising liberal means to make the Convention pleasant to all who may be present. Seven trains a day from Boston stop at the ground, leaving (the summer time-table not having been arranged, there is a liability that the times of trains as given herein may be slightly changed) as follows:—6.30, 9.00, and 11.15 A. M., 2.20, 4.30, 5.35, and 6.20 P. M. (Thursday only, 11.05 P. M.) *Return.*—Leave Lake Walden for Boston at 7.00, 7.42, 8.40, and 9.58 A. M., 1.30, 6.51 P. M. (Thursday only, 9.35 P. M.)

From Ayer Junction, 17 miles north of Lake Walden, five trains a day leave for the Lake, as follows:—7.07, 8.02, and 8.10 A. M., 12.50 and 6.15 P. M. *Return.*—Leave Lake Walden for Ayer Junction at 7.20 A. M., 12.02, 3.15, 5.14, 6.25 P. M.

Trains leave North Adams for Ayer Junction at (3.57 A. M. except Monday) and 9.55 A. M. and 1.10 P. M.

☞ *No Sunday trains stop at Lake Walden.*

Leave Troy for Ayer Junction at (2.00 A. M. except Monday), 7.30, 11.00 A. M.

Reduced Fares.—Fare from Boston to Lake Walden and return, 75 cts.; children under fourteen, 50 cts. The fare from Troy, N. Y., by Hoosac Tunnel, and other stations on the Fitchburg Railroad, will be one-half, or two-thirds the usual rates. Call for excursion tickets to Lake Walden; good from June 4th to 19th.

The Eastern Railroad will take *twenty-five* passengers, or more, from any station *between* Portland and Salem for half price.

The Boston and Maine will take *fifty*, or more, from any station *between* Portland and Lawrence for half price.

Those wishing to come on these roads, at the proposed reduced rates, should inform their station agents, by the 1st of June, how many tickets are wanted.

The New York and New England Road will take ten, or more, from any station on this road, at 35 per cent. discount from the regular fares.

When the number required is obtained, write to Mr. A. C. Kendall, General Passenger Agent N. Y. and N. E. Railroad, 244 Federal Street, Boston, and he will send the tickets to the station named. State how many tickets are wanted.

Those wishing to come on *these* roads at reduced rates, should take measures as early as possible to secure the number necessary to obtain the cheap fares.

The Concord R. R. will take passengers from any station on this road to Nashua or Concord Junction and return, at two cents per mile each way, on regular trains. To secure these rates, the sale of not *less* than ten tickets must be guaranteed at each station where placed. Six days' notice must be given if tickets are wanted at any station.

Worcester and Nashua, Portland and Rochester Railroad. Passengers from Worcester, Mass, Portland, Me., and the principal intermediate stations, should come on *this* route to Lake Walden, changing cars at Ayer Junction. Fare about half price.

Trains leave Worcester for Ayer Junction at 6.30, 7.30, 11.15 A. M., and 5, and 6.30 P. M.

Trains leave Portland for Ayer Junction at 7.30 A. M., and 1.05 P. M. Tickets good from June 4th to 19th.

Bedding and Furniture.—It is desired that all parties should provide their own bedding. Straw can be obtained on the ground at reasonable rates. Lodging in single beds, furnished with quilts and pillows, in the gentlemen's or ladies' hall, 25 cents a night. Lodging in the large tents, straw only furnished, ten cents a night. If ordered in time, furniture will be supplied for family tents during the Convention, at the following low prices: chairs each, 10 cents; rocking chairs, 12; large rocking chairs, 14; wash stands, 12; office tables, 12; single or double folding cot bedsteads (spring slats), 35; single or double bedsteads (with slats), 50; single or double mattress (excelsior), 50; pillows (without cases), 25; quilts or blankets, 25; ticks, unfilled (double or single), 25. Address Boston, P. O. Box 5140.

Board.—A good Restaurant is provided on the ground, in charge of Mr. John F. Folsom, who has had much experience in supplying the wants of campmeetings. He will furnish groceries and provisions; have crockery to rent; tea and coffee to sell by the quart or gallon; cooked meats and other food to be taken away by persons who wish to board themselves. Tea and coffee at five cents a cup, and other articles in proportion. Regular table board can be obtained for 90 cents per day. Persons wishing single meals will be charged 35 cents for breakfast or supper, and 50 cents for dinner. By special arrangement, clergymen and their wives will be boarded at half price.

Tents to Rent.—Arrangements have been made to furnish good tents, with double roofs, for the following *low* rates:

	Without floor.	With floor.
"A" Tent	$1.00	1.75
Wall Tent, 7×7	1.50	2.50
" " 7×12	2.00	3.00
" " 10×12	2.50	3.50
" " 12×15	3.00	4.00

Those who desire to hire tents should make early application by letter, or otherwise, and should specify what size tent, and whether floor or furniture is wanted. When tents are properly ordered in time, they will be found ready for use on the arrival of the occupants. It is purposed to have two large tents on the ground. Address Boston, P. O. Box 5140.

Devotional Committee:—Geo. R. Clark, L. B. Bates, Dr. C. Cullis, A. B. Earle, D. B. Updegraff, M. Grant.

Committee of Arrangements:—Wm. Sheldon, O. R. Fassett, O. Goodrich, F. Burr, E. McCulloch, W. J. Hobbs, M. Grant.

Conference Notice.

A special Conference for those living in the Grand Traverse District will be held in the Green Lake school-house, in Green Lake township, Grand Traverse County, Mich., commencing on Friday evening, June 22nd, and holding over Sunday. All are invited to come. Those coming on the train will write to J. T. Bristol, Beitner's Station, who will meet them there. Those from the South will be met on Thursday evening, the 21st.

John Bower.

Notice.—A Tent Meeting will be held near Hemlock Station, Westport, Mass., commencing June 16th, and holding over three successive Sabbaths and intervening days. Any preaching brothers or sisters who can meet and labor with us, will be cheerfully welcomed. Let all believers in the vicinity rally for this effort to rescue the perishing. Illustrated prophetical lectures will be given during the meetings.

L. R. Phetteplace.
M. E. Otis.

Notice.—To the brethren and sisters in Northern Illinois; As Sister M. Scovill, of Magnolia, Wis., is to be with us in Foreston to preach the Word from June 15th to 17th, and to hold a church quarterly meeting, we invite all to come and join with us in the worship of God during her stay among us.

Geo. DeBeer, Pastor, Foreston, Illinois.

Notice.—A meeting will commence at Water Village, N. H., Tuesday evening, July 3d, to continue over the fourth. Let there be one more grand rally around the standard. Come, brethren, to the fight for the church.

A. G. Davis.

Notice.—The Annual Meeting of the Advent Christian Conference of Nova Scotia will be held at Bear River, Digby Co., June 21st. Meetings will be continued over the Lord's day. A cordial invitation is extended to all.

J. M. Tozier.

Notice.—Brother John Jeffery, of Worcester, Mass., will take the pastoral charge of the B. A. Church of North Rutland, Mass., commencing with June, 1883, for the ensuing year, the second and fourth Sundays of each month.

Post Office Addresses.

Dr. D. Mathewson...111-12th Street, South Minneapolis, Minn.
A. H. Seymour...Galesburgh, Kalamazoo Co., Mich.
M. A. Seymour...Galesburgh, Kalamazoo Co., Mich.
Philo Hitchcock...Frankfort, Spink Co., Dakota.
H. Ziegenfuss, 735 Marietta Avenue, Lancaster, Pa.
Wm. G. Stewart.......Anoka, Anoka Co., Minn.
Bryant McLellan.....Lowell, Mass., 9 Cady Street.
B. F. Emerson...Lowell, Mass., 215 Central Street.
G. W. Clark...............Stanstead Plain, Que.
Geo. A. Streeter...........Hoosick Falls, N. Y.
J. H. F. Varney.................Franklin, N. H.
Zina H. Harris..........................Monson, Mass.
Mrs. L. M. Stoddard, So. Oil City, Venango Co., Pa.
S. P. Hayward....Box 712 Benton Harbor, Mich.
H. K. Flagg...235 Park Avenue, Worcester, Mass.
E. C. Coulter.........Savannah, Wayne Co., N. Y.
Eld. H. W. Spencer, Meriden, Cherokee Co., Iowa
Annie E. Smith...........Box 162 Hackensack, N. J.
V. F. Hunt....Tustin City, Los Angeles Co., Cal., Box 8.
Peter Hitsch.........[illegible], Fillmore Co., Minn.
Wm. M. Harmon......................Dexter, N. H.
Eld. W. S. Shears...Kirkman, Shelby Co., Iowa.
M. S. Ketchum...Sioux City, Iowa, Woodbury Co.
Benj. Finney.............................Wakefield, Mass.

BEEBE PLAIN ADVENT CAMP-MEETING.

Providence permitting, a General Campmeeting will be held at Beebe Plain, P. Q., commencing June 22d, and closing July 2nd. It is a beautiful ground, with ample accommodations for a large gathering; and such a gathering we hope to have. Brn. Couch, Grant, Goodrich and Mathewson are expected, with others as the Lord may direct. Board by the day or meal, and other provision will be furnished on the ground by the Committee at low rates. Also food and stabling for horses. Any profits which may come from the boarding-house or stables will go to the support of the meeting as usual. But the profits are small, and the expenses are necessarily quite large—much larger than a great many who attend these meetings imagine. However, the debt on the ground has been greatly diminished in the past two years, and as we wish to make another large payment this year, we hope all who can conveniently do so will pay up the old pledges, which still remain due.

The following arrangements have been made with several Railroads: The Passumpsic R. R. will sell tickets good to go and return at a trifle over half fare. The Boston, Concord & Montreal R. R. will sell tickets for fare one way; these tickets to be purchased of the conductors to Woodsville and return. Cross over to Wells River and purchase a Passumpsic Campmeeting ticket to Stanstead Junction. Those coming over Central Vt. R. R., purchase tickets to points of junction with Passumpsic R. R.; then purchase Campmeeting tickets and receive of the Secretary on the ground return checks on the Central Vt. On the Grand Trunk R. R. fare will be one and one-third. Tickets good to go and return to and from points of junction with Passumpsic R. R., and then purchase Campmeeting tickets to Stanstead Junction. To those coming over Montpelier and Wells River R. R., purchase tickets for Wells River, and then Passumpsic Campmeeting tickets, and receive from the Secretary on the ground return checks over the Montpelier and Wells River Road. Those coming over the So. Eastern R. R., purchase tickets to Newport, and then Passumpsic Campmeeting tickets to Stanstead Junction, and receive from the Secretary on the ground return checks over the South Eastern. Those coming over the Central Vt. R. R., purchase tickets to points of junction with Passumpsic R. R., then purchase Campmeeting tickets, and receive of the Secretary on the ground return checks on the Central Vermont. Those coming over the St. Johnsbury and Lake Champlain R. R., purchase tickets to St. Johnsbury, and then Passumpsic Campmeeting tickets to Stanstead Junction, and receive from the Secretary return checks over the St. Johnsbury and Lake Champlain R. R.

Look well to baggage, and see that it is marked "300 C. M.," in addition to all other checks or marks, as all roads do not check through. All ministers who think of attending the meeting to labor with us, will be entitled to a free pass over the Passumpsic R. R., by forwarding their names to the Secretary, G. W. Clark, Stanstead, P. Q., before the 15th of June. Pray that God's blessing may especially rest on this meeting.

S. G. Mathewson, President.
G. W. Clark, Secretary.

Special Notice.—Postponement.

Owing to the prevalence of the small pox in the regions near Rockford, Minn., the town is quarantined, and no public meetings can be held in the place for the present; hence the Minnesota Annual Conference and Campmeeting are postponed till some future time, due notice of which will be given.

E. K. Smith, Secretary.

Notice.—Elder A. W. Sibley having accepted the pastoral charge of the Advent Christian Church, Haverhill, Mass., will have the exclusive control of the desk. All the correspondence relating thereto should be directed to him, No. 12 Arch Street, Haverhill, Mass.

A. D. Wilson, Sec.

Notice.—In visiting the East this summer, we purpose to go in time to attend the Tremont Campmeeting, and shall be at liberty to visit and preach the Word to churches that desire it, on Sundays July 22d, and August 5th and 12th.

D. R. & E. S. Mansfield, Auburn, Ill.

Notice.—Having changed my post office address from Taunton, Mass., to Haverhill, Mass., please send all my postal matter accordingly, and oblige.

A. W. Sibley.

Lectures of the World's Great Empires.

We are now prepared, after an unavoidable delay in making some arrangements, to give the lectures on the above themes. Mrs. McKinstry will hereafter give *nine* lectures in the course instead of *eight* as formerly, and there will be added other matters of great interest to the subjects. Any churches or campmeetings where the lectures are desired, can be accommodated by addressing as below. These are stirring times, and it is important that the great truths which take every argument from the mouth of the skeptic, and show the significant relation of these times to the Great Day of God be thus presented. Address Elder L. C. McKinstry, Beebe Plain, Vt. (for the U. S.) Stanstead Junction, P. Q. (for Canada.)

N. B. All arrangements made will be *duly* published herewith.

NOTICE.

The Pamphlets ordered to be printed by vote of the P. Q. and N. H. and N. Vt. Conference, containing the address of the President, Eld. [illegible], with the Church Covenant and other matter, will be ready for delivery at the Beebe Plain Campmeeting. The price will be about ten cts. each.

L. C. McKinstry, Committee of Publication.

Quarterly Conference.

Our next Quarterly Session of the Kennebec Valley Quarterly Conference will be held with the church at Fairfield, [illegible], commencing Thursday evening, June 14th, at [illegible] o'clock, and continue over Sunday. All are cordially invited to come and work for God, [illegible] perishing sinners. Call on Bro. A. [illegible] and Henry [illegible], who will provide homes for all.

H. S. Mitchell, President.
E. O. Dinsmore, Secretary.

Conference Notice.

The second Quarterly Meeting of the Northwest Michigan A. C. Conference will be held with the church in Dayton [illegible] of Fremont, [illegible] 15th, [illegible] over [illegible] will meet the train [illegible] Fremont on Friday [illegible]. Come, ye lovers of [illegible] appearing. Let us have a [good] meeting.

John Bower, President.

Conference Notice.

There will be a Conference of those looking for the "blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ," at Simonds, N. B., commencing June 14th, and holding over the following Sunday. We hope there will be a gathering of the brethren and sisters to work for God. Should be glad to welcome brethren and sisters from abroad, both preachers and laity. For the brethren,

J. R. Hall.

Notice.—The next session of the Oxford and Androscoggin Co. Conference will be held with the brethren at Hartford, Me., commencing Friday, June 15th, at seven o'clock in the evening, to hold over the following Sunday.

Jared Whitman, President.
Joshua Howard, Secretary.

Conference Notice.

The third Quarterly Meeting of the Advent Christian Conference of Northern Pa. and Southern N. Y., will be held with the Little Marsh church, in the town of Middlebury, Tioga County, Pa., at the Button school-house, commencing Friday evening, June 15th, to continue over Sunday. It is earnestly desired that all the churches be represented at this meeting.

E. H. Eggleston, President.
C. W. Stephens, Secretary.

Notice.—The Annual Meeting of the Beebe Plain Advent Campmeeting Association will be held on the Camp-ground at Beebe Plain, P. Q., on Thursday, June 28th, at 8 o'clock A. M., for the election of officers for the ensuing year, and for the transaction of all other regular business. It is hoped that all who are interested in the increase of the meeting will be in attendance.

G. W. Clark, Secretary.

Notice.—There will be a meeting in the grove near David Libby's, in Newfield, Me., July 4th, where it was held four years ago. Brethren M. Stevens, J. Gay, — Andrews, and others will be present. It will be a basket meeting. The brethren and sisters from abroad are invited to come, as ample provision will be made for all.

A. Wentworth.

Notice.—The Advent Chapel at Cape Elizabeth, Me., will be dedicated to the Lord's service on the third Sunday in June, if the Lord will. It is desirable that a large number of our preaching brethren be present.

H. Mains, for the Church.

Notice.—A session of the A. C. Conference for Knox and Lincoln will be held at Burkett's Corner, Appleton, commencing Friday evening, June 22nd, and hold over Lord's day. Friends from abroad call on E. Burkett, J. M. Light and G. Miller.

S. K. Partridge, President.
Geo. W. Leach, Secretary.

[illegible] Lake W[alden] ... Beebe P[lain] ... Tremont ... Springfield ... Alton Bay ... Groveton? ... Bethel, Vt. ... Lakeside ... Plainville ... [illegible]

☞ The Tremont Campmeeting [illegible] Monday, July 23d, and con[tinue over the fol]lowing Sunday. E. A. Stock[man] A. W. Sib[ley] [illegible]

☞ The Springfield Campmeeting [illegible] to commence Saturday, Aug[ust] [illegible] M. G[illegible]

☞ The Alton Bay Campmeeting [illegible] Saturday, Aug. 18th. E. [illegible]

☞ The Plainville, Conn., C[ampmeeting] [ap]pointed for September 1st to [illegible] For the Committee, O. [illegible]

Notice.—The Bethel, Vt., [illegible] from August 25th to Sept. 3d. [illegible] lars hereafter. A. L. Dins[more]

Notice.—If the Lord will, [illegible] Campmeeting will co[mmence] [illegible] close Sept. 3d. R. [illegible]

Lake Walden Convention.

Will the brethren and friends li[ving in the vi]cinity of Hartford, who purpose to atte[nd the Con]vention, and wish to secure the advanta[ge of the] reduced rates by way of the N. Y. & N. E. [R. R.,] send me their names at once, so that I can ob[tain] the tickets.

G. W. Gillespie, Hartford, Ct.

Notice.—I have arranged with C. H. Downing to furnish shingles at Alton Bay to those who want. Price, reasonable.

J. T. Langley.

Appointments.

☞ *Appointments must be received as early as TUESDAY MORNING (as our paper goes to press about noon) to insure insertion for the coming week.*

BOSTON, MASS., ADVENT CHRISTIAN CHURCH, Corner of Shawmut Avenue and Indiana Place. E. A. Stockman, Pastor.

Berwick, Me. (Union Mission, Odd Fellows Hall.)
C. Colman..........................Sunday, June 17th
Mark Stevens......................Sunday, June 24th

Bath, Me. (Middle Street Chapel.)
D. H. Kilbreth......................Sunday, July 8th

Bowdoinham Village, Me. (Hinkley's Hall.)
H. S. Mitchell..........1st Sunday in each month.

Bridgton, Me. (Bennett's Hall.)

Biddeford, Me.—E. M. Andrews, Pastor.

Bridgeport, Ct.—The Advent Christian Church meet in Temperance Hall on Beach Street, E. D.

Bristol, R. I. (Adv. Chris. Church, High Street.) Chas. Earl Preston, Pastor.

Brimfield, Mass.—Emerson Wetherell, Cor. Clerk.

Chelsea, Mass. (Adv. Chris. Church) Heard St.
B. McLellan................Sundays, June 17th and 24th

Clinton, Mass. (Second Advent Church.)—Isaac Barnes, Corresponding Clerk.
M. A. Potter.......................Sunday, June 17th

Concord, N. H.—L. F. Baker, Pastor.

Chicago, Ill. (Advent Christian Church) No. 91 South Green Street.—J. F. Myers, Church Elder.

Dover, N. H.—Wm. H. Mitchell, Pastor.

Exeter, N. H.—J. E. Cross, Pastor.

East Pepperell, Mass. (Parker's Hall.)—W. Peasley, Corresponding Committee.

East Woodstock, Conn.
John Jeffrey.......................Sunday, June 17th
P. S. Butler.........................Sunday, June 24th

Fitchburg, Mass.—(Advent Chapel.) Preaching for the present by L. L. Howard.

Farmington, N. H. (Advent Chapel.)
D. F. Leavitt..............1st Sunday in each month

Georgetown, Me.
E. O. Dinsmore............2d Sunday in each month
M. M. Stevenson...........4th Sunday in each month

Haverhill, Mass. (Walnut Street Chapel.)
A. W. Sibley, Pastor.

Hampton, N. H.
Geo. W. Brown......................Sunday, June 24th

Hartford, Ct. (Melodeon Hall.)
J. S. St. John.......................Sunday, June 17th
Geo. W. Brown......................Sunday, June 24th
W. N. Pile.............................Sunday, July 1st
M. Grant...............................Sunday, July 15th
C. Goodrich...........................Sunday, July 29th
W. N. Pile..............................Sunday, Aug. 1st

Kennebunk, Me., Lower Village (Adv. Chapel.)—E. H. Long, Pastor.—B. S. Emery Committee.

Lawrence, Mass.—(Advent Chapel, Concord Street.) J. Couch, Pastor.
J. Hemenway........................Sunday, June 17th

Lynn, Mass., Second Advent Church.—(Chapel on Liberty Street.) J. B. Duffey 12 Bruce Court, Corresponding Committee.

Lowell, Mass., Second Advent Church (Mechanic's Hall, Dutton Street.) B. F. Emerson, Pastor.

Loudon, N. H.
D. [illegible].............................Sunday, July 1st
D. F. Leavitt..........................Sunday, July 8th
John [illegible]..............3d Sunday in each month
A. Kidder.....................4th Sunday in each month

Lyme, N. H.
A. H. Clark..................3d Sunday in each month

Lewiston, Me.
S. Collins, A. S. Prescott, Auburn, Me., Committee.
D. H. Kilbreth...............3d Sunday in each month
B. S. Emery..........................Sunday, June 24th

Melvin Village, N. H.
T. W. Piper..................4th Sunday in each month

Manchester, N. H. (Advent Chapel on Arlington Street.) C. R. Crossett, Jr., Pastor.

New Bedford, Mass. (Adv. Chris. Church) corner of Kempton and Foster Sts.—E. S. Moulton, Pastor.
L. Boutell.............................Sunday, June 17th
C. H. [illegible]......................Sunday, July 1st

North Wilbraham, Mass.
Mrs. E. L. C[rumb]..................Sunday, July 8th

Nashua, N. H. (Guild Hall, corner of Maine and High Streets.)
O. W. Heyer..........................Sunday, June 17th

North Carver, Mass.—C. H. Sweet, Pastor.

North Rutland, Mass.—Henry H. Mundell Corresponding Committee, North Rutland, Mass.
W. M. Hall....................1st Sunday in each month

Newport Centre, Vt. (Quimby's Hall) every first and third Sunday in each month. W. P. Drown, Newport Centre, Vt., Committee.

North Troy, Vt. (Baggey's Hall) every second and fourth Sundays in each month. Committee Elders A. J. Hall and Chas. McClure, of North Troy.

Newfield, Conn.—Committee: F. D. Fyler, D. A. Grant, Henry Drake. P. O. address, Burrville, Ct.

New Haven, Ct.—(Beers Street Chapel.)
Hiram Munger.......................Sabbath, June 17th

North Sherburne, Vt. (Adv. Chris. Church.)
Geo. F. Earle, Pastor...................once in four weeks

Old Orchard, Me. (Adv. Chapel, near the Tower.)
Jesse Gay....................1st Sunday in each month
L. C. Wellcome..............2d Sunday in each month

Portsmouth, N. H.
E. M. Andrews.......................Sunday, June 17th
D. T. Taylor..........................Sunday, June 24th
Jerry Hill..............................Sunday, July 1st
R. F. Emerson........................Sunday, July 8th

Providence, R. I. (Advent Christian Church, Hammond Street.—Norman P. Cook, Pastor.

Portland, Me., Second Adv. Church (Union Hall.) Free Street. Frank Burr, Pastor.
G. L. Tracey..........................Sunday, June 24th

Putnam, Ct. (Adv. Chris. Chapel.)
J. S. White..............Sundays, June 24th and July 1st

Rochester, N. H.
Committee: S. Varney, East Rochester, N. H.
B. S. Emery..........................Sunday, June 17th
J. T. Libby...................4th Sunday in each month

Springfield, Mass., Pynchon St., Franklin Hall. Geo. W. Sederquist, Pastor.

Salem, Mass. (Hardy Hall, Washington Street.)
G. W. Sederquist....................Sunday, June 17th
L. F. Baker............................Sunday, June 24th

South Norwalk, Ct. (Adv. Chris. Church) Temperance Hall, Main Street. F. S. Ainsworth, Cor. Clerk.
Mrs. E. L. Crumb....................Sunday, June 17th
D. C. Dudley..........................Sunday, July 8th

Southington, Ct. (Gospel Mission Chapel.) Hezekiah Davis, Pastor.

South Berwick, Me. (Great Works.)
Geo. W. Brown..............3d Sunday in each month

South Eliot, Me.—Samuel Dixon, Committee.

Somerville, Mass.—Second Advent Church.—(Chapel corner of Bow Street and Somerville Avenue. C. Goodrich, Pastor.
C. O. Pratt, Clerk, 19 Putnam Street.
M. Batchelor..........................Sunday, June 24th

Square Pond, Ct.
S. Woodruff..........................Sunday, June 17th
A. Morse...............................Sunday, June [24th]

Taunton, Mass. (Adv. Chris. Church) Cedar Street Chapel.—C. R. Cornell, Corresponding Committee.
Benj. Finney...........................Sunday, June 17th

Vernon, Vt.—J. Hemenway 1st Sunday in each month. Also supply for the third Sunday. All communications should be directed to J. Hemenway, Athol, Mass.
J. Couch..............................Sunday, June 17th

Worcester, Mass.
[illegible] E. G. Higgins, G. E. Merrill, F. D. Barnes.
[illegible].........................Sunday June 17th

Webster, Mass. (Wood's Hall.)—Arthur W. Richards Corresponding Clerk.
A. Morse..............................Sunday, June 17th

Waterbury, Ct.
I. H. Potter...........................Sunday, June 17th
G. L. Tracey..........................Sunday, June 24th
Mrs. E. L. Crumb....................Sunday, July 1st

Wallingford, Ct.—(School-house, So. Main Street.)
C. St. John............................Sunday, June 24th
C. S. Whitney........................Sunday, July 1st
[illegible] Phelps....................Sunday, July 8th

Woonsocket, R. I.—A. A. Fowler, Committee.
[illegible]............................Sunday, July 15th

[illegible], Vt. (A. C. Church.)—W. O. Higley, Pastor, each Sunday.

Athol, Mass.
[illegible]............................Sunday, June 17th
[illegible]............................Sunday, June 24th
[illegible]............................every two weeks
Amasa M. Barber.

[illegible], N. H.........1st Sunday in each month
[illegible] Village, N. H.......3d Sunday in each month
Wm. Bodge.

[illegible]...............1st and 3d Sundays in each month
[illegible]...............2d Sunday in each month
[illegible]...............last Sunday in each month
Wm. J. Blanchard.

[illegible]............................Sunday, June 17th
F. W. Clough.

[illegible]............................Sunday, June 24th
[illegible] (School-house) Sunday, July [illegible]
C. Colman.

[illegible]

Breman, Long Island, Me.............Sunday, Aug. 19th and evenings.
E. Cotton.

North Pomfret, Vt....................Sunday, June 17th
B. B. Chedel.

Mineral, Ill. (Adv. Chapel) 1st Sunday in each month
Rutland, Ill. (Advent Chapel) 2d and 4th Sundays in each month.
D. S. Clark, Pastor.

Rye, N. H.....................4th Sunday in each month
J. F. Chamberlin.

North Topsham, Me. (Graves school-house) 1st Sunday in each month.
North Bowdoin, Me. (Briery school-house) 3d Sunday in each month.
East Bowdoinham, Me.......4th Sunday in each month
E. O. Dinsmore.

Waterloo, P. Q. (baptism)............Sunday, June 17th
C. P. Dow.

Enfield (East Hill school-house) 1st and 3d Sundays in each month.
R. C. Drown.

Guilford, Conn........................Sunday, June 24th
D. C. Dudley.

Hooksett, N. H........................Sunday, July 8th
D. Eastman.

Moultonboro, N. H. (Neck Road meeting-house) Sunday, June 17th.
Lake Village, N. H....................Sunday, July 1st
R. H. Elkins.

North Newport, N. H. (half-past four P. M.) Sunday, June 17th.
Bradford, N. H. (Pond meeting-house) Sun., June 24th
C. H. Fletcher.

Swan's Island, Me. (No. 1 school-house) 1st Sunday in each month. No. 4.—2d Sunday. No. 5.—3d Sunday. 4th Sunday to any neighboring Islands wherever called.
Wm. E. Foye.

New Market, N. H.....................Sunday, June 17th
N. Glidden.

Buchanan, Mich.......................Sunday, June 17th
S. P. Hayward.

Farmington, N. H.....................Sunday, June 24th
W. M. Harmon.

Every other Lord's day, morning and evening, at the Advent Christian Church of Assyria, Barry Co., Mich.
P. Holler.

Lake Village, N. H.........1st Sunday in each month
New Hampton, N. H.................Sunday, June 17th
E. N. Hinckley.

Guilford, N. H. (as Bro. E. Flanders may appoint) Sunday, June 17th.
E. Johnson.

Plymouth, Mass.......................Sunday, June 17th
I. I. Leslie.

Woodstock, Vt., Temple's District, Thursday evening, June 14th. Taftsville, Friday evening, June 15th.
West Norwich, Vt.....................Sunday, June 17th
P. G. Lord.

Montgomery, Mass....................Sabbath, June 24th
Westfield, Mass., evening, June 24th.
Hiram Munger.

Troublesome Creek, Cass Co., near the Northgrave Mill, once in two weeks.
Red Oak, Iowa (German Evangelical Church) once in two weeks.
Wm. McCulloch.

Cape Elizabeth, Me., 1st and 2d Sundays in each month
H. Mains.

Carlinville, Ill., and Auburn, Ill., preaching regularly once in two weeks, by
D. R. & E. S. Mansfield, Pastors.

Danbury, N. H.................1st Sunday in each month
Campton, N. H. (Bump school-house) 3d Sunday in each month.
C. W. Nelson.

Torrington, Ct........................Sunday, June 17th
Brooklyn, N. Y. (Brooklyn Institute) Sun., June 24th
W. N. Pile.

Tuftonboro Neck, N. H...1st Sunday in each month
Melvin Village, N. H..........2d Sunday in each month
Sandwich, N. H...............3d Sunday in each month
Melvin Village, N. H.........4th Sunday in each month
T. W. Piper.

Ways Mills, P. Q., every four weeks. Dudswell, P. Q., every four weeks.
C. R. Parsons.

Bridgewater, Vt.......................Sunday, June 17th
Stockbridge, Vt., Stony Brook.......Sunday, June 24th
Densmore Hill, Hartland, Vt..........Sunday, July 1st
West Norwich, Vt.....................Sunday, July 8th
Daniel D. Page.

[illegible]field, Me. (Elliott school-house) Sun., June 17th
East Wakefield, N. H. (Woodman's Mills) Saturday, conf. 2 P. M. and over Sunday, July 1st.
Porter, Me. ([illegible] school-house)..........Sunday, July 8th
F. Philbrick.

South Barnstead, N. H...............Sunday, June 17th
John Parsons.

New Durham Ridge, N. H............Sunday, June 17th
A. Ross.

Sutton, N. H. (Gore school-house)........Sab., June 17th
Warner, N. H. (Schoodic school-house) Sab., June 24th
Simeon Roby.

[illegible], N. H.............1st and 3d Sunday in each month
C. S. Shattuck.

Bowdoin, Me. (Briery school-house) 1st Sunday in each month.
Lisbon, Me. (Buker school-house) 2d Sunday in each month.
East Bowdoinham, Me. (Lancaster school-house) 3d Sunday in each month.
M. M. Stevenson.

Campton, N. H. (Bump school-house) 2d Sunday in each month.
Wm. H. Shaw.

Farnham, P. Q. (where Bro. C. D. Jewell may arrange) Sunday, June 17th.
W. W. Sutherland.

New Boston (Fairhaven) Mass........Sunday, June 24th
Natick, R. I...........................evening, July 10th
C. H. Sweet.

Fairfield Conference...................Sunday, June 17th
Augusta, Me. (Temperance Hall)....Sunday, June 24th
South Livermore, Me..................Sunday, July 1st
H. B. Sevey.

North Windham, Me., June 30th, and over Sunday, July 1st, for baptism.
M. Stevens.

Jonesboro, Me.........................Sunday, June 17th
Wesley, Me............................Sunday, June 24th
Rufus Snow. Edward Lascelle.

Brimfield, Mass.......................Sunday, June 17th
Granby, Mass..........................Sunday, July 1st
Geo. L. Teeple.

Goshen, Mass.........................Sunday, July 8th
Mary L. Towne.

Hartford, Me., at Conference, Saturday and Sunday, June 16th and 17th.
I. C. Wellcome.

West Martinsburg, N. Y. (Advent Chapel) Sunday, June 17th.
Worthville, N. Y......................evening, June 19th
Greenborough, N. Y., evenings, June 20th, 21st and 22d
Boylston, N. Y. (Spruce Dist.)........Sunday, June 24th
C. H. Williams.

Lower Cabot, Vt......................once in two weeks
A. C. Wright.

Walden, Vt. (North Church) every 1st and 3d Sunday in each month.
O. H. Wallace.

Rye, N. H.....................1st Sunday in each month
Joseph W. White.

Poultney, Vt. (Odd Fellows Hall) each alternate Sunday in the afternoon.
G. H. Wallace.

Ashford, Ct.
V. P. Simmons..............2d Sunday in each month
Enoch Morrill................4th Sunday in each month

Augusta, Me. (Union Hall.)

Abington, Conn.—A. C. Johnson, Pastor.

Belmont, N. H.—B. F. Lakeman Committee.

Bristol, Vt. (Adv. Chris. Church.)—A. S. Williams Pastor.

Beebe Plain, P. Q. (Advent Church.)

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Belleville, Wis.—Geo. W. Turner, Pastor.

Brodhead, Wis.—Geo. M. Botton, Pastor.

Cincinnati, Ohio (Adv. Chris. Church) Lancet Hall, No. 203 West Seventh Street, every Lord's day. Wm. A. Shaw, minister.

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W. A. Shaw. Mrs. W. A. Shaw.

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Danielsonville, Ct.—C. W. Dockham, Pastor.

Fairhaven, Mass.—G. F. Haines, Pastor.

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Massena, St. Law. Co., N. Y.—W. A. Burch, Pastor.

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Newton Upper Falls, Mass., meetings every Lord's day, at the house of L. T. Cunningham.

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[illegible], Mass.—H. C. Smith, Pastor.

[illegible], N. Y. [Adve]nt Christian Church, Rochester, [illegible] Main Street, corner of [illegible] Waugh, Clerk. [illegible] W. Wright, Pastor.

[illegible] Advent Christian Church, [c]orrespond with Deacon Chas. [illegible]

[illegible] Free Chapel.) T. L. Drury Pastor.

[illegible], Ct. (Second Advent Church.)—Chas. O. [illegible] Corresponding Secretary.

Sandy Hill, N. Y. (Advent Christian Church, corner of Maine and Willow Streets.)
C. A. Phelps, Pastor.

Sioux City, Iowa (Advent Christian Church.)—Corresponding Com.: J. W. Young or J. H. Culver.

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[illegible]

OVERCOMETH!

To him that overcometh—
Oh, word divinely strong!
The victor's palm, the fadeless wreath,
The grand, immortal song;
And his the hidden manna,
And his the polished stone,
Within whose whiteness shines the name
Revealed to him alone.

To him that overcometh—
Ah, what of bitter strife,
Before he win the battle's gage,
And snatch the crown of life!
What whirl of crossing weapons,
What gleam of flashing eyes,
What stern debate with [illegible]
Must be before the prize!

To him that overcometh
Shall trials aye befall;
The world, the flesh, the devil—
He needs must face them all.
[illegible] of temptation
May lure with silvery strain,
And [illegible] he meet with subtle foes,
And [illegible] fiery pain.

To him that overcometh
A mighty help is pledged;
He wields a sword of purest mold,
By use of cycles edged.
And prophets and confessors,
A matchless, valiant band,
Have vanquished earth and stormed the skies
With that triumphant brand.

To him that overcometh—
Oh, promise of good cheer!
The Lord himself who died for him
Will evermore be near.
Here, dust upon his garments,
There, robes that royal be;
For "on my throne," the King hath said,
"Mine own shall sit with me."

To him that overcometh—
Oh, word divinely strong!
It weaves itself through weary hours
Like some rejoicing song.
For his the hidden manna,
And his the name unknown,
Which Christ the Lord one day of days
Will tell to him alone.

—*Selected by* M. G. Couch.

NEWS FROM THE CHURCHES.

J. F. C. writes from North Bucksport, Me., May 29:—"Our little church has been greatly refreshed by the meeting of the Penobscot Valley Conference held with us on the 17th of May, and continuing over the following Sabbath. The meetings were characterized by much fervency, and the exhortations were with power. God was truly with us, and our hearts were made glad. Brethren and sisters from Bangor, Rockland, Orrington and other places came in the demonstration of the Spirit and power. The veterans of '43 and '4 were well represented, and their faith in a soon coming King could not be mistaken. The attendance during this series of meetings was good, the Chapel being filled most of the time with an attentive audience. The truth of God has taken deep root in this region, and is destined to make still greater progress. Four persons have been buried with Christ in baptism, and others will soon go forward in the path of obedience. We trust that the Spirit of God will awaken many more, and that a goodly number will be ready to welcome the great King."

[The spot where we first drew breath and opened our eyes upon the scenes of this strange world is in Maine. Our ancestors sleep in its green valleys. At tidings from the dear old [illegible] State a thousand tender remembrances throng on us. We seem again in our childhood days, and hear the ringing laughter of our playmates and school-fellows as though it were but yesterday. But oh, how the restless years have rushed along! Where are those we loved of yore? We cannot hear [illegible] for the answer. Well, when the restitution dawns, some precious treasures will come from the hill-sides and valleys of our dear old Maine. May God bless the army of noble defenders of the Faith throughout the State, and give them success everywhere, as in the Penobscot Valley.—E. A. S.]

Bro. E. M'Culloch writes from Salem, Mass.:—"We have good news to report from the church in Salem, Mass. I have been laboring here on Sundays most of the time for a few months past, and the interest has been steadily increasing. The church, under the power of the Holy Spirit, is alive, and unity prevails. Last Thursday evening at the prayer meeting we had thirty-one testimonies and seven prayers, besides a multitude of songs; and yesterday (Sunday) at the conference meeting we had thirty-eight testimonies beside a number of prayers, and the power of God rested down upon us in great measure; and at one o'clock P. M. we repaired to the Ocean Beach, where beneath its surging billows we planted in the likeness of Christ's death seven rejoicing believers; one a young man who had made no preparation for baptism, upon the invitation being given for any one who wished to be baptized to manifest it, came forward and desired to follow Christ in this ordinance, and thus gloriously imitated some who gladly heard the word in the days of the apostles and were baptized. And still the work goes on, and on next Sunday there are several more to go forward in this ordinance. On the whole it was a day of great rejoicing with the church at Salem, while several earnest workers from the church in Lynn were present and most heartily engaged in the good work. The prospect is encouraging. Pray for us."

Bro. E. C. Cowles writes from Savannah, Wayne Co., N. Y.:—"On April 1st, 1883, we organized an Advent Christian Church of sixteen good working members; others are expected to unite soon; several are to go forward in baptism. The prospect for the advancement of the truths we cherish is quite encouraging. The Lord willing, I am to labor with this people for the present year half of the time, the other half [illegible]. This and [illegible] first battle [illegible] With [illegible]

PASTORS AND PREACHERS.

Bro. G. W. Sederquist writes:—"After a severe attack of pneumonia for over three weeks I am able to be up and out again. Hope to be able to preach to my dear people next Sunday, June 3d. I have yet a troublesome cough, but my strength is returning, for which I thank God. I owe my recovery to him, and shall try to serve him with all my ransomed powers. My heart's cry is, O Lord, hasten the day of thy coming and give thy people rest. How many weary ones, how many suffering ones! The grave will claim us all in a very little while if Jesus don't come."

[We are very glad that our dear brother has so far recovered his health as to be able to resume his pulpit ministrations. We hope his people will hold him back from *overworking*, which, with his ardent temperament and his earnest zeal for God, he is inclined to do. Bro. Sederquist has done a grand work in Springfield. May he be spared to see the great battle of the church on earth concluded, and be present at the *roll-call* when the faithful servants are rewarded.—E. A. S.]

Bro. I. C. Welle[illegible] [illegible] cause of gratitude to [illegible] he is drawing some of [illegible] to Christ for pardon and [illegible] at East Rochester, N. H. [illegible] man and wife, volunteered to join the Lord's [illegible] May 27th we preached there again, and found two others enlisted and confessing Christ. These are all volunteers in a time of special need, and when no extra efforts are being made to recruit. There are a few faithful believers and workers in this church, and their sacrifices and toils are being blest to the salvation of a few. Others will come. So let us work in faith."

Bro. C. W. Russell writes from Chicago, Ill.:—"Sunday, May 20th, was marked by interesting services in the Green Street Tabernacle. After singing, prayer was offered by C. C. Ramsay, followed by an interesting sermon by D. S. Clark of Amboy, from James 1:5. After the sermon, J. S. Miller was solemnly set apart to the work of the ministry. Prayer by J. F. Wilcox. Charge by A. P. Moore. The entire occasion was one of great solemnity. Bro. Miller is a young man of promise, and will no doubt make a useful worker in the Lord's vineyard. The church in Chicago is prospering as well as could be expected under existing circumstances. It has no pastor yet, but hopes to have one ere long."

[We are glad to learn of the prosperity of the church in Chicago, that great Western centre. May they be a power for God and the truth.—E. A. S.]

BAPTISM.

BY H. MUNGER.

The Methodists, Congregationalists and Baptists are in a theological squabble about infant baptism. I was amused in our village to hear the argument. The Methodist preacher was more accommodating than any I ever heard before, while the Congregationalists claim that sprinkling of infants and adults is scriptural baptism. The Baptists claim that sprinkling is a papal ceremony and is not scriptural. The Methodist preacher advertised he would preach on infant baptism, Sabbath evening, June 3d. I went to see if he had got new light. He struck between the two extremes by reading in the old law where Abraham was commanded to present his children to the Lord to be circumcised, and claimed that infant baptism took the place of circumcision in children, and that it was apostolic, for whole households were baptized by the apostles hundreds of years before papacy existed; hence was not started by the Papists. He very ingeniously struck between the two extremes by saying, Give your children to the Lord in baptism, as Abraham and others had in circumcision; and when they get old enough to be converted let them be baptized again as they choose, by sprinkling or immersion; and if the parents believed in immersion, immerse your babies by all means; then when converted immerse them again. This is a new branch to Methodism to accommodate all.

I wanted to ask him if baptism was not a type of death, burial and resurrection? If so, how could sprinkling fill it? or circumcision under the law, which was only for a national distinction, as the seventh-day Sabbath was, and died when Christ died?

A PILGRIM'S NOTES.

Dear Editors:—As notes of interest relative to the cause of "present truth" are encouraging to the scattered saints, you will not think it improper for me to ask a little space in the *Crisis* to briefly recount the results of recent gospel work.

In response to our notice of a western tour, invitations were received from different States, and arrangements made to supply all that our route would take in. But expense and want of time prevented the acceptance of some urgent calls out of the line in travel, which we regretted very much: for the Lord's servants are more than pleased when circumstances favor their meeting the calls of a Macedonian character.

According to previous calculations, we left our home April 16th, committing loved ones to the care of our heavenly Father, and looking to him for protection in travel, and guidance in labor, we expected a degree of success, and safety from peril.

The incidents of our journey and the many things seen in the lines of art and nature would be interesting to relate, but perhaps of no spiritual benefit to our readers; therefore we pass them over to speak in general terms of our satisfaction and mutual blessings experienced in meetings at [illegible]rent points, for time and space forbid [illegible] of the visits made, pleasant ac[illegible] formed, and the interest of a [illegible] character manifested on the part [illegible] fice it to say that many hun[illegible] blessed by the word dispensed, [illegible] come again, which we [illegible] the Lord opened the [illegible] of Iowa, we [illegible] Michigan, and [illegible] interesting [illegible] Burlington, [illegible] where we [illegible] Bro. [illegible] family [illegible] for [illegible] open [illegible] to

[illegible] tarry. Our services were held in the [illegible] of the Moody Hill Bible School, where [illegible] one week we were signally blessed in dispensing the word of life to attentive hearers, and some manifested their decision to be servants of the Lord; while members of other churches were made to rejoice in the truths we hold dear. [illegible]

[illegible] *Martville, Cayuga Co., N. Y.*

[illegible] of Minnesota, is contemplating [illegible] New England (not England as we previously published) the present season, and it is probable that his wife, a very efficient preacher of the blessed gospel, will accompany him. They expect to start for the East quite early [illegible] May the Lord hide us in his pavilion and save us eternally. Hoping to be out in the field of service again soon, I remain yours fraternally,

C. H. Williams.

Martville, Cayuga Co., N. Y.

CORRESPONDENCE.

FROM S. WOODRUFF.

Dear Brethren and Sisters:—This is a day of stillness. The people are away at the different graveyards, decorating the soldiers' graves. Many a sad heart among them, and desolated homes many have; and unless our Saviour sits enthroned in the heart, sad and dreary is the way; but the gospel hope cheers and buoys us up while we look forward to a brighter morn. Jesus will surely come, his bride to greet.

Oh, let these days of wars and turmoil pass quickly by that we may see him whom in the past the whole city came out to meet; and when they saw him, besought him that he would depart out of their coasts. We would see him, yea, be made like him to die no more. Nothing in the line of decorating graves over there. None will ever say I am sick. Thank God, death's footprints never will mar that Eden soil; one eternal day.

Oh, the death-silence of many a home! I am alone to-day, but when I look on high can say, alone, yet not alone. We cannot sink with such a prop. The arm of our Lord is underneath us, therefore we will wait and watch and pray, till Christ's triumphal car we meet, and see an endless day.

The time hasteneth greatly when he the rightful heir of David's throne will in the shining pathway of his glory appear, calling home his waiting people who have waited long for him. Many are the desponding hearts of earth; but remember these are the perilous times predicted in the Word of God. A mighty power there is in the world to turn, if possible, the very elect from the straight line leading to the kingdom of God. But, in the words of the great apostle, we can say, I can do all things through Christ which strengtheneth me. Then let us stand boldly at our post with the whole armor on; abide the evil day, and having done all, to stand. Yours, expecting to meet you when this little while is passed away. I think now I may be disappointed regarding meeting with those waiting, praying hearts in June next. The good Lord direct us in all things.

Unionville, Ct.

FROM SISTER P. M. FERRELL.

Dear Editors:—The *Crisis* has always been welcomed by us with great interest, but since our meeting with so many of the household of faith last September at Amboy, we look forward to its weekly arrival with redoubled pleasure, for there upon its precious pages we see name after name of the dear brethren and sisters with whom we met and received words of loving cheer and Christian encouragement.

Since the attendance of my husband and myself at the Amboy campmeeting, my heart has gone out with more than ordinary affection for all those of our heavenly Father's family who are anxiously waiting and watching for the coming of our Lord Jesus Christ. Yes, the same Jesus that ascended to the right hand of the Father more than eighteen hundred years ago has promised to come again, to raise the sleeping dead and change the righteous living. "Seeing we look for such things let us be diligent that we may be found of him in peace, without spot and blameless." I have long desired writing a few words of Christian greeting to all those of like precious faith, but various hindrances have interrupted my doing so until the present time, and now, while enjoying the hospitalities of dear Bro. and Sr. Wallace of Volga, the home of our beloved Sister M. Tibbets, I rejoice to say the little church here, so pure and white, bespeaking the principles inculcated within, is regularly presided over every Sunday by Bro. Coopnider and Porter, and while there is no unusual effort being put forth at the present time, yet there is unity and love existing with that degree of faith so necessary for the growth of Christians.

I was much pleased with Bro. Hemenway's article in last week's *Crisis* on a "Pithy Gospel." True it is, the pith of preaching is to have the truth in the heart as well as the head. To convince the sinner of his lost condition, that he needs a Saviour, that Christ is our Life-giver, Christ is our Redeemer, is the first great effort to be accomplished. Secondly, his (Christ's) claim upon us—having suffered and died for us. That in the dear Saviour we have an intercessor, an advocate with the Father, and one who has bid us "Fear not," and with loving entreaty has said, "Come unto me," with the blessed assurance that those who come he will in no wise cast out.

In conclusion I will add that the Lord willing, we expect to be present with you all at the Eastern campmeetings—that is, Springfield and Alton Bay. The glorious meeting of last fall lingers with us in such joyous remembrance that we feel to hasten the time to enjoy such days over again. We return to Louisville, Ky., next week. Our church there, for want of a regular preacher, suspended meetings during the

[illegible] then it is certain that no [illegible] or prophets went to heaven so desired could [illegible] place" was not then preached. First Day, and [illegible] The [illegible], further proclaimed by Bro. [illegible] promised Christ.

[illegible] E. M. VICKROY.

[illegible] I have thought for a long time I would write a few lines for the paper [illegible] lately. It seems to me like [illegible] prayer-meeting to read the testimonies from one and another of like precious faith. There are a few in our place that are looking forward with anticipation to the glorious advent of our King to establish his kingdom and reign as King supreme. I am one of that number. May we be the wheat [illegible] garnered in, and have an abundant entrance into the city of God. Let us keep [illegible] midst all the storms [illegible] safe. Yours, trying [illegible] of Christ.

[illegible] CONVERSE.

[illegible] about one year since I wrote [illegible] the *Crisis*. Since that time [illegible] gone to the silent tomb; [illegible] Sunburst died March 22, 1883, in the sixty-sixth year of her age, being the mother of twelve children; ten are still living, and attended her funeral; a noble family of men and women. It was heartrending to see father and children weep over her remains. We felt to weep with those that weep, for she was a good mother and an excellent neighbor; and we shall all miss her; but she has passed from a world of trouble. May the bereaved family so live that they may meet her in a world where parting with loved ones will be unknown.

We have but little preaching in this place only what we get through the papers. We may have different views, but if we are destitute of charity, it will be like sounding brass or tinkling cymbal. Your brother in hope of immortality and eternal life at the appearing of the Life Giver.

Porter's Mills, Wis.

TRUST IN JESUS.

BY G. F. SIMONDS.

Art thou passing through the furnace,
Trust in Jesus, he is nigh;
He who said I'm with you always,
He will hear his children's cry.

Does thy heart grow sad and weary,
Sighing o'er the loved ones gone?
Whisper to the Man of sorrows—
Once he wept in grief alone.

Is thine earthly temple falling?
Shows it signs of quick decay?
Listen, and thou'll hear him saying,
Trust in me, I am the way.

Tell him all thy heart is feeling;
Waits he now to grant relief;
Lists he ever to thy calling,
Feeleth all his children's grief.

In this mortal life be patient,
Watch and strive to overcome
Every wrong and sinful pleasure,
Till we gain our heavenly home.

Sharon, Vt.

INFLUENCE.

BY A. J. WHEELER.

Half the sickness, misery and sin that fill the world are due to the influence of some one, who use their powers to overcome the sound judgment of their fellow men. Many a man would go home sober if left to himself, but the influence of his associates entice him to partake of the intoxicating cup; and many who might have been virtuous, upright and happy to-day, have yielded to influences of the sinful and the vile, and been swept away to utter ruin.

Now do not be fooled by this soft talk about your having influence. You do have an influence, and you are exerting that influence day by day either for right or wrong, either for God and his blessed truths, or for the devil and his lies. When the scales balance even, it is not difficult to decide the case as it should be decided. But when personal influence is cast into the balance on the side of indulgences and excess, the equilibrium is destroyed; the will which was strong enough to resist the influences, becomes too weak to withstand the additional power of social attraction and kindly entreaty; and so the ill-judged kindness of well-meaning friends works ruin on those whom it is intended.

We have no right to yield our judgment to the influences and temptations of our friends; every man must bear his own burden; and if we, by weakly yielding to the influence of others, impair our own health, diminish our usefulness, or peril our lives, we must endure the results of our folly; and none of those who have misled us can feel the sufferings which their influence have occasioned.

Haverhill, Mass.

CONFERENCE REPORT.

The Second Advent Conference of Northern Indiana and Southern Michigan met with the church at Sumption Prairie, Ind., according to appointment. Bro. Jones Winchell, Vice President, in the chair. The following ministers were present, and preached to us the words of life: Jones Winchell, T. McLane, Alfred McDonald, W. C. Hicks, S. P. Hayward, of Massachusetts, E. H. Pullen, of Northern Indiana and Michigan Union State Conference.

Eld. George W. Wright, President of this Conference, reported by letter, tendered us his resignation, and asked for a letter to Western New York A. C. Conference, which was granted. The Secretary was instructed to forward the Conference resolutions to his address:—Rochester, N. Y.

The Tract Society was instructed to issue a sheet setting forth the Scripture evidences of our hope and faith, hoping and praying it would be a means of attracting attention to our Second Advent Message, and thus to glorify God.

The following names were added to the Missionary Board: Bros. Tillman, Ruple, T. McLane and Jones Winchell.

The meeting throughout was characterized by loving tenderness in the Lord, and a searching for the old paths. Those who enjoyed it say it was the best meeting held there in twenty years. Tears flowed freely, hearts were rejoiced, brethren were strengthened, and we hope and trust God was glorified.

On Monday morning we gathered around the bedside of our dear old Father Ruple, to celebrate the Lord's Supper for perhaps the last time. Our brother is stricken down with paralysis in his limbs. He lies here, cheerful and contented, in the everlasting arms of the Lord. Patient saint! Praise God, "When the general roll is called, he'll be there."

W. C. Hicks, *Secretary.*

THE SECOND COMING.

Mr. Moody while speaking recently on the above subject in the city hall, Glasgow, Scotland, advanced the following ideas: If this doctrine was to bring young converts into a fog, why did Paul write so much about it? There are only 260 chapters in the New Testament, and yet 318 different passages refer to our Lord's coming. What makes the doctrine so sweet in the 15th chapter of I Corinthians? Why, it not only speaks of Christ's burial and resurrection, but tells us of his coming. "Behold I show you a mystery; we shall not all sleep, but we shall be changed." Some Christians would never taste death, but would be caught up and changed. We have the same authority of his coming back that we had for his burial. He went up unexpectedly, and would return unexpectedly. If we were ready for death, of course we would be ready for the return of our Lord, but we would rather look for his coming than for anything else in the world.

Our Lord's second coming was not so mysterious and wonderful as his first coming. If some one had declared fifty years before Christ's birth that he was to be born in a manger, that he was to be rejected and crucified, he did not think there was a man on the face of the earth who would have believed the story—it would be too incredible. Although he came suddenly, we would meet him with joy. The wife whose husband had been away received a communication that he was coming; and though she did not know the exact time, yet how glad would she be when he returned. So it would be when our absent Lord returned. It would not be long, because with him a thousand years were as one day. Looking forward was the attitude of God's children from all time. For four thousand years they looked for the promised One, and for nearly two thousand years we have been looking for his return. There was not anything which would take a man more out of the whirlpool of this world than this doctrine. If a man went up in a balloon the earth seemed smaller; so it was when we came nearer to God—things of time looked little indeed. With regard to the objection that this was teaching a doctrine that discouraged work, to this he replied that for himself, he had done three times more work ever since he realized this doctrine. Indeed, he had never got hold of anything that had stimulated him more. He now looked upon the world as an old wrecked vessel, and as doomed to destruction.

Perhaps the last words that Paul penned were those when he said that in the last days perilous times would come. "As the days of Noah were, so shall also the coming of the Son of man be." They would be eating and drinking till the flood came and took them all away. They did not look as though there was going to be a millennium before Christ came. And if we walked the streets of Glasgow on a Saturday night, we would see much of the same eating and drinking. Mr. Moody pitied from his utmost heart any man who could not see this blessed comforting doctrine, that our Lord was coming to set up his kingdom, which should be from the river to the ends of the earth. Man has had his day, and God would have his. We did not go there to examine ourselves. It was a mistake to do so, because we made ourselves wretched at the Lord's table. We went to remember his death till he came back.—*Ex.*

FASHION.

When people join the church, they profess to give up the spirit that gives rise to the fashions. They profess to renounce the pomp and vanities of the world, to repent of their pride, to follow the meek and lowly Saviour, to live for God. And now, what do they do? You often see professors of religion go to the extreme of the fashion. Nothing will satisfy them that is not in the height of fashion. [illegible] female dressmaker who is conscientiously opposed to the following of fashions, cannot get her bread. She cannot get employment even among professing Christian ladies, unless she follows the fashions in all their countless changes. God knows it is so, and they must give up their business if their conscience will not permit them to follow the [illegible] fashions. This conformity is a [illegible] approval of the spirit of the world.

What is it that lies at the bottom of all this shifting scenery? What is it that produces all this gaudy show and display? It is the love of applause. And when Christians follow the changes of fashion, they pronounce all this innocent. All this waste of money and time and thought, all this feeding and cherishing of vanity and the love of applause, the church sets her seal to, when she conforms to the world.

Nay, further, another reason is, that following the fashions of the world, professing Christians show that they do in fact love the world. They show it by their conduct, just as the ungodly show it by the same conduct. As they act alike, they give evidence that they are actuated by one principle, the love of fashion.

When Christian professors do this, they show most clearly that they love the praise of men. It is evident that they love admiration and flattery, just as sinners do. Is not this inconsistent with Christian principle, to go right into the very things that are set up by the pride and fashion and lust of the ungodly?

Conforming to the world in fashion, you show that you do not hold yourself accountable to God for the manner in which you lay out your money. You practically disown your stewardship of the money that is in your possession. By laying out money to gratify your own vanity and lust, you take off the keen edge of that truth which ought to cut that sinner in two who is living to himself. It is practically denying that the earth is the Lord's, with the cattle on a thousand hills, and all to be employed for his glory.

Now suppose a person loved God, and the souls of men, and the kingdom of Christ, does he need an express prohibition from God to prevent him from spending his money and his life in following the fashion? No, indeed; he will rather need a positive injunction to take what is needful for his own comfort and the support of his own life. Take the case of Timothy. Did he need a prohibition to prevent him from indulging in the use of wine? So far from it, he was so cautious that it required an express injunction from God to make him drink a little as a medicine. Although he was sick, he would not drink it till he had the word of God for it; he saw the evils of it so clearly. Now show me a man or a woman, I care not what their professions are, that follows the fashions of the world, and I will show you what spirit they are of.

Where the principal members, the elders and leaders in the church, and their wives and their families, are fashionable Christians, they drag the whole church along with them into the train of fashion, and every one apes them as far as they can, down to the lowest servant. Only let a rich Christian lady come out to the house of God in full fashion, and the whole church are set agog to follow, as far as they can, and it is a chance if they do not run in debt to do it.

If professing Christians would show their contempt for these things, and not pretend to follow or regard them, how it would shame the world, and convince the world that they are living for another object,—for God and eternity! How irresistible it would be! What an overwhelming testimony in favor of our religion! What thunders it would pour into the ears of the world, to wake them up to follow after God.—President Finney.—*Selected.*

TIRED.

Tired! so tired of life's contest;
Of the world's deceit and strife;
Of the endless worry and trouble,
That go to make up one's life.

And so I sit in the twilight,
Glad that the night has come;
Glad that the day's work is ended,—
That I'm one day nearer home.

For my heart is heavy laden,
And I fain would be at rest;
But now comes the stern voice of Duty—
"Work on, and thy life shall be blest!

"Work on, though thy courage fails thee,
And dreary seems the way;
Do right, and the darkness of midnight
Will be lost in the dawning of day.

"The crown is for those who conquer
Through sorrow, toil and pain;
Tired heart, cease your repining—
Take up your burden again!"

Then the solemn voice ceased speaking;
But the words, so hopeful and strong,
Filled my heart with a flood of sunlight,
Till it breathed a happy song.

And my burden seemed to grow lighter
As I cheerfully went on my way;
For the shadow and darkness of midnight
Was lost in the brightness of day.

—*Selected by* S. E. G.

REPORT OF CONFERENCE.

Pursuant to notice, the "Second Advent Christian Conference" of North East Nebraska, South East Dakota, and North West Iowa, convened at the Barto school-house, in Dixon County, Neb., May 19th, 1883.

Owing to a heavy rain, and almost impassable roads, the attendance was very slim. Conference opened in due form. Prayer and reading of Scriptures by Eld. E. H. Carman. On motion of Eld. T. B. Hicks, E. H. Carman was admitted as member of this Conference, *pro. tem.*

On motion, it was resolved as follows: That the boundaries of this Conference be so described as to include North East Nebraska, South East Dakota, and North West Iowa.

On motion, proceeded to elect officers for the ensuing year. For President, J. H. Culver, of Sioux City; Vice President, H. S. Carpenter, of Big Springs, D. T.; Secretary and Treasurer, N. S. Ketchum, of Sioux City; Directors, E. H. Carman, H. O. Austin, and Sister Rachel Richardson. Bro. George W. Ketchum reported by letter.

On motion, it was decided to call a Quarterly Conference, to convene on June 30th, 1883, place to be designated, and notice given in due time.

N. Shaw Ketchum, *Secretary.*

INTERESTING PARAGRAPHS.

NOTEWORTHY EVENTS OF 1882.

"The first was the English victory in Egypt, which marks the end of the Ottoman power. The credit of Turkey failed years ago, and now its character is likewise gone. England has no doubt learned, as she never knew it before, the hollowness and hypocrisy of 'the sick man,' whose presence in European politics has so long been a stumbling-block. The mutual jealousy of rival powers, the disinclination manifested by all the governments of the West to let Turkey die because of the trouble there would be in dividing up its possessions, will never again have the influence which the Sultan has so craftily and successfully used for his own protection. And *apropos* of this, it may be said that an English writer—a prominent clergyman—has called attention to the fact that, from the rise of the Mohammedan power to the date of Lord Dufferin's dispatch to the English Premier announcing the fall of Alexandria, was 1,260 years to a day.

"The second is the passing away of the last vestige of the Pope's Temporal Power, its final and complete obliteration. The highest Italian court—from the verdict of which there is no appeal—has recently decided that the Vatican lies within the jurisdiction of the State. The narrow precinct to which the Pope's sovereignty, once universal, had been gradually reduced, has now entirely disappeared. His supremacy, by virtue of which kings and emperors were for centuries but the vassals of Rome's bishop, cannot now legally awe even a sheriff or a policeman who holds a commission from the State to enter the papal residence. This decision was quietly announced. It was, moreover, in violation of pledges made by the civil government, and therefore it is all the more surprising. It looks like the shadow of an inevitable destiny.

"And thus it has come to pass that the two great institutions, namely, Mohammedanism and the temporal power of the Papacy, which rose almost simultaneously, and which grew to such marvelous size, have fallen together. The same year has witnessed the downfall of both."—*Churchman.*

A Mother's last lingering Look.—A short time since a brilliant and much admired lady who had been suffering for some time with a trouble of the eyes, was led to fear a speedy change for the worse, and immediately consulted her physician. An examination discovered a sudden and fatal falling in the optic nerve, and the information was imparted as gently as possible that the patient could not retain her sight more than a few days at most, and was liable to be totally deprived of it at any moment. The afflicted mother returned to her home, quietly made such arrangements as would occur to one about to commence so dark a journey of life, and then had her two little children, attired in their brightest and sweetest costumes, brought before her, and so, with their little faces lifted to hers, and tears gathering for some great misfortune that they hardly realized, the light faded out of the mother's eyes, leaving an effectual picture of those nearest to her on earth a memory of bright faces that will console her in many a dark hour.—*Zion's Watchman.*

Resignation to the divine will does not imply stoical indifference under afflictive providential dispensations. We cannot but feel the stroke of the divine hand, which is sometimes very grievous. But while we suffer, and it may be very keenly, we may very sincerely say in the spirit of true resignation, in imitation of Him whose example should be our pattern, "Not my will but thine be done." We may not be able to comprehend the dealings of our heavenly Father with us, but we know that he careth for us, that he knows what is best, and that he would not chasten us if it were not for our good. A man who undergoes a severe surgical operation cannot but feel the pain, although he may be fully satisfied that it is necessary, and will promote his health. So the Christian, although his trust and resignation may be complete, cannot but realize the bitterness of the cup placed to his lips.—*Methodist Recorder.*

HOMESICK.

We often think of the touching old German "beatitude": "Blessed are they that are homesick, for they shall get home." To pilgrims and strangers in this land of the dying, the thought of an everlasting home is sweet and precious. As the years go by, and the heart grows into clearer fellowship with Christ and heaven, and as loved friends and companions pass out into the better land, the longings of the soul often deepen into homesickness, and the song wells forth:

"Jerusalem, my happy home!
Oh, how I long for thee!
When shall my labors have an end,
In joy and peace in thee?"

A certain writer says he was standing one day with a Swiss mountaineer in sight of a rugged hill, in this country, when the man suddenly stopped work and gazed long and earnestly toward the hill. A deep groan came from his longing heart as, with tears in his eyes, he said: "Yonder hill reminds me of my home. I am here in this country without a friend. My family are all there, and I have a desire to return, that I may see their faces once again, and roam in the free air of my mountain home. No one can tell the homesickness there is in my heart, and I will stay here but a short time and then return."

Our best friend is in our Father's house on high. Our hearts and our treasures are there. Why should we not "look up and lift up our heads" toward the land where we shall "see the King in his beauty," and meet the dear ones who are waiting our coming?

"Jerusalem the golden!
I languish for one gleam
Of all the glory folden
In distance and in dream!
My thoughts, like palms in exile,
Climb up to look and pray
For a glimpse of that dear country
That lies so far away."

—*Selected.*

It is a truth which men are slow to learn, that there is a divine detective system in the universe, by whose workings "all things are naked and open to the eyes of Him with whom we have to do." It is easy to deceive the world. Men may consider us generous, when in reality we are pinched and small in our charities; they may call us self-sacrificing, when in fact self-pleasing is the sovereign motive of our lives; they may esteem us devout, when we are cold and formal; but what is our trickery that gains us credit on false pretenses worth, so long as there is One who knows us altogether, and that one the one to whom we are to give an account? The psalmist had risen into the realm of this great and awful truth when he said, "Whither shall I go from thy Spirit? or whither shall I flee from thy presence?" This silent watch, this secret inspection, this perfect knowledge of all our ways—how much men need to realize it, to hold them back from the sin they are encouraged to commit by the hope that it will never be discovered! Men cannot measure our consecration to God. Pretense may pass with them for reality, and avarice may congratulate itself that it has purchased the reputation of sainthood with "part of the price;" but, all the while, He with whom we have to do is perfectly informed in regard to us, and will judge accordingly. What a wonderful day that will be, when the secrets of all hearts are made known! Men ought always to live in the light of the great white throne; for that throne is built, and what we really are and have done will in the end be revealed.—*Selected.*

A Word Fitly Spoken.—A fine example of a word fitly spoken is found in Dr. Bushnell's biography. An intelligent but not religious young lady, after spending a social evening with the good doctor's family, was escorted home by her courteous host. On their way the brilliant starlight led them to talk of astronomy. The doctor spoke of the law of harmony which held each little star in its appointed place, and then turning to the bright-minded girl, with a winning smile, he said, "Sarah, I want to see you in *your* place." This was all he said that was personal, but the thought thrilled her young soul as if it had dropped upon her from the skies. Its effect was to win her to discipleship. "A word spoken in due season, how good is it!"—*Zion's Herald.*

Our race at longest is soon run. Even now "the day is far spent." With many the dim shadows stretch already far away from the sun, that is near its setting. "Get out your heavenly charts and maps. Make no mistakes or mishaps as to the journey. Eternity dawns!" Time with its hurried moments is fast waning. The evening twilight is here. Art thou ready?

Because we are "of little faith," therefore we are not content to plan and work, and having planned and wrought, to [illegible] wait; but must fidget ourselves [illegible] which, may be, until [illegible] gnaws us like a worm, and our [illegible] picturing disasters in the [illegible] is like fire.

A [illegible] is the nesting place [illegible] where every foul thing [illegible] hatched into life. "Blessed are the pure in heart, for they shall see God."

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The World's Crisis
AND SECOND ADVENT MESSENGER.

"BEHOLD I COME QUICKLY: AND MY REWARD IS WITH ME."

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SATISFIED.

"I shall be satisfied when I awake with thy likeness."

When our Saviour we shall see,
In his glorious likeness be,
Clad in robes by love supplied,
[illegible] shall we be satisfied.
"Saved [illegible] from sin,
[illegible]
Bear his image [illegible]
[illegible] to conquer self and pride,
So shall we be satisfied.

—*Selected.*

"HE WILL GUIDE YOU INTO ALL TRUTH."—John 16: 13.

BY ARTHUR F. MOORE.

We mistake when we think [illegible] that the Holy Spirit wi[illegible]

TREATISE ON THE 25th OF MATT.

BY J. M. STEPLER.

"Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom. And five of them were wise, and five were foolish."

Our Lord gave many metaphors or parables to illustrate the kingdom of God during the gospel age, and without a parable spake he not unto the people, but in none of them is there so definite a chronological position given in the history of our world as in the above. There is no getting away from the time when its fulfillment would take place. Mark the language, "*Then* shall the kingdom of heaven be likened," etc. When? at what point of time? Evidently after the signs have taken place that should immediately precede his second coming. We read in the 29th verse of the 24th chapter, "The sun shall be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken: and then shall appear the sign of the Son of man in heaven: and they shall see the Son of man coming in the clouds of heaven with power and great glory." Then if that evil servant shall say, "My Lord delayeth his coming," and smite his fellow-servant, then there must be some servants proclaiming, "My Lord is coming."

At this time the religious world becomes arrayed one against another like two great armies. This is the going forth to meet the Bridegroom. The world is agitated, aroused and stirred to its very centre over the subject of the Lord's second coming. The smiting commences and goes on with great fierceness, and often with great enmity. Those that [illegible] can [illegible] appreciate what I say. Even [illegible] men engaged in discussing the subject, in shops, on steamboats, cars, the wayside, and in churches; even in countries where the Word of God was but little known, and among the slaves, who were not permitted to have the Bible. God deeply impressed the inhabitants that something awful was about to take place. A deep solemnity pervaded the whole world, and thousands turned to the Lord. It was a time never to be forgotten by those who passed through it.

What was the cause of this great movement, or going forth? *Time.* Had it not been for the preaching of *definite time*, it never would have produced any opposition, or smiting of the fellow-servants, or arousing of the virgins. What may we understand by going forth? What do we mean when we say one nation is going to war with another? We mean the whole nation is aroused. The parable is, "The kingdom of heaven shall be likened unto ten virgins." "The kingdom of heaven" here I understand to mean the whole Christian world, or those having any hope of the future whatever. They were all more or less agitated on the subject of the Lord's coming—some for, and some opposed. Our Lord gives at this point the ten virgins as a representative body. There are but two classes, the wise and the foolish. The wise took oil; the foolish neglected this.

As I have said, *time* was the great moving power, and it culminated in forty-three, or the fall of forty-four. The Bridegroom did not come as expected, and they all fell asleep, that is, the subject was dropped, and a profound silence followed, so that for years nothing was said, especially on *time.*

At midnight there was another cry. Midnight—please notice the expression or figure. Midnight is not when the virgins fall asleep, nor is it near morning, but in the middle of our sleeping time. Now if the Israelites' sojourn of forty years in the wilderness, after coming out of Egypt, before entering the promised land, be a type of our being called out to meet our Lord in *forty-three*, as I fully believe it was, then that would be to us the forty years of night, or sleeping time.

If this position be a correct one, then "Behold the Bridegroom cometh! go ye out to meet him!" must be made again somewhere in the midst of the forty years. Then the question comes, What would arouse the true virgins? I answer, *time*, and nothing else. Was there such preaching or cry about that time? Yes, most assuredly. Various times were published to the world—sixty-eight, seventy, seventy-three, seventy-five, and so on. Seventy-three was a very strong point. The objector may say they have all failed. Suppose they have? that is not the point. It was intended to arouse the virgins to trim their lamps, which they did.

Now let me illustrate: In a large city one cries "Fire!" He locates it at a given point; another takes up the same cry, and locates it at another point; so it spreads. Each one has a different point. There is fire, but they have all failed of the precise location. As the firemen pass the various points designated, they feel more confident than ever that they are drawing near the fire. So with us, dear brethren and sisters, the good and true are the wise virgins. Those that have passed through this movement feel a sweet assurance, such as we have never felt before, that we are probably nearing our eternal home. The arousing again can never be so universal as at first. Why? Because it is given at midnight, and we all know the difficulty of awakening a sound sleeper at midnight. The foolish virgins were to arouse at the same time, but how wretched their condition! They have no oil to replenish with, so they grope their way in the dark after oil.

Was there any excitement among those [who] rejected the time movement at or about [the] same time? Yes. When and how? By the formation of the "Young Men's Christian Association," and their sending [illegible] everywhere [illegible] not only in this country, but in other lands. Also the world's week of prayer, the four-o'clock prayer-meetings, and the great noon-day prayer-meetings, when thousands of business men dropped their pens, and rushed into the largest halls that were to be had in our great cities, to spend an hour to hear a few prayers, and then return to business. The telegraphs, too, were used to announce the fact from city to city that from three to five thousand have met to-day at a given hall for prayer, producing great excitement all over the world, and thousands were apparently converted. It was truly wonderful. What was the burden of these prayers? "We want the Holy Spirit." That was the great burden.

Where is all this great movement to-day? They have gone to buy oil. The Holy Spirit is none other than the oil represented in the parable. We do not claim that all the wise virgins are among those who believed in time, or that all were foolish virgins who rejected time, but that the great majority of the wise virgins were among those who believed in time: so, on the other hand, the foolish virgins were among those who rejected time.

As I have said before, this was to be made at midnight, and this cry greatly differed from the first which was to go forth; but the second is more commanding: "Go ye out to meet him." This is a solemn injunction, and one that cannot be disobeyed. The virgins have arisen and retrimmed their lamps. "Go ye out to meet him," is still in the future. "For he shall send his angels to gather his elect from the four winds of heaven." But, says the objector, "we are to be translated in the twinkling of an eye at the last trump." So we will be at the proper time. If we are to be translated from the bed, or field, or housetop, what would be the use of sending his angels, or [illegible] sleeping"? "Be ye also ready, for in such an hour as ye think not, the Son of man cometh." I apprehend it will be just as our Lord has said in 1 Thess. 4: 16, "The Lord himself shall descend from heaven with a shout, with the voice of the archangel, and the trump of God, and the dead in Christ will rise first." And then will he send his angels, and they will gather the resurrected ones, and those that are living at that time. "Where, Lord?" the disciples ask. Wheresoever the body is, there will they be gathered. It will be at some designated point. I apprehend all will be translated at once in the twinkling of an eye.

What a test it will be to the saints living of their faith and loyalty to Christ! The angels will come while we are sleeping, or on the housetop, in the field, or at the mill, call you by name, and say to you, "Come." Then will come the trial. Do we love father, mother, wife or children, houses, lands, or anything more than Christ? Will we seek to save our life, or take our goods?

The Saviour, in Luke, is speaking of his second coming when he gives this solemn warning: "Remember Lot's wife." These texts could not have been fulfilled at the destruction of Jerusalem, as the man on the housetop would have to come down to make his way out, and there was nothing inconsistent in their taking all their goods when they left that doomed city. We read in Ps. 50: 5, "Gather my saints together unto me; those that have made a covenant with me by sacrifice." Also Isa. 5: 26–30. "And he will lift up an ensign to the nations from far, and will hiss unto them from the end of the earth: and behold, they shall come with speed swiftly: none shall be weary nor stumble among them: none shall slumber nor sleep: neither shall the girdle of their loins be loosed, nor the latchet of their shoes be broken: whose arrows are sharp, and all their bows bent: their horses' hoofs shall be counted like flint, and their wheels like a whirlwind: their roaring shall be like a lion, they shall roar like young lions: yea, they shall roar and lay hold of the prey, and shall carry it away safe, and none shall deliver it. And in that day they shall roar against them like the roaring of the sea: and if one look unto the land, behold darkness and sorrow, and the light is darkened in the heavens thereof." This quotation looks like the way in which the saints are to be brought together, swiftly, like eagles flying to the prey.

Dearly beloved brethren and sisters, do you think it a strange thing that our Lord should test our faith and love to him, when he has done so in all ages past? God says to Noah, "Come thou and all thy house." Who knows but what Noah had several miles to travel from his home through a scoffing multitude before he reached the ark; and dear old Abraham was called out, and obeyed, not knowing whither he went; and righteous Lot was hasted away by the angels; then, Elijah, though he knew he was to be translated, was first called to go to three different points before he was taken away.

Dearly beloved in the Lord, if the position we have taken of our Lord's teachings in this parable be the correct one, and God raised up Bro. Miller with his co-laborers to warn the world, and this be the generation that shall not pass away until all these things be fulfilled, how solemn the thought! A few more short months may bring the history of this world to a close. Who among us will be ready for that awful day nigh at hand? "Who shall ascend the hill of the Lord? or who shall stand in his holy place? He that hath clean hands and a pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully. He shall receive the blessing from the Lord, and righteousness from the God of his salvation." Ps. 24: 3, 4, 5.

Philadelphia, Pa.

"DIVISIONS AND OFFENCES."

BRO. [illegible]

"Now I beseech you, brethren, [illegible] which ye have learned; and avoid them."—Rom. 16: 17.

I have been impressed to write a few words on the above heading, "Divisions and Offences," taking for a text the above. The apostle Paul was one who took a deep interest in the brethren, or the churches, as we see in all his epistles. What love he manifests toward them in not failing to make mention of them all in his prayers. Many passages we might cite to prove his love for them, but space will not admit of our citing them here; so we will stick as closely to our text as we can, intermixing other passages which will be necessary to bring out the thoughts we wish to.

The apostle Paul commences, "I beseech you, brethren." To beseech one is to entreat, to beg, to implore. In exhorting them with this word *beseech*, shows love in his heart for them. I beg of thee, brethren, mark them which cause a division. Take notice of them; not take notice of them to embrace them to your heart, but to notice them as one who is seeking to and will in time break up the little flock that is united, by introducing some pet hobby; all the time crying out to the flock of God, "New light, new light." [Would to God such ones would walk a little more by the *old light*—that light which was to the apostles a shining light—the light which kept them united together by love.]

"Mark them which cause divisions and offences contrary to the doctrine which ye had learned." Just here we wish to ask the question, What doctrine was it they had learned? We see it must have been a doctrine that united them together, and kept them united too. This was the one doctrine found all through the blessed Holy Book, viz., the doctrine of Jesus the Lord; the doctrine which was brought to earth at the birth of Christ the Son of God; the doctrine [illegible] ried back to that time. We almost imagine we were there with the shepherds on Judea's plains, listening to that grand chorus of voices which sang, "Glory to God in the highest; on earth peace, and good will to men!" This was the doctrine they had learned—the doctrine which is brought to view in the 13th chapter of 1st Corinthians, which "suffereth long and is kind; envieth not, vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil, rejoiceth not in iniquity, but rejoiceth in the truth," etc.

This doctrine of Christ is all made up in the chapter from which I have just quoted, with the exception of the fall of man and his future state, and how brought about. When men will go into places where the saints of God are loving one another, and introduce some hobby, and by this means divide a flock of God's sheep, I believe that judgment awaits them. Some may take them into their affections, and call them holy men and holy women. How can they do it? How can men who are holy do such things? Paul said, in writing to the church of the Philippians, "Many walk, of whom I have told you often, and now tell you even weeping, that they are the enemies of the cross of Christ; whose end is destruction, whose God is their belly, and whose glory is in their shame, who mind earthly things." We can say of a truth, these passages will apply to any and all who cause a division (by hobby riding) of the flock.

One may say, How do you know you have the truth in this matter? We answer from 2nd Epistle of John: "And this is love, that we walk after his commandments. This is the commandment, That, as ye have heard from the beginning, ye should walk in it"; that is, in love. Can we walk in love toward our dear Saviour and his flock, if we are the means of a division? The apostle Paul says, "Avoid them." To avoid is to shun them. These are plain words; but shall we say Paul did not understand what he was talking about? We think he knew what he was talking about, and meant just what he said. Let us all be very careful, then, how we bid such persons "God speed."

It has been my lot to go among different churches where hobbies have been introduced, and could cite you to a number of said churches, and sorry I am to say it, but such is the fact, that where they once loved, they now hate one another. When a true overseer of the flock sees the devil's agents coming among the flock, how sad he feels! It causes him to shed many tears; it causes him many hours of anxiety.

Do not think, dear churches, for a moment that your pastor is too set when he is not willing to ask one of these persons into his pulpit. Do not think he wishes to usurp any authority over you. No, no; such are not his feelings. Your pastor is more afraid of wolves in sheep's clothing. Let us all be careful to maintain good works, remembering that everybody is saying, "Where are there any Christians at the present time?" "Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report, if there be any virtue, and if there be any praise, think on these things."

SIN.

BY [illegible]

"All unrighteousness is sin."—1 John 5: 17.

If the import of our [illegible] fully comprehended by all professed [illegible], what a wonderful change would be in the deportment of some, [illegible] principles of honor and equity toward [illegible] their fellow men would be [illegible] every occasion, and the burden [illegible] would no longer rest upon the [illegible]. But this renouncement of [illegible] forms may not [illegible] expected so long as nominal [illegible] of the cross cater to the carnal [illegible] hypocrites, by [illegible] the Word [illegible] religious pugilists [illegible] divine truth which would [illegible] so superficially and lightly treated or [illegible].

In seeking for a solution of the theme embodied in the caption of this article, it behooves us to occupy a scriptural basis of exegesis; for we would not by condemnation at the door of any [illegible] unauthorized, knowing that "the Word" shall judge us "in the last day"; and without strict adherence to the principles of faith and practice set forth in that Word, vain will be our expectation of future glory and immortality. Therefore in loving [illegible] and boldness combined we will "reprove, rebuke, exhort, with all long-suffering and doctrine," though "the time" has come when "men will not endure sound doctrine," and the person who talks and writes it plainly must look for unpopularity, and a separation from the company of men; but if we have "respect unto the recompense of reward" there is nothing to fear.

Righteousness in a scriptural sense comprehends holy principles and affections of the heart, and conformity of life to the divine law." Hence, according to our text, any violation of these principles, or transgression of this rule [illegible], and when we think how easily the avenues of sin are opened, and the liability of being deceived by satanic power, we do not wonder that so many warnings and admonitions are given through the inspired writers of Bible truth. Taking into consideration the successful career of sainted characters who are set forth as examples to us, forming a great cloud of witnesses, we are exhorted to "lay aside every weight, and the sin which doth so easily beset us, and to run with patience the race that is set before us, looking unto Jesus, the author and finisher of our faith." All persons have their [illegible], though heeded, ruin is inevitable. For to be successful in the race, weighed down with the things of corruption, is impossible; and those indulging in sin who occupy places of trust and prominence in Christian association, expecting the Lord's approbation and final salvation, are but deceiving themselves, if not others.

To be exempt from all unrighteousness, which is sin, purity is indispensable. There must be no corruption by fraud, seduction, or vicious habits. Hence every deception practised with a view to gaining unlawful or unfair advantage is out of harmony with the principles of Christianity. That man who indulges in the various phases of seduction, and is given to licentious principles under the garb of religion, only makes a fool of himself, blights the cause, and disgraces humanity by his unrighteous course. Surely it would be inconsistent to train in the devil's company. How does the professed Christian, addicted to stimulants and intoxicants, compare with the Master in righteousness? Certainly he looks in vain for salvation, for no drunkard can inherit the kingdom of God; and those who are moderately stimulated by common beverages are in a degree violating the law of righteousness, which sin may possibly exclude them from the beatification of saints.

If time and means are wasted in the gratification of lust and appetite by the use of opium, morphine, snuff, tobacco, unrighteousness is committed, and a blight upon humanity, hereditary in its results, is produced, while the cause of religion which they profess to love is made to languish and become the butt of ridicule. Think of the low, vile and corrupting influence upon our youth exerted by gray-headed Christians in name, who are addicted to these habits so debasing. Is it any wonder that the rising generation so easily acquire these vicious habits, and are so little affected by the prayers and exhortations of these church members, when such corrupting examples are set?

Let all whose eyes fall upon these lines watch and pray, that they may escape these corrupting evils, and live so as to be *lights* in the world. "Little children, let no man deceive you: he that doeth righteousness is righteous, even as he [Christ] is righteous. He that committeth sin is of the devil: for the devil sinneth from the beginning. For this purpose the Son of God was manifested that he might destroy the works of the devil. Whosoever is born of God doth not commit sin; for his seed remaineth in him; and he cannot sin because he is born of God. In this the children of God are manifest, and the children of the devil: whosoever doeth not righteousness is not of God, neither he that loveth not his brother. For this is the message that ye heard from the beginning, that we should love one another." Surely the Lord grants no license to sin in this scripture; and as the subject is negatively considered in the context, it is obvious that no brother or sister could reasonably be offended at the exposure of these corrupting evils, if they have an honest desire to do right; for any violation of divine or natural laws measurably blunts the mental faculties, destroys the finer sensibilities of our nature, enervates our powers for good, and more or less neutralizes the efforts put forth in behalf of others.

Brethren, let us who wait for God's Son from heaven make sure to be found of him without spot and blameless, for nothing unclean or sinful can enter the paradise of God. Let us be sure to lay aside "the sin which doth so easily beset us," whatever it is, that when the Master comes to make up his jewels he may say, "Well done."

[illegible], N. Y.

AN IMPORTANT INQUIRY AND INVESTIGATION.

BY L. [illegible]

Does the term "daily," with the arbitrary word "sacrifice" annexed, in Dan. 8: 13, furnish any proper basis by which to date the vision of the 2300 days of verse 14? [illegible] arbitrarily inserted, all can see that the term "daily *sacrifice*" must be erroneous, and consequently misleading, as used in said text. Our proof, that our translators have arbitrarily inserted *sacrifice*, consists in the facts that there is nothing in the Hebrew text—no word there that conveys any such meaning as is conveyed by the term sacrifice; also, there is no *example* in any other Hebrew text within the lids of the Bible by which daily sacrifice is expressed as a *proper term*, and is never so rendered.

If we should assert that the terms—"the *sacrifice* and the *oblation*," in Dan. 9: 27, were *proper terms* to express daily sacrifice, we should assert that which would be false, unless we could show that *two separate* things meant *one* and the same thing. (See Calmet's Bible Dictionary on Offerings and Sacrifices.) Moreover, the greater part of Jewish sacrifices were on their great feast days—at the Passover, the Pentecost and the feast of tabernacles. Therefore the term *daily* sacrifice does not express the same as "the sacrifice and the oblation"; for this latter includes the *whole*; the other only a *part*. According to these marks of distinction, there can be no correspondence in the meaning of the terms "the sacrifice and the oblation" of Dan. 9: 27 with "the daily" of Dan. 8: 13; nor do either have the signification—daily sacrifice.

Tah-mid, rendered "daily" in Dan. 8: 13, is never joined with *Zeh-vagh*, rendered sacrifice, once in the Bible; but *tah-mid* is joined with *peh-shag* in Dan. 8: 12, and should there have been rendered "continual transgression," and not "daily (*sacrifice*)," as in the English version. (See Tafel's interlinear translation.) This example given in Dan. 8: 12 joins continual, or daily, with transgression instead of with sacrifice; therefore gives us the authority of joining "the daily" of Dan. 8: 13 with transgression, in- [illegible] and it does not in- reason that "the continual transgression," and "the transgression of desolation" of Dan. 8: 13, constitute the *two* grand elements of the vision of said chapter, and are not alike in character; for the *first* represents the *Pagan* element of the vision, but the *second* the *Papal* element; and certainly the Pagan element was "taken away" from Rome, and the Papal element established in its place; and who will dare deny these facts?

If we have stated facts in the foregoing, it follows as an absolute certainty that there is not the semblance of a shadow of correspondence in the meaning of "the daily" in Dan. 8: 13 with that of "the sacrifice and oblation" in Dan. 9: 27. Also such facts show that by the restoration of the Jewish sacrifice, can furnish no basis by which to date the 2300 year vision of Dan. 8. But if any proof could be given that the *restoration of Jewish sacrifice* furnishes a basis by which to date the vision of the 2300 days, said restoration took place as early as the sixth year of Darius the Persian (see Ezra 6: 15–17), which date would have ended the 2300 days many years in the past. We have no account given of the temple being destroyed after it was built again in the sixth year of Darius, until it was destroyed by the Romans in A. D. 71, and the Jews continued to offer there their sacrifices from the sixth year of Darius until it was destroyed by the Romans, although several interruptions occurred as late as the days of Antiochus and Pompey, B. C. 165–60.

A KNOWLEDGE OF GOD.

BY H. SIBORNFUSS.

"Awake to righteousness, and sin not; for some have not the knowledge of God: I speak this to your shame."—1 Cor. 15: 34.

A large proportion of mankind hope to escape responsibility by wilfully rejecting all knowledge of a Creator, when the fact is that it is as reasonable to deny our own existence as creatures, as to deny a Creator. Man is the effect of a cause. Whether we have seen or heard of the cause or not, the effect is absolute evidence of the existence of such cause. When we behold a grand, useful and intricate piece of mechanism, and should find some one to deny that it had an inventor, all mankind would be ready with the verdict, "Thou fool!" Yet many living under the blazing, accumulated light of the nineteenth century are thus opposing themselves and facts as they exist.

Man was in the mind of the Creator before he was created; hence he is a creature of predetermined thought, in the same sense as an inventor predetermines in thought to produce a piece of mechanism, and accomplishes a fact by the production from his meditations and the necessary material a useful invention, which is then the creature. Where is the man silly enough to question the right of the inventor to the absolute control of his creature invention? Hence God, the Creator of man, the grandest and most wonderful piece of mechanism in existence, has the unquestionable right to demand obedience; and to present ourselves "a living sacrifice" is reasonable, right, and well pleasing in the sight of God and all well-disposed persons. We find the effect adequate to the cause. Hence God must be the author of [illegible], animated being, which man is unable to produce, proving the superiority of the one [illegible] the other. Therefore the facts in the vast field of nature prove the divine headship of an all-wise and almighty Creator, who is ruler over all, God blessed forever. But the finite wages a war against the Infinite, rejecting as hardened rebels the shed blood of reconciliation, vainly imagining that their ungodly theories will prove true in the end, not considering that what men sow that they will reap. As in the natural world, so in the spiritual.

Men will not always mock God with impunity. The sword of God's vengeance is being unsheathed, for the time is at hand to answer the cry of the typical blood of Abel, the first martyr, to the serpent seed. This seed was sown by the devil, and [illegible] to be blotted from the face of the earth with the sower. Satan has influenced men to seek out and invent many strange gods, even down to an intangible, immaterial essence, yet filling the immensity of space; anything but the God of the Bible. All who wish can worship these strange gods, and finally receive their wages—eternal death. But we will worship and trust the God of the Bible, and patiently wait for our wages—eternal life.

Dansville, N. Y.

"THE HIGHER LIFE."

Is this anything more than a true Christian life? Does not every follower of Jesus live a higher life? Is the school of Christ graded, and do its members occupy different departments, some lower, some higher? Are there degrees of purity of heart? Are some fully saved, and others only partially cleansed from sin? Do some occupy a higher position in the affections of Christ than others?

The phrase *higher life* is not a scriptural term; but there can be no objection on this account to its use, provided it is made to mean what is in harmony with the gospel of Christ. The meaning generally attached to it seems to be this: A high degree of spiritual enjoyment; a condition above the plane of common Christian life, and where there are few or no temptations; a state of rest, in which the trials and sorrows that affect the greater number of Christians are not permitted to disturb the peace of the soul; a complete victory over the world and the flesh.

It is thus indirectly taught that there is something more to be obtained than what is found by simply coming into Christ and being in him—a higher state and separate from this. But the idea that there are two lives in Christ, a higher and a lower one, is [illegible] Is it in harmony with the gospel, [illegible] are separated, some in a higher [illegible] than others, the former rising there either by their own efforts, or special favor from Christ. One of the most eminent and advanced Christians in this dispensation wrote: "The life I now live in the flesh, I live by the faith of the Son of God, who loved me and gave himself for me." The life that he *then* lived was in contrast with the one he lived before his conversion and coming into Christ. The former life was the lower, the natural; the latter life the higher, the spiritual. But this higher life of the Apostle did not free him from toil, care, sorrow, trials, afflictions, persecutions. In his higher life (and no man ever lived a higher), all these were experienced. He says: "We are troubled on every side, yet not distressed; we are perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed; always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body. For we which live are alway delivered unto death for Jesus's sake, that the life also of Jesus might be made manifest in our mortal flesh."

By this experience Paul's higher life was more conspicuously manifested; and by it he also made manifest the life of Christ. How could this have been done by him in any other way? Again he says: "Great is my boldness of speech toward you: I am filled with comfort, I am exceeding joyful in all our tribulation. For when we were come into Macedonia, our flesh had no rest, but we were troubled on every side; without were fightings, within were fears."

This was a part of Paul's experience in the higher life. Would those who in this day speak of the higher life (making it a distinct experience from conversion and a faithful serving of Christ), be willing to be made perfect by such an experience as the Apostle's and that which the best men in all ages have had? In the higher life where they walked the flesh had no rest. It was a continued conflict with the world and the powers of darkness. Witness the patriarchs, the prophets, Christ, the apostles and the martyr church; also that of the Reformation, and even later. Where has there been rest and tranquility in the higher life of the true church of God?

The higher life begins at conversion. They who are converted commence a *new* life, a higher than the one they have lived; and if they are faithful to Christ, whether they are joyful or sorrowful, afflicted or blessed, at rest or troubled, they are in the higher life, because in Christ. On the mount or in the valley; in the raptures of the transfiguration or in gloom and sadness on the way to Emmaus, they are in the higher life, walking with Jesus. VERITAS.

It is the privilege of the Christian to be closeted with God, and open his heart to him. To tell him of his needs and to claim the supply of all his wants. What a wondrous privilege this is. Alone with God. Talking with him to his face as a man with his friend. Why is it that this wondrous blood-bought privilege is not more fully improved? Why is it that we do not get better acquainted with God? Oh, for a race of prevailing Jacobs who shall become princes with God.

AFFLICTIONS are blessings to us when we can bless God for afflictions.

[illegible] of the children of Israel that they perished in the wilderness, and were refused an entrance into [illegible] sware he [illegible] his rest, [illegible] because of unbelief [illegible] brethren, lest there be in any of you an evil heart of unbelief in departing from the living God," and ye also perish by [illegible] lack of faith in him who hath called you to be heirs of that inheritance among those "who through faith and patience inherit the promises."

Is it not much better, then, my beloved brethren, to follow in the footsteps of the worthies of old, whose faith we read so much of in the Word of God? for it was by their unwavering faith in the living and true God that the elders obtained a good report," and received thereby the blest assurance that they pleased God and were accepted of him as fit subjects for his everlasting kingdom (though they have not as yet received the promises.) It is said, also, that Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, and the Lord had respect unto Abel and to his offering, accepting it as coming from a sincere and grateful heart.

So we see by this, brethren, that "without faith it is impossible to please him, for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him;" and let us therefore draw near with a true heart in full assurance of faith, having "our hearts sprinkled from an evil conscience, and our bodies washed with pure water; and let us hold fast the profession of our faith without wavering, for he is faithful that promised, so that when he returns to earth again to "make up his jewels," we may be found among the number of his faithful ones, "not having on our own righteousness, which is of the law, but the righteousness which is of faith," then we shall be able to look up rejoicing and exclaim, "Lo, this is our God; we have waited for him, and he will save us: this is the Lord; we have waited for him; we will be glad and rejoice in his salvation."

GROWTH IN GRACE.

We hope that none of our readers will ever fall into the error of asserting that there is little or no growth in grace before we are entirely sanctified. On the contrary, if we are faithful to God and to our every religious conviction, we grow rapidly from the very moment of our conversion. Our faith groweth exceedingly, and our love toward one another aboundeth more and more. How could it be otherwise, if we are diligent in searching the Scriptures, constant and reverent in our attendance upon the means of grace, public, social and private? Do we not learn wisdom by the very things we suffer? Does not the trial of our faith work patience, if we count it all joy when we fall into divers temptations, and let patience have her perfect work? If we beware, lest being led away with the error of the wicked, we should fall from our own steadfastness, do we not by our very watching unto prayer, not only keep ourselves from temptation, but also grow in grace and in the knowledge of our Lord and Saviour Jesus Christ? . . .

Mr. Wesley, in his plain account of Christian perfection, page 37, says in reply to the question: "Do they not gradually die to sin and grow in grace till at, or perhaps a little before death, God perfects them in love? Answer. God usually gives a considerable time for men to receive light, to grow in grace, to do and suffer his will, before they are either justified or sanctified. But he does not invariably adhere to this. Sometimes he cuts short his work. He does a work of many years in a few weeks; perhaps in a week, a day, an hour. He justifies or sanctifies both those who have done or suffered nothing and who have not had time for a gradual growth either in light or grace! God may cut short his work, yet there is a gradual work both before and after that moment. So that one may affirm the work is gradual; another it is instantaneous; without any manner of contradiction." In explanation of this, on page 22 of the same tract, he says, "A man may be dying for some time, yet he does not, properly speaking, die till the instant the soul is separated from the body. In like manner he may be dying to sin for some time yet he is not dead to sin until sin is separated from his soul."

Doubtless our growth in grace is almost infinitely more rapid after our entire sanctification than before. We soar more swiftly on the wings of faith and love toward the central sun of righteousness. Yet before we are sanctified and even before we are justified, as Mr. Wesley intimates, men may receive light, grow in grace, do and suffer God's will. Even before our conversion we may swiftly improve the preventing, awakening, drawing grace of God to bring us quickly and surely to the foot of the cross and to the saving knowledge of our Lord Jesus Christ. Let us then, in this matter, "hold fast the form of sound words."—REV. E. I. D. PEPPER, *in Chris. Advocate.*

I LOOK with scorn upon the selfish greatness of this world, and with pity on the most gifted and prosperous in the struggle for office and power; but I look with reverence on the obscure man who suffers for the right, who is true to a good but persecuted cause.—*Garfield.*

THE WORLD'S CRISIS AND SECOND ADVENT MESSENGER.

Boston, Wednesday, Oct. 3, 1883.

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PULPIT FIDELITY.

It is held that the pulpit is not an agitator but an educator; and that what the people—especially the church—do not wish to hear ought not to be preached. That the supporters of the pulpit have a right to dictate the character of its instructions; or, in other words, that the people are privileged to determine what sort of religious teaching they will patronize and accept. The potency of this sentiment is alarmingly apparent, even in the most highly christianized (?) portions of our world. The pulpits which most adroitly avoid any collision with the popular taste are rewarded with multitudes of delighted patrons; while any doctrine, precept, example or warning, however scriptural it may be, and, however much needed, which in any effective utterance disturbs the smooth current of popular religious thought and feeling is at once stamped out by open indignation or starved to death by cold neglect. And so the pulpit, quick of popular instinct, has become, largely, the mere echo of the pulse-beat of the pews. Its ancient front and port and sublime embassage, as the mouthpiece of God and [illegible] painfully wanting.

Had the apostles adopted the rule of expediency which now so generally prevails, the glorious gospel would have sank into a miserable appendage of effete Judaism; and a Christianity, with all that is *divine in and of* Christ left out, would have cursed our race. But the devoted and heroic successors of our Lord found themselves impelled to preach Christ and the resurrection whether men would "hear or forbear," with a boldness and power which, though it cost them their lives, shook the moral world from centre to circumference, and vibrates still in the hearts of all the real followers of the God-man. Peter's majestic answer to the high priest: "*We ought to obey God rather than men*," glows with a Christian heroism which forever banishes every suspicion of policy seeking by the apostolic ministry.

What if Peter, standing up with the eleven, on the sublime occasion of the pentecost, had interpreted Joel's prophecy so as to please the Jewish rabble! What if the eloquent proto-martyr Stephen had softened and qualified his inimitable argument, based on quotations from the ancient Scriptures as predictive of the Messiah, so as not to have offended his Jewish inquisitors! He would have saved his own reputation and life; but the gospel would have lost its ablest and grandest defence, and the church of succeeding ages the inspiration of a martyr loyalty to God which has supported faith and hope in the darkest and bloodiest periods of christian conflict.

Think of St. Paul,—"*left at Athens alone*"—as he stood in the Agora surrounded by the wonderful creations of mythology, in every form of beauty and grandeur; amid the temples, the altars, the statues [illegible] gods of Greece; speaking to an audience of Athenian philosophers—Stoics and Epicureans—think of our great apostle, at the centre of the world's culture, hesitating, faltering, quailing; accommodating his august message of "*Jesus and the resurrection*" to suit the conceptions and tastes of the Grecian Sophists! His learning and eloquence might have encircled his own name with renown; but his massive and magnificent ministry, as the great defender of Christ's gospel; and his glorious epistles, already translated into more than two hundred languages, whose glowing pages are read, in the raptures of faith and love, by tens of thousands, while only here and there a few remain to trace the speculations of Plato or the orations of Cicero,"—these all would have been lost to the church and to God, and the gospel itself would have been seriously impaired. Judas could turn traitor and fall out of the ranks of the disciples, but the defection of Paul would have fatally marred the completeness of the Christian system.

The early success of the new faith was due, under God, to the fidelity and devotion of its apostolic advocates. Had the vacillation, timidity, policy-seeking and tampering of these times befallen Christianity in Paul's day, it would have been wrecked past recovery long before it had shaken the thrones of the Cæsars. If there is anything in the grandeur of lofty example, modern Christendom ought to go to its knees in contrition and shame.

The great want of the hour is pulpit fidelity. Not learning, or eloquence, or moral character, but FIDELITY, *faithfulness of interpretation*, and fearlessness in application. Pulpit tampering with divine truths is destroying the very fabric of the Christian religion. The pulpit is giving away the gospel to skepticism. Pulpit expediency invites popular unbelief. Large portions of the Bible are ignored because they are not palatable to the religious tendencies of this age. Prophecy is treated with contemptuous neglect. The second advent of Christ and the resurrection of the dead—themes which are the burden of the New Testament as the grand counterparts of the first advent and the atonement—are scouted as the shibboleths of fanatics. The signs of the times, which were pointed out by Jesus and his apostles with such solemn emphasis as the immediate precursors of the day of judgment, are laughed at as "scares" by means of which the people are foolishly frightened. Any pastor who has the temerity to preach frankly and squarely on the coming of Christ "in the clouds of heaven with all his holy angels" to raise the dead, judge the world, and set up the everlasting kingdom promised of the Father, will be in imminent danger of an early dismissal.

But above the voice of hostile criticism which challenges the loyalty of those who would be true to God, and the bland applaudits which cheer on the "evil servant," are heard the inspiring words of Jesus—"Who then is a *faithful* and *wise* servant, whom his Lord has made ruler over his household, to give them *meat in due season?* Blessed is that servant whom his Lord when he cometh shall find *so doing*."

Adequate, grand, eternal will be the reward, in the day of the Lord Jesus, of those ministers of his Word who "from the mouth of God their awful charge receive," and faithfully, fearlessly, lovingly pronounce the divine message, without equivocation or abatement. A chief need of the church today is PULPIT FIDELITY. E. A. S.

FOR GOD—WITH GOD.

There is an essential difference between working *for* God and working *with* God. Many good people do what seems to them right and wise and useful, and call it working for God. It is very easy to pronounce the prosecution of our own plans and desires working for God. It requires but a breath to say, "The Lord wants me to do this." But claiming the divine sanction for our acts is a very serious matter. We have seen many courses of conduct covered by this pretence which were anything but harmonious with the spirit and teachings of the Lord Jesus. To arrogate the divine sanction for conduct not strictly Christian is doubly sinful.

We only work *for* God when we work *with* God. The Lord has outlined all he requires his people to do. The Holy Word is the standard and test of human conduct. No claim to divine endorsement is entitled to respect that does not harmonize with the spirit and scope of the written Word. When one is really working and walking *with* God there will be little need of *professing* divine direction; this will be "read and known of all men"—certainly of all good men.

E. A. S.

[M]ILLER'S MISTAKE.

[illegible] *Gazette* of Sept. 18th thus reports a discourse given by a Seventh Day preacher:

"Elder Goodrich, at Reform Club Hall, last night, took for his text Dan. 8: 14: 'Unto 2300 days, then shall the sanctuary be cleansed.' The speaker said: 'This text is the great foundation upon which William Miller based his calculation that the second coming of Christ would take place in 1884. His conclusion was reached thus: An angel was commissioned to make Daniel understand the vision of chapter 8. In this explanation the angel said, Dan. 9: 24, Seventy weeks (490 years) are cut off upon the Jews from the 2300 years. And this period was to begin at the going forth of the commandment to restore and rebuild Jerusalem, from which point of time to Messiah the Prince, or the time when Christ was anointed, which took place at his baptism, should be 69 weeks, or 483 literal years. The commandment to restore and rebuild Jerusalem went forth in 457 B. C., according to Bible chronology, Ezra 7. Add 483 to 457 B. C. and it brings us to A. D. 27, when our Lord was baptized and began his public ministry, saying "The time is fulfilled." Of the remaining week of the 70 which were cut off upon the Jews, the angel says, Dan. 9 27, "He (Christ) shall confirm the covenant with man for one week (seven years); but in the midst of the week he shall cause the sacrifice and the oblation to cease." Christ confirmed the covenant with the Jews himself the first half of the 70th week. From the time of his baptism in A. D. 27, autumn, till his crucifixion in the spring of A. D. 34, 490 years taken from 2300 leaves 1810, to which add 34, and we have 1844.'

The speaker said: 'We claim that Mr. Miller was mistaken in the event to transpire, but that he was correct in his chronology. He supposed that the earth was the sanctuary, and that its cleansing would be by fire at Christ's coming.'

The elder stated that there is not a text in the Bible where the earth is called the sanctuary. He then quoted several texts to show that the sanctuary of this dispensation, which was to be cleansed at the end of the 2300 years, is the heavenly sanctuary, the great antitype of the earthly sanctuary, which Paul says was a 'pattern of things in the heavens;' and that its cleansing began at the end of the 2300 years, when Christ our High Priest entered the most holy apartment of the sanctuary above, according to the type.'"

1. It is true that Miller ended the 70 weeks at the cross, instead of allowing them to run to the end of the war against Jerusalem, and also ended the 69 weeks at the Messiah's baptism, instead of ending them at his real advent into the world, treating these two distinct measurements as parts of one with the same beginning.

2. He also began to reckon from the 7th of Ezra, which incorrect chronology sets down as 457 B. C.; but no commandment to restore and rebuild Jerusalem can there be found.

3. He made the last week to span the time between Christ's baptism and crucifixion, instead of allowing it to reach to the end of the war against the city, as stated by the angel, and also made Christ confirm the covenant, instead of the Roman Prince.

4. By this process he made the 2300 days end in 1843–4; but the Seventh Day people now insist that the 2300 days ended in the autumn of 1844, and this places the crucifixion in the spring of A. D. 34, in which year the Passover fell on Tuesday, and Christ was certainly crucified at the time of the Passover in whatever year he died: so as truly as Sabatarians are correct in ending the 2300 days in 1844, so surely Christ died on Tuesday, and there is no way of escaping the conclusion; but we know that Christ was not dead five days, and consequently we know that the 70 weeks did not end in A. D. 34 if they marked the crucifixion; and therefore we also know that the 2300 did not end in 1844. So if the theory of the cleansing of an upper sanctuary were true, it would still be untrue that the time of its cleansing was in 1844. We repeat, to end the 2300 days in the autumn of 1844 is to place the cross at the Passover of A. D. 34 on Tuesday, which is positively untrue, as that would keep Jesus in the grave five days instead of three.

5. The "sanctuary" to be cleansed at the end of the 2300 days, instead of being a sanctuary in heaven, was simply that which was "*cast down*" by the Roman horn, after he had taken away the "daily sacrifice" connected therewith (Dan. 8: 11), and certainly no "daily sacrifice" was ever taken away in heaven, nor sanctuary "cast down" there. The effort to make it appear that there was need of a cleansing work in heaven by quoting Heb. 9: 23, is a failure. While the text reads, "It was therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these," the word "purified" here means, as in the 18th verse, "*dedicated*." "Neither the first testament was *dedicated* without blood," so the heavenly things were simply dedicated with blood. When under the law blood was applied to inanimate things, it was for their *dedication*, and not to remove pollution. If the claim is correct that the heavenly sanctuary is "trodden down" in the sense in which the Son of God is trodden under foot by sinners who spurn him, it certainly has just as really been thus trodden down since 1844 as previously; for while the cause which produced the result continues, the result also will continue. This fact is too apparent to be overlooked, and emphatically nullifies the claim of a spiritual treading down of an upper sanctuary up to A. D. 1844, unless it admits also its present downtreading in the same sense; and this admission would also invalidate the argument. When God cleanses the sanctuary now trodden down by the Roman horn, he will first destroy the horn, and the cause being thus obliterated, the effect will cease.

That Mr. Miller was mistaken in the event, instead of the time, is totally incorrect. Following Prideaux both in chronology and in the application of the weeks, Miller was premature in his reckoning. A hasty glance at the angel's testimony will make this clear.

1. Seventy weeks are determined upon thy people, and upon thy holy city to finish [margin—restrain] the transgression." So much time was assigned to Daniel's people, the Jews, and to their city, Jerusalem. At the time the angel gave this testimony Jerusalem was in ruins, and the Jews were far removed therefrom in captivity. But their city should once more exist, and after coming into existence again, they should have a 70 *weeks' history* therein—490 years [illegible] and exterminating "restraint" from again exterminating the[illegible]. This "*restraint*" did not begin in their favor till they began to fortify their city, under Nehemiah, in the 20th year of Artaxerxes, which we place 418–17 B. C. (the Persian year taking in a part of two Roman years), reaching forward to the 4th year of Vespasian, A. D. 74, when the last Jewish fortification fell—just 490 years from the time they began to fortify against their enemies under Nehemiah. There is no hint given by the angel that the crucifixion should come at the end of the 70 weeks, but they measure the *restraint* due the Jews and Jerusalem in their new national history.

2. Preparatory to the beginning of this new history of 490 years, and *before* it could begin, the angel says: "Know therefore [for the reason that the Jews and Jerusalem should finally have allotted them 490 years] and understand that from the going forth of the commandment to restore and to build Jerusalem [an event to *precede* their promised new history] unto Messiah the Prince, shall be 69 weeks"—or 483 years. This begins, not with the 70 weeks, but with an event to *precede* the new history of Jerusalem, an event that should pave the way for it, and that event was the "going forth of the commandment to restore and to build Jerusalem;" and we show that it was given by Cyrus, B. C. 488, the 483 years thus reaching to B. C. 5, where Jesus was born, the year before Herod died, B. C. 4; and between B. C. 488, and B. C. 5, there are just 483 years. Angels announced Jesus as the Messiah at his birth, and that was the time the 69 weeks ended, and not at his baptism.

3. The angel then specifies another epoch, from which he gives another measurement, reaching to another and different event: "The street shall be built again, and the wall, even in troublous times. And after 62 weeks shall the Messiah be cut off, but not for himself." Jerusalem's wall was finished in the 32nd of Artexerxes, which we make include a part of B. C. 406 and 405; and from the latter part of this year, the 62 weeks, or 434 years, reach to A. D. 30, just where we prove that Jesus died; for in *that* year, and *only* in that year during Pilate's administration, did the Passover day begin on Thursday; and as Jesus died at a Passover, and on a day of the week that would allow him to remain dead three days, this is clearly the time of the crucifixion.

When Christ entered upon his public ministry he began by saying, "The time is fulfilled"—not the time of his being *slain* as the Lamb of God, but simply the time of his *manifestation* as the Lamb of God, for John had just exclaimed: "Behold the Lamb of God." Now this Lamb of God was not only to be slain at the end of 62 weeks, but as in the case of the typical lamb which must be taken up the fourth day before being slain, so this prophetic Lamb must be made manifest on the *fourth prophetic day before being slain;* and that was at the time of his baptism; he was then manifested as the Lamb of God to be slain on the *fourth prophetic day following;* and at this manifestation Jesus could say, "The time is fulfilled"—he had entered [illegible] the fourth prophetic day befor[e his] crucifixion, or execution as the [Lamb] of God. This is the only time [illegible] by the Savior—the [illegible] his manifestation to the people at [illegible]

[illegible] specifies an event fur[ther] [illegible] of time: "And the p[illegible] that shall come shall d[illegible] the *sanctuary* [which D[illegible] horn "*cast down;*"] an[illegible] shall be with a flood; an[d] to [illegible] *war* desolations are det[ermined] [illegible] [the prince that shall [illegible] confirm the covenant [illegible] and in the midst o[f] the week [illegible] cause the *sacrifice* and th[e] oblation [illegible]." Here the angel affirms that the week [7 years] of Jewish history in [illegible] should be a week of "war"—[illegible] certain prince should come with his [illegible] or army, and destroy the city of Jer[illegible] its "sanctuary;" that in the [illegible] that week the sacrifice should cease. [illegible] fulfillment of this the Roman prince le[illegible] people against Jerusalem, destroyed [illegible] cast down its sanctuary, spen[illegible] week in doing this work of ru[illegible] midst of that week he caused [illegible] and oblation to cease."

It is a gr[illegible] to suppose that Messiah is the [illegible] should cause the sacrifice to c[illegible] because he never did do it. (Se[illegible] the Roman prince [illegible] leaving a part of [illegible] on to the close of the w[illegible] in vain to attempt to put th[e w]eek [illegible] between Christ's baptism and [cruc]ifix[ion], for he was baptized in "the 15th Tiber[ius'] *full* reign; and crucified in [th]e 19th of his *full* reign; or baptized [in t]he 1[5th] of his *sole* reign, and crucified i[n th]e 17th of his *sole* reign; and this allows on[ly fo]ur current years between his [bap]tism and crucifixion, instead of seven. The R[om]an prince confirmed or verified G[od]'s covenant of wrath against the Jews [for] their disobedience, bringing upon them the full threatened curses till the week of war ex[pir]ed; and there ended the 70 weeks, and [h]e began the treading down of the sanctuary.

Although it is true [that] the whole earth is never called the sanctuary, except in the sense of being the antitypical "worldly sanctuary"—the place in the type where the minor priests officiated, and the place in the antitype where the antitypical minor priests should "[offer u]p spiritual sacrifices"—while heaven itself is the antitype of "*the holiest*," into which Christ, our antitypical High Priest, entered 1800 years ago; yet it is true that there was a sanctuary in Jerusalem that w[as to] remain trodden down as long as "Jerusalem shall be trodden down of the Gentiles," even "till the times of the Gentiles be fulfilled;" and although this sanctuary is not the whole earth, it is a component part of it, and together with it must be "reserved unto fire against the day of judgment and perdition of ungodly men," after which the glory of God will not only again be manifested at Jerusalem, but will also fill the purified earth; and after this cleansing the Lord will "beautify the place of his "*sanctuary*, and make the place of his feet glorious;" and then this *sanctuary* [illegible] [illegible] ly sanctuary," w[here] the place where the minor priests officiated; and in the antitype Christians are a "royal *priesthood* to offer up spiritual *sacrifices*" in the antitypical "worldly sanctuary"—the place where we live; for there is no department in heaven for the antitypical minor priests to officiate, and no minor priests there to officiate; for we are the officiating priests in the antitype of this department, while Christ, our High Priest, officiates on the other side of the blue veil—the atmospheric curtain between the two departments. Heaven is not divided into two sanctuaries, with minor priests in one, and an High Priest in the other.

The notion that Christ in 1844 quit the seat that he has occupied for over 1800 years in heaven, and went to another locality, is simply a senseless monstrosity, and squarely opposed to Scripture testimony. Paul affirms: "We have such an High Priest, who is set on the right hand of the Majesty in the heavens." (Heb. 8: 1); or, "is set down at the right hand of the throne of God," (Heb. 12: 2.) But for how long? The Father said to him: "Sit thou on my right hand *until* I make thy foes thy footstool" Acts 2: 34); not merely till 1844 should arrive. So his position of 1800 years so will remain unchanged till the time arrives for his foes to fall—an event not due till he shall cease his mediatorial work, which did not end in 1844. When it ends the Father "shall send Jesus Christ, which before was preached unto you: whom the heaven must receive *until* the restitution of all things, which God hath spoken by the mouth of all his holy prophets." Acts 3: 21.

In the type, when the High Priest went into the Most Holy place he always went from the department where the minor priests daily officiated; so 1800 years ago, Jesus went from "the antitypical worldly sanctuary," where the antitypical minor priests are now offering "spiritual sacrifices," into heaven where the High Priest only is allowed to go. But he did not, in 1844, leave a realm wherein the antitypical minor priests were officiating, as if it were true that he then changed quarters; for there is no such realm in heaven, nor are there any antitypical minor priests there. So if Jesus really did not enter the most Holy till 1844, he did not then go from the department of the minor priests in harmony with the type. Either the type or the theory must be wrong, and it is not hard to determine which is at fault.

W. S.

A WONDERFUL MIRAGE was visible on the coast of Maine a few days ago. The day had been warm and [illegible], and waves of heated air seemed to vibrate with great intensity on the sea. Suddenly the ocean assumed a wonderful appearance. Above the true horizon seemed suspended in air a second ocean, which [illegible] away and formed a gray vapor that appeared like an immense tidal wave and fell and rose to a great height. Vessels before invisible rose from below the horizon and [illegible] in spectral procession through the [illegible]. Just beyond the spectral cliffs the [illegible] broke on a long ledge and the [illegible] skyward with lightning rapidity. The phenomena lasted till sunset, and then [illegible] the haze slowly faded away. Observers describe the scene as one of unequalled beauty. It is explained by natural causes, but prophecy indicates that a more wondrous sight will yet be manifested with which natural causes will have nothing to do.—Ex.

NOW READY.

The *Blessed Hope Quarterly*, containing the Sunday School lessons for the last three months of this year is sent out to its subscribers, and a few more copies are still on hand for any who may order them. This number is a good sample of what the *Quarterly* will be made for the next year, if the Lord will. Some improvements may be made, but the present number is a fair specimen of what its appearance will be. Some changes may be made in the introductory pages, and also we intend to publish some questions especially adapted to discussion by adults, such as may be considered knotty questions. Therefore all who wish to indulge their argumentative powers will do well to take the *Blessed Hope Quarterly* for the coming year. FRANK BURR.

SPECIAL REQUEST.

The Second Advent Tract Society connected with the Advent Christian Church in Boston—E. A. Stockman pastor—respectfully request all who are interested in promulgating Bible truth among *sailors* and others, to send the *Crisis* and *Young Pilgrim*—after they have read them—to the address of W. E. Nutter, Boston, Mass.

W. E. NUTTER, President.
J. E. HUDSON, Secretary.

[This tract work being done by our Boston Tract Society is really a most important phase of Christian activity. On any Sunday morning there are hundreds of vessels lying in our port. These vessels are from all parts of the world, and our tract distributors visit them every Sunday morning, and give tracts and papers to every one on board. One brother visited *thirty* vessels one Sunday morning, and made a very interesting report at the noon prayer meeting. By means of this work not only those on board the vessels are reached, but the tracts and papers find their way to all countries. Those of our brethren who may be disposed to comply with this request of our Boston Tract Society will be sending the gospel of the kingdom to all parts of the world.—ED.]

TRACTS FOR ROME!

There is a call on me for tracts for Rome, Italy, in the Italian tongue. I take this means, by permission of our editor, to ask, Is there any reader of the *Crisis* who is a scholar in that language, or who knows of one who would translate a tract into that tongue? If so, please write to me about it. Let us visit Rome and all Italy with this gospel of the coming Lord and kingdom. Also the Danes are calling for our tracts in their tongue. Who among us can properly translate into that tongue?

Yarmouth, Me. I. C. WELLCOME.

NEWS FROM THE CHURCHES.

Eld. Frank Burr reports a visit to the New Bedford church Sept. 20th, and found them doing well. The services were well attended, and the meetings were spiritual. They "know whom they have believed."

JOURNEY EAST.—No. 4.

BY O. R. FASSETT.

[illegible] the State of Maine I returned to [illegible] of Vermont and found M[illegible] and kind [illegible] in Bro. Allen's family resulted in giving herself and all of us cheerful hope of her speedy recovery. This beautiful mountain retreat, with its good air and affectionate Christian society, all aided toward this desired end.

Sunday, Sept. 2nd, I preached again in Vernon, Vt. There were good audiences both at the morning and afternoon services. This beloved Christian people enjoy Christian fellowship, union, and love unfeigned. Believers in Jesus have formed a "Christian alliance," constituted of members of different denominations, and they hold their meetings together, and different clergymen of the several sects represented preach the Word to them in regular order. This is a well arranged plan where no one denomination is able to support the means of grace, and where charity abounds; and should be followed by believers in the Lord in every thinly settled town and small village in the country. "Behold, how good and how pleasant it is for brethren to dwell together in unity." Ps. 133. They have in Vernon a Union Sabbath School which is quite flourishing.

Sept. 6th, we left the hospitable home where Mrs. F. had tarried three full weeks to her great advantage, and departed for Castleton, Vt. We found on our arrival at C., Bro. Atwood at the depot waiting to convey us to his house. Bro. Wallace was absent from his pastoral charge attending Campmeetings, taking advantage of my being present with his church on a visit to recruit his health and strength, which I learned with sorrow was materially suffering from overwork. I did not see him as I desired and expected. Bro. Wallace is greatly beloved by his people in Castleton and vicinity, and highly esteemed by the community, and is doing a good work in his region. I preached for the church in Castleton Sundays September 9th and 16th. I had designed to spend the 16th in Sandy Hill, N. Y., but failing to receive intelligence from Bro. Phelps in time, I had to be denied the pleasure of seeing the dear Christian friends in S. H., and they were disappointed in my not visiting them, no doubt. If I ever come East again I will surely remember them.

Sept. 12th, I went to Poultney, Vt., to visit Bro. and Sr. Rogers and other Christian friends, and preach the Word in the evening. I found Bro. Rogers and his son waiting for me, and in affliction with their families, Bro. Rogers' son having lost a lovely little child of six months of age. The funeral was held at the residence of the afflicted parents Sept. 13th. A very large concourse of sympathizing friends and neighbors besides the relatives were present at the funeral services. A discourse was preached by me designed to comfort the afflicted and bereaved, and to edify others in attendance concerning "that blessed hope," the resurrection from the dead. Thirty-three carriages followed in procession to its last resting-place, till the trump of resurrection sounds, this little precious jewel a distance of three miles and a half. The occasion was an impressive one not soon to be forgotten, and it is sincerely hoped that the affliction will be sanctified to the bereaved parents specially. Two days I spent with our beloved Bro. and Sr. Rogers, who always have shown us every kindness possible.

On the 16th Sept., I preached at Castleton in the morning; at Poultney, a distance of eleven miles, in the afternoon; and in the Baptist church in Hydeville, a distance of ten miles from Poultney, in the evening. The pastor of the church was present and a good congregation to hear the Word. At the close of the service the Baptist minister heartily approved the sermon, and declared himself much interested, which was somewhat a surprise to me, considering the character and plainness of my discourse. While remaining in Castleton we made our home with Bro. and Sr. Atwood whom we count among our life-long friends. They spared no pains to make our visit most agreeable. Bro. Sherman we were sorry to learn on our arrival in Castleton was very sick with pneumonia. We saw him several times during our stay, and tarried a day and night with his beloved family, by earnest solicitation, though Sister Sherman herself was quite feeble. Bro. and Sister Sherman ministered of their abundance to our every want. Oh, how we love those who love the Lord! We want to meet the dear friends in Castleton, all of them, and spend an eternity with them in the kingdom of God.

Brother Wiswell and family at Hydeville showed us much kindness, with whom we spent two days. Bereaved of a devoted wife and a kind [illegible] taken from them by death, they mourn her loss, but in hope of the resurrection of the dead. A day was spent with Bro. and Sister Phelps of Fair Haven profitably; but owing to continued rains I was disappointed in visiting Low Hampton, where lies the body of William Miller, and where are surviving Advent friends whom we intended to see.

While at Castleton and vicinity I attended one day the Methodist Campmeeting, by the kindness of Bro. Atwood, who conveyed me to it in his buggy. I had the pleasure of hearing Mrs. Barney of Providence, R. I. I never saw or heard this earnest, zealous Christian worker before; and her sermon was a treat to me. Her discourse was based upon a historic account in the Old Testament, of which she made a practical use to happy effect. Her whole heart and energy of mind was bent on the salvation of souls. Without fanaticism, intelligent and earnest in her life-work, with feminine modesty and graceful address making appeals to her congregation, with the power of the Holy Spirit resting upon her, the effect was most remarkable. Stout hearts were melted before her persuasive powers. She is an efficient lecturer in the temperance cause, and gave one upon the encampment that was productive of good. The Lord bless her in her Christian work is my prayer.

While hearing Mrs. Barney, it called to mind the privilege I had while in Auburn, N. Y., as I passed through that city, of hearing that worthy divine, Rev. Mr. Cuyler, who was on a visit there. His sermon was based upon an Old Testament historic account, repeated with effect before his audience, and from which he preached an admirable and effective practical sermon. I thought while hearing him and also Mrs. Barney, why they and the ministry generally [illegible] of the Word of God, and improve them in the same way to good effect. How happy would be the result! How blest to them and the hearers would be the fruit of the study of the prophecies, and the practical lessons they could enforce to lead men to repentance and a life of holiness, and a preparation for the coming of the Lord!

O that "the watchmen lift up the voice; with the voice together sing." O that they might "see eye to eye" as they will "when the Lord shall bring again Zion"! "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth." Isa. 52: 7, 8.

A CHANGE.

A special change is coming over the minds of many Christian people in relation to the standard of fellowship. The time has been when the members of different denominations were expected to avoid mingling together in Christian work. It was claimed if they united their efforts to save the perishing, that by so doing they sanctioned what they considered false in the theology of the church. For instance, if Baptists and Methodists united together in revival work, the Baptist union men would be charged by some of their brethren as giving sanction to sprinkling for baptism, and open communion, while the Methodist unionists would meet with censure from some of their brethren, on the ground that by laboring with the Baptists, they had been giving countenance to their teaching on the subject of baptism and close communion, and that such a union was calculated to weaken Methodism. But the time has now come when the true friends of Jesus begin to see the importance of tearing down all sectarian walls, which Satan has built up between the Lord's children, and of uniting against the common foe of the church of Christ.

A glance over Christendom to-day shows the fact that most of the successful work in the vineyard of the Lord is being done by *union men*, whose test of fellowship is Christian *character*, or heart purity, instead of some disputed theological dogma about which good men differ. The Spirit of Christ is what produces true and constant Christian union. Creeds never produce divine love. Such love is always the fruit of the Holy Spirit. When one is "filled with the Spirit," then they necessarily, and without effort, love God with all the heart, and their neighbor as themselves.

When speaking of the late Christian Convention in Farwell Hall, Chicago, conducted by Bro. D. L. Moody, Sept. 18th, 19th, and 20th, the Chicago Daily *Inter Ocean* of Sept. 20th, says:

"The change which has been going on gradually has pervaded all denominations. No one has escaped, not even the papal priesthood. There is remarkable freedom from trials for heresy at the present time; but this is due to the prevalence of heresy, rather than to any exemption from it. The writer in the New York *Tribune* already referred to cites a large number of cases in all the leading denominations showing the utterance of sentiments which would not have been tolerated by our fathers."

The people are calling for a *live* Christianity, which really makes a man "a new creature." They are getting tired of counterfeits and cold formalism. When Jesus' disciples love him with a pure heart, they cease their contention about creeds, and can then unite in earnest work to save the unsaved. The Lord is at hand. Let all his faithful ones unite to build up each other in the highway of holiness, and thus be ready to meet the Saviour when he shall come in glory. M. O.

NOTICE.

Any one wishing to send the *Crisis* for THREE MONTHS to any person or persons who have never taken it before, can do so for 35 CENTS. We cannot allow any commission on the above offer. J. HEMENWAY,

Agent for A. C. P. Society.

NOTICE.

We have a large quantity of back Nos. of the *Crisis* and *Pilgrim*, that we will send as ordered, *free*, on reception of money to pay the postage. AGENT.

NEW TRACTS.

We have just published FIVE NEW TRACTS, No. 1, 2 and 3 *Gospel Leaves*, by J. Hemenway, each containing four pages. They are just the tracts for revival work and *free* distribution. 10 cts. per dozen postpaid.

Also, one Tract by H. Munger, entitled "IMPORTANT THEOLOGICAL QUESTIONS AND ANSWERS." This tract has 16 pages. The questions are put in his *particular quaint style*, but they are right to the point, and we believe them Biblical. 3 cts. single copy, or 25 cts. per dozen.

Al[illegible] Tract entitled "INFIDELITY OR THE [illegible]" and is one of his be[st]. It contains [illegible] pages. Single copy 3 cts., or 20 cts. per dozen. AGENT.

BEHOLD THE BRIDEGROOM.

GO YE OUT TO MEET HIM.

This is a pamphlet of 96 pages, written by Henry A. Chittenden. It is an examination of the Scriptures of truth, showing that the end of this age or world is in the immediate future. Every one should have a copy of this book, as it is full of prophetical instruction, and is thoroughly an Advent publication. Price per copy 20 cts. postpaid. Address J. HEMENWAY, Box *5140* Boston, Mass., or H. A. Chittenden, Mont Clair, N. J. AGENT.

THE WORLD'S GREAT EMPIRES.

BY MRS. L. C. MCKINSTRY.

We have received a supply of the above book, and have it for sale at this Office. Price, cloth bound, $2.75 postpaid, or $2.50 by express. Leather backs and corners, $3.75 postpaid, or $3.50 by express. Full leather, $4.25 postpaid, or $4.00 by express. Address J. HEMENWAY, Box *5140*, Boston, Mass. AGENT.

NOTICE.

Will all that wish to write me, be sure and direct as follows: *Ozias Goodrich, Box 1657 Boston, Mass.* Also all pledges to the Mission Society, either Home or Foreign, and all remittances for "The American Quarterly Journal of Prophecy," and all monies for the Sick and Poor Minister's Fund, should be sent to *Ozias Goodrich, Box 1657 Boston, Mass.* All postal orders, drafts, checks, etc., for either of the above should be made payable to *Ozias Goodrich, Box 1657 Boston, Mass.*

"WATCHMAN, WHAT OF THE NIGHT?"

The above is the very appropriate heading of an article by Bro. S. Roberts, in the *Free Methodist*. Bro. Roberts is an able and devoted man, and the leading one in the Free Methodist denomination. Many of the [illegible] Christians in all church[es] [illegible] conviction [illegible] at our doors. This conviction is continually growing deeper. Let every true disciple of Jesus beware of those who cry "peace and safety" in these hours of great danger. Satan is marshaling his hostile forces in all directions, and preparing for a terrible conflict with the little remnant of Jesus' disciples, who will not conform to this world. M. O.

Bro. Roberts says: "It cannot be other than that there must be a great variety of opinions as to the moral and spiritual condition of the church and the world at the present time. As far as I can judge of the matter, the idea seems to prevail that the world is rapidly being converted to God; that through the instrumentality of missionary, Bible and other societies, the light of the gospel is being rapidly disseminated, and that as a result of the multiplied machinery of the church, we may expect the ushering in of the long looked for millennial morn. Ministers proclaim from the pulpit and rostrum, that "the sun never shone on so good a world as it did this morning," notwithstanding the fact that the myriad tongues that sins, and suicides, and murders, and famines, and burning towns, and blazing cities, and calamities by sea and by land, earthquakes and floods were never so numerous nor appaling as within the lifetime of the present generation.

National and world's peace societies convene and congratulate themselves and mankind at large, that "we have now reached an era of peace, and arbitration has been substituted for the sword in the adjustment of national differences and wrongs. The lion and the lamb now, or soon will, lie down together." But scarcely have these conventions dissolved, and the good men that composed them reached the quiet of their own homes, ere "grim-visaged war rears again his wrinkled front," and the lurid glare of pillaged and smoking hamlet and town proclaims the fact that they were honestly mistaken and that Satan still reigns among the children of men. The tumult of war, the shrieks of the wound[ed] [illegible] are borne on the same gale that carries from peace societies the swelling notes that "henceforth the contest between nations shall be bloodless, and that the destinies of empires have been transferred from the battle-field to the forum.

It is possibly true that the lion and the lamb *do* lie down together, but if so, the lamb will be found inside the lion. Looked at from our stand-point, we see the world increasing in wickedness as the years roll onward. The modern church machinery so confidently and persistently applied to convert men to God, and make them new creatures in Christ Jesus, is an utter and miserable failure. Some may take us to task for these sentiments, and pronounce them heresy, but the Word of God and the living facts of to-day announce in language too clear to be misunderstood, that as the world increases in years, the abominations and wickedness of men in their multiplied and innumerable forms will continue to increase also, until the divine patience is exhausted, and all nations shall be forced to drink of the wine cup of God's fury. It is my firm conviction that for many years past the Holy Spirit has been gradually withdrawing himself from the Protestant churches of America, until the land is filled with hundreds of thousands of church members that were never converted to God. Is not the Free Methodist Church also becoming an

"SUFFER IT TO BE SO NOW."

Wronged, oppressed, misunderstood,
Hearts would do right if they could;
Toil, and poverty, and pain
Fall to some as free as rain;
Hard it is sometimes to bow,—
"Suffer it to be so now."

It is hard to look abroad
O'er the perfect works of God
Marred by bloodshed, hate and wrong,
Suffering, weak, and boasting strong;
God does right we must allow—
"Suffer it to be so now."

Carnal are the ways of men,
Self rules heart, and tongue and pen;
Justice, principle and right
Seldom greet the yearning sight;
Falsehood smites truth's open brow,—
Suffer it to be so now."

When the end comes, by and by,
We shall know the reason why
Some must suffer pain and blight,
Groping here in tears and night;
Though we know not why, nor how,
"Suffer it to be so now."

There shall never fall a tear,
There our knowledge shall be clear;
Judged before our Father's throne,
We shall know as we are known.
Help us, Saviour, meek as thou,
"Suffer it to be so now."

—*Selected.*

"HE WILL GUIDE YOU INTO ALL TRUTH."—John 16: 13.

BY ARTHUR F. MOORE.

We mistake when we think this text means that the Holy Spirit will *reveal* new truth to us. The assertion is that he will guide us, not reveal to us. We must do the finding; see the truth when we come to it. He will point out the way. The canon of revelation was designated as full when a penalty was pronounced upon him who added thereto or took away, that we might ever know that all subsequent professed revelations were spurious, for the one given to John reaches to the end, and we need no more. But we need to know very perfectly the truth that *is* revealed. Let us then trust the heavenly Teacher.

A comprehensive survey of man's efforts to arrive at truth unaided gives us but a melancholy picture of failure. Talent and genius have sought by powers of reason to find out truth, but we only *know* what we have lived, and can only *trust* what God has revealed. Hallam, remarking on the genius of Descartes, says that man cannot frame a syllogism with a correct conclusion unless the fact involved in the conclusion is known to him, and that though logic may be excellent to *teach* the truth, it is powerless to find it. In accordance with this the Bible tells us "grace and *truth* came by Jesus Christ," and the whole tenor of the gospel shows that it was necessary he should reveal it, because man's reason could not reach it. "For the Son of man is come to seek and to save that which was lost," or ruined. Luke 19: 10. Not only could man not pray for reinstatement in innocence, but could not *find* God's *ways*. Rom. 11: 33. Hence Christ came to make the payment and *show* the way, tell what was right and truth, and his Spirit is with us to lead us into this truth, and open up to us the Scriptures, and make us understand them.

Inasmuch, however, as men of modern times claim to have modified the interpretations of Scripture, or set it entirely aside by their processes of inductive philosophy, let us examine a little with regard to their facts, and grounds of surety. Mr. Edison, of high authority in experimental philosophy, is quoted from the New York *Herald* of Dec. 31, 1879, as saying: "They (the textbook) are mostly misleading. I get mad with myself when I think I have believed what is so learnedly set out in them. *There are more frauds in science than anywhere else.* * * * Take a whole pile of them that I can name, and you will find uncertainty, *if not imposition*, in half of what they state as scientific truth. They have time and again set down experiments as done by them—curious, out-of-the-way experiments —*that they never did*, and upon which they have founded so-called scientific truths. I have been thrown off my track often by them, and for months at a time. You see a great many, and you believe in it. Try the experiment yourself, and you find the result altogether different. * * *

Professor this or that will controvert you out of the books, and prove out of the books that it cannot be so, though you have it right in the hollow of your hand all the time, and could break his spectacles with it." O Science, falsely so called! How abject upon exposure! We well remember, in illustration of the above, the time when a young medical student went before the professor in Physiological Chemistry for final examination, and was asked why the starch in a seed was changed to sugar in the process of assimilation by the young plant, and though he knew the answer expected, said he did not know. The professor graciously gave him the very proper and time-honored reason, "To render it soluble." "But," said the student, "the 'dextrin,' into which it *must* be changed before it becomes sugar, is *soluble*." "Ah, yes, that is so," said the professor, and the examination to much greater length was not carried. Inductive philosophy failed that time from misapprehension of the facts.

Tyndall's name is great, but here is what President McCosh, of New Jersey, is quoted as saying of him: "Eminent as he is as a scientist, there is no proof that he has studied philosophy." "He talks of Empedocles 'noticing this gap in the doctrine of Democritus,' *whereas every tyro in philosophy knows that Empedocles comes before Democritus.*" (Reply to Tyndall, page 4.) Prof. Tyndall has great fame, but his wave or undulatory theory of sound will not hold, for when the air is colored by smoke, etc., so that its motions can be seen, no such "to and fro excursions" of the air around a tuning-fork as he describes are found; neither can I move forty-one thousand tons of air with my voice, as would be the case if sound were undulations of air, for I cannot move a thousand pounds clear from support with my whole body; nor does the theory account for the resonance of sounding-boards, whereby the original tone seems increased in volume and force, for the sound does not increase in all cases in proportion to the trembling or undulations in the sound-board or resonator. It would seem more reasonable to suppose that sound was a radiation of peculiar particles, or a movement of molecules, the microscopic or finer forms of which, it is assumed that all matter is composed. But science does not as yet *know* what sound is, nor am I aware that God has revealed it.

Again, Dr. Lionel Beale, of London, "is authority all over the world on physiology, and ought to know whereof he speaks." He is quoted as saying of Herbert Spencer's books that they "contain so much false physiology that they will not be read ten years after his death, except as literary curiosities." And yet Herbert Spencer is an ardent advocate of the modern so-called science; evolution, spontaneous generation and all; an authority upon these subjects with many who delight to believe them true, and some who have not taken the trouble to prove them untrue.

The grand trouble with the arguments of evolutionists is, they are not true to the facts of anatomy and physiology. The so-called gill-arches which are said to connect the human embryo with the fish as to origin and descent, are not gill-arches at all, and the fish embryo has true gills *in addition* to these same marks common to both. So high a standard as Prof. Carpenter, who is authority on physiology in medical colleges, says: "It is incorrect, therefore, to speak of the vascular arches in *their* necks (the higher vertebrata) as *bronchial* (gill) arches, since no branchiæ or gills are developed from them." In other words, there is no such thing as rudimentary gills about man, or in him, to show his descent from fishes, and thus the biggest evolution argument breaks down. But Rev. Joseph Cook, President McCosh, and others, through inadvertency or cowardice, or both, swallow the Theistic (?) evolutionary dose without a squirm.

Let us see how they mix it, and what it is good for. Prof. Huxley follows the *atheistic* theory to the logical end, and concludes that the "living must have arisen from the not living:" but Rev. Joseph Cook proposes to put God in somewhere, if he cannot give him the first place; and while the Bible says *God formed man of the dust of the ground*, he says man was developed from some animal, and that "it is a *physiological fact* that every human being once *breathed* by a membrane, then by gills, then by lungs." Yet they never breathed by gills of fish, but by what (according to Prof. Carpenter) may be *compared to* the gills of something lower than fish, a mollusk. Man first breathed (or took in oxygen as an egg does) through a membrane, and then through what Mr. Cook pleases to call gills, because from the *nature* of things *nothing* can or does *commence* to breathe (take in oxygen) in any other way, and every animal, without exception, begins in that way, because there *is no other way*, not because it is descended from one that used that method. Well-posted physicians may be materialists, but they are not all evolutionists.

Again, President McCosh is quoted as saying, "Suppose it proven that there is such a thing as *spontaneous generation*, *would religion thereby be overthrown*, either in its evidences, its doctrines, or its precepts?" Well, I am proud in the face of that to stand up before Princeton Theological Seminary and say I am an Adventist, for if any among us *had* put on cloth ascension robes, it would not be more ridiculous than the sentiment advanced by the renowned President of Theology. Yes, religion *would* be overthrown in one of its evidences, for in the first chapter of Genesis and 21st to 26th verses, it is distinctly stated that God *created* every living [illegible] brought forth, and every winged fowl, and that God *made* the beast of the earth, and the cattle, and everything that creepeth upon the earth; and in the 27th verse we read that God *created* man *in his own image, in the image of God*, not after the image of an orang-outang or a fish. He made them all in six days (see Isa. 48: 3), and it can be *proved* that geology has not yet found them anything but six *natural* days. It would seem that these eminent ministers could never have been so thoroughly befogged in matters the facts of which are so plain, if they had not, like Eve, followed the devil instead of the Spirit of the living God. Evolution and Spontaneous Generation are flat contradictions of the Bible and of science, and it behooves the Christian to pause if he cannot understand, and let God lead him in the matter. Under the guidance of the Spirit he will find the truth if he perseveres. Some of the most eminent savants of France, after long and exhausting experiments, have decided against Spontaneous Generation, and yet some of the same would be willing to decide the other way. Each argument for evolution can be taken up, and an absurdity or a missing link can be found somewhere in it, and God's Bible vindicated. Thank God for that. And when he comes "We shall be like him, *for we shall see him as he is*." Even so, Lord Jesus, come quickly.

THE HOLY NAME.

BY M. B. ENVEY.

"Holy and reverend is his name."—Psa. 111: 9.

This title is given to our heavenly Father, the one who inhabiteth eternity, and is only once used in the Bible; and he alone is worthy of worship and due respect, and his name should not be used without reverence, for the command is, "Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh his name in vain." With this command how often we hear his holy name blasphemed and taken in vain by the wicked, as though it was only a by-word. And may we not be in fault at times when we use that holy name without duly considering that we are in his presence, and must give an account for every idle word we say?

I have many times shuddered when I have heard the "God bless you," and "May God help us," and "God Almighty knows that this is God's truth," and so on, without seemingly realizing that his name should be reverenced, neither consider what we say, or upon whom we are calling. When we thus speak, let us pause for a moment and consider that he is holy and reverend is his name, and that the Lord will not hold us guiltless if we use his name in vain, any more than those who do not profess to be his, who by use profane that name who gave his dear Son's life for us all, and in whom we all live and have our being.

But there are times when the hand is grasped and from a full soul is pressed out "God bless you," and "May God's blessing be upon you," when the Spirit of Him who is holy fills the soul, and that Spirit bids us speak. Oh, with what reverence and meekness it moves the child of God! How softly he walks before the Lord! With what fear of quenching that blessed Spirit! Blessed and holy is his dear name. Reverenced may it ever be by us, dear reader, is my prayer.

GOOD NEWS.—NO. 13.

FROM INDIA.

We have recently received several very interesting letters from India, which we have not found time to transcribe for the readers of the *Crisis*. We now give you one. Others may follow. I. C. WELLCOME.

Yarmouth, Me., Sept. 24, 1883.

MADRAS, EAST INDIA, AUG. 9TH, '83.

My dear Bro. Wellcome:—Your very kind letter, dated July 9th, reached me to-day, and as I have a few moments I reply at once by the outgoing mail. And now allow me to very heartily thank you for the deep interest you have taken in the work of the Lord in this far-off land. And please tell my thanks to all who have helped you to send books and tracts in such abundance, and now to send money to me for the spread of the good news of God's love to send "his Son into the world, that whosoever believeth in him might not perish, but have everlasting life," and is to send him the second time to restore all things.

I have received the post-office order you advised me of, which is for Rs. 128, which means $51.50. I shall take immediate steps to have your "Scripture Finder," "The Gospel Key-stone," and "Bible Creed," translated into Telegoo language. I will write Bro. Massillamani and learn whether he has any correct translation at hand of any of your works in Tamil; and if I find the translations suitable, I shall put it into the printer's hands at once. Your tracts—"Scripture Finder," "Gospel Keystone," and "A Bible Creed," are just the tracts to have translated and sent through the length and breadth of India, and especially among native Christians. But I would first give the "Scripture Finder," as the Orthodox fold can object the least to that. Then I shall give them the "Bible Creed," and afterward "The Gospel Keystone." And I shall make as large editions of each as possible. I may have an edition printed in English, if I have money to do so. I shall let you know in a month's time what steps I have taken to have the money turned into the gospel.

You were informed by my postal card that myself and another brother have been baptized by Col. Armstrong. We plainly saw that none of the sects would baptize us, because of our belief. So Bro. Hamilton had a small baptistry made in the yard of a house that he rents for gospel purposes, and on Sunday morning of July 29th we both obeyed the Lord in being baptized. We had been four or five times refused by the Baptists. Very truly your brother in Christ, J. SPENCE.

Following the above are some very interesting narratives of cases of conversions to the truth of several prominent persons who have become advocates of the good news, one of whom is a public worker and doing much in circulating our publications. But it is prudent at present to withhold some details, as opposers are watching to defeat the work. Let us work, and praise the Lord for his work. I. C. WELLCOME.

REPORT OF THE ANNUAL MEETING OF THE VT. A. C. CONFERENCE FOR 1883.

Sept. 29th, Conference opened at 4 P. M. by Pres. Chedel. Prayer by Eld. O. Beckwith. [illegible] Moore was appointed Secretary *pro tem*. On motion, the Chair appointed a committee on credentials, consisting of Elds. Geo. F. Earle, P. G. Lord and C. W. Jackson, who found the following members present, viz.: Elds. B. B. Chedel, A. F. Moore, H. C. Holt, O. Beckwith, J. Harding, Wells Hadley, D. D. Page, D. P. Perkins, L. H. Brigham, A. S. Williams, Geo. E. Brown, Geo. F. Earle. Licentiates: P. G. Lord, C. W. Jackson. Delegates: From Bridgewater—Lawson Hammond, Charles Wood, Jr.; Milo—E. Wood; North Sherburne—Geo. Hutchins; North Shrewsbury—W. F. Guild; Vershire and West Fairlee—W. F. Harding. Other churches should have been represented, but failed to appoint delegates, and of course the Conference had no power to appoint them. Members of the State Committee were, W. C. Bugbee, Chairman, Daniel Johnson, S. W. Heath, A. K. Hubbard, Chas. Doubleday. Treasurer, J. T. Edson.

On motion, the Chair appointed Elds. H. C. Holt, Geo. F. Earle and D. D. Page as committee on order of business. The Secretary's report was read, corrected and adopted. The Chairman of the State Committee reported his settlement with the State Evangelist, having paid him $116.25 for his services to the Conference; also paid the three delegates to the Association, $24.75 for their car fare to and from the meeting; also that he had received for the State Evangelist of No. Sherburne church, $12.56; of the Bridgewater church, $15.80. The orders given by him appear in Treasurer's report.

Bro. Brigham reports good results from the quarterly conference at East Roxbury. Bro. Beckwith reported that there was no call issued for a quarterly conference in his district, and none held, for he was unable to attend to it. Bro. Earle reported the third quarterly conference which was held at No. Shrewsbury with indifferent results, but excellent meetings. One was baptized. Not much indifference about that.

The Tent-master reported that the tent had not been put up since the last annual conference, and the Tent committee reported nothing done. The report of the Treasurer showed over $90 in the treasury, and about $100 was raised for the spread of the gospel in the State the coming year. Also Eld. A. F. Moore was appointed as collector to raise additional means for the purpose, which means are all to go into the hands of the Treasurer, and be accounted for. Bro. Moore will call upon the brethren as opportunity offers, and solicit subscriptions and donations to this fund.

The reports of the ministers and delegates, State Evangelist, etc., were very interesting, and listened to with attention. May God bless our ministers, and make them a power in the State of Vermont, and may they shine in the kingdom of our Father.

The Conference elected the following officers for the coming year: For President, Eld. H. H. Tucker, who also joined the Conference. For Vice President, Eld. D. D. Page. Secretary, Eld. A. F. Moore, Treasurer, Bro. J. T. Edson. State Committee: W. C. Bugbee, Daniel Johnson, A. K. Hubbard, S. W. Heath, Chas. Doubleday. Ministerial Committee: Elds. L. H. Brigham, O. Beckwith, H. C. Holt. Tent-master, P. G. Lord; assistant, G. F. Earle. State [illegible] Eld. H. C. Holt, who is paid $1.25 per day of actual service, beside private donations. A tent committee, consisting of Elds. Lord, Earle and Moore, was appointed to hold meetings in the tent the coming year, each member to be paid $1.25 per day, besides necessary expenses and private donations, and the State Evangelist and Tent Committee are instructed to ascertain in all cases whether donations to them are intended for their private use, or the general fund in the treasury of the Conference, and act accordingly.

Eld. Geo. F Earle was elected delegate to the meeting of the Second Advent Christian Association, to be held in the West next year, and he has power to cast three votes, also to provide a substitute in case he cannot go. [illegible] was voted that all licenses of exhorters [illegible] re yearly. The old quarterly conference committee was re-elected. A hearty vote of thanks was given the retiring President for the past years of his service, and also one to the Secretary, and the minutes of the session were directed to be reported in the *World's Crisis*.

The Camp-meeting held in connection with the Conference was blessed with a loving spirit, and numbers, though thin at first, gradually [illegible] until they filled the camp-ground. El[illegible]enenway and Tucker labored in pre[illegible] the Word with force and acceptability [illegible] the eye of the public was opened to [illegible] beauties of the Bible, and their [illegible] in some instances to feel its truths. [illegible] took a new start; old and wicked habits were thrown off, and some started [illegible] the first time to serve the Lord, we believe. The meeting closed with a "love feast" which was truly a feast of love, followed by the communion service—the supper of our Lord. May we soon drink it new in the kingdom of our Father.

ARTHUR F. MOORE, *Sec.*

THE CHEERFUL GIVER.

Receiv'st thou freely? freely give;
Give of thy goods a part;
Not grudging, for God doth love
A cheerful giver's heart.

If thou hast [illegible], give plenteously,
Of little th[illegible] possessed,
If offered in the Saviour's name,
Each little [illegible] be blest.

The widow's [illegible] was not despised;
Christ said this offering small
Is more than the rich men's gifts—
It is the wi[illegible] all."

If like th[illegible] thou dost say,
"Of silver [illegible] is mine;"
Such as thou [illegible] of that bestow,
Thy labor, [illegible], time.

Not all have g[illegible] they can bestow,
Not all have [illegible] to spare;
Yet none may [illegible] they've nought to give,
For all can [illegible] a prayer.

—*Christian Herald.*

FROM ELD. L. BOUTELL.

Bro. Stockman—Leaving home by way of the Cheshire railroad, in seven hours we found ourselves with friends in Rutland, Vt. Spent the night and most of the next day there. I saw but a few of like precious faith, but saw the new chapel, which is nearly finished on the outside. I should think in six or eight weeks they would be able to occupy it, with the sound of this gospel of the kingdom, and its being established at Christ's coming. I did not see Bro. Drury. Sunday [illegible] Once [illegible] frightful to see the contrast between vegetation in Mass. and here. There everything scorched and dried up, so the cattle seemed to look in vain for a bit of green grass and with tears heading towards the barn. But here the grass was fresh and green, the cattle and sheep satisfying their hunger with but little effort at feeding. Everything thriving. The corn is hurt a little by frost, but not by drought. At six o'clock, we were welcomed at Bro. Wm. Howden's, Bristol, Vt., where I was to preach Sunday at the Advent church, under the care of Bro. Williams.

Sunday was pleasant. At the sound of the bell we went to their chapel, a very neat place of worship, and it was well filled. Our Baptist preaching Bro. being away on vacation, his people came in, helping fill the seats, and [illegible] were a good hearing congregation, while I endeavored to show them that the "great God" had given them the history of this world from Nebuchadnezzar's day to the setting up of God's everlasting kingdom. I preached again in the evening, and we had a good time. We have three or more evening meetings the present week. Bro. Williams is a working man on the old line, and has a working church, a good Sunday School, and a seeming harmony among the brethren, looking for redemption and hoping it will come speedily. An age of probation after death, or salvation after the Lord comes, finds but few followers here. They are laboring to save the lost by repentance toward God, and faith in our Lord Jesus Christ, and expecting extermination of death and the devil when Jesus comes.

Bristol, Vt.

CONFERENCE REPORT.

The thirteenth Annual Session of the A. C. Conference of Northern Penn. and Southern N. Y. [illegible] held, with the Church of God on the [illegible] Mile, Potter County, Penn., commencing Thursday evening, Sept. 6th, and continuing over Sunday. Eld. D. B. Hunt preached the opening sermon.

At a business session on Friday, the following ministers appeared and reported their services in the vineyard: B. Butler, D. B. Hunt, E. H. Eggleston, A. H. Briggs, H. Ziegenfuss and C. W. Stephens. The following churches were represented by delegates: Westfield, Bingham, Young Hickory, Shongo and Seven Mile.

After the appointment of the usual committees, the following officers were duly elected: President—Elder A. H. Briggs; Vice President—Eld. D. B. Hunt; Secretary—Eld. C. W. Stephens; Treasurer—Bro. E. Peet. Later in the session the following business was transacted: Brn. A. A. Johnson, A. Mallory and E. Peet were elected a Finance Committee. Eld. H. Ziegenfuss, Bro. J. [illegible] Potter and C. W. Avery were appointed a committee to solicit subscriptions to purchase a tent for the use of this Conference. Eld. C. W. Stephens was elected District Evangelist. Eld. Randolph Sorenson's name was dropped from the roll by his request in writing, and a letter of Christian [illegible] voted.

Voted, to hold the first quarterly session with the Church of God at Bingham, Potter Co., Penn., to commence Friday evening, Dec. 14th, and hold over Sunday. Thanks were voted to friends for their kind hospitality.

On Sunday the Lord's Supper was celebrated. It was a refreshing season. The brethren rejoiced, and received new courage, each feeling that it was a profitable session and good to be there.

C. W. STEPHENS, *Secretary.*

Shongo, N. Y., Sept. 11th.

CONFERENCE REPORT.

The Kennebec Valley Quarterly Conference met with the brethren at Briery schoolhouse, according to appointment, and enjoyed a blessed season of refreshing from the Lord. The brethren and sisters were strengthened, and sinners deeply convicted of their need of a Saviour, but to our sorrow and grief none yielded to their convictions. The preaching was meat in due season, and a deep sense of the imminence of the second coming of Christ pervaded the entire meeting. A goodly number of brethren and sisters came in, with large attendance from the vicinity of the meeting. Quite a large force (some ten or twelve) of preaching brethren attended.

The territory and number of this Conference is so large, that action was taken, to be carried into effect at next annual session in January, to divide the Conference.

It was voted to hold an extra session at North Topsham, Graves' school-house, in October. Also that the annual session be held at Booker meeting-house, Gardiner.

ASSAILANTS OF THE BIBLE.

Some of the most noted assailants of the Bible's claim to inspiration have been remarkably ignorant of the contents of the book of books. Strange as this statement may appear, it is indisputably true, and with thinkers is wondrously damaging to to their assaults. Dr. Johnson says that David Hume admitted to a clergyman in the bishopric of Durham, that he had never read with care even the New Tetasment. Thomas Paine was once questioned as to his knowledge of the Bible. His reply was "I keep no Bible." Carlyle declares that Voltaire's testimony against Christianity is worthless because of ignorance of the subject against which he testifies—that he ardently and with long continued effort warred against Christianity and the Bible, without understanding, beyond the mere superfices, what Christianity is, or what the Bible teaches. Halley, the astronomer, once avowed his skepticism in the presence of Sir Isaac Newton. The venerable scientist replied: "Sir, you have not studied these subjects, and I have. Do not disgrace yourself as a philosopher by presuming to judge on questions you have never examined."

This is wholesome advice to modern scientists, the observance of which would sweep from the minds of many their groundless disbelief of the Scriptures. If the thinkers who have doubts respecting the authenticity of this book would lay aside their prejudice, and give it a careful examination, doubtless they would be driven to say with Coleridge: "I know the Bible is inspired for it finds me at greater depths of my being than any other book."—*Selected.*

TEMPERANCE.

TEMPERANCE IN INDIA.

and there is great need of it there even in the Christian church. The devil has taught the people in all lands the mean and filthy habit of using tobacco and drinking rum. He seems to know that all his other arts and devices fail to destroy human life and happiness as fast as he wishes, so tobacco and rum have become the chief gods. Please read the following letter of reform in India.

I. C. WELLCOME.

Dear Bro. Wellcome:—Your 'Tobacco Plug and Cigar,' and temperance tracts have reached me. I was a Christian worker and tract distributor. You will be glad to learn that I have given up the use of tobacco, and the drinking of alcoholic drinks. In smoking I used to indulge very freely for the cure of dyspepsia, and I used to drink alcoholic drinks to give me an appetite; but I am now getting on very well without either. You quite put me into a corner with your pamphlet, 'The Tobacco Plug and Cigar,' as I was circulating it with your tracts, and I could not give it out with a clear conscience until I practiced what it taught. But I am able now to do any amount of distributing for you in either the temperance or the tobacco line; and I feel very much freer than I did before, as I can go to all men as an abstainer from both tobacco and intoxicating drinks.

TRACT DISTRIBUTOR.

East India, Aug. 9th."

WHAT IT COSTS.

Between seventeen and twenty-three there are tens of thousands of young men damaging themselves irretrievably by tobacco. You either use very good tobacco or cheap tobacco. If you use cheap tobacco, I want to tell you why it is cheap. It is a mixture with burdock, lampblack, sawdust, colt's-foot, plantain-leaves, fuller's earth, lime, salt, alum, and a little tobacco. You cannot afford, my young brother, to take such a mess as that between your lips. If, on the other hand, you use costly tobacco, let me say I do not think you can afford it. You take that which you expend and will expend, if you keep the habit all your life, and put it aside, and it will buy you a house, and it will buy you a farm to make you comfortable in the afternoon of life.

A merchant of New York gave this testimony: "In early life I smoked six cigars a day at six and a half cents each; they averaged that. I thought to myself one day, 'I'll just put aside all the money I am consuming in cigars, and all I would consume if I kept on in the habit, and I will see what it will come to by compound interest.'" And he gives this tremendous statistic: "Last July completed thirty-nine years since, by the grace of God I am emancipated from the filthy habit, and the saving amounted to the enormous sum of $29,101, 93 by compound interest. We lived in the city, but the children, who have learned something of the enjoyment of country life from their annual visits to their grandparents, longed for a home among the green fields. I found a very pleasant place in the country for sale. The cigar money now came into requisition, and I found that it amounted to a sufficient sum to purchase the place, and it is mine. I wish all American boys could see how my children enjoy their home as they watch the vessels with their white sails that come along the sound. Now, boys, you take your choice, smoking without a home, or a home without smoking."—*Rev. Dr. Talmage.*

No man can be a true temperance man and oppose constitutional prohibition.

THE LIQUOR BILL OF THE UNITED STATES.

I put in one hand all the money we spend for our civil service. It is an enormous amount—about four hundred millions a year. Will that weigh down what we spend for liquor? I put in this right hand scale the liquor bill of the United States, and the left hand scale goes up. I add to what we pay for the civil service all we pay for the army; the left hand goes up yet. All we pay for the navy; it goes up yet. All we pay to Congress, including the river and harbor appropriation bills; it goes up yet. I add all we pay to county governments and to city governments; this scale with all these weights in it, goes up yet. I add all we pay to town governments and for common school education out of the taxes on school districts, and yet this scale goes up.

The National Census bureau informs us that about seven hundred millions is the amount put into the left hand scale under the circumstances I have named; but the most careful staticians say, and the New York *Tribune* brought these facts before the country not long ago, that at least eight hundred millions is the annual liquor bill of the United States.

I undertake to maintain unflinchingly what Mr. Gladstone has said, that the intemperance of the Anglo-Saxon [illegible] injured us more than war, pestilence and famine. We are the most drunken nations on earth. It is not too much to say that if we could shake off intemperance as thoroughly as the Hindoos and Turks have done we should probably double the income of the United States and of the United kingdom. I am not declaiming. I insist upon it that these are carefully verified statistical results of our recent investigation.—*Rev. Joseph Cook.*

READ AND THINK BEFORE YOU SMOKE YOUR NEXT CIGAR.—Five-eighths of all the cigars that are sold in New York city are made in the East Side tenements by Bohemian families, who perform all the various processes of manufacture in their dirty rooms, where they not only work, but also eat and sleep. The tobacco is wet down and spread upon the floor at night, and is trodden upon meanwhile by the family in the pursuit of their domestic operations. In the morning, while it is yet damp and soiled, it is stripped from the stem by the children, while the women make the fillers, and the men of the family roll and trim the cigars, turning out seven hundred a day, which are duly branded with some high sounding Spanish name, and sold for an imported article.—*New York Tribune.*

[And if some horribly nauseating drug were put into each cigar that would make the smoker desperately sick—for a day or so—we would be very glad.—ED.]

TWO YEARS ago Judge Bartlett, of Trimble county, Kentucky, refused to license any sellers of intoxicating liquors on the ground that if he issued any licenses he would be morally responsible for the damage done in consequence of the liquor thus sold. An appeal was taken from his decision, but the court decided that there was no [illegible] sults; there is not a criminal case on the docket in Trimble county, not a criminal in the jail and no paupers for the county to support. What a pity that our mayors and aldermen cannot see their duty and responsibility in the same light.

OURS is called a Christian nation, and it is probably as well entitled to that distinction as any nation on earth, and yet there are in our land to-day four times as many grog shops as churches, and six times as many bar-tenders as ministers. Progress in the right direction under such circumstances demonstrates that a church is more potent than a grog shop, and a minister than a bar-tender; but the grog-shops ought to be closed, and the bar-tenders converted. Let us labor and pray to this end.

INTERESTING PARAGRAPHS.

THE PREACHER IN THE SICK ROOM.

There is no place to which the minister is summoned where he so much needs special gifts and grace as in the chamber of affliction. Most men do not prefer to go to the sick chamber. There is something in facing death from which we shrink, even though our hearts are full of sympathy and love for the dying.

To every home sickness and death come betimes. With these visits the minister of Christ is expected to be familiar. He must not shun the house or place of bereavement and sorrow. The duties of the preacher in the sick-room have two relations. The first is to the afflicted or dying person. To these he must be able to carry the right atmosphere, the proper spirit and the most fitting words. While he is not expected to possess [illegible] skill or knowledge of the physician, he [illegible] to know enough about disease and the [illegible] in frame to discern the probabilities and dangers of the sufferer as the case progresses. Without this he will be liable to excessive fear and timidity and lack the true helpful courage on the one hand, or be will be too hopeful of recovery on the other and allow the best chances to pass unimproved.

It is a solemn hour to a minister of Christ when he enters the sick chamber and utters the last words of reproof, comfort, admonition or consolation that the dying man or woman shall hear. It is a moment fraught with the weight of eternity when the preacher utters the last words and the last prayer the dying man or woman shall hear before reaching the judgment seat of Christ. There must be no flattery, no false hope, no delusions indulged in there. It is an awful hour. How the minister and the bereaved friends will feel it presently. What there is beyond the departed alone can tell. In such an hour the preacher must have a tender heart, an awakened heart and a mind and tongue with the right words. Some preachers are actually dumb as a stone while in the presence of the dying, to whom eternity heaves in sight.

Then the minister in that hour must bear a message to the bereaved. How the wife and children look pleadingly into the face of the pastor for some consolation, some word of hope, as husband and father is grappling with death? How withered, blasted hopes, and crushed, bleeding hearts cry out to the minister of Jesus for some pitying help. Father, mother, husband, wife, child, brother or sister is dangerously ill, dying—alas, is dead. Hungry, bursting hearts cry out from the depths of unutterable anguish, "What shall we do? Where shall we go? Who will help us? Oh, is there no help?" Amid such scenes of wrecked hearts the minister must go. He will be often hard put for the right words. The utterances he has used elsewhere will do no good here. He must be able to command the situation. He must take into account the meaning of the hour in a glance. He must show the blinded eyes the star of hope. He must know how to tread softly but firmly, and to utter the sweet words of promise and hope in Jesus which alone can lift up the heart. He must know how to put a foundation under hearts which are sinking in a bewilderment of sorrow.

Is there a preacher whose eyes run along these lines who has not experienced the conflict of such seasons? Let these be matters of study and prayer. He who lives constantly in the presence of Jesus will be at home in the sick-room.—*Religious Telescope.*

THAT DEAR NAME.

The universal testimony of the true saint, whether living or dying, is, that there is no name among men so sacred, so precious as the name of Jesus. How sweet to live with Jesus' love in the heart and die with his church on our tongue. So it was with the [illegible]ing, Feb. 27th, 1876, just as this servant of God had closed an earnest, impressive sermon, he gave a look upward and with clasped hands, ejaculated; "Jesus!" sank back on his seat, and died. His experience was the wish of the dying Wesley, who sung:

"Happy, if with my latest breath
I may but gasp his name;
Preach him to all, and cry in death,
Behold, behold the Lamb!"

Oh, let us teach Jesus' name early to our children. Let us hallow it reverently with our lips day by day. Let us whisper the musical syllables in our hearts in prayer. Let us write about, talk about, and sing about Jesus. His name is a tower of strength, a song of beauty, a talisman of safety. Let the right hand forget its cunning and the tongue cleave to the roof of the mouth, but do not forget the dear name of our Saviour, Jesus. It is the

"Sweetest sound on mortals' tongue,
Sweetest strain in seraph's song,
Sweetest carol ever sung,
Jesus, Jesus flow along!"

—*D. T. Taylor, in The Christian.*

TRIUMPH AT HIS COMING.

At the age of seventy-three, Rev. Thomas Rawson Birks, professor of moral theology in Cambridge University, England, died July 22d, 1883. He was an able writer, and an earnest "pre-millenialist." In a notice of his death in *Messiah's Herald*, we find the following extract from his book "The Four Prophetic Empires:" "Will it be a smooth and gradual progress by which the fallen world shall slide into happiness, it knows not how, and, after the storms of six thousand years, like a cradled infant, rock itself to rest? Is it by the common efforts of [illegible] only of a nobler triumph, and [illegible] 'By the strength of my hand have I done it, and by my wisdom, for I am prudent?' No, such is not the lesson of past experience; nor are such hopes confirmed by the true sayings of God. A great work is indeed allotted to the church, but of the first-fruits, not of the harvest; of preparation, not of the full triumph. The redemption will be assuredly complete, but will dawn in righteous judgments. It is through a dark cloud that the bow of the covenant will shine forth in its brightness on a fallen world. Before the stone shall become a mountain and fill the whole earth, 'the iron, the clay, the brass, the silver and the gold must be broken to pieces together,' and be driven away like the chaff of the summer threshing-floor. The Son of man must first appear in the clouds of heaven, and his true saints and servants be gathered into his presence, to render their account, and then to receive their kingdom."—*Selected.*

THE WORK OF A TRACT.—Years ago, before any missionaries had visited the Karens, one of the tribes of India, a small tract found its way into one of the homes of these people. The man and his wife who possessed this tract had never heard of our Bible, and knew nothing of a heavenly Father or a loving Saviour. But they studied the tract carefully, with no one to show them the way; they followed its directions and gave their hearts to the Lord Jesus.

Year after year they tried to serve God, living just as faithfully as they knew how. No missionary came near the place where they resided, and they had no guide to heaven but their tract. After a long life, the old Hindoo man at last lay upon his bed dying, and, as he knew he must soon pass away, he said, "When I am dead put the little tract near my heart, and bury it with me. It has told me of Jesus, [illegible] shown me how to live and how to die."

So, when the good man was laid to rest in his coffin, beside him was placed the tract which [illegible] not have cost more than a few pennies to print it; but those pennies, given by some one, saved two souls. So when you cheerfully give your pennies to help poor heathen people, the Lord will see that they do not fail to help some one.—*Heathen Woman's Friend.*

ENOUGH TO POISON A PARISH.—A Protestant little girl being asked by a priest to attend his religious instruction, refused, saying it was against her father's wishes.

The priest said she should obey *him*, not her father

"Oh, sir, we are taught in the Bible—'Honor thy father and thy mother.'"

"You have no business to read the Bible," said the priest.

"But, sir, our Saviour said, in John 5: 39, 'Search the Scriptures.'"

"That was only to the Jews, and not to children, and you don't understand it," said the priest.

"But, sir, St. Paul said to Timothy, 'From a child thou hast known the Holy Scriptures.'" 2 Tim. 3: 15.

"Oh," said the priest, "Timothy was then being trained to be a bishop, and was taught by the authorities of the church."

"Oh, no, sir," said the child; "he was taught by his mother and his grandmother."

On this the priest turned her away, saying she knew enough of the Bible to poison a parish."—*Selected.*

To think kindly of each other is good; but to act kindly towards each other is best of all.

asylum for those wounded, and not healed by the Divine Spirit?

That we are living in the perilous times of the last days is commonly conceded by many of the ablest writers and thinkers of modern times. That kingdoms and empires should exist until all are destroyed by the little stone cut out of the mountain without hands, is clearly revealed in the Bible. The world, as such, will never be all converted to God, nor do the Scriptures anywhere teach it. In my opinion, the church generally is receding from God, and the radiant light of the Spirit is being obscured by the glare of worldly pomp and splendor. Without appearing to know or care that "Ichabod" is written on her door-posts, she points with pride to towering spire and frescoed walls, to gilded dome and crowning arch, to a large, gaily dressed, worldly throng, as so many evidences of her advancement in holiness, and of her readiness to welcome her returning Lord. She welcomes a Dives [illegible] supple knee and a fawning smile, but [illegible] thrust a Lazarus or a publican from [illegible] gilded portals. And shall we but add one more to the long list of those "whose glory is departed?"

A SPECIAL REQUEST.

[illegible] servants—Bro. E. Hartl[illegible] [illegible] sick, and unless there is an interp[illegible] divine power, I fear he must go down. [illegible] is too good a soldier to fall a prisoner to the enemy, and too useful to be spared from among us. Now, dear brethren and sisters, will you make his case one of special prayer that God will restore his health?

Yours fraternally, E. M. ANDREWS.

BRISTOL AND PLYMOUTH COUNTY CONFERENCE REPORT.

The second quarterly session for the present year of the Bristol and Plymouth Counties A. C. Conference was held with the church at Mattapoisett, Mass., from Sept. 11th to 14th. The attendance from abroad was not as large as we hoped to see, but was better than it has been at some former sessions, and we are encouraged to think that our church are taking more interest in this organization, which was formed for their special benefit. We had good preaching and excellent social meetings throughout, all the saints present seeming to receive some instruction and encouragement.

Preachers present: J. S. White, E. S. Moulton, G. F. Haines, F. W. Blackmer, C. H. Sweet, and Mary S. Ransom. Sister Ida M. Chandler has commenced laboring with Sister Ransom since our last session, and was recognized as a "helper" in the good work.

Sister Ransom reported a good work at Attleboro Falls, which had resulted in establishing regular meetings, and in beginning the erection of a place of worship. She requested the Conference to aid her in organizing a church there. G. F. Haines, C. H. Sweet, and J. S. White were appointed a committee to draw up a paper in harmony [illegible] ing Committee on Home Mission, [illegible] considerable time was devoted to a consideration of this important subject. It was finally

Voted, That Bro. G. F. Haines be appointed a committee of one to visit each of the churches within the limits of this Conference, for the purpose of preaching to them a sermon on the duty of believers to give of their means to help carry forward Home Mission Work, take up a collection for this object, and endeavor to arrange for regular contributions to the Home Mission Fund.

Voted, That Bro. Haines be authorized to appoint a substitute in case he cannot attend to this work himself. It was also voted that at each of our quarterly sessions one service be wholly devoted to Home Mission Work.

Bro. E. S. Moulton having moved beyond the limits of the Conference, tendered his resignation as President, and as a member of the committee on Home Mission Work. These resignations were accepted, and Bro. Moulton was given a rising vote of thanks for his past faithful services. Bro. G. F. Haines was chosen to fill both vacancies.

Voted, That Bro. G. F. Haines be requested to preach at our next quartarly session, a sermon for criticism, on the subject of sanctification.

Voted, That Bro. James B. Ransom be requested to make an effort to secure a reduction of the R. R. fare to and from our Conferences.

Adjourned to the call of the President and Secretary. C. H. SWEET, *Sec.*

SECULAR NEWS.

Paris, Sept. 26. A number of the French newspapers are conducting a positive campaign against King Alfonso, because they [illegible] convinced that henceforth he will be an [illegible] Germany, as he has accepted the [illegible] of the Uhlans garrisoned at Strasburg, Alsace, and has appeared publicly [illegible] his new regiment. The [illegible] and Epicureans [illegible] think [illegible]

[illegible] Details of the anti-Jewish rioting at Nowomoskowsk [illegible] province of Jekaterinoslof have been received. Only a synagogue and three Jewish houses escaped demolition, and two hundred families were rendered homeless. Order was restored after five rioters had been killed and thirty arrested. The trouble originated in the discovery that a mission church had been plundered, which act was attributed to the Jews.

London, Sept. 26. The British Association for the advancement of science has decided to invite the members of the American society for the advancement of science to become honorary members of the association during its visit to Montreal in 1884.

Advices from Colombo state that the recent earthquake in Java caused a sudden subsidence of the sea at Colombo of fifteen feet. August 27th the water rose and fell violently for half an hour, when it resumed its normal condition. Several vessels broke from their moorings, but no other damage was reported.

Paris, Sept. 26. The International Arbitration and Peace Association has issued an address to the people of France, urging that mediation be resorted to for the settlement of the dispute between France and China. The address suggests that America or Switzerland be invited to become arbitrator.

Dublin, Sept. 26. The gale to-day was very severe in many parts of Ireland, and greatly damaged crops, plantations and [illegible]. The building blown down in Limerick [illegible] formerly the town hall, but has [illegible] used as a corn exchange. No [illegible] by its demolition.

Notices.

The P. Q. and N. New Hampshire and N. Vermont Conference.

Any church desiring to have the next Annual Session of the above Conference held with them in Jan. 1884—the exact date to be fixed—is requested to notify the Secretary at any place where his appointments appear in the *Crisis*, as early as possible, or the President, Eld. C. P. Dow, Magog, P. Q. L. C. MCKINSTRY, Secretary.

NOTICE.—The Lord will, I purpose about the middle of Sept. to visit friends in Rutland and Bristol, Vt., spending certain days, and will preach as the way opens and the brethren desire. L. BOUTELL.

NOTICE.

All persons who would like to contribute hymns or songs, poetry or music, or both (NOT COPYRIGHTED) to a Sunday School Singing Book now in preparation by Bro. F. S. Stanton, New Bedford, Mass.—the contributions to be voluntary—may do so by sending their manuscript to the *Crisis* Office, or to the above address. The price of the book will be very low, barely cost, so that all who contribute may feel that they are helping along the cause of our Sunday Schools in aiding in its publication. All manuscript will be carefully preserved, and if not accepted, will be returned to the owners postpaid. All contributors will receive several copies free at the time of publication; also be mentioned in the preface of the book. F. S. STANTON, New Bedford, Box 449.

Annual Conference.

The Ohio State A. C. Conference will be held with the church at Mooreland, Wayne Co., Ohio, commencing Oct. 11th, and holding over the following Sunday. We desire that all who love the blessed hope of the glorious appearing of our Saviour, and a preparation to meet him, [illegible] may be saved, and the church be ready to welcome her King. We cordially invite all to attend. God will bless you in so doing, and his name be glorified.
J. H. TIMS, President.
S. D. WELSH, Sec.

California Conference.

The Annual Session of the A. C. Conference of California will be held at San Francisco, commencing Nov. 14th, and continuing over Sunday. The San Francisco church desire the Conference held with them, and will arrange to entertain the people. Let all prepare to come, and let us have a glad reunion of all our forces and an old-timed season of divine power and joy in the hope of speedy redemption. We expect Dr. Boynton and wife from East Boston, Mass., to be with us at this meeting. E. C. PRIEST, Secretary.

Protracted Meeting.

The Lord will, there will be a protracted meeting with the Second Advent Christian Church in Danielsonville, Conn., commencing Tuesday evening, Oct. 2nd, and continue as long as the interest demands. Eld. J. E. Cross will be present with his large chart and paintings to help preach the Word. A cordial invitation is extended to lovers of Jesus and his truth to come and help us. C. W. DOCKHAM, Pastor.

Annual Meeting.

The twenty-first Annual Meeting of the Church of God in Darien, Genesee Co., N. Y., will begin Friday evening, Oct. 12th, and hold over Sunday. All true lovers of Christ and his work are invited, and will be heartily welcomed, to cheer us in the good way while watching and waiting for his coming and kingdom. Conveyance will be at Crofts' Station, on the N. Y. Central R. R., morning and evening. Brn. George Strong and C. W. Frink, Church Committee. H. H. BROWN, Pastor.

Wanted.

I am collecting a library of Advent literature, and want to procure as many as possible of the following papers: The "Advent Christian Times" and "Advent Christian Quarterly"; the "Bible Banner" prior to October, 1879; the "World's Crisis" prior to January, 1873; the "Christian" prior to January, 1878; also last quarter of 1880. I wish to procure old books and tracts written by H. L. Hastings, and now out of print. I am willing to pay a reasonable price for any of these publications. In writing, please let me know what [illegible] you have, how many, and the amount of [illegible]

NOTICE.—I purpose emigrating to the Pacific slope. I can land there with ten dollars. Any one wishing an Advent preacher in California, Oregon, or Washington Territory, please write me, describing country, chance, and what I could do there. I have a wife and five children—four girls and one son. My object is a change of climate. Describe your country, and I will make my selection, and then answer all the letters through the press that I cannot answer privately. Address N. C. MILLER, Pollock, Sullivan County, Missouri.

Conference Notice.

There will be a Conference of believers in the soon coming of Christ at Jacksontown, N. B., Oct. 4th, and continuing over Sunday. Come, brethren and sisters, from surrounding regions, as many as can. The matter of more effectual labor for the spread of this last message will be brought before you. So come to advise and to work for God. For the meeting, J. R. HALL.

Ho, Californians!

The Second General Meeting of Adventists of Southern California will commence Oct. 10th, and continue over the following Sabbath. The meeting will be held in Tustin City, Los Angeles Co. Eld. H. F. Carpenter, of Santa Clara, will be on hand to do the preaching, and we trust all of the faith will try and be present at this meeting. Come one and all. V. E. HUNT.

Conference Notice.

The third Quarterly Meeting of the North West Michigan A. C. Conference will be held with the church at Grant Station, on the Grand Rapids and Newaygo R. R., commencing on Thursday evening, Oct. 11th, and hold over Sunday. We hope to see a large gathering of brethren and sisters at this meeting. Come in the Spirit to do work for the Master, and have the "Well done" when he comes. JOHN BOWER, President.

Missionary Meeting.

The fourth Annual Meeting of the A. C. Home Mission Society of the State of Michigan will be held at Grant Station, Newaygo Co., on Saturday, Oct. 13th, at two o'clock P. M., for the election of officers and other business in the interests of the Society. We hope as many members as possible will be present. Come, brethren; help is needed to carry the truth into new fields, where many are perishing for the bread of life.
A. T. SQUIER, President.
LESLIE BOWER, Sec.

NOTICE.—The Lord willing, there will be three Advent Conferences in Washington County, State of Maine, as follows: The first in Princeton, to commence Sept. 27th, and hold over the Sabbath. The second in Wesley, to commence Oct. 11th, and continue over the Lord's day. The third in Indian River, Oct. 25th, and hold over Sunday. Come all who can, and may the blessing of God be upon our efforts to save some.
M. W. CORLISS. A. R. MCKENZIE.

NOTICE.—The next annual session of the New Hampshire A. C. Conference will be held with the church at Whitefield, N. H., commencing Wednesday evening, Oct. 10th, and hold over the next Lord's day. Passengers on the B. C. and M. Rail Road paying *full fare* to the Conference, will receive free return checks.
T. W. PIPER, President.
C. H. FLETCHER, Secretary.

NOTICE.—Having closed my labors in Exeter, I am now ready for the field wherever the call may be. I shall be at the Campmeeting at Greene, R. I., and from there to the place wherever the Lord may call me. Letters can be addressed to all places of appointment that appear in the *Crisis*, or 57 Fayette St., Lynn, Mass. J. E. CROSS.

NOTICE.—With the best of feelings and interest in the church, and after two years labor among them, we deem it best to resign our work in Brodhead. They need a pastor. The best of work could now be done, here. Correspond with A. Teneycke, or H. W. Button. GEO. M. BUTTON.

NOTICE.—The Lord willing, I will preach at Sherman, Brookings Co., Dakota, Sunday, Oct. 14th, and remain as long as duty may require. Let earnest prayer be offered for the revival of the Lord's work in this new field. PHILO HITCHCOCK.

NOTICE.—After the 15th of Sept. I expect to devote all my time to revival and missionary work, as the Lord may open the way. Any desiring my services can address me at Leon, Decatur Co., Iowa, giving me at least four weeks notice. J. F. [illegible]

NOTICE.—Chicago, Ill. Green Street, in revival meetings with Bro. A. P. Moore, as long as the interest demands. MILES GRANT.

Conference Notice.

The Maine A. C. Conference will meet in Annual Session (D. V.) with the church at Richmond, Me. (Reed meeting-house), Wednesday, Oct. 10, at 7 P. M., and hold over the following Sunday. Sec. 2, Art. 3 of the Constitution reads as follows: "Each Church or Society shall be allowed one delegate, and one additional delegate for every twenty actual members, said delegates to be elected by the church or society which they represent, and to be provided with a certificate of election attested by the recording officer of the same. The recording officer shall also, with the certificate of election, certify to the actual membership of the church or society." The Maine Central Rail Road will sell tickets at all stations to Richmond and return for one fare, good from Oct. 8th to 16th. Ask for tickets to Advent Conference.
E. M. ANDREWS, Secretary.

NOTE.—The last Annual Meeting was held in Biddeford, and was one of the best meetings ever held in Maine. The afternoons and evenings were devoted to religious worship, and the power of God was felt in the meetings. Let every church and society send their full quota of delegates. Come, one and all, to work for God. Let every minister in the State attend. E. M. A.

Lectures of the World's Great Empires.

Mrs. McKinstry will hereafter give *nine* lectures in the course instead of *eight* as formerly, and there will be added other matters of great interest to the subjects. Any churches where the lectures are desired, can be accommodated by addressing as below. These are stirring times, and it is important that the great truths which take every argument from the mouth of the skeptic, and show the significant relation of these times to the GREAT DAY OF GOD be thus presented. Address ELDER L. C. MCKINSTRY, at the time and place of the lectures where a lecture is to be given.

KENNEBUNK, ME. (Lower Village) from Sept. 30th to Oct. 7th inclusive; [illegible], from Oct. 7th to 14th inclusive.

BIDDEFORD, ME., from Oct. 14th to 21st inclusive.

PORTLAND, ME., from Oct. 21st to 28th inclusive.

At each of the above places Eld. McKinstry will occupy the first Sabbath, giving lectures of the LAMB AND THE SEED, illustrated by paintings. Lectures of the WORLD'S GREAT EMPIRES, by Mrs McKinstry, commencing on Monday evening. Other arrangements will be duly published.

Conference Notice.

The next session of the Oxford and Androscoggin County Conference will be held at South Livermore, Me., Thursday, Oct. 18th, at seven o'clock P. M., to hold over the following Sunday. We hope to see a large delegation from the surrounding country, and all the preaching brethren especially. Let us pray much that the blessing of God may attend this effort, and an interest be awakened that shall result in the salvation of many souls.
JARED WHITMAN, President.
JOSHUA HOWARD, Secretary.

Annual Meeting.

The Annual Meeting of the Advent Christian Conference of Central Illinois will be held with the Auburn Church in the new Chapel, four miles west of Auburn, on the Prairie, commencing Wednesday evening, Oct. 10th, and continue over the Sabbath. It is expected that every church belonging to this Conference will send delegates, if possible; otherwise a letter. Also any brethren habitually meeting together for religious worship, organized or unorganized, may send a delegate or letter. Direct letters to the Secretary at Auburn, care of D. R. Mansfield. Brethren coming from the North or South on the Chicago, Alton and St. Louis R. R., will stop at Auburn, and find conveyance to Conference on Wednesday or Thursday. Let this meeting be made a subject of prayer, that the Holy Spirit may rest upon us, and sinners saved. The night is far spent, the day of eternal glory is at hand. Are we ready?
D. R. MANSFIELD, President.
M. MCCULLOCH, Secretary.

Conference Notice.

The Northern Indiana and Southern Michigan A. C. Conference will hold their next Quarterly Meeting with the church at Olive Branch, Ind., commencing on Thursday evening, Oct. 11th, and continuing over the next Lord's day. Brethren, please to remember there will be a business session on Friday the 12th. Please come at the first of the meeting. Those coming by R. R. to South [illegible] liberations and in our labor of love. Those coming by R. R. to South Bend will save us and them trouble by sending a P. O. card to Daniel Bailey or Tillman Ruple, South Bend., Ind., or to the Secretary, Union Mills, Ind.
J. N. WINCHELL, President.
W. C. HICKS, Secretary.

NOTICE.—An extra session of the Kennebec Valley Quarterly Conference will be held with the brethren at North Topsham, Graves school-house, commencing Thursday, Oct. 18th, at 6½ o'clock P. M. A cordial invitation is given to all to come and enjoy another blessed season in the Lord. Let much prayer be made that not only God's people be strengthened and built up, but that conviction may rest upon the unsaved, and they be brought to Christ before it is everlastingly too late. E. O. DINSMORE, Secretary.

NOTICE.—The semi-annual meeting of the Advent Christian Conference of Nova Scotia will be held at Litchfield, Annapolis Co., on Thursday, Oct. 4th. Meetings to be continued over the Lord's day. We would just say to the household of faith, come in the name of the Lord. You are always sure of a warm welcome at Litchfield. J. M. TOZIER.

NOTICE.—Any brethren in Oregon wishing help in gospel work will please address James A. Orchard, Portland, Oregon, as I am ready to preach the gospel in other parts as much as in me lieth. J. A. ORCHARD, Portland, Oregon.

NOTICE.—Having concluded my labors with the church at Scitico, Conn., I am at liberty to supply churches as the Lord directs. My address will be as usual, 173 Austin Street, Worcester, Mass. M. A. POTTER.

NOTICE.—Brethren of East Michigan, I expect to make a trip into Eastern Nebraska about the 23d of Sept. Any who would like to have me preach for them, will please address me at once at Mt. Etna, Adams Co. B. FORESTER.

NOTICE.—A Quarterly Meeting will be held in Chickasaw Co., Iowa, at the school-house now used by Eld. B. J. Goodwin. This meeting will commence Friday evening, Sept. 28th. P. W. HOUGH.

NOTICE.—There will be a meeting in Sutton, N. H., at the house of Bro. J. Hazen, the 2nd and 4th Sundays in each month, if the Lord will. GEO. W. BROWN, Chairman of the Ministerial Committee of the New Hampshire S. A. C. Conference.

A BASKET MEETING will be held at Frankfort, New York district (so called), beginning Friday, Oct. 5th, to hold over the following Sabbath. R. STEPHENSON, E. THOMPSON, G. W. BROWN.

NOTICE.—There will be a Basket Meeting at West Winterport, Maine, beginning Friday, Oct. 12th, to hold over the following Sunday. G. W. Brown, D. R. Stevenson, C. Thompson.

NOTICE.—The post office address of Miss Luthera B. Weaver is North Dana, Mass. AGENT.

Post Office Addresses.

A. P. Moore.......209 Fremont St., Chicago, Ill.
Dr. D. Mathewson.....1720—3d Ave. S., Minneapolis, Minn.
Eld. E S, Moulton.....39 South St., Biddeford, Me.
S. W. Thurber.................Tecumseh, Neb.
A. N. Dunbar....174 Austin St., Worcester, Mass.

Appointments.

☞ *Appointments must be received as early as* TUESDAY MORNING *(as our paper goes to press about noon) to insure insertion for the coming week.*

BOSTON, MASS., ADVENT CHRISTIAN CHURCH, Corner of Shawmut Avenue and Indiana Place. E. A. STOCKMAN, Pastor.

BERWICK, ME. (Union Mission, Odd Fellows Hall.)
Mark Stevens..........Sunday, Oct. 7th
D. W. Stevens..........Sunday, Oct. 14th
D. F. Leavitt..........Sunday, Oct. 21st
A. A. Robinson..........Sunday, Oct. 28th

BATH, ME. (Middle Street Chapel.)
Wm. A. Burch..........Wednesday evening, Oct. 3d
G. F. Haines..........Sunday, Oct. 7th

BOWDOINHAM VILLAGE, ME. (Hinkley's Hall.)

BARNSTEAD, ME. (Advent Chapel.)
A. W. Taylor..........2d Sunday in each month
J. A. Libby..........Sunday, Oct. 7th

BIDDEFORD, ME.—E. M. Andrews, Pastor.

BRIDGEPORT, CT.—The Advent Christian Church meet in Temperance Hall on Beach Street. E. D. R. Hitchcock..........1st Sunday in each month
D. C. Dudley..........3d Sunday in each month

BRISTOL, CONN. (Advent Christian Church.)—B. Hitchcock, H. P. Bradley, H. A. Way, Committee.
Enoch Phelps..........Sunday, Oct. 7th
E. McCulloch..........Sundays, Oct. 14th, 21st and 28th

BRIMFIELD, MASS.—Emerson Wedgwood, Cor. Clerk.

BRISTOL, R. I. (Adv. Chris. Church, High Street.) Chas. Earl Preston, Pastor.

CHELSEA, MASS. (Adv. Chris. Church) [illegible] St.
D. T. Taylor..........Sunday, Oct. 7th
F. Burr..........Sunday, Oct. 14th

CLINTON, MASS. (Second Advent Church)—Isaac Barnes, Corresponding Clerk.

CONCORD, N. H.—L. F. Baker, Pastor.

CHICAGO, ILL. (Advent Christian Church) No. 91 South Green Street.—A. P. Moore, Pastor.—J. F. Myers, Church Elder.

DOVER, N. H.
B. McLellan..........Sundays, Oct. 7th and 14th
W. H. Mitchell..........Sundays, Oct. 21st and 28th

EXETER, N. H.
S. Hoyt..........first Sunday in each month
J. F. Chamberlin..........3d Sunday in each month
W. M. Harmon..........Sunday, Oct. 28th

EAST PEPPERELL, MASS. (Parker's Hall.)—W. Peasley, Corresponding Committee.

EAST WOODSTOCK, CONN.
G. L. White..........Sunday, Oct. 7th

EAST ROCHESTER, N. H.
B. S. Emery..........Sunday, Oct. 7th
F. L. Piper..........Sunday, Oct. 21st
I. C. Wellcome..........Sunday, Oct. 28th

FITCHBURG, MASS.—(Advent Chapel.)

FARMINGTON, N. H. (Advent Chapel.)
W. M. Harmon..........Sunday, Oct. 21st

FISHERVILLE, N. H.
D. Eastman..........Sunday, Oct. 7th
J. C. Smith..........Sunday, Oct. 21st
C. H. Fletcher..........Sunday, Nov. 4th

FRANCONIA, N. H. (Union Hall.) Meetings every Lord's day. DANIEL [illegible], Pastor.

GOODWIN'S MILLS, ME. (Advent Church.)
[illegible] Stevenson..........[illegible] Sunday in each month

HAVERHILL, MASS. (Winter St. Chapel.)
[illegible] W. [illegible], Pastor.

HARTFORD, CT. (Melodeon Hall.)
Geo. W. Sederquist..........Sunday, Oct. 7th
W. N. Pile..........Sunday, Oct. 14th
John C. St. John..........Sunday, Oct. 21st
R. K. Stark..........Sunday, Oct. 28th

HAMPTON, N. H.
A. Bean..........Sunday, Oct. 7th

HOLLIS CENTRE, ME.
M. Stevens..........2d Sunday in each month
Mrs. M. E. Kilborn..........4th Sunday in each month

KENNEBUNK, ME. (Lower Village Adv. Chapel.)—E. H. Long, Pastor.—B. S. Emery, Committee.
M. McKinstry (Lectures)..........evening, Oct. 1st and over Sunday, Oct. 7th.
J. I. Leslie..........Sundays, Oct. 14th and 21st
F. L. Piper..........Sunday, Oct. 28th
A. W. Taylor..........Sunday, Nov. 4th

LAWRENCE, MASS.—(Advent Chapel, Concord Street.) J. Couch, Pastor.
[illegible] Hemenway..........Sunday, Oct. 21st

LYNN, MASS., Second Advent Church.—(Chapel on Liberty Street.) J. B. Dufley 12 [illegible] Court, Corresponding Committee.

LOWELL, MASS., Second Advent Church (Mechanic's Hall, Dutton Street.)—F. K. [illegible], Clerk, 25 Varney Street.
K. F. Emerson (baptism in afternoon)..........Sun., Oct. 7th
H. K. Flagg..........Sunday, Oct. 14th
D. T. Taylor..........Sunday, Oct. 21st
Frank Burr..........Sunday, Oct. 28th
A. C. Johnson..........Sundays, Nov. 4th and 11th

LYME, N. H.
A. H. Clark..........3d Sunday in each month

LOUDON, N. H.
J. C. Smith..........Sunday, Oct. 7th
D. F. Leavitt..........Sunday, Oct. 14th
J. H. Leavitt..........Sunday, Oct. 21st
A. Kidder..........Sunday, Oct. 28th

LEWISTON, ME.
S. Collins, A. S. Prescott, Auburn, Committee.
Frank Burr..........Sunday, Oct. 7th
D. H. Kilbreth..........3d Sunday in each month
B. S. Emery..........4th Sunday in each month

MELVIN VILLAGE, N. H.
T. W. Piper..........4th Sunday in each month

MANCHESTER, N. H. (Advent Chapel on Arlington Street.) C. R. Crosby, Jr., Pastor.

NEW BEDFORD, MASS. (Adv. Chris. Church) corner of Kempton and Foster Street.)
M. Batchelor..........Sunday, Oct. 7th

NORTH CARVER, MASS.—C. H. Sweet, Pastor.

NORTH RUTLAND, MASS.—Henry Mundell Corresponding Committee, North Rutland, Mass.
W. M. Hall..........[illegible] Sunday in each month

NEWPORT CENTRE, VT. (Quincy Hall) every first and third Sunday in each month. W. P. Drown, Newport Centre, Vt., Committee.

NORTH TROY, VT. (Baggey's Hall) every second and fourth Sundays in each month. Committee: Elder Chas. McClure, of North Troy.

NEW HAVEN, CT.—(Beers Street Chapel.)

NORTH SHERBURNE, VT. (Adv. Chris. Church.)
Geo. F. Earle, Pastor..........once in four weeks

OLD ORCHARD, ME. (Adv. Chapel near the Tower.)
Jesse Gay..........1st Sunday in each month
I. C. Wellcome..........2d Sunday in each month

PORTSMOUTH, N. H.
John G. Hook..........Sunday, Oct. 7th

PROVIDENCE, R. I. (Advent Christian Church, Hammond Street.—Norman P. Cook, Pastor.

PORTLAND, ME., Second Adv. Church (Union Hall) Free Street.—Joseph Wish, E. E. [illegible], E. S. Newell, Committee.
G. L. Tracy..........Sunday, Oct. 7th
E. M. Andrews..........Sunday, Oct. 14th
L. C. and M. McKinstry..........Sunday, Oct. 21st and to the 28th.

PUTNAM, CT. (Adv. Chris. Chapel.)
John Jeffrey..........Sunday, Oct. 7th
M. A. Potter..........Sunday, Oct. 14th

ROCHESTER, N. H.
Committee: S. Varney, East Rochester, N. H.
J. W. Horne..........Sunday, Oct. 7th
B. S. Emery..........Sunday, Oct. 14th

SOMERVILLE, MASS.—Second Advent Church.—(Chapel, corner of Bow Street and Somerville Avenue.) [illegible] Goodrich, Pastor.
C. O. PRATT, Clerk, 19 Putnam Street.

SALEM, MASS. (Hardy Hall, Washington Street.) Geo. W. Sederquist, Pastor.

SPRINGFIELD, MASS., Pynchon St., Franklin Hall. Geo. R. Wentworth, Corresponding Committee.
E. M'Culloch..........Sunday, Oct. 7th
Geo. H. Wallace..........Sundays, Oct. 21st and 28th

SOUTH NORWALK, CT. (Adv. Christian Church) Temperance Hall, Main Street. F. S. Ainsworth, Cor. Clerk.
Mrs. Anna E. Smith..........Sunday, Oct. 7th

SEABROOK, N. H.
Warren W. Tenney..........Sunday, Oct. 7th

SOUTHINGTON, CT. (Gospel Mission Chapel.) Hezekiah Davis, Pastor.

SQUARE POND, CT.
G. L. White..........Sunday, Oct. 21st

SOUTH ELLIOT, ME.—Samuel Dixon Committee.

SOUTH BERWICK, ME. (Great Works.)
Lindsey Churchill..........Sunday, Oct. 7th
Joseph W. White..........Sunday, Oct. 14th
Geo. W. Brown..........Sunday, Oct. 21st

TAUNTON, MASS. (Advent Chapel, [illegible] Street, opposite Wales Street [illegible] No. 2.—C. E. Cornell, Corresponding [illegible]
I. I. Leslie..........Sunday, Oct. 7th

VERNON, VT.—J. Hemenway 1st Sunday in each month. Also supply for the third Sunday. Communications should be directed to J. Hemenway, Athol, Mass.
Geo. L. Teeple..........Sunday, Oct. 7th
J. Couch..........Sunday, Oct. 21st
Wm. Sutherland..........Sunday, Nov. 18th

WORCESTER, MASS.
Com: E. G. Higgins, G. E. Merrill, D. Barnes.
G. H. Wallace (of Vt.)..........Sundays, Oct. 7th and 14th
E. A. Stockman..........Sundays, Oct. 21st and 28th

WEBSTER, MASS. (Wood's Hall.)—[illegible] W. Richards Corresponding Clerk.

WALLINGFORD, CT.—(School-house, South Main Street.)
A. Morse..........Sunday, Oct. 7th

WOONSOCKET, R. I.—A. A. Fowler, Committee.

WOODFORD, VT. (A. C. Church.)—W. Hadley, Pastor. Services each Sunday.

ATHOL, MASS.
M. A. Potter..........Sunday, Oct. 7th
F. Blackmer..........Sunday, Nov. 4th

Bass Lake, Wis..........every two weeks
AMASA H. BARBER.

South Barnstead, N. H.....1st Sunday in each month
[illegible]

Brimfield, Mass..........Sunday, Oct. 21st
Granby, Mass..........Sunday, Oct. 14th
E. [illegible]

Hebron, N. Y.....1st and 3d Sundays in each month
Factory Point, Vt..........2d Sunday in each month
Chittenden, Vt..........last Sunday in each month
WM. J. [illegible]

Wesley, Me..........Sunday, Oct. 7th [illegible]
Princeton, Me..........Sunday, Oct. 14th [illegible]
Willtown, Me..........Sunday, Oct. 21st [illegible]
Barring, Me..........Sunday, Oct. 28th [illegible]
Middle Simonds, N. B., Sunday, Nov. 4th [illegible]
Peel, N. B..........Sunday, Nov. 11th [illegible]
Woodstock, N. B..........Sunday, Nov. 18th [illegible]
Jacksontown, N. B..........Sunday, Nov. 25th [illegible]
Machiasport, Me..........Sunday, Dec. 2d [illegible]
Vinalhaven, Me..........evenings, Dec. 6th [illegible] and over Sunday, Dec. 9th.
Portland, Peak's Island, Me..........evenings, Dec. 12th, 13th and 14th.
Cape Elizabeth, Me..Sunday, Dec. 16th, and evenings
Old Orchard, Me..........Sunday, Dec. 23d, and evenings
North Pomfret, Vt..........[illegible]

Northfield, Mass..........Sunday, Oct. 7th
F. W. CLOUGH.

Mineral, Ill. (Adv. Chapel) 1st Sunday in each month
Rutland, Ill. (Advent Chapel) 2d and 4th Sundays in each month. D. S. CLARK, Pastor.

Rye, N. H..........4th Sunday in each month
J. F. CHAMBERLIN.

Waterloo, P. Q..........each alternate Sunday
Ayers Flat, P. Q..........once in four weeks
C. P. DOW.

Waterbury, Ct. (East Mountain school-house) A. M., Sunday, Oct. 7th. Prospect, Ct. (at Bro. M. Chandler's) P. M. D. C. DUDLEY.

North Topsham, Me. (Graves school-house) 1st Sunday in each month.
North Bowdoin, Me. (Briery school-house) 3d Sunday in each month.
East Bowdoinham, Me.....4th Sunday in each month
E. O. DINSMORE.

Enfield (East Hill school-house) 1st and 3d Sundays in each month. R. C. DROWN.

Bristol, Vt., Sunday, Oct. 7th, through the intervening week, and over Sunday, Oct. 14th.
GEO. F. EARLE.

Burns' Valley, Wis..........Sunday, Oct. 7th
Home, Minnesota..........Sunday, Oct. 14th
O. R. FASSETT.

Maplewood, Mass..........Sunday, Oct. 7th and onward until further notice. A. FOGG.

Hebron, N. H. (McClure school-house) Sun., Oct. 7th
Gilford, N. H. (Mooney school-house) Sun., Oct. 14th
N. G. GLIDDEN. J. G. MOULTON.

Every other Lord's day, morning and evening, at the Advent Christian Church of Assyria, Barry Co., Mich. P. HOLLER.

Loudon Ridge, N. H......3d Sunday in each month
J. HARVEY.

West Alton, N. H..........Sunday, Oct. 7th
New Durham (2d Division)..........Sunday, Oct. 14th
W. M. HARMON.

Webbs Mills..........Wednesday evening, Oct. 3d
Rattlesnake Pond..........Thursday evening, Oct. 4th
North Windham..........Friday evening, Oct. 5th
L. L. HOWARD.

Lake Village, N. H..........1st Sunday in each month
Belmont, N. H..........Sunday, Oct. 21st
E. N. HINCKLEY.

Ossipee, N. H. (as Bro. James Ham may appoint) Saturday evening, Oct. 6th, and over the following Sunday.
Tamworth, N. H. (as Bro. Edwin Lord may appoint) Monday evening, Oct. 8th.
Tuftonboro Neck, N. H..........Sunday, Oct. 14th
Guilford, N. H. (as Bro. E. Flanders may appoint) Saturday evening, Oct. 20th, and over the following Sunday. E. JOHNSON.

Danbury, N. H..........Sunday, Oct. 7th
F. S. KNOWLTON. D. L. TOWLE.

Wilbraham, Mass..........Sabbath, Oct. 7th
HIRAM MUNGER.

Loudon Ridge, N. H..........Sunday, Oct. 14th
N. B. MCMURTHY.

Troublesome Creek, Cass Co., near the Northgrave Mill, once in two weeks.
Red Oak, Iowa (German Evangelical Church) once in two weeks. WM. MCCULLOCH.

East Rochester, N. H..........evening, Oct. 3d
Sandwich, N. H. (Vittum Hill)..........evening, Oct. 4th, and over Sunday, Oct. 7th.
Moultonboro Neck, N. H. (Upper school-house) evening, Oct. 10th.
Meredith, N. H. (where Bro. Moulton may appoint) evenings, Oct. 11th and 12th.
Belmont, N. H..........Sunday, Oct. 14th
Loudon Ridge..........evening, Oct. 16th
Farmington..........evening, Oct. 17th
Rochester Village..........evening, Oct. 18th
E. S. MOULTON.

Cape Elizabeth, Me. 1st and 2d Sundays in each month
H. MAINS.

Carlinville, Ill., and Auburn, Ill., preaching regularly once in two weeks, by
D. R. & E. S. MANSFIELD, Pastors.

Loudon Ridge, N. H..........Sunday, Oct. 7th
JOHN PARSONS.

North Otis, Mass..........Sunday, Oct. 7th
South Sandisfield, Mass..........Sunday, Oct. 21st
West Otis, Mass..........Sunday, Oct. 28th
North Otis, Mass..........Sunday, Nov. 4th
ENOCH PHELPS.

West Norwich, Vt..........Sunday, Oct. 7th
Hartland, Vt. (Densmore Hill)..........Sunday, Oct. 14th
New Hampton, N. H..........evening, Oct. 18th
Meredith, N. H. (Dolloff Hall)..........evening, Oct. 19th
Lake Village, N. H., evening, Oct. 20th, and over Sunday, Oct. 21st. DANIEL D. PAGE.

Friendship, Me..........Sunday, Oct. 7th
Bremen, L. I..........Saturday evening, Oct. 13th and Sunday forenoon, Oct. 14th.
Bremen (Ozier's Neck) Sunday afternoon, Oct. 14th
Round Pond..........Sunday evening, Oct. 14th
New Harbor (Bristol)..........Sunday, Oct. 21st
Newcastle, Me..........Sunday, Oct. 28th
FRANK G. PLUMMER.

Scitico, Conn..........Sunday, Oct. 7th
Lime Rock..........[illegible]
[illegible] W. PERKINS.

Tuftonboro Neck, N. H...1st Sunday in each month
Melvin Village, N. H......2d Sunday in each month
Sandwich, N. H..........3d Sunday in each month
Melvin Village, N. H......4th Sunday in each month
T. W. PIPER.

Dudswell, P. Q., every four weeks. C. R. PARSONS.

Biddeford, Me..........Wednesday evening, Oct 3d
Old Orchard, Me..........Thursday evening, Oct 4th
Portland, Me..........Friday evening, Oct 5th
West Poland, Me., Saturday and Sun., Oct 6th and 7th as Bro. J. A. Libby may arrange.
Bridgeton, Me....Monday and Tuesday evenings, Oct 8th and 9th, as Bro. John C. Libby may arrange.
A. ROSS.

Lake Village, N. H..........Friday evening, Oct. 5th
Merideth, N. H. (Dolloff Hall)......Sabbath, Oct. 7th
New Hampton, N. H..........Sabbath, Oct. 14th
SIMEON ROBY.

Bridgewater, N. H. (Brick school-house River Side) Sunday, Oct. 7th.
New Hampshire Conference..........Oct. 10th
New Hampshire Christian Association, Canterbury, N. H., Oct. 23d and 24th.
Northwood Narrows, N. H..........evening, Oct. 25th
Evening, Oct. 26th, where Bros. G. Randall and Garland may appoint.
Seabrook, N. H..........Sunday, Oct. 28th
Exeter, N. H..........evening, Oct. 31st
New Market, N. H..........evening, Nov. 1st
Rye, N. H..........evening, Nov. 2d
Hampton, N. H..........Sunday, Nov. 4th
Farmington, N. H. (Ten Rod Road) evening, Nov. 6th where Bro. George Downing may arrange.
[NO NAME.]

South Epping, N. H..........Sunday, Oct. 28th
D. W. STEVENS.

Warren Summit, N. H.....evenings, Oct. 8th and 9th
L. E. SAULPAUGH.

Belgrade, Me. (as Bro. J. T. Fifield may arrange) evening, Oct. 6th, and over Sunday, Oct. 7th.
J. R. STURTEVANT.

Woodstock, N. H. (where Bro. Hunt appoints) Sunday, Oct. 7th.
Lisbon (Sugar Hill) N. H...Tuesday evening, Oct. 9th
Littleton, N. H. (where Bro. Jackman appoints) evening, Oct. 10th. WM. H. SHAW.

Pittsfield, N. H.....1st and 3d Sunday in each month
C. S. SHATTUCK.

Hall Stream, P. Q. (Hodge school-house) Saturday, seven o'clock P. M., Oct. 6th.
Clarkville school-house, N. H..........Sunday, Oct. 7th
HARRY D. SELBY. [illegible] TILSON.

Bowdoin, Me. (Briery school-house) 1st Sunday in each month.
Litchfield, Me. (Buker school-house) 2d Sunday in each month. M. M. STEVENSON.

Brimfield, Mass..........Sunday, Oct. 7th
P. J. SMITH.

East Hiram, Me..........Saturday evening, Oct. 20th
Sebago, New Limington, Me..........Sunday, Oct. 21st
MARK STEVENS.

Sugar Hill, N. H..........Sunday, Oct. 7th
H. H. TUCKER.

Hampton Falls, N. H. (Old Hardy House) Thursday, Friday and Saturday evenings, Oct. 4th, 5th and 6th.
WARREN N. TENNEY.

Plainfield, Mass..........Sunday, Oct. 7th
Goshen, Mass..........Sunday, Oct. 28th
MARY L. TOWER.

Cape Elizabeth Depot..........Sunday, Oct. 21st
I. C. WELLCOME.

Bradford, N. H. (Pond meeting-house)..Sun., Oct. 7th
Loudon, N. H..........Wednesday evening, Oct. 10th
A. S. WILLIAMS.

Sebago, New Limington, Me..........Sunday, Oct. 7th
JARED WHITMAN.

West Woodstock, Ct..........Sunday, Oct. 14th
G. L. WHITE.

Square Pond, Ct..........Sunday, Oct. 7th
S. WOODRUFF.

Lower Cabot, Vt..........once in two weeks
J. C. WRIGHT.

Walden, Vt. (North Church) every 1st and 3d Sunday in each month. O. H. WALLACE.

Rye, N. H..........1st Sunday in each month
JOSEPH W. WHITE.

Melbourne, P. Q. (Advent Chapel) each alternate Sunday. J. WARD.

Poultney, Vt. (Odd Fellows Hall) each alternate Sunday in the afternoon. G. H. WALLACE.

Cushing, Me..........Sunday, Oct. 7th
Martinsville (St. George) Me..........Sunday, Oct. 14th
South Hope, Me..........Sunday, Oct. 21st
H. MITCHELL YORK.

Augusta, Me. (Union Hall.)
Abington, Ct.—A. C. Johnson, Pastor.
Belmont, N. H.—B. F. Lakeman, Committee.
Bristol, Vt. (Advent Christian Church.)—A. S. Williams, Pastor.
Bangor, Me., Advent Christian Church.—(Concert Hall, Norombega Building.)—O. S. French, Pastor.
Beebe Plain, P. Q. (Advent Church.)
Belleville, Wis.—Geo. W. Turner, Pastor.
Broadhead, Wis.—Geo. M. Button, Pastor.
Cleveland, Ohio (Adv. Chris. Church) Lancet Hall, No. 393 West Seventh Street, every Lord's day. Wm. [illegible]
Castleton, Vt.—G. H. Wallace, Pastor.
Danielsonville, Ct.—C. W. Dockham, Pastor.
Danville, P. Q.—[illegible]
Fairhaven, Mass.—G. F. Haines, [illegible]
Hebron, N. Y. (Advent Christian Church.)
Hoosick, N. Y. (Advent Christian Church.)—[illegible] A. Sturdier, Pastor.
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Massena, St. Law. Co., N. Y.—W. A. Burch, Pastor.
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The World's Crisis

AND SECOND ADVENT MESSENGER.

"BEHOLD I COME QUICKLY: AND MY REWARD IS [illegible]

VOL. LVIII. BOSTON, WEDNESDAY, DECEMBER 19, 1883. NO. 3.

PLEASE READ, REMEMBER, AND ACT ACCORDINGLY.

[illegible]

Newspaper Decisions.

1. Any person who takes a paper regularly from the post office—whether directed to his name or another, or whether he has subscribed or not—is responsible for the [illegible] account, whether it is taken from the office or not.

2. The courts have decided that refusing to take newspapers and periodicals from the post office, or removing and leaving them uncalled for, is *prima facie* evidence of intentional fraud.

HE GIVETH HIS BELOVED SLEEP.

A peace like dew on Hermon [illegible]
[illegible] sleep;
And through the dark [illegible] calls,
"He giveth his beloved sleep!"

O blessed balm for aching hearts!
What rest for those who daily weep!
What peace the [illegible] imparts,—
He giveth his beloved sleep!

What bliss to know that Love divine
Our souls in perfect peace will keep,
While we all cares to him resign,
Who giveth his beloved sleep!

And whether childhood tires of play,
Or manhood of the toilsome steep,
For needed rest beside the way,
He giveth his beloved sleep!

[illegible] when life's troubled day is past,
[illegible] death's dark shadows near me creep,
[illegible] will rest on Him at last,
Who giveth his beloved sleep!

—*Selected.*

THE CONVERSION OF THE WORLD.

BY REV. SIMEON C. CLARK.

The church in these last days has very generally settled down to the expectation that the world is all to be converted prior to the coming of Christ. What it means by conversion it would be difficult to decide. To save a tedious array of definitions, some idea may be formed, perhaps, from the following tabulated statement, which I have several times met with going the usual round of our religious papers, and never yet seen an analysis of it.

"A high authority—Sharon Turner—has prepared the following statement of the progress of Christianity. At the close of each century the number of *believers* is given:

Century.	About	Century.	About
First	500,000	Tenth	50,000,000
Second	2,000,000	Eleventh	70,000,000
Third	5,000,000	Twelfth	80,000,000
Fourth	10,000,000	Thirteenth	75,000,000
Fifth	15,000,000	Fourteenth	80,000,000
Sixth	20,000,000	Fifteenth	100,000,000
Seventh	25,000,000	Sixteenth	125,000,000
Eighth	30,000,000	Seventeenth	155,000,000
Ninth	40,000,000	Eighteenth	200,000,000

During the present century it is estimated that the church has doubled its communicants"—which would give us [illegible] four hundred million. As showing the progress of *nominal* Christianity during the last eighteen centuries, this may do perhaps. Unfortunately for itself, however, it purports to be a statement of the numbers of actual believers, otherwise looked upon as communicants, members of the church. What then? Are all these myriads of professed Christians genuine believers in Christ? Are these so-called communicants all certainly regenerated by the Spirit of God? Hardly [illegible] will boast [illegible]

A Christian in name only is generally regarded as rather a poor specimen of Christianity, with no scriptural or any other just title to the distinction. Numbers count for nothing in such a case. In fact there are only too many such in the church in every age. It is certain Christ never owns them as his followers. God holds them in supreme disgust. Tares all, worse than nothing, fit only to be weeded out of the kingdom of heaven, when the time proper arrives. Barren fig-trees, useless cumberers of the ground, what a shrinkage of numbers will that be when God shall take in hand the work of revising the list! Can it be, therefore, that the universal extension of such an abnormal state of things, postulated on such a quicksand basis of facts and figures, is what our friends are looking for and call it the millennial reign of Christ?

The figures are calculated to blind and mislead us every way. The prodigious extent of the evil thus briefly summarized (an unconverted membership) does not begin to appear till we have penetrated to the underlying mode of computation. We do not demand perfect statistical accuracy; we have no objection even to a rough guess in certain cases. But when it is sought to create the impression that these hundreds of millions, amounting to a third of the entire population of the globe, are already and truly converted, we have a right to know by what mode of reckoning such an astonishing result is arrived at. This I shall attempt to show.

It is the mode which in times past has extensively prevailed in countries ruled by the State in conjunction with the church, a mongrel system of government, under which every subject is born in the church and bound by law to support it. No surer mode of corrupting and debasing the church with a spurious offspring was ever devised. However modified in some of its more obnoxious features the system may have latterly grown under the pressure of modern intelligence, the theory and the practice still prevail, in all Roman Catholic countries more especially, of counting the adherents of the church by the census of the population. It is thus that Rome boasts of her two hundred or two hundred and fifty millions in various parts of the world, where hers, by a questionable species of courtesy, is still called the "established religion," no account, as a general rule, being taken of any little dissenting sects that may occasionally intrude within her sacred borders. Question, therefore—Of what kind of *Christian* people or peoples are these millions made up? Look at Mexico; look at South America; look at the whole continent of Europe, and wherever else the system of scooping up and sweeping into the church with its universal [illegible] the more free to speak my mind on this most vital subject, inasmuch as those who ostentatiously parade these figures for the purpose of showing "how the world is growing better" and how "the gospel is gaining on the world" (I quote their own language) are the very men, who, with a different object in view, seldom miss an opportunity of airing their own orthodoxy by denouncing the deadly heresies and iniquitous practices of this mortal foe to Christianity. Not among the least of their inconsistencies is their advocacy of special missions to convert those who are already converted, if they are true believers. But the worst indictment is yet to come.

If it be not wise heedlessly to exaggerate the number of Christ's actual followers, it is nothing short of a barefaced absurdity to count upon his side his arrant personal foes and the greatest obstacles in the way of his kingdom. Once more, I ask, Who are these myriads of Christian soldiers enlisted under the banners of King Immanuel and fighting in his name? Rome claims by far the greater part of them; the Greek Church in point of numerical force comes next; and the Protestant contingent brings up the rear. The two former constitute two branches of one great apostasy, which was to arise in the Christian church, and did arise as prophesied in due time. The readers of Ecclesiastical History are tolerably well acquainted with this singular phenomenon. Daniel first pointed it out, and he, Paul and John have each described it in language not to be misunderstood by any fair-minded interpreter. Assuming the name of Christianity, and usurping the place of Christ in the very temple of God, the Scriptures have over and over again stamped it with "blasphemy"—as "drunk with the blood of the saints," and "the Mother of all abominations," as if to make assurance doubly sure, this scarlet woman of Babylon is represented as not only a harlot herself, living in adulterous union with earthly monarchs, but as "the Mother of harlots," manifestly referring to those Protestant communions which, in imitation of Rome, maintain the [illegible] connection of church and State, [illegible] like pernicious results. [illegible] the one most expressive name for all [illegible] her daughters—[illegible] a name which stands before [illegible] historically and prophetically [illegible] impersonation of an organized [illegible] to Christ in the very [illegible] end, we are told, is to be [illegible] his coming. How is it [illegible] knowing these things, have the [illegible] face of them to include in [illegible] roll of Christian forces for the [illegible] world that arch enemy of [illegible] came so near quenching the [illegible] Christianity itself forever? The [illegible] transparent—their quicksand [illegible] has all at once become a Serbonian [illegible] and shall we allow the roll to [illegible]? No. Mortifying as it is, truth compels us to say that when we have sifted [illegible] [illegible] mongrel churchmen and followers of Antichrist—a very small remnant only remains, and nothing to boast of, especially at this late day.

Away with boasting, then. We want no more muster-rolls of forces existing only on paper, or what is worse, stealing the enemy's roll and calling it in the camp of the Lord. It is that sort of vain boasting which counts more on numbers than real piety. Hence the cry, The crowd! we must get the crowd, or the world will never be converted, even if for that purpose we have to turn the church into a theatre, with the pulpit for a stage, and spectacular plays instead of the gospel.

THE ATTITUDE OF THE CHURCH IN REGARD TO THE LORD'S COMING.

BY A. C. GREE.

The attitude of the Church of God at the Saviour's first advent was one of bitter hostility. The acrimonious feeling of the church against Christ was intensified by every reproof, every precept, and act of kindness and good will toward the people, until it culminated in the Saviour's death. And so intense was their hatred against him, that they readily assumed all responsibility of his condemnation and death, and said, "Let his blood be on us and on our children." He came to his own, and his own received him not."

We now inquire: Will the church receive him at his second coming (or perhaps it will be better to say, the announcement of his coming) with gladness of heart, singing, and making melody unto the Lord? or will she assume a spirit of hostility as bitter as that of the church against Christ in his first advent? We are not left in doubt in regard to this question. The Scriptures assure us that the attitude of the church in the last days in regard to Christ's coming again into our world will be one of hostility, and a feeling of acrimony will characterize the church to that degree that she will become exceedingly hostile to those who believe in and preach the doctrine.

I refer to the following passages for proof. Matt. 24: 48–51,—"But and if that evil servant shall say in his heart, My lord delayeth his coming; and shall begin to smite his fellow-servants, and to eat and drink with the drunken; the lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of, and shall cut him asunder, and appoint him his portion with the hypocrites: there shall be weeping and gnashing of teeth." It is a serious mistake to apply this prophecy to the world. The scoffers belong to the church, "having a form of godliness." Bro. Boutell, you and I can [illegible]

But what I desire to know is this: how shall we deal with the churches, or what shall be our attitude toward them, knowing their opposition (hatred) to the doctrine? Occasionally I see many different religious papers, holiness papers and Sunday School papers of other denominations, and non-sectarian, yet in all these I never read a word about our Saviour's coming again, nor a single quotation from our Advent papers, nor a good word said of us. If anything is said, it is to condemn and speak evil of us. And should any one preach or publish a gospel sermon, they are very careful not to mention, or give Adventists any credit for any light they might have. While on the other hand, Adventists make extensive quotations from any and all religious papers, giving the authors full credit for all they publish. Sermons, and every good word from Episcopalians, Baptists and others, are freely published in our papers, or quoted by our preachers.

The spirit of our opponents in this matter weighs heavily upon me, and I feel that some of our Second Advent people do wrong in begging their way to them when they know they are right. I have done with it. How, then, shall we act toward the churches? It seems [illegible] easy to answer. As the church occupies precisely the position in regard to the Saviour's coming that the Jews did, we should do just as the apostles and Christians did toward the Jewish church. Walk in their footsteps. And if God has committed a work to us, let us do it, and not turn aside for anything. It seems to me that some of our Advent preachers are leaving their work and trying to work in [illegible]. I believe that we should work independent of the churches. Preach to them; preach to the world; convert all you can; prepare as many as possible to meet our Lord in peace. Bring the churches up; don't go down to them. Say to the church as Christ said, "Repent, and believe the gospel." Let their creeds and organizations go for naught. We have naught to do with them. You will, I hope, excuse me for the liberty I have taken in trespassing on your good graces. I have a kindly feeling for all old veterans, though I have not seen them.

Owasco, Sullivan County, Mo.

HOLINESS—REVERENCE.

BY ARTHUR S. MOORE.

If I am holy, modesty should keep me quiet about it, and I should confess Christ and not my own attainments. See Matt. 6: 1; 5. I must confess *Christ* and *my faith* in him. What he has enabled me to be, people will find out better than I can tell them. "It will *profess* itself."

Hear the angels around the throne crying—"Holy, holy, Lord God of Sabaoth; the whole earth is full of *his* glory." And again "Holy, holy, holy, Lord God Almighty, which was, and is, and is to come." The redeemed are not pictured as singing around the throne of [illegible] worthy to take the book and to open the seals thereof; for *thou* wast slain, and hast redeemed us to God by *thy* blood out of every kindred, and tongue, and people, and nation; and hast made us unto our God kings and priests, and we shall reign on the earth."

And again, myriads of angels take up the strain, "saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing." And every creature in the universe echoes and re-echoes the chorus: "Blessing, and honor, and glory, and power, be unto Him that sitteth on the throne, and unto the Lamb forever and ever." "Where is boasting? It is excluded by the law of faith." "Hast thou faith? have it *to thyself* before God. Happy is he that condemneth not himself in that thing which he alloweth." Rom. 14: 22. "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven," is the precept of him who should "not cry, nor lift up, nor cause his voice to be heard in the streets," and so he charged them that he had healed "that they should not make him known," should not "tell what the Lord had done for them" (Matt. 12: 16); but he "went about *doing* good."

The fathers in the church and the old Puritans caught up the spirit of the Bible and of God, and their hymns are filled with the grandeur and majesty, the reverent worship, of the angel songs. They are radiant also with the majestic adoration of the Hebrew seers of old. May the inspiration of the holy God bring us more of them, and save us from modern self-conscious vanity. Holiness is not emotion; it is sanctification, and sanctification is separation, *consecration*. Both words are sometimes used to imply purity, and if one is wholly consecrated to God, he will be pure from all his former evil practices. It does not imply that he may not be "overtaken in a fault"; and if he is, those who are spiritual are directed to "restore such an one in the spirit of meekness."

Now religion is a system of faith and worship—any system of faith and worship. Christianity is a system of faith and worship based on Christ and his mission. The elements of the Christian religion are faith, repentance of what is called in the Bible sin, and holiness or sanctification. Holiness and sanctification are translated from the same words in the Old and New Testaments, and hence they mean one and the same thing, whatever that is. Young's Analytical Concordance says they both mean to be *separate*. So "without faith it is impossible to please God." Heb. 11: 6. Repentance is necessary "for the remission of sins." Acts 2: 38 and 3: 19. And with [illegible] supper are also obligatory, Acts 2: 38 and 1 Cor. 11: 24, 26. "This do in remembrance of me." [illegible] man who believes on the Lord Jesus Christ, and repented of his sins, and *separated* himself from sinful associates and sinful habits, is a holy man, or sanctified man. Holiness is one of the elements of Christianity and involved in the *only step* by which a man can be saved. If a person repents we say God will surely pardon him. If he is forgiven no Christian doubts that he is in a saved condition, and that if he should die immediately after repentance and pardon he would be saved in the kingdom of God (the thief on the cross for instance). But he is a *holy man* if he is a saved man, for without holiness no man shall see the Lord. God will not pardon a rebel, a disloyal person, but as soon as he puts away his disloyalty, he is on the other side of the question, hence *separate* from his rebellion and sin, or *holy*, and God forgives and helps him.

A victory over [illegible] sin or any part of it is not "getting [illegible]," for all admit that one may die [illegible], hence saved, before he gets that [illegible]; but if he dies saved he dies a holy [illegible]. Indeed one must "separate" himself from his disloyalty and sinful habits, before God will give strength to overcome sinful [illegible] and desires. The seventh chapter of Romans comes before the eighth in experience as well as location. Holiness is a *primary step*—a *step*, please remember, in the process of salvation, and a pardoned man is holy. As to the matter of perfection, Paul says (and he said it two years before his reputed death and after being an apostle for about thirty years),—"Not as though I had already attained, either were already perfect"; also in the next verse, "Brethren, I count not myself to have apprehended; but . . . I press towards the mark for the prize of the high calling of God in Christ Jesus. Let us therefore, as many as *be perfect*, be *thus minded*." Phil. 3: 13, [illegible]

My dear brothers and sisters, the more we think of it, the more we find that God does not build with a carpenter's square and a mason's plumb line. When he makes trees they do not grow all alike like pillars of a portico, but they are twisted, and knotted, and dissimilar. Their branches are not set with that mathematical precision which so stiffens and formalizes man's highest works of art. Yet how beautiful is the "deep tangled wildwood," and almost the only thing which since the fall retains nearly its Edenic beauty [illegible] his deepest inspiration, and his highest grandest emotions of reverence, when communing with God in the garden which was not made "by art and man's device." And God makes his Christians like his trees, gnarled and knotted some of them, and not at all as men would carve them out like so many *images* made in a mould, but with *diversities of gifts* (1 Cor. 12); and *let not* the "head say to the feet, I have no need of you."

Who would say God has not made his trees in a perfect manner, defaced by the fall though they may be? "Charity is the [illegible] than thou; come not near to me." The Lord says that those who do so are a "smoke in his nose." Isa. 65: 5. Let us remember that Moses became very angry at one time and did not "sanctify the Lord in the eyes of the people," so that God refused him admission into the promised land, but it is said, "he endured as seeing the invisible," and God was the pastor at his funeral.

"And had he not high honor?
The hillside for his pall;
To lie in state while angels wait
With stars for tapers tall
And the dark rock pines, like tossing plumes,
Over his bier to wave;
And God's own hand, in that lonely land,
To lay him in his grave."

Dear brothers and sisters, God loves us, and commendeth his love to us, in that, *while we were yet in our sins*, in due time Christ died for the ungodly (Rom. 5: 8); and his apostle said, "If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved." Rom. 10: 9. That pins the matter. Let us go on in peace and "grow in grace and in the knowledge of our Lord Jesus Christ," just as the one who believes in his heart always does grow.

THE FUTURE HOME OF GOD'S PEOPLE.

BY J. M. ELLIS.

Home! How much there is that hangs around that word. Men of all lands and ages have sought to find and enjoy its comforts. When a man becomes so low that he will not cherish his home, we shun him as a bad man. It is there a man expects to find rest and comfort; there he expects to find love and sympathy; there where he can confide his cares.

A home must consist of a place of abode, and companions, and support. We must have all these in order to say that it is home. We can do without some of these when we are upon a journey, but when we are at home we must have them. Now the people of God are looking forward to an *eternal* home. God has promised this, and what is this home? Where is it to be? and what are to be the associations and the surroundings?

The Word of God, as found in the Bible, which is our chart, shows that this earth was made for man; that God in his wisdom made it, and fitted it up in the best possible manner for the home of man. Everything was good. There was plenty of substance, and beauty for the eye, and with all these man was placed in his home; but God in his wisdom placed man there as a mortal being, requesting of him obedience to his Creator. God gave him a law, also a penalty, and by disobeying, man lost his title to his home, therefore man to-day has [illegible]. But God in his great goodness has had compassion upon his condition, and has given him a chance [illegible] reinstated in his lost home [illegible] he may be [illegible]. There remaineth therefore a rest for the people of God. Now [illegible] to be? [illegible] Where [illegible] promised rest upon the earth [illegible] had his [illegible] by disobedience. God [illegible] life of a certain tree he should [illegible]; he ate and died, and therefore lost his title to his home.

Then God, to save man and his home, gave his Son to come down to earth and become the same as the first Adam, except that Christ [illegible] both human and divine. He [illegible] overcame sin by living a sinless life; but the debt could not be paid without blood, so Christ had to die to redeem man and his lost home. Although he died, yet God raised him from death, and death has no more dominion over him. He lives forevermore, and all that was lost in Adam will be restored in the Son of God.

What was lost? Man and his home; so they both must be restored. Now where was this home? Upon the earth; therefore, if the same home is restored, it must be in the same place. [illegible] has its home affinity. [illegible] suited for [illegible] them out of [illegible] air; this is [illegible] water and they [illegible]. Man has his home upon the [illegible] was designed by the Creator [illegible] his home. Is this earth that is [illegible] the future home of God's people, to be the [illegible] as was made for man at the first? [illegible] it is? We read that the world [illegible], being overflowed with water, perished. Now no one for a moment [illegible] the world there mentioned [illegible] than the earth that we now inhabit. We also read, "The earth that is now is kept in store, reserved unto fire.

We understand that at some future time this earth is to pass through the ordeal of fire. [illegible] are told to look for new earth, or earth renewed. This we understand is to be the [illegible] of God's people after sin and sinners are cut off, and there will be nothing to disturb them.

We can see that God, in his great plan, has in his mind to give man a pure home upon the earth. Now, what are to be the associations in this home? They are to be the good of all ages, although many of them have been sleeping these six thousand years. They are to come into their home, and we understand that Jesus will be there to be King of Kings. Thus, with all good people and Jesus, the associations will be good.

As for beauty, there will be no end of it. We read that God's beautiful city will be there, with its streets of pure gold, and gates of pearl, and walls of jasper, and this will far surpass anything ever seen before. Then there will be the river of life, and the tree of life, with its twelve manner of fruits, and its healing leaves. So we see in this we have a home, as a place of abode, and associations, and support, and comfort. Does not this look worth having? One has told us "Eye hath not seen nor ear heard, [illegible] the things that God hath prepared for them that love him." Is this a true picture? It is, according to God's Word. Can we look for it? We can, and will, by our heavenly Father's help.

Campville, Conn.

MELCHISEDEC PRIESTHOOD.

BY JOHN BOWER.

It is argued by age-to-come Adventists, that, as Christ Jesus was made a priest after the order of Melchisedec, he will, in the ages to come, be a priest and king at the same time upon his throne, and as king he must have subjects to reign over, for whom he will officiate as priest; therefore there will be mortal nations to be ruled and saved. They say also, that those over whom Christ reigns as priest-king cannot be the saints, they are saved now, and are to be made immortal, and [illegible] kings and priests and reign with him. This is one of their strong arguments for probation in the subsequent age.

It is true that in the patriarchal age, and under that priesthood, both priest and king were invested in one person, viz., the head of the family, and the head of the family was supreme ruler and priest over his own posterity as long as he lived; and as the life of man was prolonged several hundred years, his posterity became very numerous while the founder of the family yet lived. Adam lived 930 years; he was contemporary with Methuselah 230 years, and with Lamech of the ninth generation, and father of Noah, 46 years. Had Adam been obedient, and retained the right to the tree of life, he would have been the everlasting father for all mankind, and priest forever. After the flood Noah was the divinely recognized priest and king. Noah lived after the flood 350 years; when he died his authority and priesthood passed to his sons, each one becoming king and priest over his own descendants.

The patriarchal age ceased with Jacob, and is to be renewed in Christ, the second Adam. And as Christ is priest after the order of Melchisedec, who was king of Salem (which is king of peace) and priest of the most high God after the patriarchal system, he will be the supreme ruler over the regenerated family out of Adam's lost race. None others are children, hence do not belong to Christ's family. St. Paul says, "Whose house (family) are we if we hold fast the confidence and the rejoicing of the hope firm unto the end." Heb. 3: 6.

To be regenerated there must be a begetting and birth. Being begotten (Revised Version) again, not of corruptible seed but of incorruptible, by the Word of God which liveth and abideth forever" (1 Peter 1: 23), and born of the Spirit by the resurrection, which will bring up from the grave a spiritual, incorruptible body, to die no more—this will constitute the house over whom Christ, our Priest-King, is to reign forever; "And of his kingdom there will be no end." Luke [illegible]; Heb. 3: 1–6.

The patriarch [illegible] not reign over any that did not belong [illegible] by right of birth, marriage, or bought with their money. [illegible] Christ's family, over whom he will [illegible], are those he has redeemed by his own precious blood. 1 Peter 1: 18, 19; Rev. 5: 5–10; 1 Cor. 6: 19, 20. Before Christ will commence his reign of peace the judgment will sit, and all nations will be gathered before him, and every one receive his reward "according to his work whether good or bad." 2 Cor. 5: 10; Matt. 13: 42, 49, 50, and 25: 31–46.

There are but two families represented; one family the seed of the serpent developed in Cain, who was "of that wicked one" (1 John 3: 12), and represented in the Saviour's parables by tares, bad fish, goats, etc. The other family, the seed of the woman developed in Seth, and called the sons of God, and represented in the Saviour's parables by wheat, good fish, and sheep. The tares are burned up in a furnace of fire. The wheat (righteous) are gathered into the garner, and shine forth as the stars in the kingdom. The bad fish are cast [illegible] to the goats (wicked) the King will say, "Depart, ye cursed, into everlasting fire." But to the sheep (righteous) he says, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." Of the wicked it is said, "These shall go away into everlasting punishment, but the righteous into life eternal." Thus the righteous, with Christ, their Melchisedec, and everlasting Father, as head of the regenerated family, will reign on the new earth in the paradise of God. Amen!

Sylvester, Mich.

"TRY THE SPIRITS."

BY W. M. FRANCE.

These are extremely trying times in which the church is living; not so much on account of the great wickedness among the ungodly as because of "spiritual wickedness in high places" (Eph. 6: 12), but all praise be unto God, he has not left us in darkness that we should be deceived by these spirits, for the blessed Book tells us plainly [illegible]. It says [illegible], "Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world." Now how are we to try the spirits? and by what standard shall we judge them, to see if they are of God? "Hereby know ye the Spirit of God: every spirit that confesseth that Jesus Christ is come in the flesh is of God: and every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: and this is that spirit of antichrist, whereof ye have heard that it should come; and even now already is it in the world." 1st John 4: 1, 2, 3.

How truly could the apostle, by the Spirit of inspiration, look down the future ages, and see these very times which are come upon the ends of the world. Without doubt the apostle here refers to this bane of society, modern spiritualism, and its progenitor, "immortal soulism." But modern spiritualism is the most debasing, and soul-destroying element, under the name of Christianity, outside of the Mormon and Roman churches, with which the true Christian worker has to contend: for it works in secret, and seemingly mysterious ways; and a very large proportion of the people are ever prone to accept, in spiritual affairs at least, that which seems the most mysterious, and we might add, ridiculous. The Bible term for spiritualism is "familiar spirits," or "spirit of divination" (see Lev. 20: 27; Acts 16: 16) and in olden times dealing with them was forbidden; and when those who practiced this business were apprehended, they were put to death. A man also or a woman that hath a familiar spirit, or that is a wizard, shall surely be put to death." Lev. 20: 27. And again, Moses commanded them, saying, "There shall not be found among you any one that maketh his son or his daughter to pass through fire, or that useth divination, or an observer of time, or an enchanter, or a witch, or a charmer, or a consulter with familiar spirits, or a wizard, or a necromancer. For all that do these things are an abomination unto the Lord." Deut. 18: 10, 12. All these come under the one head of what is now known as spiritualism.

If any are inclined to doubt whether God will punish all who deal with such trickery, just let them read the fate of King Saul. The Lord saw fit to take him from his lowly position in life, and raise him up to be the ruler of His chosen people; and promised to aid him, and help him in everything so long as he should obey. Many a battle the Lord fought for him, and utterly routed his enemies, even when they far outnumbered the Israelites. And then again, king Saul could call upon the Lord and find out just what to do, and how it would terminate, instead of attempting to act on his own judgment. In this there is a beautiful, and practical lesson to every true follower of our Lord Jesus Christ; for if we are in full accord with him we may know his will concerning us, just as easily as did Saul, or any of the prophets; for he has sent the Holy Spirit into the world, and he will guide you into all truth; for he shall not speak of himself; but whatsoever he shall hear, that shall he speak; and he will show you things to come." John 16: 13.

But there came a time when the Lord would not hear king Saul because of his great wickedness; he had, like many another Christian since then, wandered so far from God that the Lord refused to hear him. But it was his own fault; he, as well as others before and since then, have full warning not to depart from the Lord; and if they do depart, to return before it is too late, for he says, "My Spirit shall not always strive with man." Gen. 6: 3. When the king in his great strait failed to get an answer from the Lord, he commanded his officers to find him a woman "having a spirit of divination," or a "familiar spirit, "that he might enquire of her;" and when one had been found, he requested her to bring up "Samuel the prophet." And [illegible] followed that scene of witchcraft which is written in the 28th chap. of 1st Samuel. But it was of no avail; his doom was sealed; the hand of the Lord was against him, and all the spirits in the universe could not change God's plans, and in the great battle that followed he ended his miserable career, which at the first gave promise of so much good. In 1st Chronicles 10th chap. we read, "So Saul died for his transgressions which he had committed against the Lord, even against the word of the Lord, which he kept not, and also for asking counsel of one that had a familiar spirit, to enquire of it; and enquired not of the Lord; therefore he slew him, and turned the kingdom unto David the son of Jesse." Yet modern spiritualism proudly points to this circumstance of the witch's apparent upraising of Samuel, to prove the correctness of their theory. Well, we will not argue the *correctness* of their theory, for it is enough for us to know that [illegible] God punished king Saul for dealing with it; and I think God's word proves that any one who follows after modern spiritualism, will, in the day of judgment, stand condemned; nor can any plead ignorance, for the Bible is replete with warnings against the wiles of the devil, and that is the true definition of [illegible].

"Now the Spirit (Holy Ghost) speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils." 1st Tim. 4: 1. "They are of the world: therefore speak they of the world, and the world heareth them. We are of God: he that knoweth God heareth us; he that is not of God heareth not us. Hereby know we the spirit of truth, and the spirit of error." 1st John 4: [illegible]

It is thus the Christian is able to "discern the spirits." And what else is spiritualism if not the "doctrine of devils?" [illegible] structure has for its foundation the [illegible] which the devil told our first parents [illegible] [illegible] in the past two or three hundred years this doctrine, in its different phases, has been increasing in favor, until now it is preached so extensively, that if any one openly professes to believe the plain statement of God, which says, "The soul that sinneth, it shall die." (Ezek. 18: 20), they are branded as vulgar materialists, and are ridiculed without mercy. Well, I am satisfied to be called hard names for the truth's sake, for by and by all who have suffered for the sake of truth and righteousness are to receive a reward.

The burden of [illegible] is overwhelmingly against "spiritism." [illegible] "Abraham looked for a city [illegible] God" (Heb. 11: 10), and certainly, if he looked for a city having *foundations*, it must be a material city, and consequently no place for an immaterial spirit to dwell; and we read also that he, with thousands of others, died without having received the promise; but God has provided "some better thing for us, that they without us should not be made perfect;" consequently they must still be waiting, and will wait until all are ready who are to be perfected. Poor patient old Job when longing for death to relieve him of his troubles, said, "There the prisoners rest together." Again, "But man dieth and wasteth away: yea, man giveth up the ghost, and where is he? As the waters fail from the sea, and the flood decayeth and drieth up, so man lieth down, and riseth not: till the heavens are no more, they shall not awake, nor be raised out of their sleep. Oh, that thou wouldst hide me in the grave, that thou wouldst keep me secret until thy wrath be past, that thou wouldst appoint me a set time, and remember me." [illegible] and he knoweth it not; and they come to honor, low, but he perceiveth it not of them." Job 14th chapter. "They shall lie down alike in the dust, and the worms shall cover them." Job 21: 29. "All flesh shall perish together, and man shall turn again into dust." Job 34: 15. Then he sums up the whole matter in these words: "For I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth, and though after my skin worms destroy this body, yet in my flesh shall I see God." Job 19: 24–26.

Now if Abraham and Job, and all the prophets knew that they had got to "lie down in the dust," and wait for this "city which hath foundations," I think it is safe to receive, and abide by their testimony, and "try the spirits," and see if they are of God. Let no man despoil you of your inheritance.

REST.

BY H. B. S.

O weary, burdened, care-worn one, why bear that heavy burden longer? Why toil and struggle wearily along beneath a load of care so much too great for thy feeble frame to bear? Didst thou never read those blessed words, "Come unto me, all ye that labor and are heavy laden, and I will give you rest"? Matt. 11: 28. Yes, many times you have read them, and longed for that rest. You even came and asked the dear Saviour for it; asked him that he would take the burden from you and give you rest. And then, when he so tenderly and kindly reached out his arms and enfolded you, you—perhaps without knowing it—clung to him with one hand, and to your heavy cares with the other, thus robbing yourself of the blessing he so freely offers.

One thing we should remember, Jesus never takes our burden from us. It is for us to cast it on him; then he carries it for us. O the bliss of casting all our care upon him, and knowing that he careth for us. 1 Pet. 5: 7. Then we need not have a fear or be troubled at all. We may be sure that our blessed Jesus doeth all things well. Then unclasp the fingers so tightly clinging to that load of care. Trust it all to Jesus. Let him care for you. Be faithful to him in all he requires, and you will find rest and peace that "floweth like a river."

Mattapoisett, Mass.

THE WORLD'S CRISIS AND SECOND ADVENT MESSENGER.

Boston, Wednesday, Dec. 19, 1883.

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THE COMING OF THE LORD.

The crowning grandeur of the Christian economy is the second coming of Christ. Until the Nobleman's promised return all is preparatory, or, at largest, initiatory. In the order of the Scriptures the personal advent precedes the resurrection; and the resurrection is a chief element in the restitution; and there can be no "kingdom and dominion under the whole heavens" till the regenesis of the "whole creation." There can be no universal jubilee until Christ's last enemy is destroyed; and "*the last enemy* that shall be destroyed is DEATH."

The doctrine of going to heaven at death is absurd on any other hypothesis than that the dead will never rise; and Paul says, "If the dead rise not, then is not Christ [illegible]; and if Christ be not raised your [illegible], ye are yet in your sins; and [illegible] which are fallen asleep *in Christ* are perished." [illegible] 15: 16, 17.

There can be no kingdom until the King takes the sceptre and begins to reign. Jesus cannot *reign* as King [illegible] Advocate. If, therefore, saints go to heaven at death, they will find themselves in a kingless kingdom. The second coming of Christ for the destruction of death in the resurrection of his saints (and all men) is the gate to heaven. Death is the gate to the grave. The coming of the Saviour is the destruction of death, and the way—the *only* way—into the dominion "under the whole heavens."

To oppose the second advent of the Lord is to court eternal death. To disprove the second coming is to impassably bar the only egress from the grave, and annihilate every hope of immortality. Since the Christian age began a more deadly heresy has not been preached than the non-reappearing of our Lord Jesus Christ in this world. And to say that Christ will come a second time otherwise than *personally* and *literally* is nonsense; for who can conceive of an impersonal advent of a Saviour who is and forever must be possessed of human flesh and form. The second advent of Jesus links together the whole Christian system, and crowns redemption's plan and work with triumph.

If the coming of the Lord could be accorded the prominence in the pulpit which it holds in the Bible, a revolution in thought and feeling, in faith and practice, would sweep through Christendom as grand and healthful as the Reformation—and quite as much needed.

Let the ministers of Christ who are enlightened in regard to the fulfillment of the prophetic Word, and who *can* discern the "signs of the times," make the glad tidings of the kingdom at hand resound wherever there is an ear to hear. If there was ever a subject and a time demanding of God's watchmen to "cry aloud and spare not," this is such a time, and the second advent is such a subject.

ANGELIC MINISTRIES.

(Concluded.)

Good angels attend good people. "Sent forth to minister to them who shall be heirs of salvation." Heb. 1: 14. The personal experiences of saints are made radiant by oft repeated angelic presence. They walk with us, with steps unheard, when our way lies amid shadows. From their wings of light they shed gleams of beauty and of glory on our sadness and darkness, turning oft our sorrows into joy. They may sometimes answer, in personal ministries, the desires of the godly, as expressed by the pious bishop Kenn:

"O may thy angels, while I sleep,
Around my bed their vigils keep,
Their love angelical instil:
May they celestial joys rehearse,
And thought to thought with me converse."

They turn our feet away from danger; they warn us of the presence of enemies; they help to carry our burdens in our extremest weaknesses; they lighten the wasting cares and anxieties of the sick chamber; they relieve our despondencies by suggesting peace and bliss to come; they bear one end of our crosses when they prove too heavy for our fainting flesh; and when our last agonizing look on the faces of our dead is turned away, they perchance shed tears on the cold brows of those whose "guardian angels" they were in life, and whose precious forms they will not cease to watch with tender care till they shall rise in a flush of beauty which the grave cannot blight.

They *deliver*. They are God's physicians in the healing of our diseases. They fight back the fiends who throng our weary steps, and deliver us from the snare of the fowler. They sow darkness into the eyes of those who seek to do us evil. They took ship with Paul, and seized the helm when the wild storm baffled the captain's skill. They followed John to Patmos, nor left his side till he saw visions of coming glories too resplendent for unaided human sight. They went with Daniel into the lion's den, and charmed the hungry beasts till they licked the prophet's feet like fawning kids. They seized the patriarch's hand and shook the glittering knife out of his iron grasp, when his faith was tried. They found poor discarded Hagar in the woods of Beer-sheba, weeping over her ill-starred boy dying of thirst, and brought her water from the springs of God. They are "*all ministering spirits.*" They follow where our dearest friends cannot go. Ironclad gates and prison bolts they pass at will, eluding the keen vigilance of the wakeful sentinels.

"Walls within walls no more their passage bar
Than unopposing space of liquid air."

How grand the angelic ministries in final [illegible] angelic tongues will an[illegible] groom King, surrounded by all the shining legions, will be proclaimed the heir to David's throne and rightful Ruler of our world by archangel voices. Solemn shoutings of the heavenly hosts will attest his last plea finished. Grand acclaim of twelve legion of seraphic tongues will herald his descent from the place of advocacy near the throne of power, to the possession and glory of everlasting empire. The "voice of the archangel" blending with "the trump of God" and charged with Christ's life-giving power, will break the death sleep of the ages. "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel and with the trump of God; and the dead in Christ shall rise first." 1 Thess. 4: 16.

Angel bands will throng all the hadean valley, to welcome with banners and song the rising saints, and escort them to the appointed meeting of the Lamb, mid-way the heavens. Christ's field marshals, they will not fail to bring home every risen saint, both small and great, from land and ocean bed. And when the ransomed stand around the throne, expectant, angel hands may place on royal brows the crowns of life. And in the mighty shout proclaiming the Crucified King of kings and Lord of lords, angelic notes shall mingle, swelling the hallelujah universal.

Let us be cheered. We do not walk this weary vale of tears alone. God's shining messengers attend us when we wake and when we sleep. They smile on us through the shadows. Touched with a sympathy half divine they weep with us when we weep, and rejoice when we are glad. They help bear our burdens and share our sorrows.

During the Papal persecutions in France a frail boy in his teens was put to the torture to make him disclose to the Inquisition his father's secret retreat. He bore his terrible sufferings without a murmur until his tormentors said, "The gods are with him," and in fear released him. His few friends surrounding him asked, "Was it not hard to bear?" and he replied, "It was indeed hard to bear, but at the worst of it a beautiful angel came and stood beside me" (pointing his finger up to heaven), "and all the pain left me."

If so they minister to us here, will they not come to us sometimes in the new creation, and bear some joyous part in our ever fresh delights? E. A. S.

FELLOWSHIP.

Christian fellowship should not be restricted to those who have received the same theological enlightenment that we have accepted, but should take in all who ardently love and cheerfully obey our Lord Jesus Christ, so far and fast as they comnation comes by degrees, while heart purification is a short work; and a man with a heart divinely rectified, even though poorly instructed in the details of theology, is approved of the Lord, and consequently is entitled to the fellowship of the saints. Heart cleansing is one stage of true religion, and brings its possessor into communion with God, and into fellowship with the family of God; while enlightenment concerning the testimony of God on various themes, enabling us to comprehend his purpose, is another stage in Christian experience, and is obtained by degrees; so it is possible for a man to secure a clean heart while his intellect is still beclouded with reference to certain features of controverted theology.

The safe rule is to let our fellowship take in all who have rectified hearts, and then seek to rectify their heads by presenting to them the truth of heaven in the [illegible] light, however, of its Author [illegible] men who have not received the dispensational truth now due the world, to conclude that it makes no difference whether a man believes this truth, or not. It does make a difference, and it is our duty to let the light shine upon their minds. Truth rejected, unless rejected in blindness, will bring condemnation; but we must be careful in passing judgment as to who has wilfully rejected the truth—we may make mistakes: "Judge nothing before the time, until the Lord come." Let Jesus do the judging at the right time. We have no right to take this work out of his hands, nor to do it before the time arrives for judging. W. S.

THE REJECTORS REJECTED.

Christ was rejected by the Jews at his first advent, and he in turn rejected them, saying: "If thou hadst known, the things which belong to thy peace; but now are they hid from thine eyes. For the time will come when thine enemies shall cast a trench about thee, and shall hedge thee in on every side, and lay thee even with the ground, and thy children within [the midst of] thee; because thou *knowest not the time* of thy visitation." Not knowing the time, they rejected the Messiah, and he read to them their fearful doom. In a touching parable he charges them with the crime of killing the Son of the great King, informing them that in consequence of this act, he would "send forth his armies and burn up their city." As God once used Assyria as the rod of his anger with which to chastise rebellious Israel, so in this case the Roman armies were used for the purpose of punishing the Christ rejecting Jews, and at their hands Jerusalem met its predicted fate. But Jesus said to his friends: "When ye therefore shall see Jerusalem encompassed with armies, know that the desolation thereof is nigh; then let them which are in Judea flee into the mountains." The disciples fled, and were safe, while wrath overtook those who rejected Christ.

This first visitation of the Messiah was faithfully announced beforehand by John the Baptist, yet they "knew not the time of their visitation, because they would not believe this divinely appointed forerunner, and so they rejected him when he came. John probably did not know the *exact* time when his coming was due, or rather when he should begin his work, though at his baptism he had said, "Behold the Lamb of God;" for after his imprisonment he sent men to interrogate him: "Art thou he that should come, or look we for another?" He knew that he was due about then; and the works wrought by him confirmed his claim to the Messiahship.

But there is another "visitation" of the Messiah about due, and the announcement of the fact has been made, and is still being [illegible] vastly larger scale [illegible] proclamation of the [illegible] mission of Christ; but as then, so now, the great majority disbelieve the message to their own injury. Even his own nominal friends, to a large extent, treat [illegible] as the Jews treated [illegible]. Then the kingdom [illegible] "at hand" in a *comparative* [illegible] the Messiah, or prospective King, was then to begin the preparatory work, and has gone into "the far country" to finish this preparatory work, from whence he will return to overthrow his enemies; now "the kingdom of heaven is at hand" in the *emphatic* sense.

One "visitation" of the Messiah was necessary as a preparatory step, and another "visitation" is needed for the establishment of the kingdom for which the preparation has been made. The gospel of the kingdom is now being sounded out. To reject it [illegible] the message now due from heaven [illegible] know the time of this approaching [illegible] "at least approximately [illegible] of divine disapproval. To reject the [illegible], is to render ourselves liable to be rejected, as in the case of the Jews. We can close our eyes to evidence of the nearness of the second advent much stronger than John had to give of the first advent, but is it wise to do so, and thereby incur divine wrath? W. S.

WHY IS IT SO?

The following item appears in several papers in New England, and is significant:

"Clergymen, professors of colleges and others, are discussing the question why a smaller proportion of our young men are preparing for the ministry than formerly. The last graduating class at Yale consisted of one hundred and forty-nine members, of whom eighty-five were professors of religion, but only five express an intention to study for the ministry. This is a much smaller number than usual, and a somewhat similar report comes from other colleges. We venture to suggest that one of the reasons for this condition of things is the idea that has gained such extensive credence of late, that he who does not accept salvation in this life may have still another opportunity proffered him in the life to come. There are many men in the ministry who are not there because they prefer pastoral work to any other, but because they realize something of the peril of men out of Christ, and want to save them. Lessen the conviction of this danger and enable them to feel the peril after all is not imminent and they will then turn their attention to some other pursuit as employment. There will be very little of the feeling, 'woe is me if I preach not the gospel' when there is no conviction of impending danger. We must return to the old fashioned, unadulterated gospel if we would multiply candidates to the gospel ministry."

The fact that there is a general religious retrograde movement in every part of Christendom is too manifest to be concealed. [illegible] the main cause. There are tributary causes, of course, including such as are here mentioned, with many others. Doubtless the theory of final restoration is calculated to abate the zeal of those who accept it as correct. But we doubt exceedingly whether the proposed "return to the old-fashioned, unadultdrated gospel," even if general, "would multiply candidates to the gospel ministry" of the present type—men who make preaching a trade, or simply a means of getting a living—for this calling is evidently becoming less lucrative. The present "milk and water gospel" which caters so much to the carnal relish, and to human tradition, is an article of which men "make merchandise," yet, as a financial experiment, it is generally being depreciated as a lucrative calling for young men; and certainly the ancient gospel, minus of these human appendages, would prove far less lucrative. W. S.

ENDING THE 2300 DAYS IN 1844.

In the *Crisis* of Nov. 28, Bro. L. D. Small thinks I am incorrect in the supposition that our Sabbath friends ended the 70 weeks at the cross, although they placed their end in A. D. 34, in which year the Passover fell on Tuesday, saying that they place the cross in A. D. 31, and then says: "Please tell us on what day the Passover occurred A. D. 31."

We briefly respond: We were aware that a portion of them, like Andrews, put the cross in A. D. 31; but Mrs. White says: "I have seen that the 1843 chart was directed by the hand of the Lord, and that it *should not be altered;* that the figures were as he wanted them. That his hand was over, and hid a mistake in some of the figures, so that none could see it till his hand was removed." *Experience and views, p.* 61. And all know that the 1843 chart ended the 70 weeks at the cross; and these figures "should not be altered" by her people.

The mistake in figures is thus given by a speaker reported and indorsed by Eld. White in his *Life Incidents:* "The entire body of believers had been united, agreeing with William Miller that the 2300 days dated from the going forth of the commandment to restore and to build Jerusalem B. C. 457. This point settled, the figures 1843 were readily found: From 2300, take 457, and there remain 1843. But the speaker showed an error in this calculation. He stated that it would require 457 *full* years *before* Christ, and 1843 *full* years after Christ, to make 2300 full years, so that if the 2300 years commenced with the first day of 457, they would reach to the first day of 1844." Then argues that they commenced in the fall, and consequently would reach to the fall of 1844.

2. But suppose we let a part of them, in spite of Mrs. White's vision, alter the figures on the 1843 chart which ended the 70 weeks at the cross, and put the cross in A. D. 31; what have they gained [illegible] transaction? It would [illegible] the fire, for it turns [illegible] of the frying [illegible] Passover fell on Tuesday in [illegible] out that [illegible] also, not only by my computation, A. D. by the computations of the best astronomers in England and America. So if the 70 weeks really ended in A. D. 34, in the autumn, and the cross was in the midst of the last week, 3½ years earlier, or in the spring of A. D. 31, it follows that Christ must have died on Tuesday, and therefore must have remained dead five days, instead of rising on the third day.

We care not which horn of the dilemma they take, the result is the same:

1. The theory that ends the 2300 days in 1844, also ends the 70 weeks in A. D. 34, and if they put the cross there, the crucifixion is placed on Tuesday.

2. The theory that ends the 2300 days in 1844, also ends the 70 weeks in A. D. 31; and if they put the cross there, they make Christ die on Tuesday, and make him rise on Friday, instead the first day of the week, unless he was dead five days. To escape the result, they must abandon the claim that the 2300 days ended in 1844. W. S.

OUR SUNDAY SCHOOL WORK.

Shall we make a success, and wipe out the reproach that is upon us for not doing more earnest work for the young? We cannot afford to let this work languish, and our children go in ignorance of the blessed truths God has committed to our trust. If our people would have their children embrace the truth and be saved, something must be done to keep them among us, and interest them in the work. It is a sad aspect of our work to see children going to other places because there is a lack of interest for them in our churches. The Lord will call the parents and churches to account soon for neglecting his little ones. What a fearful responsibility it will be to those who have withheld their influence and money, through indifference. Interest yourselves in others, and the Lord will be interested in your affairs, and help you in basket and store, as he promised to Israel of old.

Come, brethren and sisters all over the land, let us have a grand rally for Sunday School interests. You have responded nobly to the appeals, but not sufficiently to carry us along. We need more subscribers for our Sunday School papers, and then they will be self supporting. Get your children interested in the *Young Pilgrim*. Let them have a paper through the post-office as *their* paper and you will see their interest increase. We now offer premiums for every new subscriber to the paper of a nice little book that will wake up interest and leave a good impression. Let our Sunday Schools supply classes with the paper where the children cannot get one, but set the children at work getting subscribers, and we will soon have means to publish a larger and better paper for them.

We will give a Library of ten volumes, called the "W[illegible] LIBRARY," for ten new subscribers at [illegible] cts. each. We will give one volume, as advertised in the *Young Pilgrim*, to any little boy or girl who will subscribe for the *Young Pilgrim* for one year.

We frequently receive letters and hear people say they desire to do something for the Lord's cause. Here is an open door for you, and you may be the means of guiding some little one in the path that leads to life. Will you do it? When? Begin now, and increase our list of subscribers, and cheer the hearts of the little ones. "Inasmuch as ye have done it to these, . . . ye have done it to me." AGENT.

FROM INDIA.

Good news from a far country is of much interest to those who rejoice in the truth. We have another good letter from our native missionary brother in South India who is preaching in the pulpit and by the press that our Lord is coming soon to judge the world, and give immortality and eternal life to his people. The Lord is opening a wide door of usefulness before him, and he is fully disposed to occupy it. The Lord has also raised up others through his labors to enter upon the work with him. Others will see the truth and obey it. Let us praise our God for his loving kindness, and continue to help in this work. I. C. WELLCOME.

"NAGERCOIL, SOUTH INDIA, SEPT. 1, '83.

"*To Eld. I. C. Wellcome:—My dear Brother in Christ:*—It is with much thankfulness that I acknowledge the receipt of your letter, and the packets of books and tracts sent by you. May the blessing of the Lord be upon you. The *World's Crisis* is regularly coming to me now. The most of the books and tracts have already been sent out and circulated in various parts of South India, and in the Island of Ceylon. They are very much liked. I tender my sincere thanks for your big efforts to get funds to enable me to carry out my plan proposed in my last letter to you. May God bless you for your instrumentality in the eternal salvation of many souls in India. A well-educated young man who was first convinced of the glorious truth through me, is now a sincere believer in the pre-millennial and life theories. He is a great help to me in circulating the Tamil, and also the English tracts I send to him to distribute in his district. The Lord has enabled me to stand the ridiculous clamors of the enemies of truth, and through the pecuniary help of Col. E. Amos Sing and James Spence, I have been able to publish twelve numbers of the Tamil *Bible Banner*, and shall continue it another year. About twelve hundred and fifty copies have been printed. I have been greatly encouraged in the Lord's work by our Christian brethren in England and America, who have sent me many excellent books and tracts, pamphlets and papers. Through the circulation of these books and tracts in English and Tamil, as well as through my preaching, this truth of the glorious gospel is rapidly spreading in various parts of South India and Ceylon. Some who have become believers in the conditional immortality and Advent truths now come forward to help me in the Lord's work. Your brother, working and waiting for Jesus' coming. E. MASSILLAMANI."

FROM SR. KNOX OF KANSAS.

Bro. Stockman:—Please say to our many friends that our son is still sick, but we think rather improving, yet our hopes may be turned into sorrow in a few short days. He has been living [illegible]. We desire the prayers of all the dear brethren and sisters in his behalf, that he may soon recover if it is the Lord's will. Also, I wish to say that Mr. Knox has left all in the hands of the good Lord, and gone to his mission field west. [illegible] you will remember [illegible] in your prayers, [illegible] yet it was hard to leave his home. This we all find is a world of [illegible], cares and trials.

Glen Elder, Kansas.

Never take your Christianity from Christians, or argue because such people do so and so, that therefore you may.

CHRISTMAS AND NEW YEAR'S GIFTS.

We have some very nice books for Christmas and New Year's gifts, among which are the following: Oxford, and Eyre and Spottiswood's S. S. TEACHERS' BIBLES, containing Concordance, Index, Maps, and all the necessary helps for Sunday School Teachers, bound in Levant, Divinity Circuit, silk sewed, brevier type. Price, $10.00. We will send this Bible, postpaid, for $9.25. The same as above in minion type—price $7.00. We will send this one for $6.50 postpaid. The same in ruby type—price $5.50. We will send this book for $5.25 postpaid.

YOUNG'S ANALYTICAL CONCORDANCE, half morocco binding, marble edge. A very valuable present for Bible students. Price, $6.50. We will send this book by express for $6.00. The same in good cloth binding, by express, $2.50. By mail, postpaid, $3.00.

THE WORLD'S GREAT EMPIRES, by Mrs. L. C. McKinstry. A book which every one should have, especially those who are looking for the soon return of our Lord. Half morocco, marble edge—price $3.75; cloth, $2.75 postpaid.

SMITH'S BIBLE DICTIONARY, four volumes, cloth binding. A work that needs no recommendation. Price $18.00. We will send the set by express for $15.00. Also Smith's Bible Dictionary, one volume, $3.00 postpaid.

We can furnish FAMILY BIBLES of every description. Please state what kind of Bible you want, and the price you wish to pay, and we will send it at once. We can also furnish PHOTOGRAPH ALBUMS at any price, from $1.00 to $5.00.

WEBSTER'S UNABRIDGED DICTIONARY—latest edition, sheep binding, containing a supplement of nearly 5,000 new words. Price $12.00. We will send this book to any address by express for $10.00.

We will also furnish any book to be had in the market, if you will only give title and publisher's name in full. We are prepared to supply our friends with any of the numerous articles designed for Christmas gifts at the lowest market prices. Send in your orders as soon as possible.

Direct to J. HEMENWAY, Agent, Box *5140* Boston, Mass.

HEARTY RESPONSES.

Dear Bro. Hemenway:—I am glad to see so many hearty responses from our Sabbath Schools to the call for funds, with which to sustain *The Blessed Hope Quarterly* and our Sunday School publications, in last week's *Crisis*. Send in your pledges and cash, and let the column of acknowledgments be greatly enlarged. Bring this matter before your Sunday Schools and others who are interested, at the earliest possible opportunity, and let there be forthcoming heart-cheering answers to the call of our Business Agent. The children must be cared for; they have been neglected too long already. What Sunday School will next send along a pledge? May God stir up our hearts to earnest and decided action in relation to this important matter. A. W. SIBLEY,

Secretary S. A. C. Sunday School Union.

Haverhill, Mass., Dec. 6, 1883.

FOREIGN MISSIONS.

Brethren and Sisters:—Your servants in the Foreign Mission Board feel that their work is a great and responsible one. We need your prayers and help—*prayerful help, financial help*. Therefore we have a request to make of you all, both small and great: it [illegible] in secret and at your family altar for *ten days*, beginning Dec. 27th. Asking *first*, that the Holy Spirit shall direct your prayers. *Second*, that the Holy Spirit move in the foreign lands upon the people more fully to search the Scriptures pertaining to the second coming of our Lord. *Third*, that our Advent people may be awakened by the Holy Spirit to the fact that the blessed Christ is soon, very soon coming. *Fourth*, that the Holy Spirit may impress the people of their needs; also that the Holy Spirit move the people to supply the needs of this work so far as in them lies. *Fifth*, that the whole church be aroused to the fact that something must be done for the backslidden at once. For soon one will be taken and another will be left. Your brother, expecting soon to see the King in his beauty.

H. H. TUCKER.

FOREIGN MISSION CORRESPONDENCE.

Ukkaamkotter, Manoor, Patamcottah, South India, Oct. 1, 1883,

Dear Sir:—I think it would be advisable to introduce myself to you through these few lines. I am a native pastor, under the Right Reverend Bishop Sargent, D. D., of Church Missionary Society in Tinnenelly, Madras Presidency, South India, residing at Ukkaamkotter. I have in charge 720 members of churches, of whom 630 are baptized, and 195 are communicants. There are 368 members of Christian churches in my station at Ukkaamkotter, of whom 356 are baptized, and 130 are communicants. I am also one of the Premillennialists, and am very fond of reading about the second advent of Christ. As I was so anxious to know all about the second advent of Christ, I was introduced to W. E. Blackstone, Esq., Oak Park County, Ill., through a copy of the book named "Jesus is coming," who is the author of it. I am thankful to say that he sent to me gratuitously the following books, viz., Jesus is coming," "Maranatha," "Premillennial Essays" "The Coming of our Lord." "The Second Advent of Christ," "Twenty Reasons for Believing that the Second Advent is near." I was very much encouraged by these books, and was enabled to spread out the truth of our Lord's second coming to my country people.

Last month I happened to see at Patamcottah a copy of the *American Quarterly Journal of Prophecy* and *Mission Advocate* No. 3. Have read it, and found it very interesting. I shall feel very much obliged if you would kindly send me gratuitously a copy of the *Journal* [or more (if, you could spare) from first number, so that they may be useful to me, and to be circulated to my country people. I [illegible] other publishers, besides the books I have mentioned above.

I am thankful to announce that there are twenty-four villages under my charge, of which there are twelve villages that have Christians; of these Ukkaamkotter is my headquarters, and where I am stationed. A rich substantial church was built here, measuring sixty-five feet by thirty-five feet, at about 4,000 Rs., raised entirely by voluntary contributions. It is still requiring a belfry, a bell, and a set of communion vessels. There are 568 members of Christian churches, of whom 344 are baptized, and 180 are communicants. There are three services conducted on every Sunday. About two hundred will attend in the first two services respectively, and one hundred in the evening, and so will attend in every other day. Now and then the members of the adjacent villages will attend. I am thankful to say that I have new accessions, about forty in number, at the beginning of this year. I earnestly request you to remember me and my feeble efforts in your prayers, that the Almighty may enable us to watch and wait for the coming of our Lord Jesus Christ. I remain, dear sir, yours faithfully,

A. JAMES, Native Pastor, C. M. S.

P. S. Dear brethren scattered abroad who love the second coming of our blessed Lord Jesus Christ, and who also love to scatter the blessed truth of his return, there is opening a wide door to do good among the people of other nations. You will see by the above letter what the wants of our brethren in foreign fields are. Shall we supply them with reading matter? Shall we preach the blessed coming of the Just One by the means of these publications? The above letter contains a call for information on this great subject. Jesus says: "*This gospel of the kingdom shall be preached in all the world for a witness unto all nations, and then shall the end come!*" And it seems to me that God is opening the way for these witnesses to go forth. From India, Africa, China, Syria, and the islands of the sea, come the requests for these *Quarterly Journals* because of its breathings of the second coming of Jesus Christ to this earth to remove sin's curse, bring in everlasting righteousness and peace.

Beloved brethren, sisters and children, who are making yourselves interested in this foreign work, may the Lord bless you for what you are doing in sending the *Journals* free to those who are longing to read and hear on this all important subject. We feel quite sure that our work is now a short one. Time is closing, probation is ending. The Lord help us to be faithful to our mission. I wish we could do more than twice what we did last year. There is four times as much call for the *Journals* this year as last. Brethren, pray for us, especially in this work. Yours in Christ.

H. H. TUCKER, Corresponding Secretary and Business Agent of F. M. Board.

FROM MRS. C. W. WELLS.

Dear Crisis:—Thrice welcome are your weekly visits laden with words of cheer and encouragement from those of like precious faith, and abounding in faithful expositions of the Word of God, which, if rightly understood and received in good and honest hearts, will indeed be "a light to our feet and a lamp to our path." I prize it more than perhaps I should, were I favored with hearing the truth of the near coming of our Saviour, brought out in a different light! To me it is "The blessed hope." If he is coming to save those who accept the gospel terms of salvation, I desire to know what they are to be saved from. If "the wages of sin is death," what shall we have if we forsake sin and come to the Saviour? We read, "The gift of God is eternal life," and I think we can with a well grounded hope, look forward to his coming for life, eternal life, free from pain, weariness and decay.

The blessedness of the Bible hope of the believer was brought very forcibly to my mind at the M[illegible] Campmeeting, as I looked around on the [illegible] forms and furrowed faces of the old veterans of the Advent movement in '43, one of whom has since fallen asleep, Elder Isaac Blake, and I shall not soon forget the testimony that he gave for the faith he had in the promises of God, neither the words of Bro. J. Chapman when he arose and said he had lost his health, but not his hope. Bro. Wallace was not the only one whose heart was thrilled with his trembling words.

I want to say a word about a sermon I listened to from Bro. Bowles at St. Johnsbury Oct. 21st, from Isaiah 54: 17. The brother showed himself a workman approved of God, rightly dividing the word of truth, and bringing things new and old from the storehouse of God. We then engaged in a very interesting Sabbath School, after which another sermon from 2 Peter 3: 9. In the evening went to the prayer meeting, and as one after another of the brothers and sisters arose and testified to God's faithfulness and care, I could not help contrasting the service of the world with that of the Master. In the first, each one seeks to exalt his own name; in the last another's, and that the name of Jesus, and willing to be anything or nothing if only accounted worthy to sit at the feet of the Master and learn of him.

I felt greatly encouraged and strengthened to endure the hardship of the way, that I might at last be numbered with his jewels and reign with him on the new earth. O, let us each be faithful, and in a little while, we will sing "the new song."

Sutton, N. H.

A RESPONSE.

Bro. Hemenway:—I have read your "Appeal," and as we are interested in the *Blessed Hope Quarterly*, myself and niece will send five dollars to help continue the work. We have never given it one thought that the Adventists could get along without the *Blessed Hope Quarterly*, since we have taken it. It is such a grand work that every family and Sunday School should take it that are worthy the name of Adventists. We are sad to think the Society has so little money to work on, and our people are indifferent regarding so good a work. I hope others may do more than we can, and relieve you of such embarrassment speedily. Please give us credit for the amount. With much respect,

MRS. D. C. WILLIAMS, and niece, C. BEEBE.

CHURCH VENTILATION.

The new Advent Chapel at Hollis, Maine, will be dedicated on the 20th, and we do hope the Lord will move the hearts of those having the matter in charge to admit pure air at the top of the large windows. Each one should be [illegible] the old school-house, and many social meetings have been ruined by keeping out what the Lord designed for us in all its purity—the air we breathe; and no doubt some have been made sick by being compelled to use air second and third handed. L. S. A.

CORRECTION.

In the last *Crisis* appeared an article concerning the "Aged Ladies' Home," with a prefatory note by Eld. L. Boutell. Bro. Boutell's note was intended for another and quite a different letter. The letters got accidentally changed.—ED.

CRISIS BRANCH OFFICE, GLIDDEN, IOWA.

H. G. McCULLOCH, AGENT.

Our friends West will find a full assortment of our books and tracts at the Office of the *Christian Helper*, at the same prices advertised in the *Crisis*, with the exception of the "Jubilee Harp" by the dozen. We shall keep a supply of the *Crisis* for sale. Bro. McCulloch will receive subscriptions for *Crisis, Young Pilgrim, Blessed Hope Quarterly*, and *Quarterly Journal of Prophecy*.

J. HEMENWAY, Treasurer and Business Agent, Box 5140, Boston, Mass.

SPECIAL ATTENTION.

We are now preparing, and shall soon issue a carefully arranged list of BIBLES, TESTAMENTS, CONCORDANCES, BIBLE DICTIONARIES, COMMENTARIES, HISTORIES, SUNDAY SCHOOL LIBRARIES, SUPERINTENDENTS' AND SECRETARIES' SUPPLIES OF ALL KINDS, PAMPHLETS AND TRACTS, and a full variety of *Standard* works of the best authors on the *Second Advent of Christ, the Character and Proximity of the Everlasting Kingdom, the Nature and Destiny of Man, the Literal Reliving of the Dead, etc.*, etc. We intend to make the *Crisis* Office a grand Emporium for everything in the line of *Biblical* and *Adventual Literature* that our people may desire. We will fill orders *promptly* for any book in the market at the *lowest cash prices*. Please send us your orders at once, and do not wait for the issue of our list. Direct all orders to

J. HEMENWAY, Business Agent, Box 5140 Boston, Mass.

NOTE. Friends visiting the City will find a pleasant waiting room at the *Crisis* Office, which they can occupy at their pleasure. AGENT.

☞ SPECIAL NOTICE.

Change of Time.

All appointments and notices of all kinds which demand *immediate* insertion in the *Crisis* must be received at the office as *early* as MONDAY NOON, as the paper must go to press EARLY TUESDAY MORNING. AGENT.

☞ SPECIAL NOTICE.

Will all our friends PLEASE REMEMBER and address all business communications, also all notices, appointments, or orders for papers, books, tracts, or anything of the kind, to J. HEMENWAY, Box *5140* Boston, Mass., *and be sure to make all Checks, Drafts and Postal Orders* payable to J. HEMENWAY, and also all registered letters should be directed to him.

☞ If all our patrons corresponding with this office will take the pains to write their signatures VERY PLAINLY, it will save us much perplexity. J. HEMENWAY,

Business Agent and Treasurer.

NOTICE.

Any one wishing to send the *Crisis* for THREE MONTHS to any person or persons who have *never* taken it before, can do so for 35 CENTS. We cannot allow any commission on the above offer. J. HEMENWAY,

Agent for A. C. P. Society.

OFFER WITHDRAWN.

Our offer to give the *Pacific Mission Advocate* and *Christian Helper* to subscribers of the *Crisis* who pay up arrearages and one year in advance, will cease *January 1, 1884.* But we will give either of the above papers for every *new* subscriber of the *Crisis* as usual. We cannot allow any commission on the above. AGENT.

THE HISTORY OF CHRISTIANITY.

BY JOHN S. C. ABBOTT.

We have also the above work, consisting [illegible] Paul and the apostles, and the most interesting events in the progress of Christianity from the earliest period to the present time. A work that all Bible students will profit by reading. It contains over 500 pages octavo. Illustrated by engravings and maps. Price postpaid, $2.00. AGENT.

NOW IS YOUR TIME

To obtain a copy of YOUNG'S ANALYTICAL CONCORDANCE. The publishers have raised the price to $5.00 cloth. We have secured a lot at the old price, and will fill orders for a *few copies* for $2.50 each by express, or $3.00 postpaid. This is a valuable work for every Bible student. AGENT.

EARTH NOT A GLOBE.

We have a new supply of the above work, which presents a new system of Astronomy, based upon the Zetetic process of reasoning, showing many fallacies in the Newtontonial philosophy. It is full of interest to, and surprises some of the deepest thinkers. Price $2.25 postpaid. AGENT.

NOTICE.

Orders for Josephus' History and Abbott's History of Christianity will be filled soon. They are being bound. In the mean time send in your orders. AGENT.

JOSEPHUS.—NEW EDITION.

Household Edition, 12mo. Cloth, gilt top, illustrated. Publisher's price $2.00. We can fill orders for $1.25 postpaid. AGENT.

NOTICE.

All communications of business relating to the *Quarterly Journal of Prophecy*, and connected with the Foreign Board of Missions, should be directed to ELD. H. H. TUCKER, *Crisis* Office, Boston, Mass.

FROM JAMES PERRIN.

Bro. Stockman:—I wish to say a few words through the *Crisis* to the brethren and sisters in Christ—those who can say, I have kept the faith. Over forty years have passed since I heard the cry, "Behold, the Bridegroom cometh!" I grasped it with all my might, and can say to-day, that it is as a well of water springing up into everlasting life, and can say truthfully that I have kept the faith.

I wish to say to all that if they wish to be grounded and settled in that kind of faith that Jesus had when he walked up with that little few to the grave of Lazarus, and hear the two sisters say, "Lord, if thou hadst been here my brother had not died." "Only believe," was the reply, "and you shall see the glory of God." Thus the resurrection is the glory. O for that unwavering faith! And it looks to me that it is impossible to have unwavering faith without research; or, in other words, we cannot be Christians until we are Christ-like, and that cannot be until we know the record of Christ as recorded in the New Testament. "Search the Scriptures," is the command [illegible] dispensation of the fulness of times." Eph. 1: 10. There is no writer among us that has set this whole matter in so clear light as he has in as few pages. Let every one get one of these books.

I leave this place this week for Wayne, Detroit and Saginaw, where I expect to stay until the first of February; thence to Lockport, N. Y. I have been holding meetings in a school-house the past summer, and in this section there are but few who want to hear anything about the Master's return, unless it comes from their side of the house.

A mighty effort is being put forth by all the denominations to build up "our" church. I wonder sometimes that the prophets saw this very time. Hab. 1: 14-16—"And makest men as the fishes of the sea. . . . They take up all of them with the angle, they catch them in their net, and gather them in their drag . . . because by them their portion is fat, and their meat plenteous." They apparently do not want Christ to come.

When the Baptist minister gave out my appointment last spring, after reading that I would give my reasons for believing that Christ would come during the year 1884, he cast his eyes over the audience and said, "Brethren, should Christ come into this church now, there would not be a pane of glass left in these windows; you would break them all trying to get out. Yet you pray for him to come." All eyes were at once fastened on the writer. In his sermon he alluded to the return of the "Nobleman" several times. Let those who wish to compromise these dispensational truths for the sake of union with the churches do so; the writer dares not do it.

Manchester, Mich.

DIGEST OF LATEST NEWS.

DOMESTIC.

Fears of a typhoid fever epidemic have been entertained at Yale College, New Haven. Three students have died, and one or two others have gone home ill. President Porter addressed the students last week on the subject, saying that the cases had not originated in the college, with the exception of perhaps one; and that there was no cause for the alarm, noised abroad and much exaggerated. The same fever is reported to be raging in Forestville, Conn., where the public schools have been closed in consequence of the disease.

"Sojourner Truth," the most remarkable colored woman that ever lived, died last week at Battle Creek, Mich., at the ripe age of 112 years. For years her name was a household word in many sections of the country.

If the deposits in New England savings banks were divided among the entire population, each person would receive $113,17. In New York state the proportion would be $81.06 to each individual.

A large number of Mormon representatives are said to be in Washington, their motive being to "lobby" Congress against making further attempts to stop the practice of polygamy. But Senator Edmunds is on the war path, and the Mormons will hear from him before the frost is out of the ground.

Attention is now being attracted by the Kentucky oil fields. The district lies on the boundary line of Kentucky and Tennessee. All the test wells so far drilled in this district have only been put down to the first sand; but it is now the intention to drill to the fourth sand, if such there be in the district.

The Mormons claim that they have made 2,000 converts in the Southern States during the present year.

Washington, D. C., Dec. 12. Some days ago Secretary Frelinghuysen cabled Minister Lowell that, upon an examination of the question of citizenship of O'Donnell, he had become satisfied that he was an American citizen, and that he (Mr. Lowell) should so consider him in treating with the British government. Supplementary instructions were cabled Minister Lowell yesterday to have the matter presented at once. Mr. Lowell will call the attention of the English [illegible] by this country to-day, and that an answer will be sent at once to the secretary of the state. The United States proposes to take a decided stand on the subject and will demand that justice be done O'Donnell.

A combination [illegible] grocers' clerks has just been discovered [illegible] New York, by means of which emp[illegible]s were systematically swindled. [illegible] member was to procure by fair [illegible] foul, $125 per month, which was mean[illegible] a common fund. At the end of the [illegible] members were to be allowed to draw [illegible] $2500 to go into business with.

FOREIGN.

Affairs in Tonquin have at last assumed an active, warlike appearance. On Nov. 23d Admiral Courbet reconnoitered the approaches to Sontay on the Red River. He captured a junk near Halphong, which was laden with combustibles. The French Government expects to hear at any time that he has captured Sontay, Bach, Ninh and Honghoa. The Chinese, restless under the advances of the French, made a night attack on Halphong, but were frustrated. They advanced near enough to burn an outlying village; but French gunboats and troops were dispatched to the scene, and the Chinese were routed. All foreigners in Canton have been informed that war between France and China is imminent; and an order has been issued for the massing of all available land and sea forces for the protection of Canton. The French Government, on the other hand, has chartered a steamer to take to Tonquin twenty-seven officers and a cargo of war material.

In France 200,000 people are employed in lace-making.

The crowning of the Czar piled $15,-000,000 on to the Russian national debt.

The lower house of the Prussian Diet has had under discussion a motion to introduce secret voting at elections for members of the Diet and for members of communal bodies. The measure is strongly opposed.

The Crown Prince of Germany is being entertained in Seville at the beautiful palace of the Duc de Montpensier, the uncle of the ex-Queen Isabella. The Crown Prince, on departing from Madrid, left gifts of five thousand dollars to the servants of the royal palace, and ten thousand dollars for the Spanish military asylums.

London, Dec. 13. The *Times* in its leading editorial to-day says there was never a more uncompromising defiance flung in the face of the English nation or government than when Mr. Parnell, in his speech in the Rotunda at Dublin on Tuesday evening, declared war upon constitutional principles and the connection between England and Ireland. It is impossible for the public men of England to regard this renewal of Irish warfare with indifference or contempt. The situation is serious and will tax the ability of English statesmen to the utmost.

London, Dec. 13. The solicitors and friends of O'Donnell have found five of the jurors who convicted him. Three of these desire that a meeting of the whole twelve should be held in order to explain their verdict and arrest the execution of the condemned man. It is believed that unless the other jurors are found by to-morrow it is scarcely probable that the execution will be stopped. The Crown authorities have refused to give the addresses of the jurors to O'Donnell's friends.

Six members of the jury have now been found. Three of them say that their verdict was influenced by the Judge's dictum. One of them has offered the use of his house for a meeting of the jury to review the matter. The Government refuses to give the addresses of the jurymen because of the recent threats of the newspapers, United Irishmen against them. If a meeting of the jurymen were possible the Crown might be forced to mitigate the sentence, but there is no hope of tracing the remaining members of the jury in time to prevent the execution of the death sentence. It is now understood that the jury stood seven for murder and five for manslaughter before the dictum of Judge Denman was delivered.

The wedding ring given by Martin Luther to Catherine von Bora is still in existence, and has been placed on exhibition in Frankfort-on-the-Main. It bears a representation of Christ upon the cross, and in it is set a small ruby. The inscription is: "Dr. Martin Luther; Catherine Bora, June 13, 1525."

Married.

STEWART—LARIBEE. At Machias, Maine, Dec. 5th, 1883, by Eld. J. M. Hunter, Mr. Robert P. Stewart, of Machias, and Miss Hannah Jane Laribee, of Machiasport.

HOLBROOK—KENNEY. In Whitefield, N. H., Nov. 21st, 1883, by Elder S. K. Partridge, George A. Holbrook, of Whitefield, and Katie Kenney, of Pittston, N. H.

Obituaries.

WHITE. In Westfield, Mass., Oct. 16th, 1883, Bro. Ruel O. White, aged sixty-eight years.

He leaves a wife, four sons and one daughter. Bro. White was converted in the winter of 1858 in Pleasant Valley, Ct. He came out clear and decided on the truth as believed by Adventists, and earnestly contended for "the faith once delivered to the saints." He was a contributor to the *World's Crisis* from the first. Some of our older ministering brethren will recollect his labor of love, especially in transporting them to their appointments, etc. Being of a strong and vigorous nature his idiosyncracies were active and pressing, or, in common parlance, of the "go ahead" style. Possessing a voluminous and musical voice he entered into music in divine worship with a zeal becoming the "child of a king." But for years he has sung but little. Just before leaving Connecticut for this place some twelve years since he met with a sad casualty which injured his spine and affected his brain. For two or three years past his disease increased, causing at times great depression of spirit. A year or more since they buried their youngest daughter, Clara, of eighteen summers, who fell a victim to that dire scourge diphtheria, which served to enhance his disease. As physical weakness increased his mind became more and more enervated, and somewhat unbalanced. He could only endure company but for a very brief period, but never failed to request his pastor to pray with him when he called, remarking emphatically, "If I am saved, it must be by the merits of Christ." He lay in a semi-unconscious state many days before he fell into that sleep from which only the trump of God can awaken him.

"So fades a summer cloud away;
So sinks the gale when storms are o'er;
So gently shuts the eye of day;
So dies a wave along the shore."

In contrast to the distressed expression disease had so long imprinted, his friends were solaced by his sweet, composed and even youthful look as he lay in his casket environed by rich flowers prepared by loving hearts. His funeral services were conducted by his pastor, Eld. S. G. Mathewson. Subject, the brevity of human life,—Rom. 8: 20.

B. M.

MARTIN. In Rockford, Minn., Oct. 27th, 1883, Allen Martin, aged sixty-one years.

Our beloved brother in the Lord needs this record. Bro. Allen was born in Nova Scotia, moved to Wisconsin when a young man, thirty-one years ago, and was married in the fall of the same year to his present widow. He was converted to God under the preaching of the Advent faith about twenty-three years ago, and was baptized by Eld. Wm. Sheldon at Viroqua, Wis. He joined the Advent Church at West Salem where he lived, organized by Eld. Hough, and was ordained and served as a deacon of that church. From Wisconsin he moved to Southern Minnesota twelve years ago, and from there to Rockford, Minn., one year since. Three daughters with their families preceded his own, and became residents of the village. Bro. and Sister Allen moved among us to enjoy our meetings, and have the pleasure of having all their household near each other in one region of country. [illegible] the [illegible] of the vanity of earthly hopes in this mortal life and ever-changing world. Stephen, their oldest son, a dutiful and faithful child, a Christian young man, was taken sick on the journey and soon after their arrival died with that dreaded disease diphtheria. And now the father and husband of the family has suddenly followed him, and both lie buried in their graves waiting "the better resurrection," while the remnant are left to pass their days in mourning.

At our last covenant meeting Bro. Allen spoke with great feeling. The tears fell from his eyes and rolled down his cheeks when he said, "My days are drawing to a close. Most of my father's family have died at my own present age," etc. His daughter, Mrs. Thomas, followed her father, and alluded to the ravages of death in their family, and how precarious were the lives of all the household, none of them being very well; but added in the most triumphant faith, "Living or dying, we are the Lord's." To me it was significant that death would soon have another victim in that dear family. Bro. Allen's sickness was but for a few hours, suffering in extreme pain, and of such a nature as to leave no death-bed utterances as a consolation to surviving friends; yet his life and conversation when in health and prosperity testified that his heart was fixed in serving the Lord, and in the patient waiting the coming of Christ his Redeemer, and that now he "sleeps in Jesus." Brother Allen leaves a widow, three daughters with their families, two sons, and other relatives to mourn his unexpected death.

Funeral services were held in the Presbyterian Church, Rockford, Oct. 29th. A large audience, made up of all classes of our citizens, was in attendance. The sermon was preached by the writer.

O. R. FASSETT.

TWIGG. In Providence, R. I., Nov. 22, 1883, Mrs. Victoria Twigg, in the thirty-eighth year of her age.

Sister Twigg had been a member of the Hammond Street church for nearly three years in Christian fellowship. Although she was never as active as many, yet we verily believe her earnest desire and effort was to live a true Christian life. May the choicest blessings of Heaven rest upon the dear husband and motherless children in their affliction and loneliness, so guiding and keeping them and all other bereaved relatives and friends, that at last through the abounding grace of God they may be overcomers, and have an abundant entrance into the everlasting kingdom when Jesus comes. Amen.

NORMAN P. COOK.

HUBBARD. In Taunton, Mass., Nov. 21, 1883, Harriet A., wife of Dr. S. P. Hubbard, and daughter of the late Dea. Leonard Barrett of Belchertown, aged fifty-three years, eight months and twenty-six days.

A good Christian wife and mother sleeps till Jesus comes.

[We knew Sister Hubbard well. She was an estimable Christian woman. Many beside the bereaved family circle will mourn her loss. She will re-appear in the "*morning*."—ED.]

Notices.

Conference Notice.

The New Brunswick Quarterly Conference will hold their next session with their church in Woodstock, N. B., Jan. 10th, commencing Thursday evening, and continuing over the following Sunday. Brethren and sisters from abroad are cordially invited to meet with us, and labor for the unsaved. Arrange to be present when the meeting commences. S. A. DICKINSON, Secretary.

NOTICE.—I am now at liberty to go wherever the door opens. Any who desire my labors can address me at Mt. Etna, Adams Co., Ia.

B. FORRESTER.

NOTICE.—Ministers wishing to preach at the Union Chapel, Northfield Depot, N. H., will please correspond with A. B. Dow, Northfield Depot, N. H.

NOTICE.—Any one having the word of the Lord to preach to the people of Belmont, N. H., will please communicate with Alvin T. Bean.

NOTICE.—The post office address of Miss Luthera B. Weaver is North Dana, Mass. AGENT.

☞ Eld J. D. Carey's address is Santa Clara, Cal.

The P. Q., Northern New Hampshire and Northern Vermont Conference.

The Province of Quebec, Northern Vermont and Northern New Hampshire Annual Conference will (D. V.) hold its next session at Ways Mills, P. Q., to commence Wednesday evening at seven o'clock, Jan. 2nd, 1884, and continue over the Sabbath. Preaching each afternoon at two, and evening at seven, and three sermons on the Sabbath. The good people of Ways Mills and vicinity, who were the first to invite the meeting to be held in their beautiful church, expect to sustain it freely and well; and we therefore invite all who can to attend, especially all members of the Conference, as ministers, church officers, and duly chosen and certified delegates. Business sessions each forenoon, ending with Saturday. Come early, prepared to stay to the end. Those who come by train on the Passumpsic from north or south will stop at Ayer's Flat. If you intend so to come, send a postal card at once to Charles Davis, Ways Mills, and on Thursday and Friday morning teams will convey them to the meeting, and return them the next Monday morning. Let those a little out come with their lunch baskets well filled daily, and those having them might bring bags of oats, and so help sustain the meeting. Under all the circumstances, we deem Ways Mills the best place, for special reasons. Thanks to the St. Johnsbury church for their kind invitation. Perhaps we may adjourn to that place. Do not forget to make this meeting a subject of special, earnest, believing prayer, that God may bless it, and make it a great blessing. Come to promote peace and harmony, and thus serve the Lord.

C. P. DOW, President of Conference.
L. C. MCKINSTRY, Secretary.

NOTICE.

There will be a service memorial of the decease of the late ELDER ISAAC BLAKE, of Holland, Vt., a venerable father in the gospel, and member of our Conference, held at the annual session of the P. Q., Northern N. H. and Northern Vermont Conference, at Ways Mills, P. Q., on Saturday, Jan. 5th, at two o'clock P. M. An address will be delivered by the President of the Conference, and there will be appropriate remarks by others, and singing. C. P. DOW, President of Conf.

Conference Notice.

The Lord willing, the first quarterly session of the New Hampshire Advent Christian Conference will be held with the church at Franconia, N. H., commencing Thursday evening, Dec. 27th, to continue over the following Sabbath. Be sure that the main object of this meeting may be to strengthen the flock of God, and to gather out some from among the many who shall be saved from the wrath to come. To this end let all lift their hearts and voices to God in fervent prayer.

J. Parsons, J. C. Smith, and C. Pike, Quarterly Meeting Committee.

Maine State Mission Work.

The Maine State Conference in its last session appointed H. B. Sevey, E. O. Dinsmore, S. K. Partridge, Committee on mission work, to solicit and expend money for the spread of the gospel of the soon coming kingdom in new places (and we have many) in the State. We expect to go ourselves as ways are opened, and others are all ready to unite with us in this work, if means are provided so they can leave their families. Now, brethren and sisters, who are blest with goods of this world, and believe this message of the soon coming King, give this mission a helping hand at once, that our preachers may go into these neglected places, and give the cry before Jesus comes, if possible. As you have confidence in the Advent ministry of this State, and in the committee chosen by them, and in behalf of the perishing ones out of Christ, we ask your help. Send in your money or pledges to either Elders E. O. Dinsmore, Richmond, H. B. Sevey, Mt. Vernon, or S. K. Partridge, Whitefield, which will be duly credited and expended to the best of our ability; and if brethren or friends who have places in view where the gospel of the kingdom has not been preached, please inform us, and we will do the best we can to give the cry as the way may be opened.

H. B. SEVEY.

Special Notice.

To the dear saints that worship annually at Pottle's Grove Camp-ground, Mechanic Falls:—Your committee have bought the lumber, and have done a part of the repairs. We have raised the roof of the boarding house, and finished the cook room into a pleasant tenement. We have built the ovens over, put on a new roof to the lunch stand, and have got the seating to repair the seats, and the lumber to finish the chambers into rooms [illegible] do? We voted to raise [illegible] pledged; then [illegible] one hundred and [illegible] paid at the time, and [illegible] thirty-[illegible]; and some of the bills are sent [illegible] called for, and what shall we do? [illegible] and sisters, these bills stand against [illegible] Shall I be obliged to carry this load? or will we all take hold together and make it easy for all? Say, brother, will you lend a helping hand? I would be glad to hear from any one, and more pleased to have each one send me one dollar, or five. Now don't delay. C. DENNEN, North Turner Bridge, Me.

Annual Meeting.

The next Annual Meeting of the Northern Illinois A. C. Conference will be held with the church at DeKalb, Illinois, commencing Wednesday evening, Jan. 16th, 1884, and hold over the next Lord's day. We hope to see a good representation from all the churches. This is an important meeting, as we are to elect officers for the ensuing year, also do other business in the interest of the Conference. We hope as many as possible who desire to see the work move forward will be present. Come, brethren, in the name of the Lord, for united help is needed to carry the truth into new fields, where many are perishing for the bread of life. DeKalb is on the Northwestern R. R., about sixty miles west of Chicago, Ill.

D. S. CLARK, President.
J. AUGUST SMITH, Secretary.

Annual Church Meeting.

The Annual Meeting of the Advent Christian Church of Tustin City, Cal., will convene in the church on the evening of the 1st day of January, 1884, at 7 o'clock P. M. Election of pastor of the church for 1884 and of trustees, and a full board of church officers, with other matters, will take place, and all members of the church should be on hand. At the meeting will be decided how many, if any, general meetings for the year.

V. F. HUNT, Pastor of the A. C. Church of Tustin City, Cal.

Annual Meeting.

The Annual Meeting of the Northern Indiana and Southern Michigan Advent Christian Conference will convene with the church at Buchanan, Mich., the second week in January, 1884, commencing on Wednesday evening the 9th, and holding over the next Lord's day. The church at Buchanan extend a cordial welcome to all. Come in the fulness of the blessing of God, seeking his glory and the advancement of his blessed truth.

N. J. WINCHELL, President.
W. C. HICKS, Secretary.

Conference Notice.

The next Quarterly Conference of District No. 1 of the Williamette Valley, Oregon, will be held with the church at Slayton, Linn Co., on Jan. 11th, 12th and 13th, 1884. A cordial invitation is extended to all to come to this meeting, especially to the preaching brethren; and may the Spirit of our Lord and Master be with one and all who shall be present to cheer on the good work.

GEO. W. LEMON, Secretary.

Conference Notice.

The Knox and Lincoln Conference will hold its Quarterly Meeting with the church at Martinsville (St. George, Me.), commencing Dec. 27th. Let there be a gathering of the saints of God to this meeting. Call upon Jacob Hupper, Gideon Barter and Wm. Pratt, who will see that homes are provided for all.

GEO. W. WEEKS, President.
H. MITCHELL YORK, Secretary.

Special Notice.

After being engaged in pastoral work for twelve years in succession, I have decided to labor for the present as an evangelist, and would say to churches desiring me to hold revival meetings with them for the salvation of the perishing, or to preach for them on Sundays, that I am now at liberty to do so as the Lord may open the way. May the Lord help us to be deeply in earnest. Every thing betokens that our Lord is about to come and redeem his people. My address is Springfield, Mass.

E. MCCULLOCH.

NOTICE.—The first session of Kennebec Valley Quarterly Conference for 1884 will be held at Booker meeting-house, South Gardiner, Maine, commencing Thursday evening, Jan. 10th, at six o'clock. As at this session officers will be elected, and as we voted last session concerning the division of the Conference, let there be a goodly gathering of the brethren and sisters to work for God.

E. O. DINSMORE, Secretary.

NOTICE.—There will be a meeting in Sutton, N. H., at the house of Bro. J. Hazen, the 2nd and 4th Sundays in each month, if the Lord will.

GEO. W. BROWN, Chairman of the Ministerial Committee of the New Hampshire S. A. C. Conference.

THE REDEMPTION AND THE WORLD'S GREAT EMPIRES.

By Elder and Mrs. L. C. McKinstry.

These two courses are given in each place. The first Sabbath of each appointment is occupied by ELDER MCKINSTRY in presenting THE REDEMPTION, illustrating the theme by paintings and other models.

MRS. MCKINSTRY lectures on THE WORLD'S GREAT EMPIRES, which are consecutively THE BABYLONIAN, MEDO-PERSIAN, GRECIAN, ROMAN, and THEOCRATIC KINGDOMS. She commences on Monday evening and delivers these lectures, continuing over the following Sabbath. The two courses are essential to each other. THE REDEMPTION shows the means of salvation, and THE WORLD'S GREAT EMPIRES the political measurements of the period destined to the accomplishments of the work, and will finally blend into one theme—the final victory of Jesus, and the establishment of his kingdom.

Friends wishing these lectures, please correspond with ELDER L. C. MCKINSTRY, at any place where they are advertised to be given. *Write early in the week.* Appointments will be published in due time.

MEREDITH VILLAGE, N. H. (Town Hall) from Dec. 16th to 23d inclusive.

NEW HAMPTON, N. H. (Town Hall) Jan. 6th to 13th inclusive.

LAKE VILLAGE, N. H. (Methodist Episcopal Chapel) from Jan. 13th to 20th inclusive.

SACO, ME. (Freewill Baptist Church) from Jan. 20th to 27th inclusive. (More to follow soon.)

☞ Books on sale at the place of the lectures.

Conference Notice.

The A. C. Conference of North Western Michigan will hold its annual meeting (for the election of officers and to transact such other business as may be for the interests of the cause) with the church in Sylvester, Mecosta Co., commencing on Friday evening, Jan. 11th, 1884, and hold over Sunday. Teams will meet the 1.30 o'clock train at Mecosta on the D. L. & N. R. R. on Friday. We hope to see all the brethren present, and a full delegation from the churches at this meeting. Come, brethren, filled with the Spirit, to do work for the Lord. JOHN BOWEN, President.

Conference Notice.

The annual meeting of the York County (Me.) A. C. Conference (postponed) will begin in the new Chapel at Hollis Centre Thursday evening, at 6.45 o'clock, Dec. 20th. (Dedication in the afternoon at two o'clock.) We hope all will come ready to unite together to work for the Master. Election of officers will probably be Friday, at nine o'clock A. M. Trains from east and west arrive at 8.30 A. M. The chapel is but a short distance from the depot. Free return checks over the Portland and Rochester R. R. Entertainment for all who come for the advancement of the cause.

T. J. CABLE, Secretary.

Western Board A. C. M. Society.

President—JOHN BOWEN, Sylvester, Michigan. D. R. MANSFIELD, Auburn, Ill. A. P. MOORE, Chicago, Ill., 209 Fremont Street. D. O. HINK, Maryville, Mo. *Secretary and Treasurer*—H. POLLARD, Palmer, Christian County, Illinois.

Correspondence solicited. Remittances in aid of mission work in the West will be promptly acknowledged by the Treasurer.

NOTICE.—Meetings of those looking for the second coming of Christ will be held every Sunday on East Hill, in Kidd District school-house, Dansville, N. Y., at 11 A. M. by Eld. H. Ziegenfuss. All are invited. H. ZIEGENFUSS.

Appointments.

☞ APPOINTMENTS must be received as early as MONDAY NOON (*as our paper goes to press Tuesday Morning*) *to insure insertion for the coming week.*

BOSTON, MASS., ADVENT CHRISTIAN CHURCH, Corner of Shawmut Avenue and Indiana Place.
E. A. STOCKMAN, Pastor.

BERWICK, ME. (Union Mission, Odd Fellows Hall.)
E. R. Morrell, Corresponding Committee.
Mark Stevens..........1st Sunday in each month
W. H. Mitchell..........Sunday, Dec. 23d

BATH, ME. (Middle Street Chapel.)
E. S. Moulton..........Sunday, Dec. 23d

BOWDOINHAM VILLAGE, ME. (Hinckley's Hall.)
J. Albert Libby..........Sunday, Dec. 23d

BRIDGTON, ME. (Advent Chapel.)
A. W. Taylor..........2d Sunday in each month
D. H. Kilbreth..........4th Sunday in each month

[illegible], ME.—E. M. Andrews, Pastor.
[illegible]
B. Hitchcock..........in each month
D. C. Dudley..........Sunday in each month

BRISTOL, CONN. (Advent Christian Church.)—B. Hitchcock, H. P. Bradley, H. A. Way, Committee.
O. D. Woodruff..........Sunday, Dec. 23d
John C. St. John..........Sunday, Dec. 30th
E. McCulloch..........Sunday, Jan. 6th

BRIMFIELD, MASS.—Emerson Wetherell, Cor. Clerk.

BRISTOL, R. I. (Advent Church, High Street.)
J. S. White..........Sunday, Dec. 23d

CHELSEA, MASS. (Adv. Chr. Church) Heard St.
C. E. Barnes..........Sunday, Dec. 23d
W. H. Mitchell..........Sunday, Jan. 6th
G. W. Sederquist..........Sunday, Jan. 13th
E. M. Andrews..........Jan. 20th and 27th

CLINTON, MASS. (Second Advent Church.)—Isaac Barnes, Corresponding Committee.
M. A. Potter..........Sunday, Dec. 23d

CONCORD, N. H. [illegible], Pastor.

CHICAGO, ILL. (Advent Christian Church) No. 91 South Green Street. A. J. [illegible], Pastor.—J. F. Myers, Church Elder.

EXETER, N. H.
S. Hoyt..........1st Sunday in each month
J. F. Chamberlin..........2d Sunday in each month
J. F. Chamberlin..........Sunday, Dec. 23d
Daniel D. Page..........Sunday, Dec. 30th

EAST ROCHESTER, N. H.
James Quimby and J. Carey, Elders.
B. S. Emery..........1st Sunday in each month
I. C. Wellcome..........Sunday, Dec. 23d
and 4th Sunday in each month
E. Cotton..........Sunday, Feb. 10th, and evenings

EAST PEPPERELL, MASS. (Paris Hall.)—W. Peasley, Corresponding Committee.
S. P. Hayward..........2d Sunday in each month
M. A. Potter..........Sunday, Jan. 6th

FITCHBURG, MASS. (Advent Chapel.)
L. L. Howard..........every Sunday

FARMINGTON, N. H. (Advent Chapel.)
(H. B. Lary, Cor. Committee.)
W. M. Harmon..........Sunday, Dec. 23d
M. Stevens....Dec. 26th, and the following Sunday, Dec. 30th, and as much longer as duty demands.
E. Cotton..........Sunday, Jan. 6th, and evenings

FISHERVILLE, N. H.
Mrs. L. E. Saulpaugh..........Sunday, Dec. 23d
C. H. Fletcher..........Sunday, Jan. 6th
J. C. Smith..........Sunday, Jan. 13th

FRANCONIA, N. H. (Union Hall)—Meetings every Lord's day. DANIEL BOOTY, Pastor.

GOODWIN'S MILLS, ME. (Union Church.)
E. S. Moulton..........Sunday, Dec. 23d
R. F. Emerson..........Sunday, Dec. 30th
I. C. Wellcome..........Sunday, Jan. 6th

HAVERHILL, MASS. (Washington Street Chapel.)
A. SIBLEY, Pastor.

HARTFORD, CT. (Music Hall.)
E. McCulloch..........Sunday, Dec. 23d
W. N. Pile..........Sunday, Jan. 6th
F. H. Burbank..........Sunday, Jan. 13th
John C. St. John..........Sunday, Jan. 20th
J. Hemenway..........Sunday, Jan. 27th
W. N. Pile..........Sunday, Feb. 3d
R. K. Stark..........Sunday, Feb. 10th
J. C. St. John..........Sunday, Feb. 17th
O. M. Chase..........Sunday, Feb. 24th and March 2d

HOLLIS CENTRE.
M. Stevens..........2d Sunday in each month
Mrs. M. E. Kilborn..........4th Sunday in each month

KENNEBUNK, ME., Lower Village (Adv. Chapel.)—W. Brown, Committee.
H. Maines..........Sunday, Dec. 23d
O. H. Wallace..........Sunday, Dec. 30th, and onward

LYNN, MASS., Second Advent Church.—(Chapel on Liberty Street.) J. B. Duffie, Bruce Court, Corresponding Committee.

LOWELL, MASS., Second Advent Church (Mechanic's Hall, Dutton Street.)—A. Bishop, Worthen St., F. K. Ranger, 25 Varney St., Corresponding Committee.

LOUDON, N. H.
A. Kidder..........Sunday, Dec. 23d
Simeon Roby..........Sunday, Jan. 6th
D. F. Leavitt..........Sunday, Jan. 13th

LOUDON RIDGE, N. H.
J. Parsons..........Sunday in each month
A. Kidder..........Sunday in each month
Joseph Harvey..........Sunday in each month

LEWISTON, ME.
S. Collins, A. S. Prescott, [illegible], Committee.
D. H. Kilbreth..........Sunday in each month
B. S. Emery..........Sunday in each month

LAWRENCE, MASS.—(Advent Chapel, Concord Street.)
J. Couch, Pastor.

LA FAYETTE, R. I. (Advent Christian Church.)
Chas. Earl Pratt, Pastor.

LYNN, [illegible]
A. H. Clark..........Sunday in each month

MELVIN VILLAGE, N. H.
T. W. Piper..........Sunday in each month

MANCHESTER, N. H. (Advent Chapel, Arlington St.)
Bryant Mellen, Pastor.

Mendota Advent Chapel, corner of Second Avenue South and 14th Street, Minneapolis, Minn.—D. Mahlenson, Pastor.—Residence, [illegible] Street.

NORTH CARVER, [illegible] Street, Pastor.

NEW BEDFORD, MASS. (Adv. Chris. Church) corner of Kempton and Foster Streets.
Frank Burr..........Sundays, Dec. 23d and 30th

NORTH RUTLAND, MASS.—Henry H. Mundell Corresponding Committee, North Rutland, Mass.
W. M. Hall..........1st Sunday in each month
John Jeffrey..........Sunday, Dec. 30th

NORTH SHERBURNE, VT. (Adv. Chris. Church.)
Geo. F. Earle, Pastor..........once in four weeks
C. W. Jackson..........Sunday, Dec. 23d

NEWPORT CENTRE, VT. (Quimby's Hall) every first and third Sunday in each month. W. P. Drown, Newport Centre, Vt., Committee.

NEW HAVEN, CT.—(Beers Street Chapel.)

OLD ORCHARD, ME. (Adv. Chapel, near the Tower.)
Jesse Gay..........1st Sunday in each month
I. C. Wellcome..........2d Sunday in each month

PORTLAND, ME., Second Adv. Church (Union Hall) Free Street.—Joseph Wish, E. E. Dyer, E. S. Newell, Committee.
R. F. Emerson..........Sunday, Dec. 23d
B. S. Emery..........Sunday, Dec. 30th
E. Cotton..........Sunday, Jan. 27th

PUTNAM, [illegible] (Adv. Chris. Chapel.)
S. P. Hayward..........Sunday, Dec. 23d

PORTSMOUTH, N. H. (Advent Chapel on Hanover St.)
C. R. CROSSETT, JR., Pastor.

PROVIDENCE, R. I. (Advent Christian Church, Hammond Street.)—Norman P. Cook, Pastor.

ROCHESTER, N. H.
Committee: S. Varney, East Rochester, N. H.
A. A. Robinson..........Sunday, Dec. 23d
E. Cotton..........Sunday, Feb. 3d, and evenings

SOMERVILLE, MASS.—Second Advent Church.—(Chapel corner of Bow Street and Somerville Avenue.) C. GOODRICH, Pastor.
C. O. PRATT, Clerk, 19 Putnam Street.

SALEM, MASS. (Hardy Hall, Washington Street.)
Geo. W. Sederquist, Pastor, 145 North Street.

SPRINGFIELD, MASS., A. C. Church, Pynchon Street, Franklin Hall.—G. H. Wallace, Pastor. Residence 57 Greenwood Street. [illegible], Corresponding Committee, Springfield, [illegible] Avenue.

SUGAR HILL, N. H.—[illegible] Tucker, Pastor.

SOUTH NORWALK, CT. (Adv. Chris. Church) Temperance Hall, Main Street. F. S. Ainsworth, Cor. Clerk.
Mrs. E. L. Crumb..........Sunday, Dec. 23d

SOUTHINGTON, CT. (Gospel Mission Chapel.)
Hezekiah Davis, Pastor.

SCITICO (Adv. Chris. Church.)—H. W. Perkins, Pastor.

SOUTH BERWICK, ME. (Great Works.)
T. L. Churchill..........Sunday, Jan. 6th

SOUTH ELLIOT, ME.—Samuel Dixon, Committee.

TAUNTON, MASS. (Adv. Chris. Church) High Street, opposite [illegible] Street depot, Ward Room No. 2.—C. E. [illegible], Corresponding Committee.
H. K. Flagg..........3d Sunday in each month

VERNON, VT.—J. Hemenway 1st Sunday in each month. Also supply for the third Sunday. All communications should be directed to J. Hemenway, Athol, Mass.
J. Hemenway..........Sunday, Dec. 30th

VINALHAVEN, [illegible] CHURCH, ME.—Corresponding Committee: [illegible] Howland, John Sellers, Wm. Roberts, 2d.

WORCESTER, MASS.
Min. Com.: [illegible], E. S. Gage, H. H. Nash.
A. M. Higgins..........Sunday, Dec. 23d

WALLINGFORD, CT.—(School-house, South Main St.)
D. T. Call, Pastor.

WOONSOCKET, R. I.—A. A. Fowler, [illegible].

WOODFORD, [illegible] Church.)—W. O. Higley, Pastor. Services each Sunday.

ATHOL, MASS.
J. Hemenway..........Sunday, Dec. 23d

Bass Lake, Wis..........every two weeks
AMASA M. BARBER.

Ashford, Conn..........Sunday, Dec. 23d
E. S. BOOBER.

South Barnstead, N. H..........1st Sunday in each month
WM. BODGE.

Buchanan, Mich. (A. C. Church.)—Benj. Finney Pastor. Post Office Box 228.

Hebron, N. Y..........1st and 3d Sundays in each month
Factory Point, Vt..........2d Sunday in each month
Chittenden, Vt..........last Sunday in each month
WM. J. BLANCHARD.

Providence, R. I..........Sunday, Dec. 23d and 30th
GEO. W. BROWN. C. THOMPSON. S. BRAGG.

Orange (Eagleville) Mass., Sunday, Dec. 23d, and Monday, Tuesday, Wednesday, and Thursday evenings, Dec. 24th, 25th, 26th and 27th.
Northfield, Mass..........Sunday, Dec. 30th
Orange (Eagleville) Mass., Monday, Tuesday, and Wednesday evenings, Dec. 31st, and Jan. 1st and 2d.
F. W. CLOUGH.

North Limington, Me. (Union Church) Sunday, Dec 30th.
J. L. CHUTE.

Old Orchard, Me..........Sunday, Dec. 23d, and evenings Dec. 30th, and evenings.
East Wakefield, N. H. (Woodman's Mills) Sunday, Jan. 6th.
Berwick, Me..........Sunday, Jan. 13th, and evenings
Portland, Me. (Gospel Mission) evenings, Jan. 28th and 30th.
Portland, Me. (Peak's Island)..........evening, Jan. 31st
E. COTTON.

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A. CRESSEY.

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Rutland, Ill. (Advent Chapel) 2d and 4th Sundays in each month.
D. S. CLARK, Pastor.

Rye, N. H..........4th Sunday in each month
J. F. CHAMBERLIN.

South Wolfboro, N. H.....4th Sunday in each month
T. L. CHURCHILL.

Ayres Flat, P. Q..........Sunday, Dec. 23d
C. P. DOW.

Prospect, Ct. (at Bro. M. Chandler's) Sun., Dec. 23d
Waterbury, Conn., (East Mountain school-house) Sunday, Jan. 6th.
D. C. DUDLEY.

Stanstead, P. Q. (Pond school-house)..Sun., Dec. 23d
W. P. DROWN.

East Bowdoinham, Me.....4th Sunday in each month
E. O. DINSMORE.

Enfield (East Hill school-house)..........2d and 3d Sundays in each month.

Peak's Island (Portland Harbor) Maine, evenings of Dec. 19th, 20th, and 21st.
R. F. EMERSON.

Northfield Depot, N. H..........Sunday, Dec. 23d
Bradford, N. H. (Town Hall) 2 and 7.30 P. M., Sunday, Dec. 30th.
C. H. FLETCHER.

Litchfield, Ct., in Armory Hall, every evening onward, and Sundays, for weeks, as the Lord may direct.
MILES GRANT.

Fairfield, Me. (Protracted Meeting) Sunday, Dec. 23d
JOHN G. HOOK.

North Strafford, N. H..........Sunday, Dec. 30th
W. M. HARMON.

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Manchester, Iowa, every four weeks until otherwise ordered.
P. W. HOUGH.

Oak Hill, Wakefield, N. H..........Sunday, Dec. 23d
E. JOHNSON.

Chichester, N. H..........Friday, Dec. 21st
Epsom (Cong. Church)..........P. M. Sunday, Dec. 23d and lecture Monday evening, Dec. 24th.
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WARREN M. TRUSSEY.

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To turn again to that vast sea,
Where time's short terms no more shall be.

Time! how philosophers have scanned,
Moralists too its use have planned;
Sages too have sought to explore
Its untold wealth from shore to shore.

Time—its value has sounded forth,
But few alas has told its worth;
The day of doom will it declare,
How many saved will then appear.

Time past, how transient to our view,
Time present, short and passing too;
Its lessons taught seem hard to learn,
So painful, from them many turn.

Time? mark! the child but wastes in play,
Nor knows its worth, it hastes away;
The anxious youth but speeds its flight,
While old age totters into night.

Time? deferred hope but bids it fly,
While wasting pains make such hope die;
Our dreams of bliss arrest its flight,
Until they're lost in darkest night.

Time, to the man condemned to death,
In prison cell, seems fleeting breath;
It hastes to bear him to his doom,
And casts a mantle dense with gloom.

Time! who can tell how long its race,
Nor when shall cease its onward pace;
Nor when its stream shall fall and be
Lost in a vast immensity.

The time will come and now is near,
When the last trump we all shall hear,
That sounds the final knell of time,
And brings the ages so sublime.

Till then we'll wait and watch and pray,
And hasten to the judgment day;
When time as now shall be no more,
His billows break upon the shore.

Magog, P. Q.

NEWS FROM THE CHURCHES.

BRO. A. W. RICHARDS writes from Webster, Mass. Dec. 8th:—"I will inform you what good meetings we are having in Webster. Elder J. E Cross came to this town the 6th of November to preach the Word of God. He is a faithful laborer in the work of the Lord. Sinners are being saved. The ministers of this place take hold with Bro. Cross. The sleepy professors are [illegible] His chalk talks help the people to understand the Scriptures, and when lecturing on the chart, people listen as if spell bound. Webster has not seen so great a revival of religion for years as is now going on. It is good to see Christians of all denominations meeting together in love and unity, helping us with their time and money to carry on the good work. We have a congregation from two to six hundred, and they listen to such themes as the resurrection, and of the kingdoms of this earth, and the kingdom of God, and call it good. The people of Webster want Eld. Cross to remain here as long as he can."

ELD. H. H. TUCKER writes from Sugar Hill, N. H., Dec. 13:—"The Lord is most signally blessing the people here. Dec. 2nd we baptized five, and others have voluntarily come over on the Lord's side since. We are holding no extra meetings, but it is very evident that the Lord is doing a work for the people. They need no urging only what the gospel urges them. Thus far all have themselves arisen and desired to find the Lord. It seems to be the old-fashioned way of coming to Christ. Pray for us."

ELD. L. H. LITTLE writes from Cornelius, Washington Co., Oregon:—"I walked to Shady Brook, fifteen miles, on Saturday, Nov. 17th, and preached twice on the Sabbath; found a few who love the coming of Jesus, and are letting their light shine amid the darkening perils of these last days. I received two subscribers for the *Crisis*. Praise the Lord!"

A FLYING VISIT.

BY L. BOUTELL.

From the Conference at Haverhill I made my way to Portland, Me., to fulfil a previous appointment for Sunday, 25th of November. On my way I stopped over a train at Kennebunkport to be refreshed by seeing some of like precious faith, hearing of their trials as well as of their victories. They feel their loss in the death of their beloved pastor, Bro. Long, who had been in and out before them, a faithful teacher both by precept and example, with but little spiritual help, unwearied [illegible] for the cause of a [illegible] coming Lord; and his deep desire for the welfare of the people at Kennebunk caused him much prayer and fasting that they might be presented faultless before him at his coming. His letters to me while in active service among them evinced a deep desire for the building up on the most holy faith. For this his life was spent.

As young as he was he wore himself out in this blessed work of saving men by the preaching of "this gospel of the kingdom." His life among his people was an example to us older in years. He seemed almost a fulfillment of Paul's counsel to Timothy: "Take heed to thyself and to the doctrine, continue in them, that thou mayest save thyself and them that hear thee." And when he left them it was with the expectation of soon returning to his charge with doubled vigor, and the hope of seeing more of the exemplification of the power of God in bringing into submission the flock over which the Holy Spirit had made him overseer, and adding to the numbers. But that was not to be. It was only to speak the words of this life to the church at Portland, then return to the *mother* that cradled and trained him for God and the cause of truth and righteousness. Here, at the homestead of his youth, with the one that gave him birth, he spent his last days of suffering.

Thus fell asleep in Jesus one of the brightest specimens of devotion and piety of a young disciple of Jesus that this age can chronicle. And he was committed to the dust to wait the making up of God's jewels, when he will be spared as a "man spareth his only son that serveth him. Then E. Hartley Long will live again. "Blessed are the dead that die in the Lord."

After leaving Kennebunkport by their new railroad, I soon found my old stopping [illegible] as best we could, we gave some food for the household, and they fed as though they though it meat in due season. I was with them through the day and evening, and it was a good day to my soul, or to myself. I saw old brethren that had borne the heat and burden of the Advent warfare; but a changed congregatalation, which brought to mind forty years ago, when meeting old lovers of Christ's coming in Beethoven Hall. Old Dea. Peirson and family, with many others, looking for Jesus and singing, "You will see the Lord coming," all responding, Amen! Enough to do your soul good.

I love to call to mind the former days, the former power, the former brethren. Portland has had her share in this godlike "message;" and she has had her worthies, that sleep in Jesus. Peace to the sacred dust of Levi Stockman, Bro. Pierson and others that have fallen, not ashamed to identify themselves with this blessed truth, and bear reproach for it and Christ's sake; and it is thrice blessed to meet with the living who are still loving to bear reproach for this message with heads uplifted, singing "in expectation sweet;" not looking to see if there is not some way to escape bearing this reproach with this people looking for speedy redemption. Dear brethren, do not look nor go back to Egypt for help. We have left nothing that can help us on in the way to the better country. The denominations—God bless them when he can—have nothing comparatively speaking. We have the *best there is*, and some who have left, ache to taste the sweets of former days and associations. They that look back are not fit for the kingdom of God. We love them, and the Lord says, Return to me, and I will return to you. This is the way, walk in it. Amen.

EASTERN NOTES.

BY GEO. E. FULLEN.

With the permission of our Editor I will say a few words to my numerous friends East and West. I realize more and more that the Lord is with me, and his service is glorious.

I left my home in Benton Harbor, Mich., on Saturday, Nov. 17th, and stopped over Sunday with Bro. A. P. Moore in Chicago, where I enjoyed two excellent meetings in the Green Street Chapel. In the morning Bro. Moore gave us an excellent discourse on the subject of holiness. In the evening the writer preached on the Christian's hope.

On Monday, Nov. 19, at five o'clock A. M., I left Chicago on the Chicago and Atlantic [illegible] and arrived in Boston on Wednesday, the [illegible] o'clock P. M. Found my way to the *Crisis* office, where [illegible] the pleasure of meeting Brn. Stockman, Hemenway, Burr, and later on Brn. Ross, Dunbar and Boutell. On the 22d I left Boston for Haverhill to attend a Quarterly Conference. Attended the meeting throughout, and enjoyed it very much. The ministers present were Brn. Couch, Sibley, Dunbar, McCulloch, Sederquist, Boutell, Ross, and Hemenway. The preaching was done by Brn. Couch, Dunbar, Ross, McCulloch and Hemenway. Returned to Boston the day after the Conference closed, and stopped with Bro. Boutell in Chelsea till the 29th. Attended prayer-meeting once here, when I was richly blessed.

On Thursday, Nov. 29, I took the cars over the Old Colony Railroad to Taunton, where I remained until the following Tuesday. Preached twice to them on Sunday. Subjects: Preparation for Christ's Coming and The Value of Godliness.

On Tuesday, Dec. 4, I took the cars for New Bedford, and [illegible] place to Fairhaven, to attend the Quarterly Meeting of the Plymouth and Bristol County Conference. The church in this place is prospering under the faithful labors of their much beloved pastor, Bro. G. F. Haines. The following preachers attended this Conference: G. F. Haines, C. H. Sweet, L. Boutell, M. Batchelor, A. Damon, and F. W. Blackmer. The opening sermon was preached by the writer on The Judgment of the Great Day. On Wednesday Bro. Sweet preached on The Purifying Hope, and Bro. Boutell on The Day of the Lord. On Thursday Bro. Sweet preached on Sanctification, Bro. Batchelor on the Signs of the Times, and Bro. Boutell on the Heavenly Citizenship. On Friday morning the sermon was by Bro. Blackmer on Christian Experience. In the afternoon services were held in behalf of Home Mission Work, when each of the preaching brethren [illegible] the evening [illegible] delivered a short [illegible] an able discourse on The Moral Signs of Christ' Coming.

On Saturday, Dec. 8, I returned to Taunton, and preached twice the next day. The first sermon was on The Purifying Hope, and the second was from the words, "What is our Hope?" While here I was saddened to learn of the death of Bro. Ransom's little son. Bro. Ransom is a doctor by profession, and well known by many in this State. Attended the funeral on Monday morning, and spoke words of comfort to the bereaved hearts.

Thus another precious blossom has been taken away by the hand of the great destroyer. But the Lord has promised to bring all such back again from the enemy's land. The graves shall be opened bye and bye, and these precious buds of promise will appear once more to bloom forever in the glories of paradise and in the presence of the King.

Boston, Mass.

DANGEROUS AMUSEMENTS.—No. 2.

BY A. J. WHEELER.

Gambling. This amusement is generally regarded as a crime. And those who favor the theatre and the dance, make no plea for this. Likewise the law looks upon it as a crime, and none but those engaged in it are willing to be its defenders. Yet there are but few amusements so corrupting and demoralizing, so fascinating and deceptive as that of card playing, which is the beginning of a gambler's life. True it is, there are various modes with which this vice is carried on. While the open gambling hell is not found on every corner, we find the lottery wheels, the fairs, the guess houses, and shooting galleries, which are nothing less than a mild form of that terrible evil.

Within the last few years gaming has become exceedingly prevalent; children are gambling in the streets, their fathers are [illegible] in the gay saloon. In almost every street your ears are saluted by the sound of the rolling ball, and the clattering dice, and the melancholy evidence of the prevalence of this vice is on every side. And the result will be a community of dishonest men; a vicious, depraved society. Gambling saps the principle of honesty, and makes him who was once the industrious, trustworthy man the desperate, cruel tyrant. And we should shun the gambler as though he were a fiend in the form of man. I appeal to parents to warn their children against this terrible vice.

Social Drinking. A few words upon this subject will be sufficient. Intemperance is insidious. It does not come at once with its burning streams to consume the hearts of its victims, but slowly and gradually it drags itself along, taking one fortress after another, until the social, fashionable, genteel drinker has become the reeling, bloated, degraded drunkard. The young fail to perceive the danger of this practice. They cannot see how it is that a man is led on from moderation to brutal excess, and hence use the wine cup freely, [illegible] without fear of any kind of evil consequences. The idea that he shall become a drunkard does not enter the mind of the young man when he sips the poison in taking that social glass. But step by step the habit grows upon him, day by day the fatal spell is thrown around him; deeper he descends into the vortex of wretchedness, until the last lamp which shed its light upon his path will be put out, and the last star of hope sunk in darkness. Remember "at last it biteth like a serpent, and stingeth like an adder."

Haverhill, Mass.

LONELY AND WEARY.

BY S. WOODRUFF.

Thanksgiving day finds me at home. I sit here meditating; waves of tenderness creep over me; I stop for a moment I dare not let my mind remain musing of the past; my feelings would overcome me. What a Thanksgiving day is this when compared to the past years, when cheerful hearts, five in number, gathered around my table, with their mother at my right hand.

But let me not dwell in this dark corner of the picture. Is there not a bright spot in the future? Oh, my Saviour, the death stillness of home to-day! Let me fly to thee for refuge. Let the thoughts of coming glory carry me away from this death stillness. Oh, let me hear the rolling of those chariot wheels which will bring thee quickly down the shining pathway of thy glory, that thy voice may break the bars of the tomb! Awaken thy dear children, that we may see a display of thy power and glory, in bringing to life the dead, and changing the living, for we are lonely and weary; not tired of the way, but in the way. These years of warring against infirmities and a wicked world makes my very life groan within me, while I wait the coming One to give us life, and that more abundantly.

Truly, nothing but God's promises support his lonely, weary ones, warring for the kingdom. There is a blight over the whole creation; yea, our homes are broken; our heart's cry is, "Jesus, come, oh, come and reign on thy throne, to give the lonely and weary rest."

Thou great Shepherd of the sheep, go with me still over the hills and mountains of this doomed world, that I may yet proclaim thy truth, to the saving of some who may have a part in the great reward. I truly feel weaned from this world, to-day my heart is sad. I feel sorely the desolations of earth, and hear its groans indicating the end. The wheels of judgment are rolling near. Oh, ye careless, ruined world, see the day of God approaching! Earth's sons and daughters, get ready. No time to be lost; your day is at hand, the day of retribution. Turn you to the strong hold. The gleaming sword of God's judgment is hanging over this world. Will you fly to the fountain and live? or will the commissioned ones find you with the giddy and the gay? Methinks the last solemn message is being sounded. Let nothing hinder you; get ready.

What a day is before us! Earth struggles for liberty, but all in vain. Christ rejected, a ruined world must meet its doom. Her day is at hand. Nothing but putting on the whole armor can keep the church from falling down in these days. It is an evil time, termed "the evil day" by the apostle. Well, a few more waves of sorrow, a few more struggles with the enemy, and we [illegible] where no waves of sorrow roll; lonely, weary hours all gone, and that forever. Earth again blooms in her Eden glory; the dear children walk and talk with Jesus. The saved of every nation will be there. The Master calls; who will obey the call and be among the saved?

Unionville, Ct.

HIGH PRESSURE AND LOW PRESSURE.

BY C. E. COPP.

There are both high pressure and low pressure engines in use, and both necessary. The former, like the locomotive, runs under a high pressure of steam, and "exhausts" its steam directly into the air, making a good deal of noise, and is seen and heard much; while the latter, like the steamboat engine, exhausts within itself, condensing its used steam again into water, and re-using again and again its own energies. It does not take such a high pressure of steam for this kind on account of its economical use of what it has, and, being covered in, is seldom seen. Speed requires the use of the high pressure and strength and economy the use of the low pressure engines.

There are also high pressure and low pressure sanctification in use; and perhaps, after all, both are necessary. The former "exhausts" into the air a great deal, making considerable noise and attracting much attention, but the zeal of the good cause—the King's business which requires haste—may utilize them to advantage; while the latter exhausts within itself—spending its force more on its own heart—and re-using its energies in producing an even, every day Christian life of right living and doing.

Of course there is but one kind of sanctification, and that is set forth in the Bible; but there is more than one view of it. One man's view is that a certain result is to be attained one way, and another man sees that it can be better accomplished another way. Now there need be no clashing between the two, though there often is apparently.

Some are so constituted that God can do nothing with them unless it is done under high pressure; and while they blow and bluster, another may think he has no religion at all. But God is working with him on the *low pressure system*. And perhaps both are turning out good work. A little charity and common sense, a little grace and gumption well mixed together, straighten out many perplexing questions in Christian experience.

Nothing is more unwise than to suppose that all experiences are to be alike—run in the same mold—though experiencing the same things and aiming at the same result. Diversity in experience exists in a very wide degree in the physical department. One man goes out into the field to work, and merely touches "mercury," a common plant mixed with the grass which is mown down, and he swells up with the poison and is sick in bed a week but another man rubs it in his hands and chews it in his mouth harmlessly. And so this might be carried out to the poisons of insects, etc., which affect one and do not another. Suppose he that is whole laughs at, condemns, or censures him who is sick in this case—would it be wise? would it cure? No. "Charity covereth the multitude of sins—unavoidable weaknesses of the flesh or spirit.

It is not wise to compare ourselves among ourselves. There is one Pattern; to him we stand or fall. Sin has wrought wonderful diversity in our physical natures, in our judgment, in our minds. Let us conclude that we do well to aim for the unity of the spirit in the bond of peace.

While some have made the discovery that "perfect love" is all that is required in Christian perfection, let others remember that the apostle James admonished us to aim for *perfect patience* also. "But let patience have her perfect work, that ye may be perfect and entire, wanting nothing." James 1: 4. Then he goes on to say, "*If any man lack* wisdom, let him ask of God," etc. James went in for that well-rounded Christian perfection which is admirable. And it is the *aim* which is our concern; God's mercy will take care of the results.

"OUR FATHER WHICH ART IN HEAVEN."

BY MARIETTA HOLDEN.

"Hallowed be thy name" this day by day,
We lift our hearts to thee, and pray;
Oh, help us, Lord, to duly weigh
The *meaning* of the words we say—
"Hallowed be thy name."

"Thy kingdom come." O longed for joy,
When praise shall every tongue employ
To spread abroad thy glorious fame,
And thy redeeming grace proclaim,
"Thy kingdom come."

"Thy holy will be done on earth,
As now by those of heavenly birth";
Still more in this "mysterious way," O Lord,
Until we cry with one accord,
"Thy will be done."

"Give us this day our daily bread,"
The bread from heaven" pure and sweet;
Oh, precious manna from on high,
Who eats of this shall never die
Give us this bread.

"Forgive us our debts as we forgive",
Oh, Father, help each soul to live
In charity with all mankind—
Unto each other's failings blind,
"Forgive our debts."

"Lead us not into temptation," but be our guide
Through sin's [illegible], sullen, angry tide;
Oh, Father, from thy throne on high,
List to thy helpless children's cry—
Lead us aright.

Boston Highlands.

REPORT OF MISSION WORK.

Dear Editor, and Brethren and Sisters in Christ:—It has been some time since I wrote to you of the Master's work in this far off North West. But while we have been silent in writing, we have not been idle in scattering the good news of the kingdom beside all waters; and had Bro. Munger been with us, he would have [illegible] some of the *Crisis*. We should have been glad to have had him with us in traveling and camping over the mountains to Takima City, W. T., and return, distance one hundred and fifty miles. At that place he would have seen some of the contempt of the wicked that he speaks of. For while speaking there, some of the Cain family threw a bomb shell on to the tent over my head, and as it came down at the side of the tent at my back, it burst with a terrific report, causing all in the tent to rise to their feet. I told all to be quiet, as no harm was done, and silence prevailed in our meetings, and after that all was quiet.

Nearly all the infidel settlement came out and listened with attention to the grand truths that are due this generation. We showed them we had not come there to do them harm, but to set before them *good things*, pertaining to our present and eternal welfare, and that it is the goodness of God that leads men to repentance, and that his goodness had been made manifest in all ages, by giving the inhabitants timely warning of great judgments that would overtake individuals and nations, if they repented not of their sin and iniquity. And that the principle that our heavenly Father had acted out in all ages was recorded in Jeremiah 18: 7: "At what instant I shall speak concerning a nation, and concerning a kingdom, to pluck it up, and to pull down, and to destroy it, if that nation against whom I have pronounced turn from their evil, I will repent of the evil that I thought to do unto them. And at what instant I shall speak concerning a kingdom to build and to plant it, if it do evil in my sight that it obey not my voice, then I will repent of the good wherewith I said I would benefit them."

The principle the Almighty as taught in these verses, is a speedy riddance of infidelity *in all its form*. We have many cases on record where men and nations have repented, and judgments pronounced against them have been withheld, or stayed; but when they have not repented, then the foretold judgments came in love, justice and mercy, to the destruction of sin and the sinner. And thus it will be in the *great harvest day*. Christ will send forth his angels and "gather out of his kingdom all things that offend, and them that do iniquity." "He will gather the wheat into his garner," and cast the chaff away. He will destroy the works of the devil. "Those mine enemies *that would not* that I should reign over them, bring them hither and slay them before me." Then he (Christ) will "destroy them that destroy (corrupt) the earth." "Surely, the Lord God will do nothing but he revealeth his secret unto his servants the prophets."

Thus God's goodness has been made known in all ages by foretelling the evil, that we might hide ourselves, and not pass on and be punished as the simple will be. A wise man's heart discerneth both *time* and *judgment*. But a rebellious backsliding people know not as much as the stork, turtle, crane and swallow, for they observe the time of their coming, but my people (that backslide) *know not the judgment* of God. Jer. 8.

The prophecies and God's interpretation of them stirred the people in Takima, and infidels confessed that the truths presented looked the most reasonable of anything they ever heard. A number subscribed for the *Crisis, Quarterly Journal of Prophecy*, and *Advocate*.

Since our return from Takima, we have traveled by cars, boat and team, over three hundred miles having meetings at twelve different places. At each place they need workers, and at each place the Lord has signally blessed, and opened a door of utterance. We would love to relate many things to encourage and cheer, but space and time will not permit. There are many doors open for laborers from the east; will they come in Jesus' name, and help in this great work? If so, write to me at Walla Walla, W. T. Bro. Crum and myself have secured quite a number of names for *Crisis* and *Advocate* and *Prophetic Journal*. Pray for us in the work. From your brother and sister in Christ. J. C. and S. E. SMITH.

A LETTER FOR BRO. CARGILE.

Dear Bro. Stockman:—My father desires me to say to the readers of the *Crisis*, that the cause of his long silence is from affliction by sore eyes. For several weeks he has been hardly able to use them at all, especially in writing. He is therefore compelled to postpone his visit to Texas until spring. Although he is unable to study, he starts to-morrow on his second trip to Georgia, the people there being very anxious for his return.

He wishes to say to all kind friends who have sent him donations for the Chapel, that as soon as he is able he will acknowledge the same in the *Crisis*. He has about forty dollars, and hopes soon to have enough to have it comfortably ceiled. He hopes that the saints will take his case to the Lord in prayer. And I hope that they will also pray for me that I may be a good Christian boy, and have a home with them in God's kingdom. As this is my first effort at writing for the press, I hope you will excuse all errors. Yours in the blessed hope.

ALBERT B. CARGILE.

Stevenson, Ala., Dec. 6th, 1883.

[We very much regret Bro. Cargile's infirmity. We trust the use of his eyes will soon be fully restored to him. Let him be remembered. The Lord bless his young son who writes so well and sensibly.—ED.]

CONFERENCE REPORT.

The Quarterly Conference of District No. 2, Kansas, met at Linn, Washington Co., Kansas, Nov. 8th, 1883, President W. H. Shriner in the chair. Preachers present: W. H. Shriner, S. Shriner, N. Mathews, D. Land, A. Hoagland.

It was moved and carried, that all in good standing in the church act as delegates; and the following resolution was passed:

Whereas, Elder T. R. Comstock did, at our last quarterly meeting held at Palmer, Washington Co., Kansas, Sept. 7th, 1883, request that we erase his name from our list, saying that he had withdrawn from the Foreston Convention, and also from our State Conference, therefore we do grant his request.

It was then resolved to grant license to H. Titterington, of Concordia, Cloud Co., S. C. Anderson, of Linn, Washington Co., and A. Stephens of Marven, Phillips Co.

Adjourned to the call of the Chair.

A. HOAGLAND, *Secretary*.

TEMPERANCE.

A CHINESE BOY.

About [illegible] miles from Shanghai, in the city of Quin San, there is a little Baptist church. One of the members is a boy sixteen or seventeen years old now, who before his conversion had formed the habit of drinking wine. He soon saw that this was sinful, so, after asking God to help him, he decided upon the following plan of overcoming the sin which had gotten hold of him. A small wooden box was made, closed all around except a hole in the top, and every day at the usual hour of drinking wine, the "wine man" inside (as he chose to call his appetite), would bite him and want wine. Then he would run to the box and put into it the money he used to spend for wine, exclaiming, "There now! you cant get any wine to-day for your money has gone into the box." Each day this process was gone through until he ceased to want wine; and when the little box was opened he was surprised to find how much money was there, all of which then was given to the church as a thank-offering to that God who had saved him from a strong and wicked habit.

Let us see how many lessons there are in this true story. First, God will give us power to overcome great sins, if we only ask him and do all we can ourselves. Again, we see that much money that is spent in sinful and unsatisfying pleasures might be made to do lasting good by a little self-denial. But there is still a third lesson our story teaches us, and it is this: The gospel of Christ can do for the little boys and girls of China what it does for those in America. Does it make your home bright and give cheerfulness to every passing day? So it does for other homes. When the Saviour said, "I am the light of the world," he intended that the message of love and pardon which he came to bring should be carried by his people to all nations.—*Kind Words.*

THE STRONGEST DRINK.

Water is the strongest drink. It drives mills; it's the drink of lions and horses, and Sampson never drank anything else. Let young men be teetotalers if only for economy's sake. The beer money will soon build a house. If what goes into a mash-tub went into the kneading-trough, families would be better fed and better taught. If what is spent in waste were only saved against a rainy day, workhouses would never be built. The man who spends his money with the public and thinks the landlord's bow and "How do ye do, my good fellows," mean true respect, is a perfect simpleton. We don't light fires for the herring's comfort, but to roast him. Men do do not keep pot houses for laborers' good; if they do, they certainly miss their aim. Why, then, should people drink "for the good of the house?" If I spend money for the good of any house, let it by my own, and not the landlord's. It is a bad well into which you must put water; and the beer house is a bad friend, because it takes your all and leaves you nothing but headaches. He who calls those his friends who let him sit and drink by the hour is ignorant—very ignorant. Why, red lions and tigers and eagles and vultures are all creatures of prey, and why do so many put themselves within the power of their jaws and talons? Such as drink and live riotously, and wonder why their faces are so blotchy and their pockets so bare, would leave off wondering, if they had two grains of wisdom. They might as well ask an elm tree for pears as look to loose habits for health and wealth. Those who go to the public house for happiness climb a tree to find fish.—*Spurgeon.*

THE WORKERS.

Haste, ye workers, to the rescue!
Sin is darkening all the land;
Rum is taking dear ones from you,
Come ye helpers, lend a hand.
Banish wrong and help the right,
Come with armor for the fight.

Children beggared from their birth,
Young men going to the grave,
Old men falling to the earth,
Blighted lives, O seek to save;
Save them from their weakened wills,
Save them from the drink that kills.

—*Selected.*

PLAIN TALK.

The Lord Bishop of Rochester, at the Episcopal General Convention at Philadelphia, Oct., 1883, said: "There is a subject which lies at the root of all lay work and of all clerical work and of all episcopal work, and all the conventions and all the philanthropic and literary institutions which you have in this country—that is, the battle with intemperance. You may build as many churches as you like, you may open as many free libraries as you please, you may preach as many sermons as you please, you may enlist new armies of lay soldiers of Christ; but so long as you let the demon of intemperance haunt your houses and corrupt the people of this country, so long as you let the bane of liquor continme its ravages among the people without a supreme effort and struggle on your part, the church will be useless, and your sermons will be useless, and your laymen will be useless.

One day I was at St. Louis. I attended a temperance meeting there. A man rose at the end to propose a vote of thanks to me—and he said: 'I have spent my life in St. Louis; I have seen it ravaged by fire; I have seen it devastated by pestilence; I have seen it ruined with civil war, but all the ravages of fire, pestilence and civil war together have not come up to the mischief caused by intemperance.' I believe that he spoke without the slightest extravagance."—*Exchange.*

THE total contributions of all the churches in America for causes does not exceed \$77,000,000. For intoxicating drinks, on the other hand, we spend \$600,000,000 every year! For tobacco \$80,000,000! For ladies' foreign dress goods about \$125,000,000! New York city alone spends for theatre-going and other amusements, three times as much as our whole country gives for foreign missions. The kid gloves it imports alone costs ten times as much. The ladies of America actually spend more for artificial flowers every year than do all the churches for the gospel. How does this seem to the conscience? For Christ \$77,000,000, for vanity, liquor, and tobacco, \$1,105,000,000.—*Ex.*

INTERESTING PARAGRAPHS.

WHICH SHALL IT BE?

I am sadly conscious that thousands of mothers are so overburdened that the actual demands of life, from day to day, consume all their time and strength. But, "of two evils choose the least;" and which would you call the least, an unpolished stove or an untaught boy? Dirty windows, or a child whose confidence you have failed to gain? Cobwebs in the corner, or a son over whose soul a crust has formed so strong that you despair of melting it with your hot tears and your fervent prayers?

I have seen a woman who was absolutely ignorant of her children's habit of thought, who never felt that she could spare a half hour to read or talk with them. I have seen this woman spend ten minutes in ironing a sheet—there were six in the washing—one hour in fluting the ruffles and arranging the puffs of her little girl's "sweet white suit;" thirty minutes in polishing tins which were already bright and clean; forty minutes in frosting and decorating a cake for tea, because "company" was expected.

When the mother, a good orthodox Christian, shall appear before the great white throne to be judged for the "deeds done in the body," and to give in her report of the Master's treasures placed in her care, there will be questions and answers like these: "Where are the boys and girls I gave thee?" "Lord, I was busied in keeping my house clean and in order, and my children wandered away!" "Where wert thou while thy sons and thy daughters were learning lessons of dishonesty, malice, and impurity?" "Lord, I was polishing furniture and ruffling dresses and making beautiful rugs!" "What hast thou to show for thy life-work?" "The tidiest house, Lord, and the best starching and ironing in all our neighborhood!"

Oh! these children! these children! The restless, eager boys and girls whom we love more than our own lives! Shall we devote our time and strength to that which perisheth, while the rich garden of our child's soul lies neglected, with foul weeds choking out all worthy and beautiful growths? Shall we exalt the incidentals of life to the rank of a purpose, to the shutting out of that work whose results reach beyond the stars?

Fleeting, O mother! are the days of childhood; and speckless windows, snowy linen, the consciousness that everything about the house is faultlessly bright and clean, will be poor comfort in that day wherein we shall discover that our poor boy's feet have chosen the path that shall take him out of the way to all eternity.—*Signs of the Times.*

CONSECRATION.

Submission is a strong word; consecration still stronger. Surrender is a cessation of resistance; consecration is a transfer of all we have and are to Christ for active service. It conveys person and property, talents and opportunities, and accepts of Christ as leader, manager, friend and Saviour, present, active, efficient in all the minutia of life. There are degrees of consecration, and even entire consecration is progressive, for new interests, cares, burdens, capacities, and opportunities await disposal, and Christ is revealed in new relations, making new demands, offering new privileges, and these await trustful acceptance, so that ever and anon the proposition to devote all to Christ and receive all from Christ, claims fresh attention. Many commit spiritual interests to his care, and worry on alone with temporal concerns; they trust him to save their souls, but hesitate to ask his aid in business; accept daily grace, but doubt respecting daily bread; rejoice in Christ as a Saviour, but fail to apprehend him as a brother, companion, present, constant friend. Consecration is not absolutely perfect until the fulness of our Lord is received, and the fulness of life is devoted to him, for every relation of Christ calls for new devotion from us. The consecration must be as broad as the apprehension, covering the fulness of Christ and the fulness of man.—*Times of Refreshing.*

CARD PLAYING.—That accomplished writer, the late Dr. Holland, of Springfield, Mass., said: "I have all my days had a card-playing community open to my observation, and I am yet to be made to believe that that which is the universal resort of the starved in soul and intellect, which has never in any way linked to itself tender, elevating, or beautiful associations—the tendency of which is, to unduly absorb the attention from more weighty matters—can recommend itself to the favor of Christ's disciples. The presence of culture and genius may embellish, but it can never dignify it. "I have at this moment," said Dr. Holland, "ringing in my ears the dying injunction of my father's early friend, 'Keep your son from cards. Over them I have murdered time and lost heaven.'" Fathers and mothers, keep your sons from cards in the home circle. What must a good angel think of a mother at the prayer-meeting asking prayers for the conversion of her son whom she allowed to remain at home playing cards for "pastime?"—*M. P. Gaddis.*

THE BIBLE.—Charles Jacobs, Esq., of Chicago, illustrates the uselessness of the efforts made by unbelievers to destroy the authority of the Bible, by an incident of an Irishman building a wall in a marshy place. On being warned of the danger of its falling, "Oh!" he replied, "I've thought of that, and it is five feet high and six feet wide, so if it upsets it will be a foot higher than it was before." So with the Bible; every new attack made upon it but established its strength as a divine revelation. Mr. Jacobs also said that the great need of the church now is more men. The boys are following their fathers and elder brothers away from the Sabbath School and prayer services of the church. There is a work that women cannot do. There is too much of a spirit of throwing church duties upon them, and feeling that it is all right if the sisters are at their post.—*Sel.*

"Probably there is no greater need of the hour than that our pastors should impress upon the people of their charges, and especially upon those who have the responsibility of a household, the high and sacred obligation of training their children and youth in the ways of the Lord. This obligation can never be delegated to Sunday-School teachers. God has laid it upon parents, and all the instincts of nature should but serve to strengthen the obligation. It can never be rightfully discharged except by the parents themselves. And the proper place, the heaven-appointed place, is the home circle, the household altar, the family fireside. Nothing in this world can take the place of the household influence when that influence begins early, and is exerted on Christian principles. What the church needs and what all her children need, is true religion in all [illegible] in the progress of [illegible] families.—*Interior.*

GIVING BEGETS LOVING.—Interest in any thing is quickened by sacrifice for that thing. The giving to a good cause, increases love for that cause, or creates a certain affection for it where none existed before. Father Chidlaw, of Ohio, tells of a woman in his field who declined to give money for a bell for her neighborhood church, because she never liked the sound of bells, and was glad to be beyond their reach. At last, however, she was over-persuaded and gave five dollars, under protest. When the bell was in place, and sounded out its ringing notes, some one asked this woman what she thought of it. "Well, I've always said that I never liked bells," she replied, "but I confess that's the sweetest sounding bell I ever heard." "Ah!" says Father Chidlaw, "she heard her five dollars jingle when that bell rang. That was why its sound was so sweet to her."—*Sel.*

HOW TO KILL A PRAYER MEETING.—Forget all about it until the hour arrives. Come ten minutes late, and sit near the door. Drag the music; slow, painfully slow singing is so appropriate for a dead prayer meeting. When the meeting has begun, wait for others to speak and pray. When you do take part, occupy about twenty minutes. Be sure and bewail the low spiritual condition of the church. When the meeting closes, go out as from a funeral; you can speak with your brethren or the stranger at some other time and place. If you mention the meeting during the week, tell how dull it was. If this does not kill the prayer meeting, stay away entirely for six months or a year.—*Sel.*

NONE but those who are conscious of guilt will seek to be forgiven. It is needful, therefore, to preach the law as well as the gospel to show the need of repentance in connection with the doctrine of pardon. "When we preach forgiveness of sin," said an old Reformer, "without repentance, it will come to pass that the people will believe that they have already obtained forgiveness of sins, and thereby become secure and careless. There is truth in this observation, since it is a very easy thing for men with slumbering consciences to fancy that Heaven forgives them as easily as they forgive themselves.

THE way to go through difficulties is the same as when we walk through a fog. When we enter all is dark and mist before us, and as we advance we are completely enveloped by the hazy, cheerless cloud. But if there be a little space around us, which is clear enough to show the path a few yards before us, it is enough. On we go, straight through, and we have our reward in the end. So it is with the Christian.—*Ex.*

WHEN Christians adorn their profession by a godly life, abound in the fruits of holy living, impart their joy, manifest the power of grace to subdue sin and sanctify character—was there ever eloquence like that? We do not in these days want so much better preaching as better practising.—*Sel.*

As the shadow of the sun is largest when his beams are lowest, so we are always least when we make ourselves the greatest.

IT is in vain to gather virtues without humility; for the Spirit of God delighteth to dwell in the hearts of the humble.

The World's Crisis
AND SECOND ADVENT MESSENGER.

"BEHOLD I COME QUICKLY: AND MY REWARD IS WITH ME."

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REVIVE THY WORK.

BY O. L. RICE.

O Lord, have mercy on us now,
As at thy feet we humbly bow;
Revive thy work in these cold hearts,
And give that zeal thy grace imparts.

Help us in every word and thought
To honor thee as thou hast taught;
And be as lights that men may see
That we do know and walk with thee.

Lord, make us wise, that we may win
Some precious souls now lost in sin;
That they may now with us rejoice,
To hear and know thy pardoning voice.

May we by faith this very hour
Obtain thy saving, keeping power;
No longer bound by cords of sin,
But washed all white and pure within.

We come to thee without a doubt,
For thou in no wise wilt cast out
The needy soul who comes to thee,
And groans from bondage to be free.

None ever sought thy grace in vain
Who would thy saving power obtain,
For thou art ready to impart
Thy blessings to the humble heart.

Springfield, Mass.

RETROSPECTION, EXAMINATION, ETC.

CONTINUATION OF WM. MILLER'S EXPERIENCE AND VIEWS OF PROPHECY.

BY L. T. CUNNINGHAM.

One of the strongest implements formerly hurled against Adventism was, that the person who embraced it (especially if he was a minister) was a monomaniac. Mr. Miller had this term applied to him by a physician in his neighborhood; and being one day called to visit a sick child, on the occasion Mr. Miller sat quite mute in one corner, and the physician asked what ailed him. "Well, I hardly know, doctor; I want you to see what does, and prescribe for me." The doctor being unable to decide, again inquired of Mr. M. what he supposed was his disease? "Well," said Mr. M., "I don't know but I am a monomaniac; and I want you to examine me, and see if I am; and, if so, cure me. Can you tell when a man is a monomaniac?" The doctor blushed—"Why," said the doctor, "a monamaniac is rational on all subjects but one; and, when you touch that particular subject, he will become raving." "Well," said Mr. M., "I insist upon it that you see whether I am in reality a monomaniac; and, if I am, you shall prescribe for and cure me. You shall, therefore, sit down with me two hours, while I present the subject of the advent to you, and, if I am a monomaniac, by that time you will discover it."

The doctor, though somewhat disconcerted, reluctantly consented. So Mr. Miller opened the Bible and read from the 8th of Daniel. As he read the description of those beasts and horses, he inquired what they denoted. The doctor had read Newton, and with him applied them to Persia, Greece and Rome, as also did Mr. M. Then he inquired of the doctor the period of time those empires were to last. "2300 days." "What!" said Mr. M., could those great empires cover only 2300 literal days?" "Why," said the doctor, "those days are years, according to all commentators; and those kingdoms are to continue 2300 years." At Mr. Miller's request, the doctor read and explained the 2nd and 7th of Daniel, and applied them as did Mr. M., who then asked the doctor if he knew where the 2300 days would end? He said he did not, as he could not tell where they commenced. He then read at Mr. M.'s request the 9th chap. of Daniel to the 21st verse, to where Daniel saw "the man Gabriel," whom also he had previously "seen in the vision." "In what vision?" asked Mr. M. "Why," said the doctor, "in the 8th of Daniel." "'Wherefore understand the matter and consider the vision.' He had now come to make him understand the vision, had he?" "Yes," said the doctor. "Well, seventy weeks are determined; what are the seventy weeks a part of?" "Of the 2300 days." "Then do they begin with the 2300 days?" "Yes," said the doctor. "When did they end?" "In A. D. 33." "Then how far would the 2300 extend after 33?" Taking 490 from 2300, the doctor replied, "1810; why, that is past," said he. "But," said Mr. M., "there were 1810 from 33; in what year would that come?" The doctor then saw those two periods should be added together, and replied, "1843."

This unexpected result very much disturbed him, and he left Mr. M.'s house under great excitement; but he called again the next day in great mental agony, and said to Mr. Miller, "I am going to hell. I have not slept a wink since I was here yesterday. I have looked at the question in every light, and the vision must terminate about A. D. 1843; and I am unprepared, and must go to hell." Mr. Miller gave him solace by pointing him to Christ, the Ark of safety, and in about a week he found peace to his troubled spirit, and went on his way rejoicing, as great a monomaniac as Mr. Miller. He said afterwards, that till he made the figures 1843, he had no thought of the result to which he arrived.

[Neither A. D. 33 nor 1843 could sustain any proper relation to the *ending* of the "seventy weeks" of Dan. 9: 24, or the "2300 days" of Dan. 8: 14; because Gabriel referred to no such event as the death of Christ, to end those seventy weeks. The event that Gabriel specified in Dan. 9: 25, as sustaining any specific relation to that period of time, was the *ruin of the city and nation of the Jews*. When that event occurred, the seventy weeks ended, and 1810 years from that event will end the 2300 years. 1843-4 passed; and should 1884 pass, and we still remain in mortality, it will not affect the validity of the connection between the "seventy weeks" and the "2300 days." All that can be affected in such case would be the legitimacy of the date, assigned by chronologers, for the ruin of the Jewish state and nation.]

In giving an account of Mr. Miller's labors at Three Rivers, Mass., June, 1842, a member of the Baptist church writes to the *Christian Reflector* as follows: "Dear Bro. Graves:—It is with gratitude to God that I am able to turn aside from the joyful scenes around me, to inform the friends in Zion what God has wrought for us. Rev. William Miller, on the 16th of June last, commenced a course of lectures on the Second Advent of Christ to this world in 1843. The lectures were delivered in our meeting-house, which, however, would hold but a small part of the audience, it being estimated at five thousand; and notwithstanding prepossessions, prejudices, and the slanderous reports circulated about this man of God, the people gave attention to the word spoken, and seemed determined to examine the Scriptures to see if these things were so; and a deep solemnity pervaded the vast assembly. The children of God were soon aroused to a sense of their duty; sinners were seen weeping, and heard to say, 'Pray for me!' The number increased, until one hundred in an evening prayer-meeting were seen to arise, to be remembered in the prayers of saints. Soon converts began to tell us what the Lord had done for them. Some Deists, some Universalists, and many of the thoughtless, of both the middle-aged and the youthful part of the community, have been brought to submit their hearts to God, and are now waiting for and hasting to the coming of the day of God. As to the character of the work, let me say, I have never seen a more thorough conviction of the total depravity of the heart, and the utter helplessness of the sinner; and that, if saved, it must be by the sovereign grace of God, than has been manifest in all that have given a relation of their experience."

The following gives a brief sample of Mr. Miller's poetic discourse:

"When this dark orb shall from its ashes rise,
And the new heavens descending from the skies,
The bride, adorned in robes of righteousness,
Shall with the Bridegroom enter into rest.
Then, O my soul, shall you permitted view
The word fulfilled: 'created all things new,'
And all be banished—trials, sins and fears,
To live and reign with Christ a thousand years.
The beloved city, filled with boys and men,
Will constitute the New Jerusalem.
And there, as priests of God, with Christ to dwell,
While satan and his hosts are chained in hell."

(*To be continued.*)

THOUGHTS ON THE 8TH PSALM.

BY A. ROSS.

This psalm, brief as it is, spans the whole period of God's work, from the beginning of the world down through the ministrations of grace and mercy, to the final re-creation and "restitution of all things spoken by the mouth of all the holy prophets since the world began." It will be noticed the first and last verses read alike. The first verse embodies the grand sentiment of the angelic anthem chanted at creation's birth, "when the morning stars sung," and "the sons of God shouted." The last verse is the echo of the first, and introduces us to a state of things to be experienced when He that sitteth on the throne shall make all things new, and the "ten thousand times ten thousand and thousands of thousands" of saints and angels will be heard, "saying with a loud voice, Worthy is the Lamb that was slain, to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing. And every creature which is in heaven, and on the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honor, and glory, and power, be unto Him that sitteth upon the throne, and unto the Lamb forever and ever."

The opening expression, "O Lord," is that of adoration and worship. The second, "our Lord," is an acknowledgment of the divine sovereignty. "How excellent is thy name in all the earth," indicates a time when every living thing and being on the earth, by some means, poured forth glad acknowledgments of the grandeur and goodness of the great Creator "who didst set thy glory above the heavens." We are taught by this that the place of God's throne is in the heavens, and he ruleth over all.

In these few words is told the story of the first creation, and state of purity which then reigned before the blighting effects of sin were realized. But what a change is pictured before the eye of our imagination on the reading of the second verse—"Out of the mouth of babes and sucklings hast thou ordained strength, because of thine enemies, that thou mightest still the enemy and the avenger." How happened it that where so short a time previous "truth sprang out of the earth, and righteousness looked down from heaven," "enemies and the avenger" are found in such hot rage of boasting, that he must be silenced by the interference of the Omnipotent One? Who is the enemy seeking to be avenged on God? I answer, the instigator of sin and evil—satan—the first rebel that ever challenged the divine prerogative, and for which sin he was deposed from his heavenly estate, and all he led in rebellion with him. Having broken their allegiance to the King Eternal, they were not permitted to remain longer within the borders of the celestial domain, but were cast out as prisoners of wrath;—not shorn of their power, but disfranchised of any part to act in the divine administration. In this plight satan with his rebel host found himself at the time this terrestrial system was created and committed to man as his own dominion, where every opportunity was granted him to establish and perpetuate his loyalty to God. The arch fiend, enraged at the action of the sovereign Lord of the universe in deposing him, sought opportunities of fixing his central base of warfare in the celestial regions, but no place being found for him there, he rushed for the beautiful Eden earth, smiling with divine goodness and teeming with life, and succeeded in capturing it and has made it his base of operations in carrying forward his satanic opposition. He first led man to break his [illegible] and death by sin; and so death passed upon all men, for that all have sinned." And what have sin and satan for a record to show for the last six thousand years? The blood and slaughter of innocents, inundations of violence, cities and empires reared in crime, pride and oppression rampant everywhere, the tears and cries of the widow and fatherless unheeded, the altars of God turned over to Baal, truth martyred in the street of the great city, righteousness and judgment turned back from going forth to plead for justice, men careless of their own interest and haters of God, while "the whole creation groaneth and travaileth in pain together until now."

The great adversary claims for his own all the wealth and grandeur of the nations of the earth, from the time of Nimrod of old, to the days of the gold-decked and scarlet-clad harlot of the book of Revelation, as she is seen being borne to judgment. He has so perverted the human understanding as to turn the current of thought and genius against the beneficence of God, and provoke divine wrath with man's own inventions. But this dire condition of things shall not always continue. The boast and rage of the old calumniator shall be stilled, when unnumbered thousands from the death slumbers of innocent infancy and childhood, together with the sainted host of all nations and all generations, shall leap from their dusty beds to cry "Hosannah in the highest! Blessed is he that cometh in the name of the Lord!" When, in the great judgment scene to which this beautiful prophecy points, satan shall marshal his host under the symbolic name of Gog and Magog, the number of whom is as the sand of the sea, to lead a forlorn hope, Emanuel will exhibit a much greater throng, like the sand upon the seashore and the stars of heaven combined for multitude, from whose lips shall burst the swelling note of "Salvation to our God which sitteth upon the throne, and unto the Lamb"; responded to by the angelic throng, "saying, Amen! blessing, and glory, and wisdom, and thanksgiving, and honor, and might, be unto our God forever and ever. Amen."

A prelude to this was acted when the Saviour rode into Jerusalem, when old and young spread their garments in the way, and broke down branches from palm-trees and scattered them in the way, and cried, "Hosanna in the highest!" Conspicuous in the crowd were Jerusalem's little ones, who had not yet crossed the line of accountability and rendered their allegiance to satan. Touched with the inspiration of the Spirit of God, which animated them for the occasion, and not swayed by a wave of public enthusiasm, they broke forth in acclamations of joy in the temple, and cried, "Hosanna to the Son of David!" The Pharisees, as insensible of the privileges of children in the great congregation as they were of the part the Master assigned them in the fulfillment of prophecy and promise, said in disdain, "Hearest thou what these say?" "Jesus saith unto them, Yea, have ye never read, Out of the mouth of babes and sucklings thou hast perfected praise"?

We say this is but a prelude to the grand coronation song rolling up like the sound of many waters from the great multitude, "numberless as the sand on the seashore." Where now is thy coronal, O satan, when the Son of God "shall see of the travail of his soul and be satisfied"? Where thy mighty ones of whose glory thou didst boast in the day of his temptation in the desert? It was then thou didst claim for thine own the riches and glory of all nations; and because Deity stood before thee enshrined in humanity, a nature lower than angels, thou didst insult the Divine Majesty with the offer of a vice royalty for one act of homage, to break if possible the allegiance of the Saviour to the eternal throne, and thus perpetuate thy power on earth through all the coming ages. But thou wast vanquished, O "prince of the power of the air," and this defeat is but a forestallment of that which shall come to thee when every trace of thy long satanic rule shall be purged out of the earth.

Dismissing the thoughts that multiply and expand in reading the second verse of the psalm, let us pass to the contemplation of what we find in the third verse and onward. "When I consider thy heavens, the work of thy fingers, the moon and the stars which thou hast ordained, what is man that thou art mindful of him, and the Son of man that thou visitest him?" Here are two departments of creative power exemplified, with a double object in view. I. "Thy heavens, the moon and stars which thou hast ordained." II. The creature man. First, the inanimate creation utters its voice and bears witness of the divine omnipotence. Obedient in minutiæ to physical law, they reveal to us the fact of a great Law-enactor. "The heavens declare the glory of God, and the firmament showeth his handy-work. Day unto day uttereth speech, and night unto night showeth knowledge. There is no speech nor language where their voice is not heard. Their line is gone out through all the earth, and their words to the end of the world. In them hath he set a tabernacle for the sun, which is as a Bridegroom coming out of his chamber, and rejoicing like a strong man to run a race." Second, The creation of man in the image and after the likeness of God, clearly demonstrates the divine intention of bringing many sons unto glory through the operation and development of a moral government on this earth of ours. Hence, God in his great work adapts means to ends. If the design is, through man, to place on exhibition before the eye of this universe a moral government, we may expect for man a nature suited to the accomplishment of the object in view; consequently we find in every sane person a self-consciousness of rationality and moral responsibility. It is that over which he prides himself most; and you cannot heap [illegible] imbecile, or tell him he is not held responsible for his conduct.

"What is man?" Is this question intended to exhibit man's insignificance by a comparison of him, in his corporeal existence, with the immensity of the physical universe? Some would seem to entertain such a frail thought; but the mind of the Holy Spirit is wider in its range than that. The question relates to man as a rational soul—a morally accountable being under government, at whose hand something is required, and upon whose chosen course of conduct an eternal destiny of life or death is hinged.

We may be allowed to amplify the question as follows: (1) What is man in his first creation? (2) What is man since the fall and the introduction of sin? (3) What is man in his redeemed state? The question involves simply the relation he sustains to things visible and invisible, and is answered in part in the extended statement, "Thou hast made him a little lower than the angels; thou hast crowned him with glory and honor. Thou madest him to have dominion over the work of thy hands." "A little lower than the angels" relates to his corporeal nature. The same is said of our Saviour's fleshly existence: "But we see Jesus, made a little lower than the angels for the suffering of death." "Thou hast crowned him with glory and honor," refers to that which was delegated to man as a rational, responsible soul. "Dominion over the works of thy hands," introduces to us the true idea of the sphere or realm of his dominion and power. "All things put under his feet," refers to a lower order of created intelligences to subserve man's interest and contribute to his happiness. "All sheep and oxen, yea, and the beasts of the field, the fowls of the air, and the fish of the sea, and whatsoever passeth through the paths of the sea."

Loyalty to man on the part of all these intelligent creatures was voluntary, not coercive, until man had broken his allegiance to God. Then all, over which he had been crowned lord and ruler, revolted; no doubt for a rebuke to him, and a perpetual reminder of his own violated obligations to his God. It seems that man's entire experience in himself, and with the creatures committed to his care, is intended to teach him that rebellion and sin have swept over the earth, and cannot go unpunished. All the unrest and disquietude in the irrational department, and every pang experienced from helpless, innocent infancy to ripe old age, is a reminder that sin has come and for a long time dwelt with us, with its attendant sufferings. [illegible] the sufferings of the present, incorporated in various form into the experience of every child of mortality, and intended no doubt for reformatory discipline, is premonitory of the retribution to be endured by the incorrigible sinner, when mercy's work shall be consummated. Hence, all we see and hear and feel in this vast world of suffering is but the warning cry of the Judge of all the earth to "flee the wrath to come." If suffering during the progressive stages of God's moral government since the fall is needful for admonition, correction and reformation, what may we conclude will be the retributive sufferings of those who have despised correction and refused reformation, when placed under the ban of eternal condemnation? But the last great judgment transaction will rid the earth of satan, sin and sinners; they will go to the place prepared for them. And when He who sitteth on the throne shall make all things new; and when we shall see the new creation rise wherein the righteous alone shall dwell, it is then the glad anthem will ring out from the great multitude of the redeemed host of God, and the distant spheres will catch the flying joy—"O Lord, our Lord, how excellent is thy name in all the earth!"

Pembroke, N. H.

THE GREAT DAY OF GOD.

BY EUGENE HOAR.

The events which are occurring in the world at the present time may be looked upon by the student of prophecy with great and thrilling interest. They are the tokens to him of the dawning of a bright day, and the realization of a grand hope, a hope which enables him to traverse life's burning sands and thorny pathway in the face of the cold winds of adversity with ever-increasing courage and strength. And while the earth rocks and surges and trembles in the throes of coming dissolution, with the sea and the waves thereof roaring, and "men's hearts failing them with fear, in looking for those things which are coming upon the earth;" (Luke 31: 29), he lifts up his head and rejoices, for he knows that his Lord is just at the door, and with him the glorious crown of rejoicing which fadeth not away.

Yes, we live in eventful times. The end of all things is at hand. God is about to arise and shake terribly the earth. The storm cloud is gathering along the horizon, bearing upon its dark and massive front the "woe, woe, woe, to the inhabitants of the earth." Truly, we live in troublous times; and the outlook for the future is anything but promising for the so-called "peaceable introduction of millennial glory, which is to fill the earth with the knowledge of the Lord, as the waters fill the sea." Nay, rather does it promise to usher in the blessed reign with the most stupendous and fearful judgments. The cup of man's wickedness is full to overflowing. Soon will he have to drink to the dregs that which he hath prepared for himself. And oh, what a draught! For thus saith the Lord God of Israel unto me, "Take the wine-cup of this fury at my hand, and cause all the nations to whom I send thee to drink it. And they shall drink, and be moved, and be mad, because of the sword that I will send among them. Then took I the cup at the Lord's hand, and made all the nations [illegible] Therefore, thou shalt say unto them, thus saith the Lord of hosts, the God of Israel. Drink ye and be drunken, and spew, and fall, and rise no more; because of the sword which I will send among you."

We may learn that for which this day of preparation is appointed by reading the first chapter of this prophet. That the sublime scenes of the second advent and the day of God are there portrayed, I think few will be disposed to deny. The day of God's preparation is, therefore, for this very event. Now it is evident that the "hour of God's judgment cannot precede "the day of God's preparation" for the judgment. Hence the day of God's preparation is the time for the warning respecting the judgment, and the associated proclamation to the inhabitants of the earth. And how strikingly have we seen which marks the day of God's preparation fulfilled before our eyes! Since the "time of the end" commenced, the prophecies have been fulfilled relative to the judgment. Men have "run to and fro," and knowledge has been increased; chariots running like the lightnings have made their appearance in every part of the civilized world. This shows us that we are in the day of God's preparation.

The storm-cloud of wrath is gathering in awful power. Truly the signs are ominous and portentous predictions of the second advent of Christ. These are perilous times, filled with calamity to all nations and peoples. Unusual events of a startling nature are taking place in all quarters of the globe, and the world is in that condition of unrest, disquietness and uneasiness, which indicate the working of a multitude of antagonistic elements, which will, sooner or later, by their action, heave upon mankind mountains of woe. The air is filled with rumor and foreboding of coming evil, and men's hearts are already failing them for fear, because of the things that are coming on the earth.

Cheer up, brother! Christ is soon coming. We shall soon see the King in his beauty coming in the clouds of heaven, and if faithful shall be made like him. Rejoice greatly; Jesus is soon coming. He will soon appear, "and every eye shall see him, and they also which pierced him." Let us be ready to meet him, that when he comes he will say unto us, "Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."

Waterloo.

THE FOOTSTEPS OF TIME, AND THE TESTIMONY OF THE WORD OF GOD.

BY ARTHUR F. MOORE.

"All facts known to us beyond the narrow circle of our own experience, must be learned from testimony. Testimony may be either oral, or recorded in historical writings, monuments, mementoes and tokens. The canons for distinguishing true testimony from false, and genuine from spurious, authentic from fictitious history, are manifold and easily accessible." So says Prof. Atwater, of the College of New Jersey. Nothing is more self-evident than that the most of the facts in which we place implicit confidene are obtained outside of our own experience or observation. Hence we must rely mostly on the testimony of others for our knowledge, and there is necessity for some rule by which to determine the trustworthiness of these sources of information.

Again I will quote, and this time from George Rawlinson M. A.; in the first place because he says just what is necessary to be said here, and secondly because he is supposed to be better authority than the writer for what he says in the quotation. He says: These laws (of the modern historical criticism, so far as they seem to be established) appear to me to be sound; and their natural and real bearing is to increase instead of diminishing the weight of the Christian evidences." But the learned Englishman differs from Prof. Atwater in the idea that they are easily accessible; and it would seem that he was right, for if they had been at hand and so easy of access, they would have formed a part of the common education of the people, inasmuch as there has been great inquiry of late on this very subject: viz., How shall we know what is reliable testimony in matters of history, especially in the Bible? Indeed, Mr. Rawlinson continues thus: "I am not aware that the laws in question have ever been distinctly laid down in a compendious, or in even an abstract form. They are assumed throughout the writings of our best historians, but they are involved in their criticisms rather than directly posited on their principles. I believe, however, that I shall not misrepresent them if I say, that, viewed on their positive side, they consist chiefly of the four following canons" (rules).

1. "When the record which we possess of an event is the writing of a contemporary, supposing that he is a credible witness, and had means of observing the fact to which he testifies, the fact is to be accepted, as possessing the first or highest degree of historical credibility. Such evidence is on a par with that of witnesses in a court of justice, with the drawback, on the one hand, that the man who gives it is not sworn to speak the truth, and with the advantage, on the other, that he is less likely than the legal witness to have a personal interest in the matter concerning which he testifies.

2. When the event recorded is one which the writer may be reasonably supposed to have obtained directly from those who witnessed it, we should accept it as probably true, unless it be in itself very improbable. Such evidence posses the second degree of credibility.

3. When the event recorded is removed considerably from the age of the recorder of it, and there is no reason to believe that he obtained it from a contemporary writing, but the probable source of his information was oral tradition; still, if the event [illegible] notoriety, if it affected the national life or prosperity,—especially if it be of a nature to have been at once commemorated by the establishment of any rite or practice,—then it has a claim to belief as probably true, at least in its general outline. This, however, is the third, and a comparatively low degree of historical credibility.

4. When the traditions of one race, which if unsupported, would have had but small claim to attention, and none to belief, are corroborated by the traditions of another, especially if a distant or hostile race, the event which has this double testimony obtains a high amount of probability, and, if not very unlikely in itself, thoroughly deserves acceptance. The degree of historical credibility in this case is not exactly commensurable with that in the others, since a new and distinct ground of likelihood comes into play. It may be as strong as the highest, and it may be almost as weak as the lowest, though this is not often the case in fact. In a general way we may say that the weight of this kind of evidence exceeds that which has been called the third degree of historical probability, and nearly approaches to the second." (George Rawlinson, M. D., late Fellow and Tutor of Exeter College, England; Editor of 'The History of Herodotus,' author of 'The Historical Evidences of the Truth of the Scripture Records,' etc.) Much more might be quoted with much profit from the above author if an exhaustive essay on historical criticism was intended, but the above is enough for the purpose intended at present, and is taken from his lectures delivered in 1859 before the University of Oxford, England.

So much for method and groundwork. Now what is the testimony of the most High God as to the march of time. Says one, "That is a mystery, sealed, and with it we have no business." Let us make a little examination of the book commonly reported to be sealed. The book of Daniel claims to be written by an eyewitness of the events related. "I, Daniel, am the man who saw, —to me the vision appeared." He writes prophecy and history, and was a participator in the scenes which transpired. Hence, if his character is good, that is if he did not lie or write a spurious, fictitious work, he is entitled to the highest rank of credibility, according to our first law of criticism. But his character must be held to be good until proved otherwise by the testimony of men, or evidence contained in his writings, and there is no evidence against him unless in his own writings.

Porphyry, A. D. 270, claimed that from its place in the Jewish Canon, between Esther and Ezra, it was written after the age of prophecy, and in the time of Antiochus Epiphanes, and hence was spurious. But it was written partly in Hebrew and partly in Chaldee, "which peculiarity may fairly be said to fix its date to the time of the Captivity" in Chaldea. It was translated into Greek in the reign of Ptolemy Philadelphus, more than seventy years before the accession of Antiochus Epiphanes. This rests on the authority of Aristeas, Philo, Justin Martyr (an eminent father in in the church), and Josephus and Epiphianus. Antiochus began to reign B. C. 175 —Jesus the son of Sirach, "who must have written" B. C. 180, at least, refers to Daniel and quotes him, and Josephus says the "prophecies of Daniel were shown to Alexander the Great in the year B. C. 332, and inclined him to treat the Jews with special favor. Nearly all the arguments against the book of Daniel, it has been said, are based on the assumption that a miracle is an impossibility, but they are favorite arguments with the rationalists of Germany, from whom the "Bob Ingersols" of this country obtain the most of their religious stock in trade; although it can never be *more* than an assumption that miracles cannot be, for by what laws, chemical, mathematical or physical, shall we prove and and know that such laws cannot be set aside by other laws of which we do not know the nature. Indeed, we do see such laws set aside by others which we do understand, and if we find the great and minutely far-reaching prophecies of which Daniel had such grotesque visions, to be minutely fulfilled adown the vast highway of time, we may credit him with visions supernatural, and his character is not to be lightly impeached even upon the subject of miracles, —and prophecy—is a miracle.

Bearing in mind then the evidence that he must have written 180 to 332 years before Christ, and that he claims to have written at a period which, according to common chronology was 538 years before Christ, let us take up for a moment one item of his writings; the prophecy in the eleventh and twelfth chapters. "Behold, there shall stand up yet three kings in Persia, acknowledged to be Cambyses, Smerdis and Darius Hystaspes,—called by Ezra, Ahasuerus, Artaxerxes, and Darius. The *true* Persians worshiped the One Supreme Being under the name of the Great God Ormasd; hence when Cyrus found the Jews captives at Babylon, believing in the same God under the name of Jehovah, and possessing his lively oracles, he sent them home to build their temple and enjoy their religion. Isaiah prophesied of him as God's shepherd in the last verse of the 44th chapter, and in the 45th God claims to have raised him up in righteousness. All the Persian kings confirmed the Jews in their restoration except Artaxerxes, or Smerdis, the usurper, who was a magician, or believer in the religion of Sorcery; and he, according to Ezra 4: 7-24, calumniated them, and stopped their building, but under Darius, who was of the old stock, and a worshiper of God, the temple was finished.

"The fourth shall be far richer than they all," and was Xerxes the Great, no doubt the Ahasuerus of the book of Esther, eminently rich, proud and wilful. "He shall stir up all against the realm of Grecia," [illegible] which Xerxes did, and came against that country with vast hordes from all parts, and numbering over five millions; but defeated at the battle of Salamis, he fled in haste to his own dominions. "And a mighty king shall stand up," who is admitted on all hands to have been Alexander the Great. His kingdom was broken, though he had "great dominion," and ruled over most of the world then known; and it was divided into four parts, none of "his posterity," however," getting a share. His four generals divided the territory among themselves. Ptolemy took Egypt, Lybia, Arabia and Palestine; Cassander took Macedonia and Greece; Lysimachus took Bithynia and Thrace; and Seleucus reigned over the remaining territories in Asia as far as the river Indus, which was called the kingdom of Syria. So much for the first four verses of this chapter. Please take your Bible and look the matter up.

The fifth to the twentieth verses give a prophecy of the mutual struggles, events and deceitful diplomacies of the kings of the North and South, or the kings of those divisions of Alexander's broken empire which lie respectively north and south of that land of all lands to the Jew, Palestine, according to the old commentators, such as Bagster, Jerome, Prideaux, Bishop Newton, etc. And, indeed, Seleucus in Syria reigned over the northern grand division of Alexander's empire, and Ptolemy in Egypt over the southern one, as any one can see by reference to a map of those times. Smith's Dictionary of the Bible gives the reigns of these kings as detailed in this prophecy under the heads Seleucus and Antiochus for Syria, and the Ptolemies and Cleopatras, etc., of Eygpt,—and although some of the old commentators continue the wars and schemes of Syria and Egypt through the whole chapter, yet it is very evident that we come in contact with Rome as monarch of the world in verse twentieth, and Augustus Cæsar the first emperor; for it was during his reign that *all the world* was to be taxed, at the time of the birth of our Lord. Augustus was crafty, and his own daughter was so dissolute that he was obliged to banish her; but his kingdom was at the height of its glory, and from thence was at a decline. He was "destroyed neither in anger nor in battle," but died of dysentery caused by poison, it is said.

(*To be continued.*)

"I AM COMING. BE READY."

BY L. D. HARRINGTON.

"The Mahdi's emissaries are busy throughout the whole of Egypt. They go from village to village bearing the simple message: 'I AM COMING. BE READY.' This passes on from mouth to mouth, and the situation is becoming serious."—*Extract from daily paper Feb. 26.*

The above quotation from this morning's paper (Feb. 26th) is both interesting and suggestive. It is not the purpose of this article to canvass the Egyptian situation, or to attempt to foretell the hidden future, but rather to draw therefrom a practical lesson.

The truth is always counterfeited. Satan is the arch counterfeiter. One of his devices is to forestall and to pervert the truth as it is in Jesus by a counterfeit. Now, while the rallying notes of preparation for the True Prophet are ringing and reverberating, the enemy puts into the mouth of the (or of a) false prophet and his emissaries the cry, "I am coming; be ready." This is producing, at the present time, a wonderful influence over the unenlightened, fanatical Mussselmen, and they are responding. Satan is the "strong man armed." Christ is the "stronger than the strong man armed." The false prophet must decrease, when his time comes, when his part in the world's history is fulfilled. Our True Prophet must increase. He is coming to reign as King, to fill the whole earth with the glory of God as the waters cover the sea.

Now, in the "time of his preparation," while the message from our True Prophet and soon coming King is being heralded by his messengers, who go before his face to prepare his way, the notes of preparation are ringing out loud and clear, "Behold, I come quickly." "Be ye, therefore, ready." His ministers go from place to place bearing his message, and his witnesses are busy giving the same testimony. Old men and young men, matrons, maidens and children pass along this watchword, and the prophetical situation is becoming more and more thrilling.

If, then, the agents of darkness are thus active, let us who are of the day, the children of light, be earnest, instant in season and out of season, proclaiming the glad tidings, "Lo, he cometh!" Let us each and all, who look for his second coming and love his appearing, be busy bearing the welcome message from him—"Behold I come; be ye ready." Let us watch the drying up of the symbolic Euphrates, or decadence of the Turkish power, which must come whatever the outcome of the false prophet El Mahdi's career in the Turkish dominions may be. Let us watch all the signs of the times, and wait for Him who has sent his church this inspiring word, "Surely I come quickly." Let us respond, "Amen; even so, come, Lord Jesus." Let us listen to the voice of the Holy Spirit in our hearts, the voice of our Lord, "I will come again, and receive you unto myself: that where I am, there ye may be also." John 14: 3.

"Behold, I quickly come—with love, and bliss, and light,
I come to take thee home, where faith is lost in sight.
"Behold, I quickly come"—I'm coming soon for thee,
Be holy, pure and clean. Oh, watch and wait for me.
"Behold, I quickly come"—I hear thy welcome voice;
My heart responsive sings; I now rejoice, rejoice!
"Behold, I quickly come"—all joy and gladness then!
"Yes, come!" All hail to thee, oh, Lord; Amen, amen!

No soul was ever lost because its fresh beginnings broke down; but thousands of souls have been lost because they would not make fresh beginnings.—*F. W. Faber.*

He that hath slight thoughts of sin never [illegible]

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DOCTRINAL ARTICLES.—No. 5.

THE SECOND ADVENT PERSONAL AND VISIBLE.

We have already shown that the second coming of Christ is as specifically revealed in the Old Testament as in the New Testament; to which we wish now to add that the language applied by the Old Testament writers to the second coming is as *literalistic* as that applied to the first coming; and, therefore, the discrimination which accepts the Old Testament predictions of the first advent in their literal sense, but spiritualizes the predictions which relate to the second advent, does violence to the recognized laws of language, and subjects the Sacred Scriptures to a license of interpretation fatal to the integrity of their inspired significance. Let us illustrate by a passage from Job: "For I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth: and though after my skin worms destroy this body, yet in my flesh shall I see God: whom I shall see for myself, and mine eyes shall behold, and not another; though my reins be consumed within me." Job 19: 25–27.

Will any deny that Job's declaration—"For I know that my Redeemer liveth," was true in the really personal sense? Can Job's words imply less than the existence of a personal Redeemer? This being admitted, by what law of language can the concluding words of the sentence—"And that he shall stand at the latter day upon the earth," be spiritualized? By the phrase "latter day," Job must have meant the time of Christ's second advent, for he associates it with the period of his own resurrection when in his "*flesh*" he shall "see God"; and the resurrection is everywhere in the Scriptures represented as occurring at the second advent.

With this single illustration out of many that might be adduced from the Old Testament scriptures, let us turn our attention to the New Testament.

To the disciples, sorrow-stricken in view of his departure, the Saviour said: "And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also." John 14: 3. Now that Jesus went away personally and literally none will deny; that is a simple historic fact. Who can point out any law of language by which Jesus can be made to speak literally when he says, "If I go away," but figuratively when, in the *same breath*, and under precisely the same circumstances, he says, "I will come again"? Such an interpretation seems to us an inexcusable tampering with the Inspired Record.

And in Luke 12: 43, our Lord, in contrasting the conduct of the good and evil servant, says: "Blessed is that servant whom his Lord, when he *cometh*, shall find so doing." This text implies the personal appearing and presence of the Master to reckon with his servants when their work was finished, and not any spiritual blessing while discharging their trusts.

St. Paul surely expected a personal coming to occur subsequently to his own time. To the Thessalonian church he says: "For they themselves shew of us what manner of entering in we had unto you, and how ye turned to God from idols to serve the living and true God; and to wait for his Son from heaven, whom he raised from the dead, even Jesus, which delivered us from the wrath to come." 1 Thess. 1: 10. The Thessalonians had already turned from idols and were serving the living God, and were *waiting* for the Son of God from heaven; therefore they must have been waiting for a *personal* and not a spiritual coming.

And again in 2 Thess. 1: 6–10 the apostle employs language that can hardly be misunderstood by any careful reader who really desires to know the truth touching this all-important doctrine. He says: "Seeing it is a righteous thing with God to recompense tribulation to them which trouble you; and to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power; when he shall come to be glorified in his saints, and to be admired in all them that believe."

God has not yet "recompensed tribulation" to those who trouble his church. The blood of the martyrs still cries for avenging judgment against Nero, against the bloody Inquisition, against Rome, against the beast and the false prophet, against all who have crimsoned their hands in the blood of saints. The wicked have not yet been "punished with everlasting destruction," nor has the church been "recompensed" with "rest." But all this waits to be fulfilled "when the Lord Jesus shall be revealed from heaven with his mighty angels," and "when he shall come to be glorified in his saints." Now the coming predicted in this text must be personal and literal, or the "*tribulation*" which is to be recompensed to the troublers of God's people must be figurative and not real. Shall we, in order to get rid of the doctrine of Christ's second personal coming, reduce God's punishment of all the wicked of the ages to a figure of speech? Into what appalling inconsistencies have modern interpreters been betrayed in their efforts to expunge from God's Word the glorious promise of our Lord's second personal advent, which is the last hope of the church.

How perfectly in accord with St. Paul's conception are the revelations given to St. John. Hear his sublime exclamation: "Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him: and all kindreds of the earth shall wail because of him. Even so, Amen." Rev. 1: 7. If Christ's second coming is to be impersonal and invisible, how can "every eye see him"? If his coming is only figurative, what occasion will there be for "all the kindreds of the earth to wail because of him"? Little will "they also which *pierced* him" care for an allegorical coming of Christ, which they cannot see, and therefore cannot know. Slight will be the "wailing" if the awful judgment scenes connected with the second advent, throughout the Scriptures, shall end in a figure of rhetoric. Is it not time for theological trifling with the solemn statements of Christ and all apostles to cease?

Another scripture occurs to us which so explicitly and forcibly proves the second coming of our Lord to be personal, that we beg to urge it upon the reader's special attention. "For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord. Wherefore comfort one another with these words." 1 Thess. 4: 15–18.

The great apostle, in this text, under the inspiration of the Holy Spirit, predicts a descent of the Lord himself from heaven which will produce the resurrection of the dead. This cannot be a spiritual resurrection at conversion, for at the same time the living saints are to be translated. And the divine affirmation is that the Lord—not a Roman army, not some great providence, not a judgment, but the LORD, will descend from heaven. The Lord himself; not his Spirit, not his gospel, but HIMSELF. Now if Paul's statement, as positively and explicitly made as it is possible for a proposition to be expressed in human language, is to be taken, then the second coming of Christ *must* be *personal* and *visible*. It would seem incredible that any one of ordinary intelligence should have any doubt as to the meaning of this scripture.

We will trouble the reader with but one text more—a text so conclusive of the *manner* of Christ's advent as to render any further evidences unnecessary. The saddened disciples were thrilled to ecstacy at the appearing in their midst of the resurrected Jesus. The joy seemed too great to be real. Their poor hearts quivered between gladness and fear, when the Saviour assured them it was no illusion but grand reality, and at once demonstrated to their physical senses that he was *not* a spirit, but an actual, living, literal, flesh and bones personality. And these were his wonderful words: "And as they thus spake, Jesus himself stood in the midst of them, and saith unto them, Peace be unto you. But they were terrified and affrighted, and supposed that they had seen a spirit. And he said unto them, Why are ye troubled? and why do thoughts arise in your hearts? Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have. And when he had thus spoken, he showed them his hands and his feet. And while they yet believed not for joy, and wondered, he said unto them, Have ye here any meat? And they gave him a piece of a broiled fish, and of a honeycomb. And he took it, and did eat before them." Luke 24: 36–43.

As they gazed enraptured on his recognized form—"scarred, but glorious"—and listened to the familiar tones of his inspiring voice, the mists lifted from their bewildered minds, and their happiness was complete. But their bliss was brief, for after repeating his promise to send the Holy Spirit to them, "he led them out as far as Bethany, and he lifted up his hands, and blessed them. And it came to pass, while he blessed them, he was parted from them, and carried up into heaven." Luke 24: 50–52. And now their fresh-born hopes are dashed to the ground, and, bewildered and saddened more than ever, they stand awe-struck, gazing at the ascending form of their beloved Master and Lord; when suddenly two shining messengers from the heavenly court emerged from amid the shadows and said: "Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." Acts 1: 11. What new and strange delight flooded their minds, and what holy joy swept their saddened hearts, they may tell us some time, amid the splendors of the restitution.

Now let us carefully consider the remarkable scriptures which we have quoted. The Saviour had *demonstrated* to his disciples that what they saw was no spectral form, but he *himself*—the very same Jesus, in form and feature, who hung and bled upon the cross, and who was laid by tender hands in Joseph's marble tomb. He subjected his person to the tests of their physical senses—showing them his wounded hands and feet—to convince them beyond a doubt that he had risen from the grave without the loss of a single attribute, and perfectly free from the touch of corruption. And to crown the evidences of his real, literal and identical personality, he asked for food and ate in their presence; and then, in the full gaze of all the disciples, he ascended to heaven. And as he went up, just when the clouds enfolded him from their view, the heavenly visitants revealed themselves to the disciples, and to their amazed hearts made, to them, new and wonderful revelations. Let us listen to their divinely dictated words: "This same Jesus,"—*This* Jesus; not another; not the Spirit; not the word of grace; but THIS *identical* Jesus. "This SAME Jesus." Not a changed or *transmuted* body, but precisely the same person in every physical element which he had just before presented to them, and which they had seen and handled. "Shall so come in like MANNER as ye have *seen* him go into heaven." Is it possible for a case to be more conclusively stated?

But if it shall still be held that Christ did not "carry our flesh with him to heaven," but that some unknown change took place in his person after he passed beyond the sight of his disciples, then it follows: First, that the disciples were fearfully and purposely deceived by the angel messengers; for it were impossible to form a more misleading statement than their words convey if Christ is not to make a second *personal* and *visible* advent. And, second, if the assurance made to the disciples was fallacious, then we have no real personal "*advocate*" at the "right hand of God." But if the angelic statement was truthful, then Christ is now in heaven, in the very identical body which rose from the tomb; and his return *must* be as literal and visible as his ascension; for they did "*see* him go into heaven" visibly and literally; and the angels solemnly declared that he should "*come* in *like manner* as they had seen him go into heaven."

Now we aver, in the name of the Lord, that the reckless license of interpretation that would dare deny that this text teaches the personal and visible return of the blessed Christ, thereby destroys every rule of exegesis by which the Holy Word can be made to teach any doctrine with sufficient definiteness to command the respect of thinking minds. E. A. S.

A NEW BOOK.

We are in receipt of a fresh contribution to biblical literature in a new work just published by Elder L. C. McKinstry, entitled "THE REDEMPTION." It is a neatly bound volume of one hundred pages, bearing evidences of careful scriptural research, made fresh and readable by a vein of original conception developed in new methods of reasonings, and impressed by illustrations quite unique.

The author has traversed the whole ground from man in Eden to man in the new earth, immortalized and glorified. We have rarely seen so much scriptural argument in so small a volume. The writer has spared no pains in furnishing the religious public with a great amount of important matter at very small cost. For sale by the author, and at the *World's Crisis* Office, 144 Hanover St., Boston. ED.

PERSONAL.

We are pained to learn that among the sufferers from the effects of the western floods is numbered our very highly esteemed Christian brother and fellow laborer in the gospel, Dr. N. Field, of Indiana, whose financial losses are very heavy.

Bro. Field has been an able and faithful preacher for many years, and is widely known among our people. He will have the sympathy and prayers of all who have had the pleasure of his acquaintance. The following note will explain itself: E. A. S.

"*Jeffersonville, Ind., Feb. 28th*, 1884.

Editor Crisis:—I send you a slip with some figures, showing the depth of water in the city. Bro. N. Field has been very badly damaged, and it is very hard on him in his declining years, being seventy-eight. He has spent over fifty years preaching the gospel without charge to any one, and the floods have almost ruined him. The tabernacle and members are all in the flooded district, which puts us all in a bad condition to help him, or one another. G. CUMMING."

THE WAR IN THE SOUDAN.

Since our last issue a long and bloody battle has been fought near Trinkitat, which resulted in a signal victory for the British forces under Gen. Graham. The following is the latest: E. A. S.

"SUAKIM, March 2. The British troops entered Tokar at noon Saturday. A few shots were exchanged with the enemy, when the 4,000 rebels holding the town fled. Osman Digna is encamped eight miles distant from Suakim. A battle with him is expected when the British troops return to Suakim from Tokar. All reports commend the steadiness with which the British moved on Teb. The square in which they advanced to the battle was never broken. The determination and bravery of the rebels were shown in the fact that when they were charged by the cavalry great numbers threw themselves upon their backs on the ground and speared the horses of the troopers as they dashed over them.

SUAKIM, March 2. The March to Tokar was accomplished in four hours from Teb. The hussars scoured the country and kept up desultory skirmishing with the enemy, who retired in disorganized masses in the direction of Tamanleb. The Arabs lost 1,100 men dead on the field at Teb, besides guns and other munitions. The whole camp, including 375 tents and many camels, was also taken. The condition of the camp showed that the Arabs had relied upon being victorious. Gen. Graham will send part of the Tokar garrison to Trinkitat, and will destroy the works of fortification. He will then march to Tamanleb, where he will convoke the sheikhs of the friendly tribes and those submitting to him to make arrangements to keep upon the route between Suakim and Berber.

SUAKIM, March 2. After the battle Baker Pasha and Admiral Hewitt returned to Trinkitat. The soldiers and sailors stationed there heartily cheered Baker Pasha, who had been so severely wounded that he was unable to walk. Veterans who took part in the battle say that they never met a more resolute foe. The enemy's trenches were found completely filled with corpses.

LONDON, March 6. Gen. Graham, with 3000 men will advance from Suakim on Monday against Osman Digna. His force will consist of 126 artillery men, with 7 seven-pounders, 10 mountain and four Krupp guns; 62 sailors, with two nine-pounders, three gatling and three gardner guns, and the Tenth and Nineteenth Hussars, the rest of the force being made up of infantry and marines. Osman Digna remains at Handoob, and is ready to accept battle.

Earl Granville, Foreign Secretary of State, announced in the House of Lords this afternoon that he had just received Egyptian dispatches which reported that a thousand men who were marching from El Obeid upon Khartoum had been defeated by tribes friendly to Gen. Gordon.

The Sultan of Morocco has declared El Mahdi an impostor.

Cairo, March 6. Gen. Gordon telegraphs that Slatin Bey, an Austrian officer in the Egyptian service, has defeated an expedition sent by El Mahdi from Darfour, and that the Kabbabish tribe have defeated the rebels north of El Obeid.

THE French government has decided to expel from France all suspected dynamiters, and the keenest detectives are continually employed.

RESURRECTION OF THE LIVING.

There are two theories concerning the resurrection, one of which cannot be correct, for the two are in conflict. One of these theories insists on a resurrection of the living from the dead, on the principle of a spirit elimination, leaving the dead man forever in the grave; while the other theory claims that the physical man shall awake from the sleep of death, and live again. In Paul's day, "When they heard of the resurrection of the dead, some mocked" Acts 17: 32); but now they accept the theory in *name*, but make it mean a resurrection of the living spirit from the dead body; and surely if they had then understood that the apostles had preached a resurrection consisting of a separation of the spirit from the body, nobody would have "mocked," for all believed that death would separate the spirit from the body. Even the friends were "*grieved* that they taught the people, and preached through Jesus the resurrection from the dead" (Acts 4; 2); and they certainly could not have understood the apostles to preach that there was no separation of spirits from human bodies before Christ, for that notion would destroy the theory of soul-immortality for the entire race previous to the first advent, and also destroy it this side of that event so far as the wicked are concerned; for the resurrection which they preached was "through Jesus," whom the wicked do not accept, just as really as salvation is through him, and not to be obtained independent of him.

Paul distinctly affirms: "The *dead* shall be raised," and that cannot mean that the *spirit* shall be raised, unless the spirit *dies*, and if it dies, it is not immortal; so in setting up one prop to sustain this theory, another prop is thrown down. The Greek term *anastasis*, rendered resurrection, primarily signifies, according to Parkhurst, "To rise. A standing on the feet again, rising as opposed to falling." To rise from what? from life? How could that which had never fallen, stand on its feet again? If the spirit is to stand up again, what shall it stand up from, seeing it cannot fall in death? Did Paul mean to say to King Agrippa, who already believed in soul immortality, "Why should it be thought a thing incredible with you that God should separate the spirit from the body?" That must have been his meaning if he taught a resurrection of a living spirit instead of a dead body.

If Christ preached a resurrection of the living spirit from the dead body, why did the Sadducees, after telling him about the woman's death who had previously had seven husbands, inquire: "In the resurrection therefore, when they *shall rise* [not when they *did* rise], whose wife *shall* she be of them?" If it should be said that they might have misunderstood his theory of the resurrection, the Saviour's reply will settle that question: "When they *shall rise* from the dead [not when they *did* rise] they neither marry nor are given in marriage." Mark 12: 23–25. Martha had the right view of the resurrection when she said, "I know that he shall rise again in the resurrection at *the last day*" (John 11: 24), for she had heard Jesus previously affirm: "I will raise him up at the last day." John 6: 40. Then "the earth shall cast out the dead" saints; "Neither can they die any more." W. S.

"MY SOUL."

The expression, "My soul," so often found in the Bible, is often quoted as proof that the soul must be a distinct personality that can outlive the body; but a careful perusal of the Word will make the fact apparent that its meaning is simply equivalent to *myself*, or my life, or my mind; as in the following texts: "And *my soul* shall *live*." Gen. 12: 13. "Let me escape thither . . . and *my soul* shall *live*." Gen. 19: 20. "Let my soul live, and it shall praise thee." Ps. 119: 175. "They have digged a pit for *my soul*." Jer. 18: 20. All are aware that these statements do not bring to view a deathless entity, but simply signify myself.

But if the claim that "*my soul* signifies that there are two distinct beings, the one being possessed by the other, is good, it proves too much; for we as really read of "*my spirit*" and *my body*," and that, too, in the same testimony. "His flesh upon him shall have pain, and his soul within him shall mourn." Job 14: 22. Who is the possessor? "Was grieved in *my spirit*, in the midst of *my body*." Daniel 7: 15. Who is the possessor? "Thou shalt love the Lord thy God with all *thy heart*, and with all *thy soul*, and with all *thy mind*." Matt. 22; 37. Again we ask, Who is the possessor? If I talk of my soul, my body and my spirit, to whom do these three belong, and what is the name of the owner? W. S.

"SHALL CARRY NOTHING AWAY."

Inferences are often made the foundation of an argument where positive proof is wanting. When an attempt is made to show that men are to depart out of this world in the sense of making a journey to the so-called spirit-land, texts like the following are sometimes quoted: "For we brought nothing into this world, and it is certain we can carry nothing out." 1 Tim. 6: 7. "For when he dieth he shall carry nothing away. Ps. 49: 17. And here they end the quotation; but David did not end his statement here: then an inference is unjustly deduced from the text that the soul is going off to another world to live there, but will carry nothing from this world to that; but the other part of David's statement spoils this inference. The full statement reads: "For when he dieth he shall carry nothing away: his glory shall not descend after him."

So when the saint dies, he leaves the world, not in the sense of ascending to heaven, but in the sense of *descending*. When he goes out of the world in this sense, he leaves his wealth behind—he goes to a "land of darkness," instead of going to an upper world, and awaits the promised resurrection. W. S.

MAPLEWOOD CHURCH.

At a business meeting of the Christian Church of Maplewood, held Feb. 29, 1884, it was voted to add to the name of the church by calling it the "Second Advent Christian Church of Maplewood." Bro. A. Fogg was elected pastor of the church.

J. C. WHEATON, *Clerk*.

TRUTH glitters with a purer lustre the more it is loved and practised.

GO THOU AND DO LIKEWISE.

A good brother has just sent us *two hundred dollars* of the Lord's money for mission work, it being a tenth, which he sets apart from his income as belonging to the Lord. This money will preach at home and in foreign lands, while our brother continues to labor with his hands. What the harvest will be the day of the Lord will reveal. If it should result in saving a few souls, what a rejoicing there will be in heaven over the increase of one tenth; and our brother will find, we trust, that it was a good investment. God bless him, in basket and store, according to his promise. There are multitudes of the Lord's stewards that should follow the example of our brother. It would relieve them of dullness and indifference in the cause of truth, and fill their hearts with peace, and make them feel that they had a share in the heaven originated enterprise of redeeming a world lost in sin.

We hear the cry, "Come over and help us!" from all parts of the world. Shall we heed the call? The door is open for mission work as never before, and the message, "Behold he cometh!" is spreading in Africa, India, China, and Italy. Shall we, as a people, remain idle? We have our Mission Societies, but they must have means. We have three missionaries in the home department doing a good work, and the foreign department is sending publications to foreign lands, according to their means. We call upon the Lord's stewards in the name of Christ to stand by these societies and hold up their hands in the work. All means entrusted to them will be reported to the people. This is not a separate individual work, but the work of the Advent Body, which is governed by the people.

We are now making arrangements to send bundles of the *Crisis* weekly to foreign mission stations for distribution. It costs money to publish, but we trust in the Lord and the people, to furnish the means. Let us have a revival of the old-fashioned missionary spirit. Send in the tenths, and we shall not lack for funds. Who will respond with another two hundred dollars?

MISSION SPIRIT.

CHURCH NEWS.

Dear Bro. Stockman:—Thinking it might be of interest to the saints scattered abroad to hear how the Master's cause is prospering in this little quiet town, situated at the foot of Mount Lafayette, by your permission I will say a few words through the *Crisis*. There are three churches in this place, Free Baptist, Congregationalist and Adventist. The pastor of the Congregationalist church has been absent all winter holding revival meetings in Dacotah. About three weeks ago, Brother H. H. Tucker, of Sugar Hill, came by invitation and preached in the Congregational church. After preaching once he was engaged again until he had preached seven evenings. Quite a number sought the Lord in good earnest, and there was an intense desire on the part of the people to hear the truth. At this point Brother Miles Grant, of Boston, came by request of the Congregational and Adventist Churches, and commenced a series of union meetings in the Congregational house. The meeting commenced Monday, Feb. 25th, and held over Sunday, March 2nd, Bro. Tucker remaining most of the time. The Baptist preacher was gone most of the time. He came in a few times and took part in the service. The most perfect harmony existed through the entire meeting.

At the consecration meeting, held every afternoon, there was a good attendance, and all seemed to be anxious to be *just right*. About three hundred people attended every evening to listen to the word as spoken by Bro. Grant, both from the chart and practical Christianity. There were more than one hundred testimonies after the sermon every evening. As a result the church was wonderfully blessed, and from thirty to fifty reclaimed and converted. One man testified in the last meeting that he had lived in town fifty-four years, and had never seen a time like this. Bro. Grant said he had rarely ever seen so much accomplished in the same time in all his work in the ministry. To the good Lord be all the glory, praise and honor. Pray for us that we may have wisdom to lead the lambs of the flock, and hold the fort until Jesus comes, which we believe is very near at hand. Your brother in Christ. DANIEL GREGORY.

Franconia, N. H.

EXPERIENCE.—NO. 1.

BY L. BOUTELL.

Christian experience and that of a Christian minister or teacher differ widely. The experience of a preacher varies according to his work and by what he preaches as well as to whom he preaches. It is as natural as life for every man to love to have his work praised, whether deserving or otherwise, and if it is not he feels a little hesitation as to whether it is acceptable. This is emphatically so with a preacher, for "they are men of like passions," and love the praise of men. And I will venture the assertion that many ministers have been spoiled for the work of the Lord and the preaching of his truth by flattery. But if called of God to this holy self-denying work, it is only safe to hear his voice and do his bidding.

In my hasty call to the ministry of this gospel of the kingdom of heaven at hand, and declaring the soon coming of the Son of man from heaven, I had no time to confer with flesh and blood, nor to study Hebrew, Greek or Latin. The command from heaven was *go*, and go quickly, and study, as by the Spirit of inspiration, Daniel, Matthew, Luke, Mark, the epistles, and the Revelation of John on Patmos. These had to be looked over and proclaimed in three, six or nine month's time; and wisdom came by the spirit and power of God in the truth as fast as I was called to utter it, or had need for it. Wonderful outfit! Bible relating to Christ's coming literally and personally from heaven was the alpha and omega of our preaching. The woe of the watchman of this "message" so burdened him that it was a mighty relief to tell the good news and glad tidings. The one talent would soon gain other two. Enthusiasm and boldness characterized the epoch. Thus I commenced my public labor or ministry more than forty years since.

Various have been my experiences, trials, hardships, perils and blessings. I have found all the way that the Lord and the brethren have been so good that the promise has been more than realized that "all things work together for good." Bless the Lord for his goodness! And by his grace I continue to this time. I have had as much praise I presume as was for my good, and fault-finding enough to check and drive me to the only source of my strength, the God of my salvation. Certain utterances I well remember. When preaching in a certain place the best I knew, and thought things were going bravely, a woman came to me and said, "Your preaching sounded like scolding this forenoon." I said, "I presume so; and I'm sorry for it." I thought it over, and kept the truth going a little closer if possible, giving line upon line, and in the evening she came and confessed the fault was hers, and that the sound had become sweet and pleasant to her taste. So I was encouraged, and she blessed with peace in believing.

Again, when preaching once in the city of L. to a large congregation I thought I was doing blessed well, but as I came down from the pulpit and congratulated my brethren, I was touched on the shoulder with this telling remark, "I hope you will preach better in the afternoon." This was my meditation during intermission, and I resolved instead of getting vexed to try to better it. So in the afternoon in getting up to preach I rehearsed the occurrence at noon by the member, and said, "I am now going to do my best for you this afternoon, and hope to succeed in preaching better than in the morning; pray for me." And the effort was a success; blessings followed, and all participated in them. So this turned out to my good, and the furtherance of the gospel.

How often the preacher hears it said of himself, and others like himself, "he is a good man, but not much of a preacher." This is a touchstone to ministerial dignity; but after all it is often too truthful to be resented, and quite a eulogy as to your best outfit in the work of the Lord and success in his vineyard. Seek to please the Lord "whom we serve," loving yourself and all the rest with him.

IN MEMORIAM.

In Bristol, Ct., Dec. 24th, 1883, MRS. MARTHA LOWRY, widow of the late Luther Tuttle, aged about seventy-four years.

The subject of this notice was converted at the age of fourteen, and united with the Baptist church in Bristol, Ct., and in the early part of 1843 with her husband became identified with the Second Advent movement of that time. And truly may it be said, they were an honor to the cause, and a light to the world, not only when assembled with the saints, but in their well disciplined family, and in all their associations and business transactions.

Perhaps there never was a more perfect conjugal union than in the case of Bro. and Sr. Tuttle. They had six children, only two of which survive. Mrs. E. J. Morse, widow of the Rev. —— Morse, and Mrs. M. Gaylord, now living on the old homestead.

Sr. Tuttle was remarkable for her adherence to the command of "looking well to the ways of her household" in both temporal and spiritual matters. So calm and even, amid her many cares, and so free from the ebullitions of passion, in governing her household, and discreet in conversation, as to impart a sweet odor to the many pilgrims refreshed under this hospitable roof. I may add what Paul said of Phebe: "She hath been a succorer of many, and of myself also."

In parting with her four children, two of whom were married, she bore it with remarkable fortitude, but when her husband was so suddenly taken (by only twelve hours' sickness) it seemed like tearing herself asunder. She calmly submitted to this afflictive providence for about two years, when she was taken with a slow fever, which left her in a very sad mental condition, which I will call despondency. She took no interest in anything, and even desired her daughter not to tell her anything, good or bad. But some five years since her widowed daughter was very sick, and she, fearing a lack of care in her case, undertook to watch, and wait upon her, necessarily looking somewhat to her domestic matters, so far causing her to forget herself as to produce a semi-normal condition, which she ever after retained. But it is only about a year since she was roused to her religious life; first by means of Bro. Miles Grant, who called upon her, and cheerfully inquired, "Well, Sr. Tuttle, how is your hope?" She soliloquized thus: "I haven't any hope;" and then, as though recollecting, said, "Yes, *I have got a hope*;" and true enough, from that time she gradually returned to her religious life. Her daughter, perceiving the change, proposed to her to attend the house of worship; and though it was somewhat of a task for one so long absent, she consented, and the final cord of gloom was now broken, and she was desirous of attending every church service from this. Her voice was soon heard in prayer and testimony; in fine, she appeared like her former self, carrying happiness and sunshine wherever she went. She attended the Methodist Campmeeting with her daughter three days, and spent six at the Second Advent Campmeeting in Plainville, Ct. She seemed to be in haste to see and converse with old friends, and was spending a few days with her friend, Sr. Churchill, when taken ill, was brought home, never to leave until carried out. She suffered acutely at first, but finally fell into an insensible state. During her conscious suffering, her Saviour was exceedingly precious, his love seemed to be her last thought. Precious saint! rest in hope.

Her funeral was attended from the Second Advent Church in Bristol. The Methodist minister, who often called on and prayed with her during her sickness, prayed at the house, at the time of her funeral. Bro. Davis, of Southington, addressed the concourse of friends upon the occasion from Job 15: 11; "Are the consolations of God small to thee?" Bro. Starks, of Hartford, following in remark:

"Sleep, mother sleep, with your hands on your breast;
Poor weary hands! they needed their rest;
Well have we loved you, but God loved you best;
'Tis thy God giveth rest."

B. MATHEWSON.

THERE is no grander sight under heaven than to see a young man stand up for God, for truth, for right. He ought to have no higher ambition than to do valiant work for God. O young man, give yourselves to Christ, with all your redeemed powers. He wants you to do so now. Christ asks you to take up your cross and follow him. May you all now make the beginning in God's name!

CRISIS BRANCH OFFICE,
GLIDDEN, IOWA.
H. G. McCULLOCH, AGENT.
Our friends West will find a full assortment of our books at the Office of the *Christian Helper*, at the same prices advertised in the *Crisis*, with the exception of the "Jubilee Harp" by the dozen. We shall keep a supply of the *Crisis* for sale. Bro. McCulloch will receive subscriptions for *Crisis*, *Young Pilgrim*, *Blessed Hope Quarterly*, and *Quarterly Journal of Prophecy*. J. HEMENWAY, Treasurer and Business Agent, Box 5140, Boston, Mass.

☞ SPECIAL NOTICE.
Change of Time.
All appointments and notices of all kinds which demand *immediate* insertion in the *Crisis* must be received at the office as EARLY as MONDAY NOON, as the paper must go to press EARLY TUESDAY MORNING. AGENT.

NOTICE.
Any one wishing to send the *Crisis* for THREE MONTHS to any person or persons *who have never taken it before*, can do so for *35* CENTS. We cannot allow any commission on the above offer.
J. HEMENWAY, Agent for A. C. P. Society.

NOTICE.
The promised Tract—"WHY ARE WE ADVENTISTS?"—is delayed, but will come out in book form in a few weeks. Due notice will be given when ready. AGENT.

THE HISTORY OF CHRISTIANITY.
BY JOHN S. C. ABBOTT.
We have the above work, consisting of the adventures of Paul and the apostles, and the most interesting events in the progress of Christianity from the earliest period to the present time. A work that all Bible students will profit by reading. It contains over five hundred pages octavo. Illustrated by engravings and maps. Price postpaid, $2.00. AGENT.

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Household Edition, 12mo. Cloth, illustrated. Publisher's price $2.00. We can fill orders for $1.25 postpaid. AGENT.

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A neat little volume of 156 pages, bound in cloth, containing the Addresses of Mrs. Catherine Booth in London. It is devoted to a deeper work of grace among Christians. No Christian can read it without being inspired anew for a full baptism of the Spirit. Price 50 cts.

THE LAW, THE COVENANTS.
This work is just published, bound in cloth, containing 347 pages. It is one of the best expositions of the Sabbath question we ever read. The subjects discussed are treated in a candid, logical manner. It contains also an epitome of the GREAT SALVATION, that is worth more than the price of the book. If you want a thorough biblical work on important truths that will open the Scriptures in a clearer light, this is the work. Price $1.00.

LIFE EVERLASTING.
A volume of 762 pages, by J. H. Pettingell, bound in cloth. This is a rare work, by a scholar who understands the subject. He presents the truth in relation to immortality and future life in a clear light, embracing the history of the doctrine in the church, giving his readers a lucid exposition of Soul, Spirit, and Everlasting Life from a biblical foundation. It is a standard work of great ability and scholarship. It should have a large sale. Price $2.00 postpaid.

NEW EDITION OF YOUNG'S ANALYTICAL CONCORDANCE.
The old edition of this valuable work is exhausted. The publishers have issued a new and revised edition. The price is $5.00. But we intend that our patrons shall have the benefit of small margins. We will fill orders for the present at $3.00 by express; when sent by mail, 50 cts. extra.
☞ The above books are for sale at the *Crisis* Office. AGENT.

THE WORLD'S GREAT EMPIRES.
A valuable work, containing a course of eight lectures by Mrs. L. C. McKinstry, on the fulfillment of prophecy in the history of the World's Great Empires. It is an epitome of history and prophecy as connected with the Church and Empires of earth. It is unlike any book published, and will be a valuable acquisition to any library. Price in cloth $2.75. Half morocco, $3.75 postpaid; $2.50 and $3.50 by express. For sale at *Crisis* Office. AGENT.

"THE REDEMPTION."
A pamphlet of 100 pages, being a treatise on the Plan of Redemption. By Eld. L. C. McKinstry. The writer commences with Adam's fall, and gradually unfolds the plan in the light of Scripture until the grand purpose of the plan is revealed in a new world, free from the evils of sin and death. 25 cts. postpaid.
☞ The above work is on sale at *Crisis* Office. AGENT.

TRACTS.
We have just received from our printer 1,144,136 pages of tracts. Let all who are interested in mission work consider that by contributing to the Tract Fund, they send the gospel to multitudes that missionaries cannot reach. We are now sending tracts into new fields just as fast as funds will allow. *Let all remember that this is the* CENTRAL DEPOT for Advent Missionary works, Home and Foreign. Our Foreign and Home Mission Boards are ready to enlarge their fields of labor as funds are received. AGENT.

NOTICE.
All communications of business relating to the *Quarterly Journal of Prophecy*, and connected with the Foreign Board of Missions, should be directed to ELDER H. H. TUCKER, *Crisis* Office, Boston, Mass.

GOOD NEWS.—NO. 25.

FROM ITALY.

Our work will increase faster than we perform unless we are very active. The calls from all parts of our own and foreign countries for help in publishing "this gospel of the kingdom" constantly increases. The Lord's hand is in this work. Please read the following just from Italy. We have responded with one hundred dollars, and promise more in this line. The Lord sent me the money in answer to prayer.

I. C. WELLCOME.

ITALY, JAN. 16, 1884.

Dear Bro. Wellcome:—I have just received your good letter of Dec. 25th, 1883, and your two volumes, 'The History of the Second Advent Message,' and 'The plan of Redemption.' Many, many thanks for them, and for everything, also for your good words and explanations.

As you understand my difficulties here, and my ideas about publishing matters, so I understand your position. I hope you will be able, with God's help, to do something for Italy. I pray that the Lord may inspire the A. C. P. Society to start a paper in Italian language, which would be an important means for the work in my country. I notice that the Seventh-day Adventists Society have two or three publishing houses in Europe, and publish seven papers in German, Swedish, Danese, French and Italian languages. You speak of the organ of the A. C. P. Society—*The World's Crisis*. Could it be possible to have it? Would you be so kind as to pray them to send it to me regularly? It would be very useful, both for me and for a reading circle, I have promoted here. Please send me a full list of the denominations which hold the doctrine of immortality in Christ and Christ's second coming and kingdom.

This week I am lecturing in the town of Pinerolo on the conditional immortality; good place, large audience, pleasant impressions. Pray with me for good fruits. May our Lord lead many people to a sincere and direct inquiry of the living truth in Christ. Pray for me. Accept my best salutations. I wait with hopeful anxiety for your next letter. May our Lord bless our work for the full triumph of his blessed gospel Yours heartily in Jesus Christ.

O. COCORDA."

FROM HANNAH S. ADAMS.

Bro. Stockman:—My paper has been sent every week with all the good news to teach me of the holy Word of God, and the soon coming of Jesus. I am so glad that God has raised up men to explain the holy Word of our King, who is coming soon to deliver us out of this wicked world. I love the dear old Bible, and your blessed *Crisis*, a paper worthy of being in every family, and if we all follow their teachings, we shall be kept from the powers of darkness and the temptations of satan. We shall come out conquerors at last, and be saved with our Redeemer.

Dover, N. H.

IT is the busy people who are looking around for more to do. When men are lazy they do nothing, and they neither seek duties nor wish any one to point them out to them.

NOTES BY THE WAY.

BY H. B. SEVEY.

At our State Conference, E. O. Dinsmore, H. B. Sevey and S. K. Partridge were appointed as State missionaries to collect money and spend it in missionary work in new places. We made the call in *Crisis* for help, which was continued nearly three months; also saying we would go ourselves.

Our first call was from Madrid, by Bro. Morrill, saying "some were starving for the bread of life, and no one to break it to them;" also saying, it being a new field could not promise me anything. I started the last of November with my team to meet the call, while the ground was frozen and roads rough. As I faced the north wind I soon came in sight of the snow-capped hills, reminding me that winter was just at hand. In Farmington I called on Bro. and Sr. Bean, who are waiting for the kingdom of God. My next call was on Bro. and Sr. John Taylor, in Phillips. Here I found one who is always ready to give a reason of his hope, being booked up on the signs of the times to the latest telegraph dispatch.

As the evening drew on, I found myself among the snow-covered hills in the little village of Madrid, with my horse and self nicely cared for at Bro. Morrill's home. The next day we gave out notice of meetings to be held each evening through the week and over Sunday. Our meetings were interesting and well attended, although the weather was very cold and stormy. The saints were encouraged, and sinners warned of the coming judgment at hand. Some questions were asked, which gave light, we trust, on the Bible. One was, "You say, Mr. Sevey, that the wicked will finally be destroyed and be no more; if so, will you please tell us what will become of the Devil?" I said, We will read Hebrews 2:14,—"Forasmuch then, as the children are partakers of flesh and blood, he also himself [Christ] likewise took part of the same, that through death he might destroy him that had the power of death, that is the Devil." We thank the Lord that sin with all its evil effects will finally have an end through the promised seed, who will eventually bruise the serpent's head. The truth of the coming kingdom was introduced in Madrid by Brn. F. E. and A. H. Blaisdell one year ago. We trust seed was sown in some good ground.

As the snow was coming down we thought best to leave for home with our carriage, fearing we could not get through if we stopped longer. While the mercury was below zero we rode thirty-seven miles, thanking the Lord that his truth ever shone upon our pathway in this dark world. After returning home, we heard of the sickness of Sr. Clough and Sr. Tracey. We thought it duty to visit Sr. Clough. She will be remembered by those who attended Lakeside Campmeeting as an earnest worker; but she has fallen. Her husband died two years since, leaving her with two children and the care of a large farm, with business matters which pressed heavily upon her, and the anxiety she felt for her neighbers while laboring with a Freewill Baptist sister was more than she could bear. Being feeble in health her mind broke down, and in a few short weeks her sufferings ceased, and she fell asleep in Jesus. Thus another light has gone out; although dead her life speaks.

I next visited Sr. Tracey, who was suffering with consumption, but strong in hope. We held meetings in Rome a few Sabbaths. This has been an old place, but of late it has been destitute of meetings, as I am about the only one who goes there. They were comforted and somewhat encouraged. Some renewed their covenant, and some manifested a desire to be Christians. We hope they may follow on. Brn. Blaisdell gave good help in our meetings, also Bro. Wm. Blaisdell, a Sabbath-keeper, took part with us, who is beloved as a good man among his neighbors. We hoped to have continued the meetings longer, but was taken sick with a cold and obliged to stay at home with family a few weeks. Then we had a call from Southport, from a Bro Rand, who heard us ten years ago in Boothbay, when our Mission tent was there. Gladly we hastened to the call by railroad and steamboat. This is an island of some six hundred inhabitants, who make fishing their business. They have a large Methodist Church which cost about $9,000; their membership eighty-four—forty on probation. They have a hall for the accommodation of the public. Our first meeting was in the hall, where a goodly number listened as we spoke from the chart, showing that the dream was certain and the interpretation thereof was sure. We then joined in the vestry with the church on Sunday in the P. M. and evening; they gave me liberty to preach, and the Word was well received by some of their members. We were obliged to go into the schoolhouse, as the hall was engaged through the week. Our room was rather small, but owing to the slippery going it did very well. Here we met with a Christian worker, who tried to get the leaders of the church to unite in our meeting, of which they spoke well; but when we held meetings in the school-house they failed to be there. The real spiritual workers, however, were on hand to listen and also to help. Some were revived, and one gave evidence of her determination to follow the Lord. On the second Sunday, the vestry would not hold the congregation. We went into the audience room. In the afternoon I listened to some things which I think Paul would call "fables." The subject was on the judgment; not the one to come, but he said men were judged here. He spoke of Arnold, the traitor, and such ones, and Pilate, who gave sentence to the crucifixion of Christ. Then he spoke of the reformers; Luther, whose name we praised, and John Wesley, with others. Then, as he closed, he said, "We do not believe that men die; they only step out into another room," and that Pilate was hearing us say that he was the one who gave sentence that Christ might be crucified; and also Arnold likewise was hearing people say he was a traitor; and also the reformers were hearing us praise them for their good deeds. I thought that was Spiritualism nearly in full bloom. I wonder if our friends are so near us, if it would be wicked to ask them to pray for us as the Catholics do the Virgin Mary.

In the afternoon I spoke to them on the oneness of Christ's church, being laborers together. In the evening I spoke on the resurrection of the dead; what was lost in Adam and gained in Christ. The interest increased, and we continued meetings until Saturday; should even longer, but heard the Methodists were coming Sunday to carry on revival meetings, we thought it best to leave, hoping they would build upon the foundation which was laid. At our last meeting we asked those who believed what we preached to rise. It was nearly a unanimous vote on the side of truth. By what I saw I should judge nine-tenths were believers in the Bible doctrine of the coming of Christ and its kindred truths. We found marks which were made years ago by Brn. Wellcome, Partridge, and S. Hall. Thus the truth will have its effect after many years.

Saturday we bade them good bye, hoping to visit them again soon, if the Lord will. Brn. Taylor and Dinsmore came after me to go to the Conference in Georgetown; here we found a band of brethren and sisters striving to hold up the light along the coast of time in the darkness of the night, that the poor sailors on their voyage to the kingdom might know their danger amid the last-day perils. Only a few out from abroad, but those who were there had a mind to work, and we trust a good impression was left upon the community. Some of the brethren resolved to cleanse themselves from their filthy habits, to which they had long been slaves. Others were much stirred on the subject, and left the house because their idol, tobacco, was mentioned. We read, "They that are Christ's have crucified the flesh, with the affections and lusts." One little girl made a full surrender to the Lord. Oh, how blessed to see the young giving their hearts to the Master. Brn. Dinsmore and A. H. Blaisdell with others, gave them good instruction. May He who gave the seed also give the increase, is our prayer. Thus we labor, working, watching, waiting for the coming of the Master.

Mt. Vernon, Me., Feb. 25, 1884.

FROM L. K. STODDARD.

Dear Bro. Stockman:—Seeing so many statements from the dear ones that are scattered so many miles apart, and their testimonies to the good hope, cheering and doing me so much good, it prompts me to write a few brief lines, thinking thereby I may do some good in the Master's cause. We are a few isolated children of the dear Saviour, waiting with patience for his return. Bro. Hurd has been pastor of the little flock here in our place for four years next month, but he has to leave in a few days, and then we are left without a shepherd. It makes us feel sad and lonely to part with him, but, dear brethren, Jesus is soon coming. Then if we are ready, with our lamps burning, we can have a home where we never will have to be parted.

I have received the dear *Crisis* since December, 1883, and value it very highly. I expect to have it continue as long as it comes running over with such precious good tidings. It fills my heart to an overflowing. I expect to get all I can to sign for it; I already have the promise of three subscriptions. When looking round, and seeing so many that are without the precious faith of the soon coming kingdom, and without Christ in the world, it shows plainly that indeed the harvest is plentiful, but the laborers are few. May the good Master send forth earnest workers into the fields to labor, is the prayer of your brother.

Meadville, Mo.

A CHINESE PREDICTION.

Just at the same time as the adventurer, who gives himself as the Mahdi, or new prophet, who, according to certain interpretations of some paragraphs of the Koran, is to appear at a fixed time, to exterminate the enemies of Islam, seems to shake the foundations of Egypt so violently, the inhabitants of the celestial empire are in the expectation of events of the greatest importance for their country.

In the *Mahometisme en Chine*, published by M. P. Dalry de Theirsaut, a work of much interest in the present time, we find a prediction said to have been made by Leou pe Wan, one of the astrologers of the Emperor Taitsang, of the Ming dynasty, stating that "towards the year 1878–80 (according to Chinese lunar years), the empire will be in a great state of agitation—a woman will then rule the country in the name of a child—the eight banners will be unable to protect the sun (the Emperor), and will return to the Leang Kiang. The south, east and west will be divided; some extraordinary men will arrive from the kingdom of Tsoo (Occident), after having traveled over considerable distances, and will settle in a quiet country (the Annam or southern peace), then the woman, the child and the dynasty will be in great danger. Two hundred and forty years will have elapsed from the foundation of the Ming dynasty to its end; great changes will take place in heaven and earth; water will rise and cover the mountains; in the spring, the Redmen (name given to the foreigners who are called Hungmao, the red-haired men), will penetrate into the celestial empire. Woe then to the people! There will be terrible battles, etc.

The other events announced by Leou pe Wan cover a period of seventy-two years. There is certainly a very curious coincidence between the prediction and the present state of things in China.—*Galignani's Messenger.*

Obituaries.

DAILY. In Nevada, Ohio, Feb. 12th, 1884, of that terrible disease cancer, Sister Pluma, wife of Truman Daily, aged forty-five years.

Sister Daily was a real lady in the true sense of that term, and her natural endowments were embellished by the Christian religion. She has been for the past year a great sufferer, and especially so the last few months. It has been the privilege of the writer to visit her very often, and I can say I have seen another evidence of God's power to give peace, trust and faith amid calamity and sufferings untold. She leaves a husband, one son, an aged father and mother, with other relatives, who are truly sad, but rejoicing that they have had such an example of Christian character to beckon them onward to the land that knows no death or sorrow. A very large audience attended her funeral in the A. C. Church, Nevada, where the writer endeavored to present from Job 19:25, 26, the faith and hope that has so triumphantly carried her through all her trials and sufferings. God grant that the pledges that have been made to her may be carried out, and her loved ones meet her in the morn that knows no sorrow, all immortal. W. J. HOBBS.

WALKER. In Keene, N. H., Feb. 5th, 1884, Mrs. Mary S. Walker, aged eighty-four years.

Sister Walker has been in feeble health for a long time, and the last days of her life suffered a great deal, but was cheerful to the last, and died in hope of life in that world where the inhabitants will never be sick or grow feeble with age. She leaves a large circle of friends to mourn their loss, among them a son and daughter, Dr. J. B. Walker of Worcester, Mass., and Miss Minnie Walker of Keene, N. H. May God bless them in their affliction is my prayer. Words of comfort were spoken by the writer, assisted by Eld. I. I. Leslie. M. A. POTTER.

GOULD. In Bolton, P. Q., Jan. 15th, 1884, Bro. Abram Gould, aged seventy-nine years.

Our deceased brother and father in the Christian profession, worn by passing years, burdened with care and toil, came most peacefully and without severe pain to sleep "the sleep of the ages," as the weary traveler quietly sinks to rest. His widow and children affectionately mourn his loss. Fifty years ago he was married to a Christian partner, who prayed for him, and he about that time heard William Miller, and embraced the "gospel of the kingdom" as nigh, and a little later the sublime and fundamental doctrine of no immortality out of Christ, and kindred truths, as set forth and maintained by the *World's Crisis*, which paper he has long taken and read. A quiet, unassuming, intelligent, well-established believer, whose memory is blessed, is sadly missed and deeply mourned. May his family be prepared to meet him when he "shall awake and sing." Sermon by the writer. Isa. 25:6-9. C. P. DOW.

EDDY. Fell on sleep, in Bennington, Vt., Jan. 4th, 1884, Sister Lydia Eddy, aged eighty-three years.

Sister Eddy was converted and united with the M. E. Church over forty years ago. She trusted in the Lord, and he sustained her to the end of life. A large circle of bereaved relatives mourn, but not without hope. At her request the writer tried to minister comfortingly at the funeral service. W. O. HIGLEY.

WARD. At Standish, Maine, Feb. 4th, 1884, Sister Mary M. Ward, aged sixty-one years.

Sister Ward leaves a good evidence behind that she was ready to meet the Judge at his coming. After long months of suffering she quietly fell asleep. May God's blessings surround the afflicted family, and bring them into his kingdom at last. Words of comfort by the writer. H. MAINS.

Notices.

The Annual Meeting of the S. A. C. Conference of Massachusetts.

The Annual Meeting of the S. A. C. Conference of Massachusetts for 1884 will be held at Chelsea, Mass., commencing April 1st, and continue over the following Sunday. Particulars hereafter.

E. A. STOCKMAN, President.
A. W. SIBLEY, Secretary.

Eastern R. R.

There will be a reduction of fare over the Eastern R. R. and all its branches from April 1st to the 7th inclusive for those who attend the annual session of the Massachusetts Conference at Chelsea. All persons east of Chelsea coming over this road paying full fare will receive a free return pass to the station where they took the train. As soon as other roads are heard from notice will be made of them if any reduction fare can be had.

A. W. SIBLEY, Secretary.

ILLUSTRATED LECTURES

By Elder and Mrs. L. C. McKinstry.

Two courses are given in each place.

SUBJECTS—I. THE REDEMPTION—in *three* lectures, by Elder McKinstry, occupying the first Sabbath in each place. Illustrated by paintings.

II. THE WORLD'S GREAT EMPIRES—in *nine* lectures, by Mrs. McKinstry, commencing on Monday evening, and continuing over the following Sabbath: illustrated by a map and charts of symbols.

NOTE.—Only the Sabbath dates are given; the intervening evenings being understood.

APPOINTMENTS.

Wilmot, N. H. .... March 9 and 16.
Danbury, N. H. .... March 16 and 23.
Ely, Vt. .... March 23 and 30.
Manchester, N. H. .... April 6 and 13.
Highlandville, Mass. .... April 13 and 20.
Lowell, Mass. .... April 27 and May 4.

For arrangements address ELD. L. C. MCKINSTRY at the time and place of any appointment. Both courses of the lectures are published, and the books will be on sale at each place.

Special Notice.

The Lord willing, we will commence a Protracted Meeting with the church in Rye, N. H., Tuesday evening, March 25th, and continue every evening, and over Sunday, March 30th. We expect Bro. Henry M. Tourtlotte, of Putnam, Conn., to be with us to labor in the meeting, and we invite all Christian workers in the vicinity to come and help bring back the wanderers, lead sinners to Christ, and build up and strengthen the church.

ENOCH MORRILL.

Conference Notice.

The first Quarterly Session of the Advent Christian Conference of Northwestern Michigan will be held (the Lord willing) at the Olmsted schoolhouse, Georgetown, Ottawa County, Mich., commencing Friday evening, April 11th. We hope for a good representation of preachers and delegates, as business of importance will be brought before the Conference. Brethren, sisters and friends, the Lord has called us into his vineyard to labor. He has given to every man his work. Then let us manifest our faith by coming up to this meeting imbued with the Spirit and power of the living God, to labor for the salvation of the perishing and confirming of the saints. The place of holding this meeting is a new one, and we hope the brethren will earnestly pray for God's Holy and Divine Spirit to lead and direct to his own praise and glory. The place of holding this meeting is about five miles southwest of Grandville, which is on the C. & W. M. R. R., between Holland and Grand Rapids. Teams will meet the 4 P. M. train going east at Grandville, on the day of appointment. Also brethren coming on other roads, at the Rathbun House, Grand Rapids, at half past one o'clock sharp, on the day of appointment. Brethren coming other ways, please inquire at Grandville for A. L. Fox.

T. C. GRUNDY, President.
GEO. H. DE BOIS, Sec.

Quarterly Conference.

The Kennebec County Quarterly Conference will hold its next session at Litchfield, Me. (Baker school-house), commencing Thursday evening, March 20th, and hold over the following Sunday. A cordial invitation is given for all who can to come to this meeting. Strangers will call on Aaron Peacock, B. F. Berry, Thomas Lunt, and Bro. Small, who will see that all are provided with homes. Come, brethren, with a spirit to work for God, remembering that what is done to save the perishing must be done quickly.

F. E. BLAISDELL, President.
J. R. STURTEVANT, Secretary.

Minister's Conference.

There will be held a Minister's Conference of the St. Paul Quarterly District, Minn., to convene in the A. C. Chapel at Anoka, commencing Tuesday, March 11th, at 1.30 o'clock, and continuing three days. Essays will be read and criticised, and questions of vital importance discussed. All who are interested in the work and advancement of the church of Christ are invited to attend and participate. GEO. H. DEWING, Secretary.

NOTICE.—The Knox and Lincoln County Conference will hold its next session at Branch Mills (China, Me.), commencing Thursday evening, March 13th, and hold over the following Sunday. Visiting brethren and sisters will call on the following brethren, who will see that homes are provided: W. H. Worthing, G. F. Worthing, Rufus Crane, and J. S. Parmenter.

GEO. W. WEEKS, President.
H. M. YORK, Secretary.

Quarterly Conference.

Our next Quarterly Conference of District No. 1 of the Williamette Valley, Oregon, will be held at Pleasant Hill, Clackamas County, April 11th, 12th and 13th. We hope there will be a good turn out at this Conference. Would like to have all our preachers come, or report by letter. Pleasant Hill is situated sixteen miles east of Clackamas Station, in the Howlet neighborhood.

GEO. W. LEMON, Secretary.

NOTICE.—The first semi-annual meeting of the Advent Christian people of Southern California will be held at the A. C. Church of Tustin City, Cal., commencing May 6th, and hold over the following Sunday. A cordial invitation is extended to all. C. I. BLACKMAN, Clerk.

Special Notice.

To the patrons of the *Helper*: Owing to my son disposing of the office where the *Helper* was printed, it will not be issued for a few weeks. As soon as I can secure type, it will be issued regularly from my own office in Glidden. Full numbers will be sent to subscribers.

H. G. MCCULLOCH.

NOTICE.—Churches in the Eastern District of Wisconsin wishing a Quarterly Meeting, will correspond with the undersigned at Mifflin, Iowa County, Wis., as the Eastern District is entitled to three meetings in the year. Any one wishing a meeting, there could be one in March.

AMASA M BARBER, District Evangelist for Eastern District, Wis.

NOTICE.—The post office address of Miss Latham B. Weaver is North Dana, Mass. ADMIT.

NOTICE.—Those wishing my lectures while I stop in Webster, can arrange to have four in a week. The chart is 76 feet long, and six feet wide, so you will know if you have room to put it up. I expect to close my work in Webster soon, then I shall be ready for the field. Address J. E. Cross, Webster, Mass.

Western Board A. A. M. Society.

JOHN BOWEN, *President*, Sylvester, Michigan. D. R. MANSFIELD, Auburn, Ill. A. P. MOORE, Chicago, Ill., 209 Fremont Street. D. O. HINE, Maryville, Mo. *Secretary and Treasurer*—H. POLLARD, Alexis, Warren County, Illinois.

Correspondence solicited. Remittances in aid of mission work in the West will be promptly acknowledged by the Treasurer.

NOTICE.—The post office address of H. Pollard, Secretary and Treasurer of the Western Board A. A. M. Society, is changed from Palmer, Ill., to Alexis, Warren Co., Illinois. *To avoid delayed letters, remember this change.*

Appointments.

☞ APPOINTMENTS *must be received as early as* MONDAY NOON *(as our paper goes to press* TUESDAY MORNING*) to insure insertion for the coming week.*

MASSACHUSETTS.

BOSTON, ADVENT CHRISTIAN CHURCH, Corner of Shawmut Avenue and Indiana Place. E. A. STOCKMAN, Pastor.
E. Cotton........Sunday, March 16th

CHELSEA (Adv. Chris. Church) Heard St.
J. S. White........Sunday, March 16th
J. F. Clothey........Sunday, March 23d
C. Goodrich........Sunday, March 30th

ATHOL.
M. A. Potter......Sundays, March 16th and April 6th

BRIMFIELD.—Emerson Wetherell, Cor. Clerk.

CLINTON (S. A. Church.)—Jacob Barnes, Cor. Clerk.

EAST PEPPERELL (Parker's Hall.)—W. Peasley, Corresponding Committee.
S. P. Hayward........3d Sunday in each month

HAVERHILL, (Walnut St. Chapel) A. W. Sibley Pastor.

LAWRENCE.—(Advent Chapel, Concord Street.) J. COUCH, Pastor.
Frank Burr........Sunday, April 13th

LYNN, Second Advent Church.—(Chapel on Liberty Street.)—Cor. Com., M. M. Libby, 206 Essex Street.
E. A. Stockman........Sundays, March 16th and 30th

LOWELL, Second Advent Church (Mechanic's Hall, Dutton Street.)—A. Bissell, 49 Westhen Street, F. K. Ranger, 25 Varney St., Corresponding Committee.
Frank Burr........Sunday, March 16th
Daniel Leavitt........Sunday, March 23d
A. Damon........Sunday, March 30th
Frank Burr........Sunday, April 6th
J. Couch........Sunday, April 13th

Mattapoisett.—F. W. Blackmer, Pastor.

NEW BEDFORD (Advent Christian Church) corner of Kempton and Foster Streets.
S. S. Fowler........Sunday, March 16th
Frank Burr........Sundays, March 23d and 30th
J. Couch........Sundays, April 20th and 27th

NORTH RUTLAND.—Henry H. Mundell Corresponding Committee, North Rutland.
W. M. Hall........1st Sunday in each month

Newton Upper Falls.—Meetings every Lord's day at the house of L. T. Cunningham.

SOMERVILLE, Second Advent Church.—(Chapel corner of Bow Street and Somerville Avenue.)—C. O. PRATT, Clerk, 19 Putnam Street.
D. T. Taylor........Sunday, March 23d

SALEM (Hardy Hall, Washington Street.)—Geo. W. Sederquist, Pastor, 145 North Street.

SPRINGFIELD.—(Adv. Chris. Church, Pynchon St., Franklin Hall.)—G. H. Wallace, Pastor. Residence 59 Greenwood Street.

TAUNTON.—(Advent Christian Church) High Street opposite Wales Street depot, Ward Room No. 2.—C. E. Cornell, Corresponding Committee.
H. K. Flagg........3d Sunday in each month
A. J. Wheeler........Sunday, March 30th
T. M. Preble........4th Sabbath of each month

WORCESTER.—Ministerial Committee: F. D. Barnes, E. S. Gage, H. H. Nash.
J. Couch........Sunday, March 16th
L. F. Baker........Sunday, March 23d
G. L. Teeple........Sunday, March 30th

WINCHENDON (Adv. Chris. Church.)—Corresponding Committee: L. D. Underwood and Daniel Clark.
E. McCulloch........Sunday, April 6th

Westfield—S. G. Mathewson, Pastor.

WEBSTER.—(Eagle Hall.)—Ministerial Committee: A. W. Richards, Geo. Smith, D. Leach.
J. E. Cross........every Sunday for the present

Weymouth.—W. H. Crockett, Pastor.

Goshen........Sunday, March 23d S. W. BISHOP.

Palmer........Sunday, March 16th E. S. BOOBER.

Feeding Hills........Sunday, March 16th
Orange........Sunday, March 23d
Northfield........Sunday, March 30th F. W. CLOUGH.

Alford (at the Chapel)........Sunday, March 16th J. L. CHUTE.

Attleboro Falls Tuesday and Monday evenings, March 17th and 18th.
Plymouth........Sunday, April 13th H. K. FLAGG.

Plymouth........Sunday, March 16th I. I. LESLIE.

North Carver........Sunday, March 30th E. MCCULLOCH.

Plainville (New Bedford)........evening, March 13th and over the following Sunday.
Lynn........evening, March 19th C. H. SWEET.

Montgomery........Sunday, March 23d GEO. L. TEEPLE.

Holliston (Welcome Hall) Sundays at present, at nine A. M., three and six P. M. Also each evening during the week at 7.30 o'clock, except Monday night. Children's meeting Saturday afternoon at 2 o'clock. WARREN N. TENNEY.

NEW HAMPSHIRE.

EXETER.
Daniel D. Page....1st and 2d Sundays in each month
J. F. Chamberlin........3d Sunday in each month
John Parsons........Sunday, March 23d

EAST ROCHESTER.—J. Quimby and J. C. Shorey Elders.
B. S. Emery........1st Sunday in each month
J. T. Libbey........Sunday, March 16th
J. C. Wellcome........4th Sunday in each month

East Sandwich.—Correspond with John Cove or Calvin Watson.

FARMINGTON (Advent Chapel.)—H. B. Lary Corresponding Committee.
Mark Stevens........Sunday, March 16th
B. S. Emery........Sunday, March 30th

FRANCONIA (Union Hall.)—Meetings every Sunday. DANIEL GREGORY, Pastor.

HAMPTON.—Cor. Com., Frederick L. Lamprey.

LOUDON.
J. H. Leavitt........Sunday, March 16th

LOUDON RIDGE.
J. Parsons........1st Sunday in each month
A. Kidder........2d Sunday in each month
Joseph Harvey........3d Sunday in each month

MANCHESTER (Advent Chapel, Arlington Street.) Bryant McLellan, Pastor.

Belmont.—Correspond with Alvin T. Bean.

CONCORD.—L. Philbrick, Pastor.
C. H. Sweet........Sunday, March 23d

Northfield Depot (Union Chapel.)—Correspond with S. A. Dow.

NEW DURHAM DEPOT. (Temperance Hall.)

PORTSMOUTH (Advent Chapel on Hanover St.) C. R. CROSSETT, JR., Pastor.
J. Hemenway........Sunday, March 16th

PENACOOK (formerly Fisherville.)
J. Parsons........Sunday, March 16th
Daniel D. Page........Sunday, March 30th

ROCHESTER (Advent Church.)
B. S. Emery........2d Sunday in each month

SUGAR HILL.—H. H. Tucker, Pastor.

South Barnstead........1st Sunday in each month WM. BODGE.

Rye........4th Sunday in each month J. F. CHAMBERLIN.

Salisbury (Smith's Corner meeting-house) Sunday, March 16th. A. CRESSEY.

South Wolfboro........4th Sunday in each month T. L. CHURCHILL.

Enfield (East Hill school-house) 1st and 3d Sundays in each month. R. C. DROWN.

Melvin Conference.—JOHN G. HOOK.

Lake Village........1st Sunday in each month E. M. HINCKLEY.

East Wakefield (Woodman's Mills) 1st Sunday in each month.
Pleasant Valley, Wolfboro........Sunday, March 16th
Oak Hill, Wakefield........Sunday, March 23d E. JOHNSON.

South Rochester........Sunday, March 23d J. T. LIBBEY.

East Hebron........1st and 3d Sundays in each month J. G. MOULTON, Pastor.

Lake Village........Sunday, April 6th M. MCKINSTRY.

West Epping........Friday evening, March 14th
South Rochester........Saturday evening, March 15th
Rochester........Sunday, March 16th, every evening through the week, and over Sunday, March 23d.
ENOCH MORRILL. HENRY M. TOURTLOTTE.

Meeting at Sutton (at the house of Dea. J. Hamm) second and fourth Sundays in each month.—Geo. W. Brown, Chairman of Ministerial Committee of the New Hampshire S. A. C. Conference.

Tuftonboro Neck........1st Sunday in each month
Melvin Village........2d Sunday in each month
Sandwich........3d Sunday in each month
Melvin Village........4th Sunday in each month T. W. PIPER.

East Concord........Sabbath, March 16th SIMEON ROBY.

Pittsfield........Thursday evening, March 20th
Northwood Narrows........evening, March 21st C. H. SWEET.

Pittsfield........1st and 3d Sunday in each month C. S. SHATTUCK.

Rye........1st Sunday in each month JOSEPH W. WHITE.

Lake Village........Sundays, March 16th and 23d A. J. WHEELER.

Melvin Village (Conference)........March 5th to 8th L. C. WELLCOME.

MAINE.

BERWICK (Union Mission, Odd Fellows Hall.) E. R. Morrell, Corresponding Committee.
Mark Stevens........1st Sunday in each month
E. N. Hinckley........2d Sunday in each month
A. A. Robinson........Sunday, March 16th
Geo. E. Pullen........Sunday, March 23d
F. S. Knowlton........Sunday, March 30th

BRIDGTON, ME. (Advent Chapel.)
A. W. Taylor........2d Sunday in each month
L. C. Wellcome........Sunday, March 16th
D. H. Kilbreth........4th Sunday in each month

BATH, ME. (Middle St. Chapel.)—E. S. Moulton Pastor.

BONNY EAGLE, ME.
Mrs. M. E. Kilborn........1st Sunday in each month
Jesse Gay........2d Sunday in each month

BOWDOINHAM VILLAGE, ME. (Hinckley's Hall.)

BIDDEFORD, ME.—E. M. Andrews, Pastor.

FAIRFIELD, ME.—Correspond with A. K. Clark.

GOODWIN'S MILLS, ME. (Union Hall.)

HOLLIS CENTRE, ME.
M. Stevens........2d Sunday in each month
Mrs. M. E. Kilborn........4th Sunday in each month

KENNEBUNK, ME., Lower Village (Adv. Chapel.)—O. H. Wallace, Pastor.

LEWISTON, ME., A. C. Church.—Committee: A. S. Prescott, Auburn, Me.; A. S. Lesser, Lewiston, Me.
D. H. Kilbreth........2d Sunday in each month
B. S. Emery........4th Sunday in each month

OLD ORCHARD, ME. (Adv. Chapel, near the Tower.)
Jesse Gay........1st Sunday in each month
L. C. Wellcome........2d Sunday in each month
E. Cotton........Sunday, March 23d

PORTLAND, ME., Second Adv. Church (Union Hall) Free Street.—J. H. Wish, Sec., 39 Burnham Street, J. Pearson, Geo. E. Smith, Committee.
F. W. Blackmer........Sunday, March 16th and 23d
Geo. E. Pullen........Sunday, March 30th
Wm. H. Mitchell........Sundays, April 6th and 13th

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S. H. Atkins........Sunday, March 16th

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Kennebunkport, Me., Wednesday evening, March 19th
Biddeford, Me........Thursday evening, March 20th
Old Orchard, Me........Sunday, March 23d
Milltown, Me........Sunday, March 30th, and evenings
Princetown, Me........Sunday, April 6th, and evenings
Grand Lake Stream, Me........Sunday, April 13th, and evenings. E. COTTON.

South Berwick, Me. (Grant's school-house) last Sunday in each month. J. P. GOODWIN.

East Bowdoinham, Me........4th Sunday in each month E. O. DINSMORE.

Friendship, Me........Sunday, March 16th
Cushing, Me........Sunday, March 23d FRANK G. PLUMMER.

Hollis Center (with chart)........Sunday, March 23d JARED WHITMAN.

VERMONT.

VERNON.—J. Hemenway 1st Sunday in each month. Also supply for the third Sunday. All communications should be directed to J. Hemenway, Athol, Mass.
C. R. Crossett........Sunday, March 16th

MENDON, VT. (A. C. Church) D. P. Perkins, Pastor.

NORTH SHERBURNE, VT. (Adv. Chris. Church.)
Geo. F. Earle, Pastor........once in four weeks
C. W. Jackson........once in four weeks

Nineveh (two miles from Tyson Furnace) meeting every Sunday evening at Eld. T. A. Cheney's house.

RUTLAND, VT. (Church of the Redeemer.) T. L. Drury, Pastor.

ST. JOHNSBURY, VT.—F. L. Piper, Pastor.

WOODFORD, VT. (A. C. Church.)—W. O. Higley, Pastor. Services each Sunday.

Factory Point, Vt........2d Sunday in each month
Chittenden, Vt........last Sunday in each month WM. J. BLANCHARD.

Hartland, (Densmore Hill)........Sunday, March 16th
Bridgewater........Sunday, March 23d DANIEL D. PAGE.

Branch Mills, Knox and Lincoln Conference, Sunday, March 16th.
Martinsville (St. George)........Sunday, March 30th
Monhegan Isle........Sunday, April 6th H. M. YORK.

RHODE ISLAND.

LA FAYETTE (A. C. Church) Chas. E. Preston, Pastor.

BRISTOL (Adv. Chris. Church, High Street.)

NORTH SCITUATE.—Correspond with the pastor, Wm. H. Durfee, North Scituate, R. I.

PROVIDENCE (Advent Christian Church, Hammond Street.)—Norman P. Cook, Pastor.

WOONSOCKET.—A. A. Fowler, Committee.
John Jeffrey........Sunday, March 23d

CONNECTICUT.

BRIDGEPORT.—The Advent Christian Church meet in Temperance Hall on Beach Street, E. D.
B. Hitchcock........1st Sunday in each month
D. C. Dudley........3d Sunday in each month

BRISTOL (Advent Christian Church.)—B. Hitchcock, H. P. Bradley, H. A. Way, Committee.
E. McCulloch........Sunday, March 16th
John C. St. John........Sundays, March 23d and 30th

EAST WOODSTOCK.
John Jeffrey........A. M. and P. M. Sunday, March 16th
P. S. Butler........Sunday, March 23d
H. K. Flagg........Sundays, March 30th and April 6th and evenings intervening.

HARTFORD (Melodeon Hall.)
John C. St. John........Sunday, March 16th

NEW HAVEN.—(Beers Street Chapel.)
E. McCulloch........Sunday, March 23d

PUTNAM (Adv. Chris. Chapel.)
C. Goodrich........Sunday, March 16th

SOUTH NORWALK (Adv. Chris. Church) Temperance Hall, Main Street. F. S. Ainsworth, Cor. Clerk.

SOUTHINGTON (Gospel Mission Chapel.) Hezekiah Davis, Pastor.

SCITICO (Adv. Chris. Church.)—H. W. Perkins, Pastor.

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WALLINGFORD—(School-house, South Main Street.) D. T. Call, Pastor.

Woodstock Valley........preaching each Sabbath P. S. BUTLER, Pastor.

Central Falls (as Bro. Peavey shall arrange) Wednesday evening, March 19th.
Natick........Thursday evening, March 20th
River Point........Friday evening, March 21st
Greene........Sunday, March 23d H. K. FLAGG.

Woodstock (school-house) at half-past six o'clock P. M., Sunday, March 16th. JOHN JEFFREY.

Waterbury........Sunday, March 23d GEO. L. TEEPLE.

NEW YORK.

Hebron........1st and 3d Sundays in each month WM. J. BLANCHARD.

Massena, St. Law. Co.—W. A. Burch, Pastor.

Hoosick (A. C. Church.)—Geo. A. Streeter, Pastor.

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IOWA.

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Red Oak (German Evangelical Church) every Sunday WM. MCCULLOCH.

Manchester, at 10.30 A. M. and 7.30 P. M., Sunday once in four weeks. E. A. MARSH.

Sioux City (Advent Chris. Church.)—Corresponding Committee: J. W. Young or J. H. Culver.

ILLINOIS.

Mineral (Advent Chapel) 1st Sunday in each month
Rutland (Advent Chapel) 2d and 4th Sundays in each month. D. S. CLARK, Pastor.

Carlinville and Auburn, preaching regularly once in two weeks, by D. R. & E. S. MANSFIELD, Pastors.

CHICAGO (A. C. Church) No. 91 South Green St.—J. F. Myers, Church Elder, 149 West Monroe Street.

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Birmingham........6½ every Sunday evening A. N. DUNBAR.

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Buchanan, (A. C. Church.)—Benj. Finney Pastor. Post Office Box 223.

WISCONSIN.

MIFFLIN, Sundays, 11 A. M. Sunday School 1 P. M. Prayer meeting Wednesday and Friday evenings.

Mifflin, seven o'clock P. M., Jan. 29th, and once in two weeks thereafter. Feb. 3d at 3 and 7 o'clock P. M., and once in two weeks thereafter.

Cobb, Feb. 3d, at 11 o'clock A. M., and every two weeks thereafter. AMASA M. BARBER.

Magnolia, Rock Co........Sunday, Dec. 24, and each alternate Sunday. MISS M. A. SCOVILLE.

MINNESOTA.

Messiah's Advent Church, corner of Second Avenue South and 14th Street, Minneapolis.—D. Mathewson Pastor.—Residence 91 Grant Street.

Winona Adv. Chris. Church.—(Chapel on Broadway, between Washington and Winona Streets.)

QUEBEC.

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Ayer's Flat, Sunday, March 16th, and onward once in four weeks. C. P. DOW.

Waterville, P. Q. (where Bro. Chas. Brodier may appoint) Friday evening, March 21st.
Capleton, P. Q. (at Bro. Chas. McKown's house, or where he may appoint) Sunday, March 23d. HARRY D. SELBY.

NOVA SCOTIA.

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Bear River........Sunday, April 27th, and evenings
Yarmouth........Sunday, May 4th, and evenings
Pubnico Beach........Sunday, May 11th, and evenings
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ALONE WITH THEE, LORD.

BY LOTTIE VERON.

Alone with thee, O Lord; thou knowest all;
The heaving of each breast as it doth rise and fall;
The secret of each heart thou, Lord, dost know,
And thou alone canst heal each bitter woe.

Alone with thee, O Lord, who knowest all,
The burdens of the heart before thee fall;
For thou alone canst bear with human grief;
No other can be found to give relief.

Alone with thee, O Lord; how sweet the thought!
Alone with thee to have a little talk,
And know that thou art near to sympathize—
To check each fear and doubt when it arise.

Alone with thee, O Lord, thou dearest friend;
Thy friendship and thy love—they have no end;
Alone to be with thee, and thou art near
To whisper words of peace my heart to cheer.

Alone with thee, O Lord, let others fail,
The mask the heart doth wear thou can'st unvail;
Nothing is hid from thee, thou God of all,
And thou can'st help to drink the bitter gall.

Alone with thee, O Lord, thou knowest all,
For thou dost see the sparrows when they fall;
And thou dost feed the ravens when they cry;
Thy works, O Lord, shall praise thee "by and by."

Alone with thee, O Lord, no matter where;
On rugged mountains, or in valleys fair;
On stormy billows—joy my heart doth fill,
Saying all the way, "Oh, peace! be still!"

Alone with thee, O Lord, my friend and guide;
Keep me, O keep me ever near thy side;
Help me, dear Lord, that I may win the race;
That I with joy may see thee face to face.

Halifax, N. S.

THE NEW FAITH—Part I.

BY T. L. DRURY.

What is this new faith about which there is so much said and writttn? Of what is it an outgrowth? What is its effect upon society and church generally speaking? These are all pertinent questions. Our faith certainly allows us to examine into a system or creed in order that we might try its spirit, to see whether or not, it is of God. The new faith, therefore, to my mind, is a grand modification of the old church creeds and forms of long standing. Of course, the old creeds have become more or less stale, and indeed, horrifying, as this enlightened age advances.

Both the pulpit and pews are being thoroughly aroused to the fact that the teachings of the old church, either Catholic or Protestant, are neither, to say the least of them, logical nor scientific; and hence, probably not scriptural. In this way, however, it is how doubt originates regarding them. Press hard enough, and truth will spring forth like a mayflower in spite of the cold and sleet of theological ages. Nor can there be any reformation without a pressure. A winter thaw alone will not produce summer. Summer is the offspring of three changes, each being gradual, yet radical in their effect. So is it with any marked manifestation of truth. Jesus Christ was the sacrifice of Judaism, and Calvary its destruction. In other words, society or church will not ,any more than bees, seek for honey among dry leaves as long as there is any clover to be found. In fine, the upshot of it all is, there is a struggle for deliverance from the theological world. Now, honest men must be freed from the bondage of a church devil as they would from any other kind. And such is the spirit and soul of the new faith. That is, it is new in contradistinction to the old. I do not, however, mean by that that it is meant to be contrary to the gospel. notwithstanding however much it may be. In short, it is more than a step of a century long toward liberty and salvation, and for that reason I welcome it.

The church has been long enough all creed and no religion. She has lived long enough in the valley of dry bones, without producing an exceeding great army. But some people always worry themselves about the truth whenever there is any mention made of "a new light." Now such people should learn that THE truth is capable of preserving itself, while they themselves are the real objects of danger. By the truth we shall either stand or fall. Ignorance is not to be winked at any longer if I read correctly. Then let us be wise, and the new theology will not annoy us.

But concerning the effect of this new faith. What is it? Is it good or bad? In any case, why should it be a cause for an alarm? Are ministers not capable of knowing the right from the wrong? Will the church gather grapes from thorns? God pity us all if there is no true discernment to be found in either pew or pulpit. Something ought to happen to us as an incentive to bring us to our senses. But I trust it is otherwise with the people of God. Then we should fear no evil from the new faith; for it is not an attack on the Bible in any sense as it is on the creeds of the churches. That is to say, it makes religion for man instead of exclusively for the church. Nor is there anything wrong in that doctrine, allowing free will to a fact; otherwise it would be false. Nevertheless, its tendency would be to carry an unbalanced mind too far in the direction of liberalism. No man has a right to be so liberal as to allow himself to give his brother a stone for a loaf of bread, nor a scorpion for an egg.

The first thing that the new faith will effect, it seems to me, is a more thorough investigation than there has been any time previous among the more thoughtful, of a biblical and scientific literature. The ministry of the past have been certainly derelict in that direction. Hence, the benefit of such investigations cannot be estimated at the present time. They may preserve seven thousand souls, somehow, somewhere, some day. Is it not at all times the purpose of God to work good out of the ways and means of the world? We should, therefore, be careful not to occupy the position of Christ in giving our estimate of things. We should remember that we are as yet only disciples, and not masters, and in that station only seeing through a glass darkly.

But further, the effect of the new faith will be seen in the revolution produced by it in church life and teaching. Modern evangelicalism will undoubtedly suffer from it; and I say it ought to suffer. Who wants metaphysics for a soulical argument, and a terror for an idea of a God placed before them any longer. I am sure I do not. Do you? The sooner, therefore, we have such matters substituted by what is true and tangible, the better it will be for both church and world. We should all strive after the good, better, best. Purity and truth have no mixtures. Love knows no hate where mercy is possible. Nor will any true God or man follow any poor, sinful woman into the temple with stones. Only church hypocrites and creed lovers do that sort of thing.

No plant can grow in the shade; it requires all the sunshine and shower that nature affords; so does the soul which pants after God require a freedom to all the blessings that are so bountifully bestowed. The ceremonial law of types and shadows is done away since Christ has been the substance; then why let ritualism and church formality take its place. In other words, if the real can be had at any cost, why not obtain it? We should not follow so much that which we have been taught, as we should avail ourselves of what is actually and divinely manifest. That is, our creed should be religion for the needy, hope for the lost, sight for the blind, a physician for the sick, and life for all. Nor is this idea strange to the new faith, but rather its peculiarity.

By glancing over the pages of Freemantle's book on the "Gospel of Secular Life," this IDEA, above stated, will be found prominent throughout the entire volume. In fact, men must worship God without a temple in order to do it effectually. Nor is this view of it contrary to the gospel of Christ: "God is a spirit, and they that worship him must worship him in spirit and in truth." Our daily life should be the temple through which should ascend our incense and offering from the altar of being. Creeds are good enough for past time, and that should be the least concern of our life. Man has to work to earn his livelihood in this world; nor can he be less active regarding his welfare in the next. Life is too short to allow us to spend our time with sacred oralism of modern years. Hence, the more thoughtful ones of all our pews and pulpits are seeking for relief. Herein, then, is found the origin of this new faith. That is, it is an outgrowth of an honest struggle for liberty and a more healthful religious existence.

NEW JERUSALEM.

IS IT LITERAL, OR IS IT A FIGURE?

BY O. D. GIBSON.

My attention has often been called to this thought, but an article from Bro. Pease in *Crisis* of Jan. 30th has stirred me up to write a few thoughts for our paper on the subject.

It seems to me to be a dangerous step to take when we depart from the literal understanding of the Scriptures. Not but what there are figures used in the Scriptures, but we should never look for figures so long as the literal makes good sense. But if the literal understanding involves something *absurd*, it is then time enough to look for a figure. John 4: 14, I grant, is a passage of this nature. But when we turn the New Jerusalem into a figure, we do it from choice, and not to avoid absurdity. If we are to be literal, personal beings in the future life, which every Adventist believes, and if that life is to be on a literal earth, where is the absurdity of a literal city, and literal trees, and water?

The word "*New*," prefigured to Jerusalem, involves a contrast with *Old* Jerusalem, and is not *it* a literal city? Were there no references to a future city but in the book of Revelation, some might have some doubts as to its literality; but with so many plain statements elsewhere, I see no absurdity; yea, I am compelled to understand it literally. For myself, the language of Revelation alone would compel me to literality, for John saw it "come down from God out of heaven" upon the new earth. He then hears it called God's "tabernacle," or dwelling place; and it is not to be *in* men, but *with men*. Now the church never was in heaven, so can never "come down from God out of heaven"; but she is the *men on earth* to whom this "tabernacle" comes, and *with* whom the Lord is to "*dwell* and be their God."

John, after minutely describing the city, says, "The nations of them which are saved [who are the church] shall walk in the light of it," and also go into it with their "glory and honor." "Blessed are they which *do* his commandments [surely, these are the church], that they may have right to the tree of life, and enter through the gates into the city." Shall we spiritualize the presence of Christ with his people? or will he be really and personally present? Will he not have a "throne"? or is this a figure? If we begin to figure on these points, where is the stopping place? More anon.

FAITH.

BY J. C. WHEELER.

This is one of the most important characteristics of the Christian church, for "without faith it is impossible to please God." If the professed church of God strove to meet the great end of God's purpose, their earnest prayer and labor would be to please him. No man can be, or will be moved in the direction of holiness and truth without faith. No man calls for a physician unless he is sick; also, no man will call for help until he feels himself helpless. Just so in the things of God.

When a man or woman is satisfied that eternal life depends on Christ alone, then, and not till then, will they submit to God's requirements to ask for help. Faith moves them to this act. Then God is pleased, and blesses in the act. Then comes the blessed promise, "He that believeth in me, though he were dead, yet shall he live."

Faith has ever moved the church in all past ages, and will until Jesus comes. We need not be in doubt as to how much faith a man has, for he will live out all he has. Peter, when he lost his, went fishing, or to his former pursuits; so it is at the present time; human nature is the same. Inasmuch as our faith slackens, we yield to our former nature and desires. If this be so, and our eternal life depends on faith in the Son of God, so fully brought forth in the gospel to redeem man, how earnestly we should study to know and keep those facts before us in this day of infidelity, for Jesus speaks as though there would be but little faith when he comes the second time.

To the Jews he said, "Search the Scriptures, for in them ye think ye have eternal life, and they are they that testify of me." So, if they had the Scriptures, and had them read before them every Sabbath day, and mistook the prophecy of his first advent, may there not be danger of our professing to be his children, and we like them be unbelieving? If so, how important that we heed every admonition of the Saviour and apostles. "Faith cometh by hearing, and hearing by the Word of God." So God's Word is able to make us wise unto salvation.

Knowledge is one thing, and wisdom is another. A man may have knowledge of facts which, if lived out, might lead him to honor and riches in the present time. So men may know God's will, but not be wise. It needs wisdom to get salvation. Wisdom says, if ye know these things and so live in harmony with them, salvation is the result. Therefore let us be wise men and women, study to know for ourselves, and use wisdom, for wisdom's "ways are ways of pleasantness, and all her paths are peace." Faith in harmony works by love, or produces lovely works, which if developed in a man's life will not only please God, but open to him God's door of mercy through his Son. May this be our lot, one and all, is my prayer.

Haverhill, Mass.

THE MAN AFTER GOD'S OWN HEART.

"I have found David a man after mine own heart, who shall fulfil all my will." What a commendation! And from God's own lips! Does it not remind us of "the disciple whom Jesus loved?" Who would not covet such a distinction from among his fellows? But wherein consisted this being after God's own heart? Whatever else may have been included therein, it is here distinctly stated that one concomitant or consequence of such a condition of heart was "the fulfilment of all the divine will." And this agrees with Christ's declaration when the crowd was pressing him, and it was stated to him, "Behold thy mother and thy brethren stand without, desiring to speak with thee;" how quickly he responded, "Whosoever shall do the will of my Father in heaven, the same is my brother, and sister and mother."

Would we then share in the divine commendation passed upon David? Would we be men and women after God's own heart? Would we be beloved disciples above our fellows? Would we press into the inner circle of those who stand around the Lord and Master, and learn the secrets of his kingdom and of his love? We are here informed of one way in which this may be brought about, and that is—fulfilling all God's righteous will.

Indeed, this "doing of the will of our heavenly Father" is the touchstone that tries our fitness for entrance into the kingdom of heaven. We may prophesy in Christ's name. We may be learned, eloquent, orthodox preachers. Our ministry may be attended with some success. In Christ's name we may cast out devils and do many wonderful works. But the question is whether our names are written in heaven? Whether Christ really knows us? Whether he has received us into his high, and holy, and heavenly intimacy? Whether we have ceased to work iniquity and are fulfilling all his will? Whether we are not only hearing but doing his sayings? Whether we are founded on the Rock of Ages? Do any inquire "What shall we do that we might work the works of God?" Jesus himself replies, "This is the work of God that ye believe on him whom he hath sent." Believe on Christ with the faith that works by love and overcomes the world. And let us be deeply in earnest in this thing. Let us say with Christ "My meat is to do the will of him that sent me, and to finish his work." And let us not delay so momentous a matter. Each one may well say with Christ, "I must work the works of him that sent me, while it is day; the night cometh when no man can work." "Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom in the grave, whither thou goest."—*Christian Standard.*

THE PRINCIPAL THING.

BY C. E. COFF.

"Wisdom is the principal thing," says Solomon; but most people act as though worldly honor, wealth, or "a good time," was the principal thing. What is wiser than the wisdom of God, which he "giveth to all men liberally and upbraideth not?" What is wiser or more important than to attend to wisdom's voice in the correction of your ways, that you may abide in the day when the wicked are cut off?

Are you a nominal professor, carrying a mere profession of religion on your back, as a battery carries a spare wheel tied on behind to be used in case of a break-down? If so, your coldness and indifference is a standing reproach to the faith you nominally represent. In the army of the Lord you count one same as a hat stuck on a pole might count *one* in the distance; but there is no joint in your knees at prayer time; no bone in your back to stand against evil; no life in you to do battle for the Lord. A stuffed "scare-crow" may do on a farmer's corn patch to frighten away the uninitiated evil birds; but it takes a live man—*a man who moves*—to make the devil stand back in these days.

After much persuasion, people "get religion" now-a-days pretty much the same as they do a life-insurance policy, only with perhaps less concern. To get insured, certain preliminaries are gone through with, a policy is made out with their name on it, put into the desk drawer, and they are all right by paying a certain annual stipend. So of their "getting religion." Sundry ceremonies are gone through with, their names are on the church book, and they are ticketed for glory as long as they don't swear old-fashionedly, and lie and steal ditto—though much modern meandering savors strongly of all these things. But they are Christians till they *formally* withdraw! *Fudge!* The church books are full of the names of people who are of no more account in the Lord's service than the multitudes of models in the patent office would be of use in clearing a swamp. They are cumberers of the ground, and that is all.

O, for pews full of people who have been saved "from their sins!" who consequently feel a decent degree of gratitude to Jesus for doing that work; and who feel the spirit of labor for others that they may share the same blessing. Such folks as these do not *undertake* to do what no man can successfully do—"serve two masters." With David they can say: "*One thing* have I desired of the Lord, that will I seek after; that I may dwell in the house of the Lord all the days of my life to behold the beauty of the Lord, and to inquire in his temple." Ps. 27: 4. Or with Paul, again, "This *one thing* I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus." Phil. 3: 13, 14. This *one thing* forms the *principal thing* with them; it is their main business; it is their meat and drink.

One day I went into the picture store of a friend in Boston. It was pictures, pictures, from top to bottom, and all the way through. We were down cellar creeping around, and everything we turned over was a picture. It was *their business* to deal in pictures. Well, we thought, it is *our* business to serve the living God; and oh, we want to be filled with this business—for it pays—"filled with the spirit" from the crown of our head to the sole of our foot; then we may teach transgressors God's ways, and sinners shall be converted unto him; then what spare time we have above the labor of our hands or minds in temporal matters we can cheerfully give to the contemplation of eternal things, instead of running after the glittering bauble of this world; and instead of wasting midnight energies in satan's service, we can consecrate them to God's work. "For so he giveth his beloved sleep." Instead then of "holding on to the hope" while we serve self and the world, the hope will *hold on to us*, and keep us from these things.

What will it avail in the day of accounts "that thou hast a name that thou livest and art dead?" Rev. 3: 1. "I know thy works," God will say as he did to the church in Sardis. What will *human* appearances amount to then? What shams there are in piety as well as everything else. I have seen a pretentious business opened in a certain place. A casual observer would think that a large business was being carried on; but the truth is there are a lot of empty boxes with showy labels grandly arrayed upon the shelves, and tea chests *filled with saw dust* are fast arriving! O, the day cometh that will try men's hearts. Then shall we know as we are known of God. What say you? Are you guilty, or not guilty? Are you empty of divine grace, though there is an outward show? "Be ye filled with the Spirit."

Lawrence, Mass.

A TRIBUTE

To the Memory of Terzie Spencer, who died at Scitico Jan. 13, 1884, aged eighteen years.

BY C. A. T.

Weep not! come view her as she lies
In this calm, placid rest;
Deep sleep hath sealed her weary eyes,
And stilled her heaving breast.

Weep not for her, thus early called,
Though your fond hopes are crushed;
Breathe not one sigh of vain regret
Above this precious dust.

Weep not that she has left your side
In life's young rosy morn,
Though the dear home be lone and dim,
Whence her sweet smile hath gone.

Weep not when in yon hallowed fane
Ye bow in solemn prayer—
When in praise songs sweet voices blend,
And her's is wanting there.

Weep not as to the silent tomb
Her dear remains ye bear,
In its cold bosom Jesus lay—
Fear not to leave her there.

Let this blest hope assuage your woes—
Soon she'll come forth, for Jesus rose,
And then, amid the ransomed throng,
She'll sweetly chant the "new, new song."

Scitico, Ct.

EASTERN NOTES.—NO. 5.

BY GEO. E. FULLEN.

On Sunday, Feb. 17, I preached twice at Attleboro Falls, Mass. There is a small church in this place, lately organized, consisting of [illegible] praying, working members. May God bless them, and add to their number such as shall be saved. On Sunday morning, Feb. 24, I enjoyed an excellent social meeting with the church in Chelsea. In the afternoon I visited Morgan Chapel, in Boston, and listened to an interesting discourse from Bro. D. T. Taylor, from Num. 14: 21. He showed that the glory here mentioned was the brightness, the splendor emanating from the person of the Deity; that it would fill the whole earth after Christ's second coming, and that the saints should themselves be glorified, and dwell in scenes of glory evermore.

In the evening of the same day I attended the services at the Heard St. Chapel in Chelsea. Bro. J. Hemenway preached a stirring discourse from Job 19: 25. The assurance that our Redeemer ever lives, and that his heart of compassion is stirred by the wants of his people, should be to us a tower of strength. We are living near the time when our Redeemer shall stand upon the earth, and we shall see him, together with Job and the pure ones of all ages.

On Tuesday, Feb. 26, I took the cars for New Bedford to attend the annual meeting of the Plymouth and Bristol Counties A. C. Conference. This meeting began on the evening of the 26th, and continued over the evening of the 29th. The spirit that pervaded this gathering was heavenly, and our social meetings were seasons of great rejoicing. The preaching was done by Brn. C. H. Sweet, G. F. Haines, J. S. White, C. W. Rathbun, and A. A. Fowler. It was with regret that we parted with the brethren and sisters at the close of the Conference, but it was with the assurance that we shall meet again, if not in this life of fleeting shadows, in the kingdom that cannot be moved.

On Sunday, March 2, I preached twice in Lowell, and enjoyed a spiritual feast at the social meeting in the evening. We showed the Lord was coming soon to reward his people, and to complete in glorious triumph the work of redemption. This is the hope that cheers our hearts when earthly joys depart and foes are pressing hard. We can rejoice in the prospect of speedy redemption, for we have seen the signs that mark the soon coming of Him whose right it is to reign.

"The plague, the dearth, the din of war,
The Saviour's swift approach declare."

We have seen the distress of nations with perplexity that Christ said should precede his coming. In the language of the poet we can say:

"The storm has surely well-nigh reached its height.
Oh! come, thou Prince of Peace, and still the waves.
Amid the fearful fight for earthly thrones, oh! come,
Thou King of kings, and reign supreme.
Amid the desolating darkness here,
We look, O Sun of Righteousness!
For thee; we wait, and long to hear thy
Chariot wheels; their lightning-flash of glory
Shall proclaim to all, from north to south,
The day of joy, of vengeance, come."

That day is surely coming. The prayers, and tears, and groans of the saints will then come up in remembrance before God. Jesus is coming to establish his kingdom, and to reign on the earth.

"Where the cross of anguish stood,
Where thy life distilled in blood,
Where they mocked thy dying groan,
King of nations, plant thy throne."

When this is brought about, earth's dark night shall be forever past, and in its place shall be the glorious light of the eternal day. Hasten, oh! Lord, the time, is our prayer.

Lowell, Mass., March 4, 1884.

NOW AND THEN.—No. 2.

BY S. S. BREWER.

O how frail we mortals are! Our life's a span, and full of care; Soon as we gasp our earliest breath, The germ is there the cause of death. Do the best, do all we can, We are a race of mortal men. Is this sad state doomed to remain?—The whole creation groan in pain? No, earth will blossom pure and fair, And God with man his image there. He will, for that immortal state, New heavens and new earth create. The city, New Jerusalem, The new creation's diadem, Beaming with effulgence bright, Home of the Bride attired in white, With jasper walls and streets of gold, Its glory cannot now be told. Faith often does transport us there, And hope inspires us to be there. There, where unending bliss remains, God and the Lamb forever reigns. There, where the immortal saints shall come, And worship 'neath its brilliant dome. There, where evermore is seen, From out the throne, life's gushing stream, Meandering far through landscapes green, Where fadeless flowers are ever seen.

O realm of light, how calm, supernal! Where the plains are ever vernal, Will be mounts of observation, For God's holy, ransomed nation; Who will range their beauteous heights, And gaze afar in rapt delights. There oft by streams, in smiling vales, They'll walk to scent the fragrant gales, Where crystal rills forever glide, And floral beauties deck their side. O, what a pure and happy race! Transport beams on every face. O realm of life, divinely fair! Our longing heart by faith is there. Every atom there will be, Instinct with immortality.

But here are crosses now to bear, For all who will that glory share. Lord, help us now some souls to win, To save them from the paths of sin; For darkness broods o'er all the earth, With omens of approaching wrath. Earth groans heavily 'neath the curse; Tares are going from bad to worse; Iniquity and crimes abound, And perils do our path surround; Myriads to truth are reprobate; To sin the masses gravitate; To God and truth have done despite. O earth, thy harvest seems now ripe. Filled with unrest and discontent, Its day of grace is almost spent.

As lengthening shadows of the sun, Proclaim the day its course hath run; Thus tokens o'er the earth abroad, Proclaim the coming of the Lord. Time's last sands are falling fast; How quick they speed to drop the last! Then intercession will be o'er, The Master rise and shut the door. Then man's destiny is sealed, And can never, be repealed. Dear wanderer, I pray attend; O heed the warning of your friend. Flee, flee for refuge to the Lord. Repent, believe, obey his word. A crown of glory you can wear, And with his saints God's kingdom share.

THE UNIVERSAL DOXOLOGY.

Then, when the fiery's ordeal's o'er, And all will live to die no more; Saints gathered with their living Head, The earth made new, and satan dead; Then God's ransomed sons and daughters, As the sound of many waters, With angelic hosts are singing; All creation then is ringing; Then the ransomed hosts terrestrial, Mingling with the choir celestial, Peal their sweet unearthly strains, That float o'er all the ambrosial plains. Then while their pæans far are swelling, Heaven and earth the joy is telling. Dear reader, may I there greet thee, And join CREATION'S JUBILEE. Amen!

Manchester, N. H.

LOOK TO JESUS.

BY H. S. WEBSTER.

This is very important in the commencement of a Christian life, and also through its course to follow closely our Pattern, which is Jesus. One reason, because he is perfect. In following him, we are fitted for every sphere in life. He is the model. We can go by no other and have success. To depart from the standard may seem to do for a season, and all may appear well; but when brought to the test, what a failure! Truly there is no other way to reach the goal but to look to Jesus.

Ofttimes this imperfect nature of ours is found looking to humanity, and "worshiping the creature more than the Creator"; and, alas! how is our idol shattered. Perhaps the heart's fondest affections are blighted, and sorrow the result of misplaced confidence. It may be best for us that this is so. So then if in our distrust of humanity, poor erring creatures of a day, we can only look to Jesus, how grand and glorious the sight! This is our privilege. Blessed privilege, "to be near and like my Lord"; to feel warmth and strength, enlightenment to the eyes, understanding to the mind, courage to the heart, "strong in the Lord and in the power of his might."

In looking to Jesus you cannot go wrong, but walking in the right way, in the light of his countenance, then shall your righteousness be brought forth as the light, and others, seeing your good works, may be led to glorify your Father which is in heaven.

Arvonia, Kansas.

CONFERENCE REPORT.

The Northern Indiana and Michigan Union State Conference met according to appointment with the church in East Gilead, Branch Co., Mich., Feb. 7th, and closed up with the communion service in the evening of Feb. 10th. The business meeting was opened by prayer by Eld. A. N. Seymour. Then the report of last Conference was read. Then some deeply interesting letters were read from Geo. E. Pullen, now in the East, Bro. John Watkins of Bangor, Mich., also one from Bro. J. Holler of Nashville, Mich., and one from John McQueen of Hillsdale, Mich. All these letters flowed from warm and earnest hearts devoted to the truth of the speedy coming of our great High Priest and Chief Shepherd.

The devotional and business committees as usual were chosen. In consequence of the weather, badness of roads and sickness, but few of our dear brethren and sisters were out from our various churches, but those that were there seemed to enjoy it much. Our congregations from the surrounding community were generally good, and very attentive. Brn. James Ferris and John Carver filled the desk, and spoke words of comfort and encouragement to their congregations.

The churches in Gilead and Woodbridge united with the Conference, and we hope the time will soon come when the church in Algansee will do the same thing. They are with us in faith and hope fully. The Conference needs their influence, prayers and counsel, and we sincerely hope that the cause of their holding back will speedily be removed, so that we can join heart and hand in spreading the light of the knowledge of the glory of God, shed on us from the face of Jesus, upon the society in which we move. The Algansee church is troubled somewhat with secret society influence. If all or each member of the church will fully consecrate themselves to God and his truth, that influence will be laid aside, and the Holy Spirit will take its place, and souls will be brought into the fold of Christ. As the result, taking all things into consideration, we had a good meeting.

A. N. SEYMOUR, *Sec.*

STEP BY STEP.

Step by step the Saviour leads us,
Walking closely at our side;
By the "littles" we are learning
As our moments swiftly glide.

Line by line he marks the lesson,
Never is the task too long;
He apportions in his wisdom
To the weak and to the strong.

One by one we grasp the import
Of the promises divine;
Learn to claim them as we need them,
And to say all thine are mine.

Day by day its passing moments
Leave us nearer home when flown,
Where no more in part discerning,
We shall know as we are known.

—*F. G. Browning.*

IMPORTANCE OF TRUTH.

BY T. L. WAUGH.

Jesus says, "Sanctify them through thy truth; thy word is truth." Again the apostle says, "Let your loins be girt about with truth." We see from the above passages that truth is important; hence we are told to cease "from the instruction that causeth to err from the words of knowledge." While it is true that men may hold the truth in unrighteousness, that does not argue that error will answer just as well, for it will not. To be sure we must be upright and pure in heart, which, together with a correct doctrinal belief, will fit the Christian for usefulness, and make him a symmetrical man of God.

We are living in an age when the doctrines and commandments of men are being taught instead of the pure Word of God. A cold rationalism has taken the place of divine revelation, and multitudes are being led away into modern infidelity. How sad to see some who adopt as their standard, "to the law and to the testimony," while at the same time they reject both. Blind leaders of the blind! May God open their eyes to see their danger before it is too late.

There are a few who are holding up the light before a gainsaying world, in spite of the opposition they have to encounter. Brethren, let us hold fast the faithful Word.

Morris, Ct.

FROM F. A. CHENEY.

Bro. Stockman:—Thinking perhaps a few words from me may interest some of the readers of the *Crisis*, I wish to say I am still trying to serve our blessed Master, and as my health is such that I am not able to go from home much this winter, I have commenced meetings in my own house every Sunday eve in the district called Nineveh, two miles from Tyson Furnace. My meetings commenced with eight hearers, and have increased to thirty attentive listeners. We are nearly surrounded by Spiritualists and Catholics. May the Lord send the truth to some hearts is my prayer. I feel that what is done must be done quickly, for the Master standeth before the door.

Dear brethren and sisters, will you not pray for us, that when Jesus comes we may hear him say, "Well-done," and have a home in the new earth, where there will be no parting with loved ones? Our hearts are sad, and we are led to exclaim,

"How long will death, the tyrant, reign?"

Your brother, looking for redemption soon.

Tyson Furnace, Vt.

INTERESTING PARAGRAPHS.

WHAT A BLIND WOMAN SAW.—One day a gentleman was walking along a quiet street in London, when he met a poor old woman who was quite blind. She was led by the hand of a little girl. The gentleman stopped and spoke to her, and tried to comfort her under the loss of her sight; but she replied, very earnestly, "Oh, sir, you need not pity me, for until I became blind I could never see." The gentleman understood what she meant by this striking answer; but he wished to hear more of her history, so he asked her to explain what she said. She replied: "Oh, sir, I lived more than seventy years in the ways of folly, carelessness, and sin. This world was my rest; and, though I saw many persons around me die, I never felt thoughtful or cared about God and heaven, and I saw no beauty in the Saviour that I should desire him. At length it pleased God that I should lose my sight; then I began to think of another world, and to remember my sins. Things appeared very differently to what they had once done, for 'God shined into my heart, to give the light of the knowledge of the glory of God in the face of Jesus Christ.' This, sir, is what I meant by saying, 'till I became blind I never could see.'" May the Saviour shine into our minds as he did into the mind of this poor blind woman!—*Ex.*

TRIFLES make or spoil perfection. A thread of silk across a telescope will hide a star of the twelfth magnitude. So a mere thread of worldliness over the telescope of faith will hide much of heaven. A slight spider's web will keep the dew from falling on the ground beneath, so that it will be dry, while all around is moistened. How slight a thing will prevent the dews of grace from falling upon your dry and parched soul! Brush away the thread that you may have a clearer vision? Sweep down the spider's web and receive the dews of grace, and "the showers of blessing" from on high? Let nothing, no matter how slight, come between your soul and heaven.—*Ex.*

WISDOM—HEAVENLY.—Heavenly wisdom creates heavenly utterance. There is something in preaching the gospel with the Holy Ghost sent down from heaven I long to get at. If we deal with divine realities, we ought to feel them such, and then the people will in general feel with us, and acknowledge the power that does wonders on the heart; while dry, formal, discussional preaching leaves the hearers just where it found them. Still, they who are thus favored have need to be blessed with a deal of humility. We are too apt to be proud of that which is not our own. O humility, humility, humility!—*Rowland Hill.*

MR. F. H. TIBBETTS, one of the survivors of the City of Columbus disaster, relates the following incident of a "stout man" near him in the rigging who was terribly afraid to die: "I told him to pray, but he said he couldn't. I told him that there was little chance for life, and he should take the opportunity to make his peace with God. I prayed with him, and he did so, and said he felt better. A young man near me was in great mental distress. He told me he didn't know how to pray and couldn't, he had led such a wicked life. At last he said: 'I will not go before my Maker with a pack of cards in my pocket, and he threw his cards overboard, but he perished with the wreck."—*Exchange.*

WHAT are the things that set your whole souls on fire? Is it reputation? money? pleasure? power? self-gratification? promotion? the world in any or all of its forms? Or are you interested in the deep things of God? What concerns you most? A few paltry ceremonies, or a living, indwelling, abiding Christ? What do you most think about and talk about? Where do you put your money? What do you consider the safest and most profitable investment? Where does your heart find its treasure? By such questions as these can you gauge your personal piety and your faith in spiritual and eternal things?—*Exchange.*

OUR perplexities and griefs are never alleviated by complaints and murmurings. By dwelling on our sorrows we only magnify them, and make their burden seem heavier still. "When the flail of affliction is upon me," says a thoughtful writer, "let me not be the chaff that flies in thy face, but let me be the corn that lies at thy feet." Our Lord has taught us, by his own patient humiliation and suffering, that even the greatest hardships, the severest trials, and the keenest griefs are to be borne in meekness and uncomplaining silence.—*Ex.*

THE glittering sword with its keen edge and jeweled hilt is an object of beauty as a work of art, yet it is harmless; but in the muscular grip of a soldier's hand and swung with a purpose and an aim, it is a dreaded weapon. So with truth wielded with skill and power by the consecrated preacher.—*Exchange.*

TEMPERANCE.

PROHIBITION IN MAINE.

Mr. D. R. Locke, who has been looking into prohibition in Maine, dives into history back to the time when Portland had a population of 30,000 and 400 saloons, and Neal Dow was mayor. He had made a fortune as a tanner, and was bent on ridding Maine of the rule of rum. He went to Augusta and fought through his famous Maine liquor law. Then, as Mayor of Portland, he published his proclamation. The liquor dealers laughed at him. A law so sweeping in its provisions could never be enforced in Maine, and they did not propose to pay any attention to it. They went right along buying and selling just the same as if there had been no law passed and no Neal Dow to see its enforcement.

The date fixed for the removal of the liquor arrived, and found the business in the same condition as when the proclamation was issued. They did not believe that he dared to attempt the execution of the law. They did not know the man. Promptly at the time, he moved not upon the obscure doggeries, but upon the largest and most influential concern of the city, a vast wholesale grocery and liquor house. It must be understood that at that time groceries and liquor were inseparable. The wholesale grocery houses were also liquor houses, and ninety per cent of their trade, and by far the most profitable end of it was liquor. He deliberately seized the entire stock of liquors, and, under the law, burst in the heads of the barrels and emptied them all into the gutter. That gutter never carried away so costly a flood, or one that wrought more good for the people. It was never before so useful a gutter. It had been built to carry to the great purifier, the sea, the filth of the city. It carried more death to the harbor that morning than it had ever before. It was a good one for Portland and a very bad one for the fish.

The trade was astonished at this bold action. Another and another of the great houses were attacked, and in all cases with the same result. And, when the leviathans were exhausted, the minnows were gobbled up. He moved upon the small bars and the small groceries just as he had upon the great ones, and in a week he had shown the liquor dealers that there was vitality in the law, and that it could be executed.—*Chicago News.*

A STRIKING result of the prohibition of the importation and sale of intoxicating drinks in the northwest territories of Canada has recently been brought to light, as the construction of the Canada Pacific Railway has been pushed westward across the prairies to the Rocky mountains. In marked contrast with the anarchy and drunkenness that arose in the frontier towns along the lines, when under construction, of the Union Pacific, Central Pacific, Denver and Rio Grande, Northern Pacific, and the other great lines in the United States, peace and order have invariably accompanied the construction of the Canada Pacific Railway, owing to the absence of the great incentives to violence and crime—drinking saloons and gambling dens. The remarkable rapidity of construction, reaching at times three or four miles per day, may in some degree be attributed to the entire prohibition of intoxicating drink to the workmen.—*Ex.*

AN old negro at Weldon, North Carolina, at a recent lecture said: "When I sees a man going home with a gallon of whiskey and a half a pound of meat, dat's temperance lecture enuff for me, and I sees it ebery day! I knows that every ting in his home is on de same scale—gallon of misery to ebery half pound of comfort."

THE communities in the United States which use the most whisky will be found to be those that use the most lager beer, ale and wine. The Anglo-Saxon parents who teach their boys to use lager beer, ale and wine as a beverage, will sooner or later find their boys have passed beyond the instructions.—*Ex.*

WHO are the drunkards of to-day? In most cases they are the men who were respectable and sober half a dozen years ago.

The World's Crisis
AND SECOND ADVENT MESSENGER.

"BEHOLD, I COME QUICKLY; AND MY REWARD IS WITH ME."

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The Crisis is devoted to the exposition of all Bible truth, especially the doctrine of the [illegible] personal coming and reign of Christ on the earth; [illegible] of the dead; their literal resurrection, and final destruction of the wicked.

COMING!

[illegible]

From wailing lips a triumph song
Shall surely soon be coming.

Brows bowed so long lift up to light,
Not moist with unrequited labor,
And hands are clasped—the dark and white—
The bondman is the friend and neighbor;
And his own brother hath forborne
To make his bruised manhood mourn,
For traveling through the shadowy years
The Just, the Merciful, appears,
Behold! the Lord is coming!

—*Selected.*

CHRIST OUR SACRIFICE.

BY J. S. WHITE.

"For even Christ our passover is sacrificed for us." Rom. 5: 7.

As the wages of sin is death, justice demands the death of the sinner, as the wages of his sin. The law requires perfect obedience. The subject of the law, who fails to keep the law, comes under the penalty of the law. The law cannot save the transgressor. "If there had been a law given which could have given life, verily righteousness should have been by the law." Gal. 3: 21. "If righteousness come by the law, then Christ is dead in vain." Gal. 2: 21. If the law could have saved men, Christ need not have died. "By the deeds of the law there shall no flesh be justified in his sight; for by the law is the knowledge of sin." Rom. 3: 20. As the law cannot save the sinner, and as the sinner cannot save himself, it follows that, for him to be saved, some one who has not sinned must take his place, and meet the demands of the law—must suffer and die in his stead. Jesus came into the world to suffer and die, that God "might be just, and the justifier of him which believeth in Jesus." Rom. 3: 26. This supposes that God will not save men, and be just, except by the suffering and death of his Son. If he could save men without so great a sacrifice, why need Christ suffer and die as he did?

The law has a claim on its subjects. If men obey, they are justified by the law. If they disobey they are by the law condemned. It is, with the subject, do and live, or, not do and die. The law is a system of justice; its claims are just. The transgressor is indebted to the law. "The wages of sin is death." For the sins which men commit they must die. The law in justice holds this claim over them. It verily says, "Pay me what thou owest." As the transgressor cannot pay the debt, and at the same time be saved, it follows that, for him to be saved, he must have a Saviour, one who is "without spot and blameless"; one who is "mighty to save to the uttermost" all who will apply to him.

God, in his infinite mercy and in his wonderful plan of salvation, "so loved the world, that he gave his only begotten Son, that whosoever believeth in him might not perish [might not have the wages of sin], but have everlasting life." "For God sent not his Son into the world to condemn the world, but that the world through him might be saved." John 3: 16, 17.

The Son of God, descending from heaven, took not on him the nature of angels, but took on him the seed of the woman, in which he suffered and died, the just for the unjust. 1 Pet. 3: 18. "Jesus died for the ungodly." Rom. 5: 6. Christ "came into the world to save sinners." 1 Tim. 1: 15. To save the sinner is to save him from sin and the wages of sin, which is death. "For he hath made him to be sin for us, who knew no sin." 2 Cor. 5: 21. "Christ our passover is sacrificed for us." 2 Cor. 5: 7. "He hath appeared to put away sin by the sacrifice of himself." Heb. 9: 26. "For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him." 2 Cor. 5: 21. Christ [illegible] the sins of many. Heb. 9: 28. "Christ hath redeemed us from the curse of the law, being made a curse for us." Gal. 2: 13. Jesus was "a man of sorrows, and acquainted with grief." "Surely he hath borne our griefs, and carried our sorrows." He was "stricken, smitten of God, and afflicted. He was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him, and with his stripes we are healed." "The Lord hath laid on him the iniquity of us all. He was oppressed, and he was afflicted." "For the transgression of my people was he stricken." "Yet it pleased the Lord to bruise him; he hath put him to grief: when thou shalt make his soul an offering for sin." "My righteous servant shall justify many; for he shall bear their iniquities." See Isaiah chap. 53.

Jesus suffered and died a substitute for us—in our place, that we might not die for our sins. He tasted death for every man. The iniquity of us all was laid on him. "Christ is the end of the law for righteousness to every one that believeth." Rom. 10: 4. Jesus bore the penalty of the law in its full sense; which is a life of suffering, ending in death. As Jesus did [illegible] suffer and die to save man from suffering and dying in this life, he did suffer and die to save him from suffering and dying in a life beyond this life. Jesus, in mercy, took on man's condition; suffered and died; went to the end of the law in its penalty. He stood in the place of the sinner; met the claim which the law had on the sinner, and paid the debt, which the law in justice demanded to be done. "And ye are not your own; for ye are bought with a price." 1 Cor. 6: 20. Christ has paid the sinner's indebtedness to the law; so God can be just and justify him that believes in Jesus. Rom. 3: 26. Christ's people are his by purchase. "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit." Rom. 8: 1.

If the scriptures to which we have referred, with others of like import, do not very plainly show that Christ has become our substitute, then it is impossible to prove it by any words that can be employed, without using the word itself. Jesus has taken the place of the sinner; he has suffered and died for him. "And he [Jesus] is the propitiation for our sins; and not for ours only, but also for the sins of the whole world." 1 John 2: 2.

How could Christ taste death for every man? If he were only a man, though perfect as he was, how could he take the place of more than one sinner? If he were but a man, how could he, by laying down his life, make atonement for more than one sinner? We read that it was not possible for the blood of beasts to take away sins. It requires a great sacrifice to take away the sins of one sinner; much more to make a sacrifice for the sins of the world. Jesus was more than a man. He was the only begotten Son of God. He was far above the angels. He was the beginning of the creation of God. "Who is the image of the invisible God, the first born of every creature." Col. 1: 15. "His name shall be called Wonderful, Counsellor, the mighty God, the everlasting Father, the Prince of peace." Isa. 9: 6. The Father has given to his Son the same honor he has taken to himself. "When he bringeth in the first begotten into the world, he saith, And let all the angels of God worship him." Heb. 1: 6. "It is written, Thou shalt worship the Lord thy God; and him only shalt thou serve." The wise men of the east, being directed of God to the place where they found Jesus, "fell down and worshiped him." Matt. 2: 11. "For the Father judgeth no man, but hath committed all judgment unto the Son; that all men should honor the Son, even as they honor the Father. He that honoreth not the Son [even as he should honor the Father], honoreth not the Father which hath sent him." Jesus said, "I and my Father are one." The Father has spoken of his Son as one with him in the creation, and upholder of all things. Hebrews 1st chapter.

God's Son, in the dignity of his character and elevation of his being, is beyond man's comprehension. Well might the apostle say, "Thanks be unto God for his unspeakable gift"; and, "Great is the mystery of godliness; God manifest in the flesh." This is the being who "tasted death" for every man, and who is able to save to the uttermost all who will receive him.

THE COVENANT.

BY MILES GRANT.

In Dan. 9: 26, 27, we read, "After threescore and two weeks shall Messiah be cut off, but not for himself; and the people of the prince that shall come shall destroy the city and the sanctuary. . . . And he shall confirm the covenant with many for one week, and in the midst of the week he shall cause the sacrifice and the oblation to cease." Three questions arise: (1) What covenant was confirmed for one week? (2) What "prince" confirmed it? (3) How was it confirmed?

1. What covenant? It could not have been the one made with Abraham, or that was confirmed many hundred years before Christ. It was not the one made with the children of Israel at Mt. Horeb or Sinai; because that was not confirmed by "the prince"; but the evidence is very clear to show that it was the one made between the Lord and the children of Israel, after they left Mt. Horeb. This remarkable covenant is recorded in the 28th chapter of Deuteronomy. The first fifteen verses contain a list of blessings that should be enjoyed by the children of Israel, if they kept their part of the covenant; and the remaining fifty-three verses the curses that should come upon them if they did not keep the covenant. The following are some of the curses: "Thou shalt become an astonishment, a proverb, and a byword, among all nations whither the Lord shall lead thee." Deut. 28: 37. "Thou shalt come down very low." Ver. 43. "A nation of fierce countenance . . . shall besiege thee in all thy gates, until thy high and fenced walls come down wherein thou trustedst." This was B. C. 1451, before they built any walls, or possessed Jerusalem. "And thou shalt eat the fruit of thine own body, the flesh of thy sons and of thy daughters, which the Lord thy God hath given thee, in the siege, and in the straitness, wherewith thine enemies shall distress thee. . . . The tender and delicate woman among you . . . shall eat them for want of all things secretly in the siege and straitness wherewith thine enemy shall distress thee in thy gates (vs. 50-57). . . . And ye shall be plucked from off the land whither thou goest to possess it. And the Lord shall scatter thee among all people, from the one end of the earth even unto the other." vs. 63, 64. After specifying these conditions of the covenant, the next verse reads, "These are the words of the *covenant* which the Lord commanded Moses to make with the children of Israel in the land of Moab, beside the covenant which he made with them in Horeb." He goes on to say, "All the curses of the covenant" shall come upon them "if they keep not the covenant . . . which the Lord thy God maketh with thee this day." Deut 29: 12-21.

It is certain that they broke the covenant on their part. Did the Lord keep it on his part? It would require human agency to confirm his part of the covenant. There must be a "siege," during which "the tender and delicate woman" would eat human flesh. This was literally accomplished in A. D. 70, when the Romans besieged Jerusalem. Josephus says:

"I am going to relate a matter of fact, the like to which no historian relates, either among the Greeks or barbarians. . . . There was a certain woman that dwelt beyond Jordan—her name was Mary. . . . She was eminent for her family and her wealth, and fled away to Jerusalem with the rest of the multitude, and was with them besieged. . . . What food she had contrived to save had been . . . carried off by the rapacious guards. . . . She then attempted a most unnatural thing; and snatching up her son, . . . she said, 'O thou miserable infant! . . . Come on, be thou my food, and be a fury to the world, which is all that is now wanting to complete the calamities of the Jews.' As soon as she had said this she slew her son, and then roasted him, and ate the one half of him, and kept the other half concealed. Upon this the seditious came in presently, and smelling the horrid scent of the food, they threatened her that they would cut her throat immediately if she did not show them what food she had gotten ready. . . . She uncovered what was left of her son. Hereupon, they were seized with horror and amazement of mind, and stood astonished at the sight."—*Josephus' Wars, Book 6, chap. 3, sec. 4.*

Thus the Lord confirmed his part of the covenant recorded in Deut. 28. Observe: the covenant in Dan. 9: 27 must be confirmed by a certain "prince," who would "destroy the city and the sanctuary"; hence this covenant could not be confirmed till the time arrived to destroy the city of Jerusalem.

2. Who was the "prince" that did the work of confirming "the covenant for one week"? But one answer is at hand—Titus, the son of Vespasian, the emperor of Rome. He besieged the city, and during that siege and seven years' war the Lord fully confirmed his part of the covenant, and since A. D. 74, when the war ended, Jerusalem has been trodden down by the Gentiles, and the Jews have been scattered among all nations, as declared in the covenant.

3. It is now plain as to *how* the covenant was confirmed, as well as by whom it was done. In the midst, or half part, of the confirmation week, the sacrifice and oblation ceased, as declared by the angel Gabriel, more than five hundred years before it was accomplished. When the Lord makes a covenant, either for blessings or curses, he is faithful to confirm, or perform, his part. He employs whoever he chooses to execute his purposes. In this case, a certain "prince" was named in the prophecy, who should "destroy the city and the sanctuary." Titus did all the work specified to be done by "the prince." He destroyed "the city and the sanctuary," and took away the daily sacrifice in the midst of the midst of the war week.

SEARCH THE CAMP.

BY JOHN JEFFREY.

"Up, sanctify the people."—Josh. 7: 13.

Holiness is required now as much as it ever was. In ancient times the Lord required his people to be holy when they appeared before him for to worship. "I am the Lord your God; ye shall be holy, for I am holy." Lev. 11: 45.

The words, "Search the camp," came to my mind very forcibly after learning by sad experience the condition of things at a certain campmeeting. To this campmeeting I had a *free pass*, and an invitation for which I was thankful. I was very much pleased to see the notice given: "All ministers that can work as the Lord directs, keeping self behind the cross, are invited to attend." I wish to say right here for the glory of God and the cause of my dear Master, that I neither want a free pass nor an invitation to any campmeeting again, unless ice cream and candy stands are kept with the ministers, behind the cross on Sundays.

Brethren, we must search the camp, for somebody has coveted the wedge of gold, and the Babylonish garment. There is sin in the camp. God cannot work. Search, find out the Achan. Sanctify yourselves, consecrate all to the Lord. Get right, confess, examine yourselves, and see if you are in the faith. You can take Ai and conquer the devil if you have the Almighty to fight your battles. Look over Israel to-day. See what conformity to the world, to its maxims, its follies, its fashions. The spirit of covetousness is eating out the life and power of the church. Is it any wonder that there are no more revivals of religion? No more cities captured for God? Is it any wonder that ministers pray and preach and labor until they faint, and their hearts melt as water when Israel does not come up to the help of the Lord against the mighty?

When Joshua was to lead the conquering hosts across Jordan, to take possession of the goodly land, he said unto them, "Sanctify yourselves; for to-morrow the Lord will do wonders among you." Josh 3: 5. We as a people are looking for Jesus soon to come, and we cannot afford to be mixing in with the maxims and follies of the world. Purity was essential to the divine guidance, and their triumphant entrance into the promised Canaan. With holiness in their steps, and floating on their banners, they could throw down the walls of Jericho with rams' horns and trumpets; but with an Achan in the camp they were compelled to flee before their enemies. In their unsuccessful attempt to capture Ai, do we not see a parallel in the church at the present time? When ministers try to rally Israel's hosts to overcome the world, they too often find their arm paralyzed, their strength gone, and their enemies too strong for them. Why is it? There is an Achan in the camp.

NEARNESS of life to the Saviour will necessarily involve greatness of love to him. As nearness to the sun increases the temperature of the various planets, so near and intimate communion with Jesus raises the heat of the soul's affections toward him.—*Ex.*

God's people are sure of final victory.

MERCY DESIRED AND SOUGHT.

BY W. [illegible].

Every heart not utterly senseless to its true condition must realize at times its imperative need of mercy from on high. It is well, when by the Spirit's working, that same heart is led to *desire* the salvation of the Lord, and through an implanted or aroused hope *seek* it with the whole heart.

To feel to need mercy is one and the first hopeful sign in the progress of being at peace with God through our Lord Jesus Christ. How many there are who are obdurate, whose hearts are hearts of stone, who have no feeling as to their need of divine pardon. But if to us has been granted the feeling expressed in the little stanza

"I *need* thee, *precious Jesus*,"

let us rejoice and take courage, for this is surely the first step to acquaintance with God, that shall be to us peace, and in the end eternal life.

But the next step is to *desire*—"covet," if you will. We may covet to have an injured party make no account of the wrong done to him, his rights, or that which is his. We may covet necessaries of the bounty of him in whose power it is to bestow them. "I want," is a legitimate state when it is within lawful limits. Blessed is he who has progressed toward peace with God from "I need" to "I want," from necessity to desire. To feel "I want" is proof that the thing we would have has come to have value in our eyes. Desire is a variable quantity; in some more than in others. But when the heart comes to the thirst, the engrossing desire, for a thing expressed by David when he said, "As the hart panteth after the water-brooks, so panteth my soul after thee, O God"—when it even *appears* to outsiders that naught else will satisfy us, and that we are truly sick with desire,—then indeed that thing, if not altogether impossible to realization, will soon be obtained. So if the Spirit has led to a desire for God's mercy that regards nothing else as pleasant or attractive, we may know we have come far on in the way of having. But, reader, if there is but a weak desire in your heart for His favor, thank God even for that, encourage it, feed it with meditation upon the object desired, it will lead you on at the last to the enjoyment of the blessing.

But now if in addition to a perception of our need of the remission and bestowments of divine mercy, and a living desire to have them for our own, we are so aroused as to *seek* them in repentance and humility of the God of heaven, we may be sure we have almost reached the goal. For, did not our Saviour say, "He that seeketh, findeth"? And has not God pledged himself that "in the day when we seek him with all the heart, he will be found of us"? we shall realize his existence, we shall make his acquaintance, he will be to us henceforth "God *our Saviour*"! Seeking, when it commences in need and desire, cannot fail. There are those who "seek" and who obtain nothing, nor at the last are they able to enter in; but they are not those whose eyelashes have lifted, and who, having seen their peril, have desired a place of safety, and have fled to security. Such "find" every time. Seeking tells the seeker has a *hope*, sometimes well-founded, sometimes not. When it is "hope toward God" then it is well-grounded; for Jesus, the divine executive, has directly said: "Come . . . and I will give you rest." That word alone would be sufficient for a wishing heart to act upon, in the way of seeking, or applying for the boon wanted. So then needy, desiring soul, seek; for "every one"—it is Jesus' own word—"that asketh receiveth." From need pass on to desire, from desire pass on to seeking; and I will warrant you that from seeking you shall go on to obtaining. And then, "How happy is the man whose transgressions are forgiven, whose sin is covered, unto whom the Lord imputeth not iniquity, and in whose spirit there is no guile"! O, know this happiness; and it is to be experienced by taking the path we have traced.

"But," says one, needy and desirous of salvation, "tell me how to act." Seeking, beloved, takes all manner of directions, according to the moral state or place occupied by the seeker; but it always has one ultimate object—He who is able and generous to save sinners, Jesus. Just as at the last the ransomed from among men gather from north, south, east and west, to the kingdom of God, so in seeking God as the God ready to pardon, the God of all grace, the God of much mercy, sinners come to him from the various ways in which they have wandered—leaving their old practices, of course—as it is written, "we have wandered every one in *his own* way." They come, too, some with little hope, and some with great confidence. There are persons who are naturally diffident, and there are others smitten and oppressed by a deep sense of their depravity and the sinfulness of their lives,—these, oftentimes, though they have the true and acceptable spirit of seeking, have not courage equal to a direct approach to the Lamb of God, who taketh away the sin of the world. True, he, and he alone, is their ultimate object, and it is in his love and might they repose their faint hope. Hence, they say to those who are his professed people, and whom they regard as in a state of grace, in the favor of the Lord Jesus and close intimacy with him, "Pray for me;" "Speak to the Lord Jesus; mention my case to him; ask him to be merciful to wretched me." Nor is even this intermediate way of approach fruitless of blessing; although of course it is the Great Physician, and not the kindness of friends who works the cure.

I remember reading in the gospel by Luke of a Roman officer's servant who was made well primarily by the intercession of others. This Roman official was captain over a hundred men and lived at Capernaum. He was not a callous, blood-thirsty man, though a soldier; but had social virtues and withal was of a benevolent disposition. He had for a servant a man who had attended him faithfully, and to whom he became greatly attached. We read, his servant "was dear unto him." He heard of the Lord Jesus, and faith came by hearing. But how could he go to Jesus—he who was a Roman, while Jesus was a Jew, for aught he knew with all the prejudices of a Jew, who disdained to transact business with Gentiles. But he was equal to the circumstances. Said he, in his heart, "Although Jesus will have nothing to say to me, if I can interest those of his own kith and kin, I shall obtain my desire;" so he sent word to seek the elders of the Jews. He was known to them; for he had been kind to them, and had proved that he loved them. They consented to speak for him; and departed to where Jesus was. They besought the Good Master that he would come and heal the centurion's servant, and they mentioned the favorable points in his spirit and character; saying, "That he was worthy for whom he should do this: for he loveth our nation, and hath built us a synagogue." *They* saw good qualities, kind traits in the centurion; and they named these to ingratiate him into the Master's favor. Jesus heard them through, and went with them. But when Jesus was coming the Roman officer sent friends to him, saying, "Lord, trouble not thyself; for I am not worthy that thou shouldest come under my roof; wherefore, *neither thought I myself worthy to come unto thee:* but say in a word, and my servant shall be healed."

More was added, so much so that he who was astonished at men's unbelief, it was so great, was for once astonished at this Gentile's *faith*. Jesus certainly could not refuse to bless, after so much honor had been done him; and the friends of the centurion went back to find the sick man well. Here is the case of one who desired a blessing, and who felt he was not "worthy" to go personally to Jesus, and so engaged others in his behalf to intercede with the Healer. And those who are of this humble state of mind to-day, may they not confidently say to those who are not simply his kith and kin after the flesh, but "one spirit with the Lord," "Pray for us;" and believe that "the effectual fervent prayer of a righteous man availeth much?" So, let not the faintly hoping despair.

And for the further encouragement of such—for those who have courage enough to come immediately to Christ do not need to be heartened—I call to remembrance what friends through their zeal and faith [illegible] for those dear unto them of the Saviour of the world. Jesus is at Capernaum—the same place as the centurion's home. He was discoursing in a house, and many gathered to listen to him. The rooms were filled; the house was crowded to the doors. A litter is borne along, and a poor palsied man lies upon it. The bearers are bent on coming at Jesus. But they could not "come nigh" unto him. Obstacles stood in their way. However, they are of the class who are determined to approach. So going on to the flat roof of the house they removed part of the roof, and "let down the bed wherein the sick of the palsy lay." Jesus takes notice. And we read: "When Jesus saw their faith, he said unto the sick of the palsy, Son, thy sins be forgiven thee." "*Their* faith." O what encouragement for the sin-sick! If in our diffidence or impotence we cannot *go* unto the Sin-bearer, we can be *brought* to him, and thus "come nigh" unto him, and "find" him in the way our hearts pine for—as our Saviour and Life-giver.

Come, sinner, then, you who need and desire, and *seek* the Lord while he may be found. O, cry out to him while he is near. The steps are—need—desire—seeking; and the end is—acquaintance.

PROPHECIES CONCERNING CHRIST AND THE CHURCH.

BY J. P. CLOTHEY.

"Come and let us return unto the Lord: for he hath torn, and he will heal us; he hath smitten, and he will bind us up. After two days will he revive us: in the third day he will raise us up, and we shall live in his sight." Hosea 6: 1, 2.

Christ is the head of the church. "For the husband is the head of the wife, even as Christ is the head of the church: and he is the saviour of the body." Eph. 5: 23. "And he (Christ) is the head of the body, the church: who is the beginning, the first-born from the dead; that in all things he might have the pre-eminence." Col. 1: 18.

The church is the body of Christ. "And hath put all things under his feet, and gave him to be head over all things to the church, which is his body, the fulness of him that filleth all in all." Eph. 1: 22, 23. See also Col. 1: 24, and Rom. 12: 5.

Christ is separated from the church by crucifixion and death, and is raised the third day. 1 Cor. 15: 4. The days spoken of in Hosea are typical. God made the world in six days, and rested on the seventh. Each day is therefore a type of a thousand years. "Adam lived nine hundred and thirty years and he died." God had said "in the day that thou eatest thereof thou shalt surely die." Therefore Adam died in a day of a thousand years.

Peter alludes to a thousand years-day in his second epistle, third chapter, seventh and eighth verses. John the revelator in the twentieth chapter speaks of the reign of Christ, and those that come up in the first resurrection, "and they lived and reigned with Christ a thousand years."

The world has stood nearly six thousand years, or six days. Our Lord Jesus made his first advent on the fifth day, or when the world was a little over four thousand years old; consequently there remained two days more, or nearly two thousand years, at the expiration of which this prophecy must be fulfilled by the raising of the church, or the body of Christ from the dead. In other words, after the expiration of two days, during which time the church, the body, is separated from the head, the two must be united by the coming of Christ and a resurrection from the dead. Thus as Christ was raised from the dead on the third day according to the Scriptures, so on the third day the church will be made alive.

The body has suffered with the head. If we suffer with him, we shall also reign with him. The church has suffered. Her great tribulation is in the past. "He hath torn, and he will heal us." Hosea 6: 1. Isaiah 53: 4. The head still lives—the body must live also. John 11: 25, John 14: 19. "Christ the first fruits; afterward they that are Christ's at his coming." 1 Cor. 15: 23. "There remaineth therefore a rest to the people of God." Heb. 4: 9—(margin—keeping of a Sabbath).

God rested on the seventh day. This is a type of the seventh thousand years, when Christ and the church shall reign on the earth. Rev. 20: 4, 5, 6. According to the best chronology the six thousand years have almost expired. Therefore we may confidently look for the glorious appearing of the great God and our Saviour Jesus Christ.

CRUCIFIED WITH HIM.

BY H. B. SLYEY.

"And they that are of Christ Jesus have crucified the flesh with the passions and the lusts thereof."—(N. V.) GAL. 5: 24.

The gospel of Christ proposes a change in man who by nature is in opposition to the divine will of his Creator. Mankind are all alike by nature. As the Lord looked down upon man after his disobedience, he saw that the imagination of the thoughts of his heart was only evil every day. Jesus says, "For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies, these are the things which defileth a man." This is the condition in which by nature man finds himself, alike in kind, but not in degree. Yet all alike need and must have a divine power to raise him from this fallen and sinful condition, and this power God has invested in his Son, who was made sin for us, that our righteousness might be found in him by being partakers of his Spirit, which he has sent into the world, to reprove the world of sin, and to change the hearts of men into the likeness of his Son by that Spirit which he freely gives to all. Thus all are without an excuse. Not one can say, "I never felt the reproving Spirit, who has come to the years of accountability. This Spirit is not only a reproving but a cleansing agent, when received fully into the heart." It subdues all sinful passions, takes possession and controls our entire being; holds in check every member, so we can say, "All things are become new." This change may be all at once, or it may be a gradual one; but when the change has taken place, all know it; all know when they have crucified the flesh with the passions and "lusts," for they that are Christ's have crucified these, and no one can claim that he is of Christ Jesus until he has thus submitted to Christ Jesus.

Being led by his Spirit, we become his sons. "Now are we the sons of God"—in the present tense—not always going to be, and never attain to it; but his Spirit witnesses with our spirit that we are his children: old things are past away—the lusts of the flesh and the passions thereof, and all things are become new. The lust of the eye and the pride of life no more control us. We are controlled by a more noble influence, a divine one; yet we have a continual warfare; the world, flesh and the devil are our enemies. But our warfare is not an uncertain one. We are more than conquerers through Christ, and are enabled to keep all these adversaries beneath our feet, being kept by God's power (not our own), through faith. The act of the creature, the keeping power of the Creator in exercise, and no fear of falling while the everlasting arms are underneath. Satan's power is limited; God's grace is sufficient. No thorns too sharp; no temptation too severe. "My grace is all you need. I am your strength; be still in weakness; I will manifest my power in your lack of knowledge; I will be your wisdom; I am your Saviour; I will never leave you, fear not; I will be with you to hold you from falling; only believe; all things are possible to him that believeth."

I believe, blessed be God, he saves me now. I am crucified with him. I live, yet not I, but Christ lives in me.

"To God I'm reconciled;
His pardoning voice I hear;
He owns me for his child;
I do no longer fear."

Dear reader, have you this experience? Have you crucified the flesh with the passions and lusts thereof? If not, you are in a lost condition. Yet there is hope in your case. Jesus is now all ready to plead your case. You can come to the fountain and be made clean. Will you just now? Say, will you come and become the child of God?

THE SACRED LETTERS.

BY C. F. DOW.

We have seen mention made of the sacred number 7, and have seen the letter G made prominent without an explanation; and surely an Atheist would have no use for the expressive capital G as meaning God; nor would an ignoramus need it to indicate a knowledge of the mathematical science of geometry. "*Progression*" in that department is somewhat laborious. In Catholic churches, and some copying, and perhaps truly evangelical churches, may be seen made conspicuous the letters I. H. S., and many that see them do not know why they are there, or what they signify. They are the initials of the Latin phrase or sentiment: "*Jesus Hominum Salvator*" Jesus the Saviour of men. Or, "*In Hoc Salus*"—In Him is Salvation. *Facts to be remembered.* St. Bernardine was the author of this. It was thus: "A maker of playing-cards, which, like missals, were illuminated in those times, was one day remonstrated with by St. Bernardine upon the sinfulness of his business. The card-maker plead the wants of his family. "Well, I will help you," said the saint; and he wrote the letters I. H. S., which he advised the card-maker to paint and gild. The new card, under saintly patronage and authorization, took well, and St. Bernardine travelled about the country to post these Sacred Letters of the church. It is said that after the termination of the plague of 1347 the saint put them in a circle over the principal door of the church of the Holy Cross in Florence, the "City of Flowers;" after which, and ever since they have been [illegible] origin [illegible] have signified [illegible] ular to [illegible].

THE RECKONING OF OLYMPIADS.

BY L. T. CUNNINGHAM.

Josephus says (*Ant., B.* 14, *ch.* 14, *s.* 5)—"Antony also feasted Herod the first day of his reign. And thus did this man receive the kingdom, having obtained it on the 184th Olympiad, when Caius Domitius Calvinus was consul the second time, and Caius Asinius Pollio [the first time]."

S. Bliss says (p. 19 of his *Anal. of Sac. Chron.*)—"This era (of the Olympiads) dates from July 19, B. C. 776, from which time the Olympic games were celebrated by the Grecians once in four years without interruption. An OLYMPIAD is a cycle of four years." Now if the *first* Olympiad was celebrated B. C. 776, the *second* Olympiad would fall B. C. 772, and the *third* B. C. 768, thus making but *eight* years from the first to the third Olympiad; consequently Herod's reign, according to Josephus, began 732 years from the first Olympiad; synchronizing with B. C. 44, or 44 years before A. D. 1.

Again, says Josephus (*Ant., B.* 14, *c.* 16, *s.* 4), after speaking of the taking of Jerusalem by Sosius and Herod—"This destruction befell the city of Jerusalem when Marcus Agrippa and Caninius Gallus were consuls of Rome, on the 185th Olympiad, on the third month," etc. This was when Antigonus (who was made king of Judea by the Parthians) was taken captive, and soon after put to death. This 185th Olympiad also fell B. C. 40, if the first Olympiad is correctly fixed to B. C. 776.

If our computation of the Olympiads is correct, as applied to the reign of Herod, what becomes of the claim that Herod was made king by the Romans, B. C. 37, and [illegible] of Antigonus, B. C. 34? *Also,* will some of the discerning ones tell the readers of the *Crisis* how such facts stand related to, or can be reconciled with, the claim that the birth of Christ was in B. C. 5? or that Herod "reigned 34 years from the death of Antigonus"? *Ant., B.* 17, *ch.* 8, *sec.* 1. Figures correctly computed will not deceive; therefore, if B. C. 776 is the correct date for the first Olympiad, then Josephus' dates as to the length of Herod's reign are contradictory.

WOUNDS.

BY E. M. ANDREWS.

There are two kinds of wounds, wounds of the flesh, and wounds of the spirit. Solomon speaks of a wounded spirit thus: "A wounded spirit who can bear?" It is a great deal easier bearing fleshly wounds than it is the wounds of the spirit. David speaks of his "heart wounded within him." The heart is a tender organ, and heart wounds are hard to heal; therefore, we ought to be careful, lest we wound the spirit of each other. The instruments used to inflict spiritual wounds are the words of a talebearer, which are described by Solomon as "deep wounds." O, how many spirits have been wounded by the cruel words of the talebearer! Persons sometimes wound the hearts of others unmeaningly; and yet an accidental wound is just as sore as one inflicted purposely, and it takes the same kind of medicine to heal it.

How many hearts have been wounded; how many spirits have been crushed; how many lives have been blighted by the cruel words of the talebearer, and they all unconscious of doing harm to any. How we need to learn the lesson, "Be swift to hear, slow to speak."

A little word hastily spoken sometimes causes so deep a wound in the heart of others as to turn the whole current of their lives. Truly the apostle was right in saying, "Even so the tongue is a little member, and boasteth great things. Behold, how great a matter a little fire kindleth. And the tongue is a fire, a world of iniquity; so is the tongue among our members, that it defileth the whole body, and setteth on fire the course of nature; and is set on fire of hell" (Ge-henna). The sorest wounds and those hardest to heal, are those made by fire; and when we consider the comparison made by the apostle of the tongue to the fires of the valley of Hinnom, we do not wonder that wounds caused by the evil tongue are so painful and hard to cure.

It is recorded of the good Samaritan, when he found the man wounded, that he "bound up his wounds,"—did not tear them open more; and that he "poured in oil and wine;" the most soothing mixture for wounds, especially for burns. He did not delight to administer an irritating application to the wounds already made so, nor inflict new ones; but to bind up, and soothe and comfort him in his wounded condition. O how many wounded spirits need a soothing word. How cheap the remedy—only a word—but how it soothes, when mixed with the oil, the loving spirit. How many broken hearts need binding up; hearts that have been wounded by unkind words.

How sweet to know that Jesus feels
The pain of every wound;
That he the wounded spirit heals—
In him is comfort found.

THEY are never alone that are accompanied with noble thoughts.

PLEASE READ, REMEMBER, AND ACT ACCORDINGLY.

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THE WORLD'S CRISIS AND SECOND ADVENT MESSENGER.
Boston, Wednesday, Sept. 17, 1884.

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By complying strictly with the above, all matters with our subscribers, patrons and correspondents, will be much more promptly attended to. AGENT.

SAFE AT HOME.

Those of our Eastern company who left Amboy Thursday morning, arrived at Boston Saturday about noon. Our return trip was very pleasant, although we missed very much many of our outward bound company.

The writer very deeply regretted being obliged, on account of illness caused by the extremely hot weather, to leave Amboy before the Campmeeting closed. Up to the time when we left the meetings were very excellent in tone and fruitful in results. A number had sought the Lord, and several baptisms had occurred.

The Association finished its business before we left, closing very harmoniously. We have space to say only this much before the paper goes to press, but will speak more at length in our next issue. E. A. S.

APOCALYPTIC IMAGERY.

BIDDEFORD, DEC. 16, 1883.

Rev. Wm. Sheldon:—Dear Sir,—Will you please give through the *Crisis* an exposition of Rev. 13, beginning at the 11th verse, and thus give me some light on this subject?

Very respectfully yours,

CONSTANT READER.

Reply.

In response to the above, we append an extract from our book entitled *Apocalyptic Symbols*, published several years ago, and now out of print.

We will now briefly glance at the two-horned beast, and the image of the beast. "And I beheld another beast coming up out of the earth; and he had two horns like a lamb, and he spake as a dragon. And he exerciseth all the power of the first beast before him [or, 'in his presence.'—*Am. Bib. Un. Trans.*]: and causeth the earth and them which dwell therein to worship the first beast [Rome], whose deadly wound was healed. And he doeth great wonders, so that he maketh fire come down out of heaven on the earth in the sight of men, and deceiveth them that dwell on the earth by the means of those miracles which he had power to do in the sight of the beast; saying to them that dwell on the earth, that they should make an image to the beast, which had the wound by the sword, and did live. And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed. And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads: and that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name. Here is wisdom. Let him that hath understanding count the number of the beast: for it is the number of a man; and his number is six hundred threescore and six." (Rev. 13: 11-18.)

While the leopard beast is described as rising "out of the sea," like Daniel's four beasts, which arose by a military commotion, this two-horned beast comes up in a quiet manner, not from the tempestuous sea, nor by a military struggle, but "out of the earth," the Roman earth. Its rise is not subsequent to the career of the leopard beast, but though he rises at a little later date, they exist contemporaneously, for in v. 12 we read, "He exerciseth all the power of the first beast before him," or as the Bible Union version reads, "He exercises all the authority of the first beast in his presence." The Greek term here rendered "before" has not the sense of *priority*, but, "in the presence of," or "in the sight of," and is so rendered in our version about thirty times; and when rendered "before" it has the same meaning as in the following instance, "Righteous before God." Thus these two beasts exist together, and the two-horned beast does miracles "in the sight of the beast" (v. 14) to deceive men. As the two-horned beast "exercises all the power of the" leopard beast "in his presence," they are not antagonistic powers, but are on harmonious terms.

What power lamb-like in appearance, arose during the history of the leopard beast, or Papal Rome, exercising all the power and authority of Rome in its presence? Facts answer a corrupt church power, headed by the papal priesthood, with the "man of sin" as a priestly Potentate. Its two horns of power, *spiritual power* and *temporal power*, looked quite lamb-like at first, but in process of time they were so developed that the beast was enabled to "speak as a dragon." By his cunning priestcraft he palmed off numerous miracles upon men, and kept an influence over the leopard beast by doing these miracles in his sight even to the deceptive pretense of calling "holy fire" down from heaven, once a year. The following description of the ceremony is copied from an article in the *National Intelligencer*:

"During the ceremony of holy fire, which takes place once a year, the scenes of ferocity and violence that occur are indescribable. Religious insanity, and all the horrors of blood-thirsty fanaticism, destroy many of the devotees. Crimes of the darkest character are committed with impunity. Half-naked men and half-frantic women struggle madly through the crowd with live coals of fire pressed to their breasts. Bodies of the stabbed and maimed are dragged out dead; the chanting of the priests, the howling of the burnt, the groaning of the crushed fill the thick suffocating air; and from the swaying mass arise dying shrieks of 'Immanuel! Glory to God!' Sickened with the disgusting and humiliating spectacle, the beholder turns away with the startling words of Ferdinand upon his lips—'Hell is empty, and all the devils are here!'"

This two-horned beast [the Papal church power, or Popedom] began to act in concert with the leopard beast [Papal Rome] as early as A. D. 533, at which epoch the emperor addressed a letter "to John, the most holy Archbishop of our city of Rome," saying, "We hasten to *subject* and *unite* to your Holiness all the priests of the whole East;" adding, you "are the HEAD of all the holy churches."

The same emperor, in the same year, styles him, "HEAD OF ALL BISHOPS, and the true and effective CORRECTOR OF HERETICS." But it was not until A. D. 754 that its horn of temporal power was matured, it having previously exercised temporal power through the rulers of the land, and not strictly on an independent basis. O'Conner, a Catholic priest, speaks as follows concerning the events of A. D. 754.

"In the depth of winter the aged Pope crossed the Alps, and, almost perishing, reached the Court of Pepin, where he was received on bended knees; the king begged his blessing for himself and two sons, one of whom was afterwards the celebrated Charlemange. The Pope claimed the protection of the powerful monarch, and begged him to come to the rescue of his people. The king did so, and twice before the walls of Pavia compelled the Lombards to sign a peace, by which the present territory was assigned to the Pope forever. The territory embraced the territory which has ever since belonged to the Holy See."

The fact that Popedom has palmed off numerous spurious miracles, and various restrictions upon its dupes, just as the two-horned beast was to do, is undeniable. And the fact that it has had two lamb-like horns of power—spiritual and temporal—is an incontrovertable fact. It is said that the harlot "woman" (Rev. 17 : 18) "reigneth over the kings of the earth;" or, as the Union translation reads, "Has a KINGDOM over the kings of the earth." Here is the horn of spiritual power; and the horn of temporal power makes the second horn of this church beast, or Popedom. This beast, or church power, bids the men of earth "make an image to the beast"—to the leopard beast. Much has been said and written about an "image beast," and numerous attempts have been made to hunt up some power to resemble the leopard beast, as the power symbolized by the image beast. But the truth is, the image beast is simply a creature of imagination. Not a word is said about such a beast in prophecy. The Bible no where mentions such a beast. It simply speaks of an "image to the beast"—an image for the beast to worship"—elsewhere styled the "image of the beast," and "his image." Not the likeness of the beast—but the idol of the beast—something to be "worshiped" by the beast. When Rome became a Papal kingdom, the old system of the idol worship was discountenanced, and the images of wood, stone, and metal passed away.

So a new system of image worship was devised, the "Virgin Mary," the "Mother of God," being made the most prominent, and being placed in every house of worship. This system of image worship is doubtless the image of the beast—the image long worshiped by the beast (or Papal Rome), introduced by the priesthood — the apostate church power, or two-horned beast. This miracle-working two-horned beast "had power to give life unto the image of the beast [in the same deceptive sense in which he caused fire to come down from heaven], that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed." How numerous are the instances in which the image of the Virgin Mary, and other appendages of this system of image worship, have been shown alive by the priesthood, the eyes of the Virgin being made to roll to and fro, and lips to move, by some invisible wire work, while thousands of stupid dupes regarded it a genuine miracle. At other times the image of Christ has been made to bleed for day after day, by some ingenious arrangement, and these remarkable miracles have fired the hearts of deluded men with such zeal in favor of this system of image worship, that those who stood out against it were deemed deserving of death, and thus many have fallen.

This two-horned beast "causeth all" of his dupes "to receive a MARK in their right hand, or in their foreheads"—just as a shepherd would mark a flock of sheep; some men would use one mark, and some another; but this church beast resorts to the cross (†), which is the "mark" used at various stages in this Papal worship. This mark, on certain occasions, is received in the "right hand," and at other times in the "forehead." Every dupe of Papacy must receive this "mark," or sign of the (†). This mark was devised while Papacy was in its incipient stage, during the reign of Constantine, and received the official sanction of the Popedom after this church beast, or two-horned beast arose, and was enjoined upon all by the priesthood.

This Latin church, or two-horned beast, is to be known by his "number"—"the number of his NAME," just as easily as a man's name could be told by the Greek numerals composing it: "for it is the number of a man," not some system of numerals never employed by man. Here let it be remembered, that John wrote in Greek, and that the Greeks employed their letters as numerals, so that every man's name had a number, which was simply the sum total of the numeral values of the letters employed in spelling his name. So this two-horned beast's name may be learned by the "number of his name," or the numerals employed in giving his name, which number is given by the angel as 666.

Says Dr. Clarke: "The Greek words, signifying Latin Kingdom, do contain the exact number six hundred threescore and six; and no other kingdom on earth can be found that does contain the above number." The exact number is contained in name LATEINOS:

The Greek L is a numeral for		30
" " A " "		1
" " T " "		300
" " E " "		5
" " I " "		10
" " N " "		50
" " O " "		70
" " S " "		200
		666

The Latin church power is thus easily designated as the two-horned beast. Says Barnes in his notes on Revelation: "It was the Latin world, the Latin kingdom, the Latin church, the Latin patriarch, the Latin clergy, the Latin councils. To use Dr. More's words: 'They *Latinize* everything. Mass, prayers, hymns, litanies, canons, decretals, bulls, are conceived in Latin. The Papal Council speak in Latin. The Scriptures are read in no other language under Papacy than Latin. In short, all things are *Latin*.' With what propriety, then, might John under the influence of inspiration speak in this enigmatical manner of the new power that was symbolized by the beast as *Latin*."

The Papal church has filled the prophecy in name and work, while reigning over the kings of the earth. There were really two Latin kingdoms—the civil empire, and the ecclesiastical kingdom. Dr. Clarke applies the number 666 to the spiritual or ecclesiastical kingdom, and identifies it thus:

E	8	E	THE
Latine	30	L	LATIN
	1	A	
	300	T	
	10	I	
	50	N	
	8	E	
Basileia	2	B	KINGDOM
	1	A	
	200	S	
	10	I	
	30	L	
	5	E	
	10	I	
	1	A	
	666		

The Greek "*E Latine Basileia*" means THE LATIN KINGDOM. The eastern and western sections of the Roman territory contained respectively the Greek and Latin churches—the Latin church being now recognized under the name of Roman Catholic church.

1. We have found that this two-horned beast was to exist cotemporary with the leopard beast, and work miracles in his sight.

2. The Latin church has done this very work, at just the right time, and the "number of its name" is found to be just 666—thus its name is found by its number.

THE SCARLET BEAST AND HARLOT WOMAN.

"I will show unto thee the judgment of the great whore that sitteth upon many waters, with whom the kings of the earth have committed fornication, and the inhabitants of the earth have been made drunk with the wine of her fornication. So he carried me away in the spirit into the wilderness: and I saw a woman sit upon a scarlet colored beast, full of names of blasphemy, having seven heads and ten horns. And the woman was arrayed in purple and scarlet color, and decked with gold and precious stones and pearls, having a golden cup in her hand full of abominations and filthiness of her fornication: and upon her forehead was a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH. And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus: and when I saw her I wondered with great admiration. And the angel said unto me, "Wherefore didst thou marvel? I will tell thee the mystery of the woman, and of the beast that carrieth her, which hath the seven heads and ten horns." Rev. 17 : 1-7.)

In examining the thirteenth chapter of Revelation we discover that Papal Rome was symbolized by a beast having seven heads and ten horns, and that the Papal church [or the Popedom] was symbolized by a beast having two horns like a lamb, working spurious miracles in the sight of the ten-horned beast, to deceive men; and Rome was thus kept under the influence of the Papal Church. But in the prophesy now under consideration, instead of having a two-horned beast connected with the ten-horned beast, to symbolize the church of Rome, a harlot woman is presented, intoxicated with the blood of saints.

In the thirteenth chapter, the ten-horned beast was to make war with the saints forty-two months, and the two-horned beast, by his miracles, (through his image, and otherwise,) was to "cause that as many as would not worship the image of the beast should be killed" so that both the ten-horned beast, and the two-horned beast, were to have a hand in killing the saints. In this chapter John is carried further down the stream of time, and sees the symbol of Papal Rome [the ten-horned beast] already scarlet color, or stained with blood; and the harlot woman (representing the same as the two-horned beast in the other vision) is seen 'drunken with the blood of saints.'

Lest we make this article too lengthy, the foregoing quotation will suffice. We are aware that others hold a different view, but we are not now contrasting views, but simply presenting our own convictions.

W. S.

THE SANCTUARY.

When Daniel had seen the vision recorded in the eighth chapter, he heard two holy ones talking on the subject, and, among other things said, was the question, "How *long* shall be the vision concerning the daily sacrifice and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot? And he said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed" (margin, "justified"). The marginal reading has the preference in this case.

The object of this article is to show the meaning of the word sanctuary in Dan. 8: 13, 14, and in other portions of Daniel's prophecy. The case is so clear, it produces surprise that any careful Bible reader should be in doubt on the subject; yet it often happens that human reason is brought to bear against a plain thus saith the Lord, thus producing doubts and darkness. The people living in Daniel's time knew the meaning of the word "sanctuary" and "the daily" as well as we know the meaning of Jerusalem. After the temple was built by Solomon, about one thousand years before Christ, the sanctuary was that part of it where God was worshiped; the place, or room, in which the high priest officiated. This is certain. Why should it be said now that it meant something in the Christian dispensation, two thousand years after Daniel's time? Because the Christian is a temple for the abiding of the Holy Spirit, that does not constitute him a part of the sanctuary in Daniel's prophecy, which was to be trodden under foot for a long period. The sanctuary in Daniel's time was a *place*, not a people. "The host" were the people who worshiped in the sanctuary. They both have been trodden down by the Gentiles since the ending of the seventy weeks. But when the great prophetic period of 2300 days ends, "*then* shall the sanctuary be cleansed," or justified.

It has been condemned to be trodden down, in connection with "the host," because of "the transgression" of Israel, "until the times of the Gentiles be fulfilled." Luke 21 : 24.

Let us now turn to the Scriptures for proof that the sanctuary in Daniel's prophecy invariably means the *temple* where they worshiped the Lord of hosts. The word rendered temple in the old version is rendered sanctuary in the new version of the New Testament. In the Septuagint version of Dan. 9 : 27, it reads: "And on the temple shall be the abomination of desolation." The Arabic reads: "And upon the sanctuary there shall be the abomination of ruin." When referring to the building of the temple, David said, "Arise therefore, and build ye the *sanctuary* of the Lord God, to bring the ark of the covenant of the Lord, and the holy vessels of God, into the house that is to be built to the name of the Lord." 1 Chron. 22 : 19. Here we learn that "the sanctuary" was something to be *built* by the people, and when built it would be the place to put "the ark of the covenant of the Lord, and the holy vessels of God." The meaning of the word sanctuary here is so plain, that there is no room for a single doubt.

The sanctuary was built on Mt. Moriah, where the mosque of Omar now stands. No Jew is allowed to visit the spot. Every Friday he may go to "the Jews' wailing place," on the west side of the wall that encloses the Mosque of Omar. When will there be a change? Not till the end of the 2300 days; "then shall the sanctuary be justified." We must be very near the time for the commencement of this important work.

M. G.

"THE GREAT QUESTION."

A telegram from Berlin, dated Aug. 27th, 1884, states that the three emperors of Europe are about to meet, (1) to devise "measures to suppress anarchists"; (2) to consider "the Egyptian Question", (3) "the settlement of the Congo Question." The telegram further says, "A general Congress, in which the three Imperial powers will act as one, will probably be held in the course of the autumn to regulate all pending questions." The telegram closes by saying, "The great question" relates "to Egypt."

M. G.

ALTON BAY CAMPMEETING.

BY L. BOUTELL.

Dear Editor:—This is the twenty-first year that I have been permitted by the goodness of God to attend this holy convocation of saints looking for their Lord's coming. From its infancy it has been a growing institution. But as it grew in size, so it grew more difficult to keep the influence of worldly ambition out of its management. As years pass on, the conformity to the world is more visible, in spite of all the remonstrances of the more godlike and spiritual of the body. This is plainly seen in the cottages built from year to year. While comfort and economy are the grand Christian principles to which we should steadily adhere in all our individual and collective acts of life, still these principles are overlooked and departed from by those who should be examples to the flock.

The first cottages built were expected to be needed but a little while, and were put up in harmony with this faith, and to shadow forth our "expectation sweet" and soon. But every new cottage shows a departure from this original idea, and so are built for a long continuance, with an improved finish, which certainly does not indicate a stronger faith in our soon coming redemption.

And while the cottages show somewhat our status in passing on with time's changes, still it has been the unflinching aim of the managers, under God, to keep the great head-light of the soon coming Lord, with the signs of its speedy fulfillment, before the people who come to this consecrated spot. Yet, with this present truth made the Alpha and Omega at every gathering since the meeting was commenced, and while every year brings us nearer the grand crisis, one thing is plainly visible: saving truth, blessed truth, Bible truth, with the power of the Holy Spirit and the prayer of faith, have less [illegible] upon the hearers each year. There are [illegible] that have ears to hear, and eyes that see—a dreadful state of heedless indifference, darkness and ruin. Yea, under the searching, burning eloquence of the preaching of this gospel, professors sleep on, others hear unmoved and go on in sin, while the cry comes spontaneously, O Lord, what can be done? But it is no time to slacken our hand, nor grieve that so little can be accomplished. We will keep at this specific work, "knowing that our labor is not in vain in the Lord."

Thus our Campmeetings have had a salutary influence—a savor of life to some, and of death to others. The Campmeeting just finished at Alton Bay did not vary materially from those of other years. We enjoyed excellent, timely preaching from the Stand, and it was listened to with marked attention. Some of the love-feasts and prayer-meetings were blessed, and many were comforted with this "blessed hope" and evidences of soon realizing it. A few were really converted, and more reclaimed from a backslidden state. So it was a matter of thanksgiving to God for his goodness. As the meeting did not embrace two Sundays, and the cars did not run on Sunday, it was a very quiet season, which all enjoyed.

But with all our discouragement and trials, that so few heed the calls of mercy and the sound of Christ's soon coming to judgment, our faith is increased, and we grow stronger; for we find it as Jesus said it would be just prior to his second coming—they would "not take heed to themselves"; they would "not endure sound doctrine"; "Nevertheless, when the Son of man cometh, shall he find faith on the earth?"—indicating that but little of this belief, or faith, would be in existence at Christ's coming. Is it not verily so? What may we expect?

The last days of the meeting were very rainy. This gave it a gloomy aspect, and a tapering off that we had not been used to at Alton Bay. Many will thank God for these Campmeetings, where they put on Christ by baptism in that baptismal font.

THE RIGHTEOUSNESS OF THE NATIONS.

The prophet Isaiah said of his nation: "We are all as an unclean thing, and all our righteousnesses are as filthy rags." What he said of his nation then, can be well said of all nations to-day. If Israel, the nation chosen of God, and to which his law was directly given, with the outward and visible manifestation of his power; and after being led into covenant with God and thereby into the way of righteousness; if then Israel was destitute of righteousness, what can be said of the nations of the earth to-day in this respect? If the righteousness of the Hebrew nation, with all their appointed worship, was as filthy rags, who can say that any of the Gentile nations are now in a better condition, morally and spiritually? Where is there one to-day nearer the standard of righteousness than the prophet's nation?

But while the prophet spoke thus of his nation, he did not affirm that there were no righteous persons therein. Not long before this God told another prophet that there were then in the nation seven thousand who had not bowed the knee to the image of Baal. There might have been as many in the days of Isaiah as in those of Elijah, who were righteous, not having departed from God. But this number was small when compared with that composing the nation.

The declarations of Christian teachers to-day are greatly in contrast with the language of the great prophet of Israel respecting the moral condition of his people. They speak of the Christian world as being far in advance in righteousness of any former nation or age. They each impute righteousness to their own nation as a nation, not feeling as the ancient prophet did when he uttered the words we have quoted respecting Israel.

The inquiry may be made: Are the so-called Christian nations of to-day regarding God and his laws with more reverence and filial obedience than did the Jews? If the righteousness of that nation was as filthy rags, what is the righteousness of our own nation to be compared to? What law of God did the Israelites violate that is not at this time disregarded? They broke the Sabbath, but not more than it is now disregarded by even the people of New England, the former home of a class of men and women who hallowed the day as it is now nowhere done in the land. Nor did the nation of Israel break other laws of God more than they are now violated by the Christian nations of the earth. Covetousness, fraud, theft, robbery, murder—crimes of every degree, are as prevalent now as they were in the darkest days of the Jewish nation. Surely, then, we may say with the good prophet: "We are all as an unclean thing, and all our righteousnesses are as filthy rags."

But when will the opposite of this be said as truthfully as this can now be uttered with regard to our nation and people? Can we reasonably look for a national righteousness—a time when this language of the prophet will not be applicable to the American nation? Where are the indications of the approach of such a day?

I. I. L.

"COME UNTO ME."

BY C. PIKE.

The voice of Jesus has been heard for centuries through his Word, his spirit, and his church. Invitations have been sent into all the world, inviting all classes of every age and clime to the supper of the great King. Every inducement has been held out by him to come, that in the great day of his coming his house might be filled. The splendors of the "Palace of the King," and the joy of that nuptial hour, when the Bride and the Bridegroom shall sit together around the table, have been described by angel's lips. Holy men of God, with tongues touched by the divine fire have, in the most wonderful manner, contrasted the condition of those who accept the call with those who reject it. The many promises to those who will accept the invitation, have been repeated again and again. Thousands come and go from the places where the Gospel is preached, heedless and thoughtless; not considering that every time they do so, they reject a special request to attend the marriage supper of the Lamb. How long the Saviour has borne with the children of men, and how many reasons he will have for not saving them in the great day of final decision. One reason assigned is, "Because I have called and ye refused, I have stretched out my hand all the day long, and no man regarded." Impenitent multitude! Once invited, now rejected! They refuse to hearken, set at naught all his counsel, and would none of his reproof. The terrors of that awful hour who can describe them. It will be the parting hour; the final parting. Human friendship, human love then shattered, and its victims violently hurled into eternal ruin. Divine love will be the only element that will abide that day. This will characterize the Bride the Lamb's wife," and give her an entrance into the presence of the great King. Many composing that number will be from the highways and hedges, the maimed, the halt, and the blind, who then will mingle their voices with the angels of God. But the great mass, the rich, the learned, the great of earth will witness with terror the grand and awful scene. Oh, for one more invitation! How soon would they respond. But alas—

"Too late, too late will be the cry,
Jesus of Nazareth has passed by."

The house is now being filled. The nuptial ceremony will soon take place, and the Bridegroom and the Bride be at home. It has been a long, weary journey, but it will soon be over. Many tears have been shed along the way, but they will all be wiped away soon. Many have suffered pain as they have toiled day by day here, but soon no more pain. Hearts that have borne secret grief these many years will lay it down forever, for then there will be no sorrow. Will you go to the marriage of the Lamb? Oh, that I could hear some sinner say, "I will go."

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THE INSCRIPTION ON THE CROSS.

The inscription placed upon the cross by Pilate is recorded by all the four evangelists, and by each of them in a different form. Matthew puts it (27 : 37), "This is Jesus, the King of the Jews;" Mark (15 :26), "The King of the Jews;" Luke (23 : 38), "This is the King of the Jews;" John (19 : 19), "Jesus of Nazareth, the King of the Jews." The question is often often asked, "Whence this difference?"

The difference in these statements has often been urged against the evangelists as an inconsistency. But it is far otherwise; each statement is in harmony with truth and fact. It is to be accounted for from the fact that the inscription was in three different languages; in Hebrew, that it might be read and understood by the Jews; in Greek, for the strangers in Jerusalem at the time of the great feast, who generally spoke Greek; and in Latin, as the language of the court by which Jesus was condemned; and the evangelists give it to us as they read it in the different languages.

Matthew, formerly an officer of the Roman Government, and therefore familiar with Latin, plainly gives us the translation of the inscription in Latin,—*Hic est Jesus, rex Judaeorum*"—This is Jesus, the King of the Jews." Mark, who wrote especially for Gentile Christians, translates also the Latin inscription, putting it briefly, as comprehending the whole, "The King of the Jews." "Luke was a Greek by birth, and of heathen origin. He was therefore familiar with the Greek language, and it was natural that he should translate the Greek form of the inscription, "This is the King of the Jews." John, a Hebrew by birth, gives us the inscription in Hebrew, his mother-tongue—"Jesus of Nazareth, the King of the Jews."

Hence the apparent difference between the evangelists arises from the difference of the original form which each translated. If the inscription in each case was different, being in different languages, and each of the evangelists translates a different original, then the translation must in each case be different. It is wholly natural that it should be so, and would be unnatural if it were otherwise. Hence this difference, which may seem to the unlearned as inconsistency, is, on the contrary, a proof of the genuineness of the gospels. It is also noticeable that, notwithstanding the difference in their translations, the evangelists agree as to the substance of the record, and are wholly consistent one with another.

The inscription itself is of great importance and significancy. It reveals Jesus in his humility and his exaltation, in his humanity, and his divinity. It describes him as "Jesus," the Saviour of sinners and the true Messiah; as to his human nature, the Nazarene, despised for our sakes, who bore our sin and shame; but at the same time also "the King of the Jews," that is, of the people of God, given him by the Father—a king, as he confessed himself before Pilate. So the inscription proclaims him the true Messiah and the King of the Jews.

While Jews and Gentiles by this inscription sought to brand the Lord Jesus with guilt and shame, God employed it at the same time to proclaim his righteousness and his honor and the guilt of those who crucified him.

The fact that the inscription was in the three languages most prevalent at that period seems to foreshadow the fact that not only should all nations hear of the death of Jesus Christ and have an interest in it, but also that he should in the future reign over all nations. While other kings in dying lay down their power, Jesus Christ in dying triumphed over all his enemies, and therein, as never before, entered upon his universal reign.—*Translated from the German of Moritz Geissler.*—*Watchman.*

FROM ELDER B. FORESTER.

Bro. Stockman:—I am now at Gravity, Iowa, holding a tent meeting. This is the home of Elder F. C. Watkins. I find him to be an intelligent and earnest workman. He is much beloved by the people here, and is doing a noble work. Our meeting has been running but three days, yet it is well attended. It was estimated that one thousand people were present on Sunday night. Our prayer and hope is that the people may fall in love with God, believe on Jesus, and obey his word. Yours in hope.

THERE is inestimable blessing in a cheerful spirit. When a soul throws its windows wide open, letting in the sunshine, and presenting to all the evidence of its gladness, it is not only happy, but has an unspeakable power of doing good.

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"EARTH NOT A GLOBE, OR, ZETETIC ASTRONOMY."

"A scientific work proving the earth to be a plane and the only known material world, giving its true position in the universe comparatively recent formation, and approaching end by fire." By "PARALLAX." Price $2.25 postpaid. For sale at the *Crisis* Office. AGENT.

"GODLINESS."

A neat little volume of 158 pages, bound in cloth, containing the Addresses of Mrs. Catherine Booth of London. It is devoted to a deeper work of grace among Christians. No Christian can read it without being inspired anew for a full baptism of the Spirit. Price 50 cts. AGENT.

NOTICE.

All communications of business relating to the *Quarterly Journal of Prophecy*, and connected with the Foreign Board of Missions, should be directed to ELDER H. H. TUCKER, *Crisis* Office, Boston, Mass.

RELIGION ALL IMPORTANT.

The following, from a sermon recently preached by Dr. J. L. Withrow, pastor of the Park Street Congregational Church of this city, is worthy, at this time, of a place in every paper published in the land. We commend it to the readers of the *Crisis*.

TEXT: "And he said unto them, set your hearts unto all the words which I testify among you this day, which ye shall command your children to observe to do, all the words of this law. For it is not a vain thing for you, because it is your life."—Deut. 32 : 46, 47.

Moses was a great man, one eminently fitted to lead two millions of people out of bondage. Then what a scholar he was! He wrote a history of the world that shows more and more that he knew more than the greatest scientists of the present day. He knew geology before it was dreamed of in its present form. Moses was also a great lawgiver. Great as Michael Angelo was, his greatest achievement was the putting of Moses into marble. In that statue is expressed the idea of Moses to a constant reader of the Bible. When it is recalled what a man Michael Angelo was, you must realize that Moses was indeed a great man to thus be reproduced in art. Moses held the relations of man to God and the demands of religion to be supreme. Moses was more than a man of science; he was a man of God, that being one of the titles he bears. So Moses wrote this text with all his heart. He had brought the children of Israel to the borders of the Promised Land. There he reviewed all he had done for and with them, and drew the conclusion that for them the service of the Lord was their life; that the obligations of religion were matters of life and death. And so they are. Human nature never has and never did sufficiently consider these things; it never did [illegible] may easily be brought to worship [illegible] or some absurd idol; even the Israelites could scarcely be kept for a year from worshipping heathen gods. Think how easy it is to get service for any other god than the God who punishes sin and rewards virtue. In each man there is something that does not desire to obey the God of virtue and of supreme power. If that something has not been overcome the struggle is still to take place. Let some one say that the God of nature is not the God of the Bible, and the unbeliever will readily accept the idea. Thus is it that Mohammedanism and Mormonism and other isms come up. But the matter of religion is not a choice. All the Bible writers and prophets speak in the same way, demanding the same obedience. The Bible is a book of dead earnestness from first to last; its words are uncompromising, that there shall be belief in God and obedience in him. Nothing, according to the Scripture, is supreme except duty to God. "Acquaint yourselves with him and be at peace;" that is the whole of it. The Bible calls for the abandonment of everything that stands between man and his duty. Whatever the hindrance, be it friends or sin, or the hand or the eye, or daily bread, it must go. God must be first and everything else afterward. The Son of Man and his disciples not only taught but acted up to this idea. Paul's motto was "Diligent in business, fervent in spirit, serving the Lord," not serving himself or his fellows. Christ said to the young man who came to him that the service of the Lord, was the one thing, and in the house-

of Martha and Mary he set a seal of special approval on the soul of one who seeks to find his work. If Christ be indeed our teacher, if Moses is right, is it wrong to say that these religious obligations are our life? Further, it is important to make this impression, as there is an effort to reverse this idea. It is with this present that we are concerned, and the drift is away from any deep sense of responsibility of man to God. Men are leaving the idea of such responsibility or are wholly denying it to such an extent that it is asked, is there any Providence? Joseph once said, "How can I do this thing and sin against God?" Will you find that spirit to-day? Will you not find rather that men go on sinning with the hope that they will not be found out? If it were not so, would there be so many disclosures of hidden sins? Serious earnestness is not in power. In scores of churches pastors would not be tolerated if they talked of other than general topics, and by them these great and glorious matters are overlooked. None deny that it is a proper thing to be religious; in this way much outward respect is shown for religion, and it is admirable. But that is not enough; there is a disposition to hold these things as ornamental appendages. But they are not so, they are all important. It is not a matter what you believe; it is not safe to consult a man's preferences in matters of religion. He has a Leader, and that Leader he must follow, especially in this time when there are efforts to cast doubts upon the most essential truths, upon the atonement, upon the redemption, upon the necessity of repentance. Consequently there is apathy where there should be energy. Boston not long ago closed her theatres on Saturday nights; now, while they are not open on Sunday night, other things quite as diverting are offered.

REPORT OF QUARTERLY MEETING.

The last Quarterly Meeting of District No. 1, State of Kansas, for the year 1884 now ending, met according to appointment at Eagle School House, in Leavenworth County, Aug. 31, 1884, at four o'clock P. M. The meeting was called to order by the President, John Henderson. Opened by singing, reading of Scripture and prayer.

Minutes of last Conference were read by the Secretary, and were called in question by Elder Hubbel; but after some discussion were accepted and approved by the Conference. There were only three churches represented at the Conference, which shows a very great lack of interest in our Conference meetings. These churches were represented as generally standing firm, and pressing on to the kingdom.

The officers for the coming year were elected as follows: Elder E. Hubbel, President; John Henderson, Vice-President; S. K. Gibson, Secretary; J. A. Courtney, Treasurer. The Conference voted to dispense with the District Evangelist the coming year. Delegates to the Annual Conference of this District were elected as follows: U. M. Morgan and Wm. Corlett from the Eagle and Valley; John Kaub, Centropolis; Sister Miner, Sarcoxie; Fred. Smith, Hamlin, and W. W. Davis of Mission Creek.

Voted, that a report of this meeting be sent to the *World's Crisis* and *Bible Banner* for publication. Also a request that the State Committee, appointed to locate the annual meeting, report the result of their action. Adjourned.

S. K. Gibson, *Secretary*.

Married.

Prescott—Simonds. In Lewiston, Me., Sept. 6th, 1884, by Elder D. H. Kilbreth, at the residence of Mr. J. H. Whitman, Mr. Albion S. Prescott, of Auburn, and Miss Crissie H. Simonds, of Lewiston.

Cotton—McMakin. At the residence of the bride's parents in Philadelphia, on Thursday evening, Aug. 28th, 1884, by Elder H. T. Taylor, Mr. James Cotton, late of Manchester, Eng., and Miss Mary C. McMakin of Philadelphia.

Benson—Porter. In Clinton, Mass., July 29th, 1884, by Rev. C. H. Wetherby, H. A. Benson and Miss Mattie J. Porter, both of Clinton.

Dalaba—Marvin. In Deerfield, Pa., Aug. 16th, 1884, at the residence of and by Eld. D. B. Hunt, Bro. Solomon H. Dalaba and Miss Maria Marvin, both of Elmer, Potter Co., Pa.

Notices.

Conference Notice.

The third Quarterly Session of the Penobscot Valley A. C. Conference will be held with the church at Milo, Me., commencing Thursday evening, Oct. 2nd, and continue over the following Sunday. All are cordially invited, and homes will be provided for all. Call on Brn. W. T. and D. F. Livermore and Wm. Dolan. It is desired by the church at Milo that there be a grand rally to this meeting. Come to work for the Master.

O. S. French, President.
G. W. Bean, Secretary.

Darien Annual Meeting.

The twenty-second Annual Meeting of the Church of God in Darien, Genesee Co., N. Y., will begin Oct. 3d, and hold over Sunday. All true lovers of Christ and his work are invited, and will be heartily welcomed. Conveyance will be at Croft's Station, on N. Y. Central R. R., mornings and evenings. Brn. M. Dillon, C. W. Frink and Geo. Strong, Church Committee.

H. H. Brown, Pastor.

Quarterly Meeting.

The first Quarterly Meeting of the North East Iowa A. C. Conference will be held with the church on the Little Cedar, Floyd County, commencing Saturday, Sept. 27th, and holding over Sunday. Elder Wm. C. Stewart, of Anoka, Minn., is expected to be in attendance. If not, other ministers ... desire of those interested that Bro. Stewart's services be secured in a series of meetings at Floyd, Iowa, and that the brethren of adjacent churches be present to help in the meeting and to make arrangements to get the assistance of Bro. Stewart. Time is short. Per order of Conference.

E. A. Marsh.

Notice.—The next session of the Knox and Lincoln Quarterly Conference will be held at Collamore Ridge, Washington, Me., commencing Thursday evening, Sept. 25th, and continuing over the following Sabbath. We hope the brethren and sisters will come filled with the Spirit to work for the salvation of the perishing. Those coming from abroad will please call on Brethren Thomas Deering, Wm. Jackson, Israel Levett, or Joseph Levett. Geo. W. Weeks, President.

M. M. Stevenson, Secretary.

Notice.—To the Advent Christian Churches of Ohio: At the last annual meeting of the A. C. Conference of Ohio Oct. 11th, 1883, the Secretary was instructed to give notice through the *Crisis* that collections be solicited in all the churches for defraying the traveling expenses of one delegate to the next National Convention. Brethren will please take immediate notice and act accordingly, as the time is short. Forward to S. D. Welsh, Bucyrus, or W. J. Hobbs, Nevada.

Notice.—Bro. A. J. Wheeler will, by the help of the Lord, commence a Protracted Meeting at Union Chapel, Northfield Depot, Monday afternoon, Sept. 22nd, and continue over the following Sunday. All are cordially invited to come and help gather in the precious sheaves.

S. A. Dow.

Notice.—The Lord willing, the next Annual Session of the New Hampshire A. C. Conference will be held with the church at Lake Village, commencing Oct. 22nd, and holding over the following Sabbath. Particulars hereafter.

T. W. Piper, President.
C. H. Fletcher, Secretary.

Notice.—Any minister of good standing within Advent Conferences must, if they should at any time desire to preach from my desk, correspond with me personally, and by thus complying will save any misunderstanding.

T. L. Drury, *Rutland, Vt.*

Beebe Plain Campmeeting.

Providence permitting, the Campmeeting will commence at Beebe Plain, P. Q., Saturday, Sept. 13th, and close Sept. 19th. This will be the second Campmeeting held on the beautiful ground this year; but we feel sure that all who have ever attended these fall meetings will want to come again; and to those who have not, we would say that they are usually our very best meetings, and they are all good. Ample accommodations will be provided for board at the boarding-house on the ground; also good stabling for horses. These departments are under the charge of the Committee, and any profits from the same will go to the support of the meeting. Let all who come to the meeting come with a two-fold determination: First, to do all they can by their example, their conversation and prayers, to help save the perishing; and secondly, to wipe out the last debt on the ground. We fully expect this will be done, but simply mention it so that the brethren and sisters will not forget to come prepared. Ministers are cordially invited, and will receive free passes over the Passumpsic R. R. by sending their names at once to the Secretary, G. W. Clark, Stanstead, P. Q.

Passumpsic R. R. Tickets will be sold, good to go and return, at a trifle over half fare.

Boston, Concord and Montreal R. R. Tickets to be purchased of the conductors for full fare one way. Cross over to Wells River, and purchase Passumpsic Campmeeting tickets to Stanstead Junction.

Central Vermont R. R. Purchase tickets to points of junction with Passumpsic R. R.; then purchase Campmeeting ticket, and receive of the Secretary on the ground return checks on the Central Vermont.

Grand Trunk R. R. Fare will be one and one third for round trip. Tickets on this R. R. should only be purchased to points of junction with the Passumpsic, and then purchase Campmeeting tickets to Stanstead Junction.

South Eastern R. R. Purchase tickets to Newport, and then purchase Campmeeting tickets to Stanstead Junction, and receive of the Secretary on the ground return checks over the South Eastern.

St. Johnsbury and Lake Champlain R. R. Purchase tickets at different points on this road to St. Johnsbury, and then Campmeeting tickets to Stanstead Junction. Return checks will be furnished by the Secretary on the ground to those coming over St. J. and Lake Champlain R. R.

S. G. Mathewson, President.
G. W. Clark, Secretary and Treas.

Maine Conference.

The Annual Session of the Maine A. C. Conference will be held with the church at Cape Elizabeth, at their chapel, commencing Wednesday evening, Oct. 8th, and holding over the following Sunday. The business meetings will be held forenoons of Thursday, Friday and Saturday, the remainder of the time will be devoted to devotional exercises. A cordial invitation is extended by the church, and assurance of ample provision for all who come. As this place is easy of access from all parts of the State, we hope to see a large gathering of delegates and preachers. Sec. 2, Art. 3 of Constitution reads: "Each church or society shall be allowed one delegate, and one additional delegate for every twenty actual members, said delegates to be elected by the church or society which they represent, and to be provided with a certificate of election, attested by the recording officer of the same. The recording officer shall also, with the certificate of election, certify to the actual membership of the church or society. These delegates shall hold their membership till the next annual session of Conference."

Those coming from the West via Eastern R. R. will stop at Cape Elizabeth station. Those coming by Maine Central or Ogdensburg R. R. should stop at the transfer station, as the distance from there is about one and one-half miles. If those unable to walk will write to Albert Pratt, No. 25 Temple St., Portland, Me., stating what train they will come on, a team will be provided for them. Half fare on K. & L. and M. C. R. R. Buy tickets to Portland and return, good from Oct. 7th to 13th. We trust this meeting will redound to the glory of God and the upbuilding of his cause.

E. O. Dinsmore, Secretary.

Conference Notice.

The Lord willing, the Northern Indiana and Southern Michigan A. C. Conference will hold their Annual Session at Buchanan, Mich., commencing Wednesday evening, Oct. 1st, and holding over the following Sunday, Oct. 5th. A cordial invitation is extended to all lovers of the Lord Jesus and his coming to be present. Come, and let us join heart and hand in this great conflict for truth. Truly we are living in the perilous times of the last days. Many are being offended and are betraying one another, and hating one another, and many false prophets are rising and deceiving many; and because iniquity abounds, the love of many is waxing cold. O, ye faithful ones, come with double energy. Let your earnest prayers ascend to God for more zeal, more faith, and a disposition to *do*, that this meeting may be a success. Again I say, Come! "Bear ye one another's burdens, and so fulfill the law of Christ."

Eld. B. Finney, President.
Geo. J. French, Secretary.

Campmeeting.

The Annual Conference and Campmeeting of Oregon and Washington Territory will be held at the Dalles, Wasco Co., Oregon, on the Columbia River, commencing Sept. 24th, on the first quarter of the new moon, and continue over two Lord's days till Oct. 7th. Have just received notice from the Superintendent of the O. R. & N. Co. that all coming to the meeting will pay full fare in coming, and on their return will receive a certificate, signed by the Secretary of Conference, paying only a *fifth fare* rate. Meeting will be held a short distance from the depot. Let all that can bring tents, blankets and warm clothing. Straw for beds may be obtained free on the ground. Board, pasture and hay at reasonable rates. The large mission tent will accommodate many. Preaching brethren from California and Michigan are expected. Brethren and sisters in Oregon and Washington Territory, rally to this meeting. Come filled with the Spirit of Christ and humble prayer to labor and work for the perishing. It may be our last meeting. Should it be so, let us have our work done, and well done, that we may enter the joy of our Lord.

Any coming to the Amboy Campmeeting, and feel the Lord would have them come to the great Northwest Campmeeting, we would be glad to welcome them, as the time is appointed for the 24th, thus giving time to attend both meetings.

J. C. & S. E. Smith.

Fast.—We will appoint Sept. 19th as a day of fasting and prayer for the Campmeeting for Oregon and Washington Territory. J. C. & S. E. S.

Annual Conference and Campmeeting.

The twelfth Annual Meeting of the A. C. Conference of the State of Kansas will be held near Carbon, Jackson Co., commencing Sept. 19. The large tent will be there. Carbon is on the Kansas Central Narrow Guage R. R., nine miles northeast of Holton, four miles northwest of Larkin, and six miles south of Whiting, on the M. P. Central Branch. Those coming from the West, over that road, will stop off at Whiting. Those coming by the A. T. and S. F. R. R., will change cars at Valley Falls, and stop off at Larkin. Any one getting off at Whiting will please write to

Notice.—A series of meetings will be held at South Abington, Mass., commencing Monday evening, Sept. 22d, and continuing as long as the interest may demand. Brethren and sisters residing in the surrounding country are especially invited to come and assist us.

I. I. Leslie, C. H. Sweet, G. F. Haines, } Mass. Tent and Protracted Meeting Committee.

ILLUSTRATED LECTURES
By Elder and Mrs. L. C. McKinstry.

Two courses are given in each place.

Subjects—I. The Redemption—in *three* lectures, by Elder McKinstry, occupying the first Sabbath in each place. Illustrated by paintings.

II. The World's Great Empires—in *nine* lectures, by Mrs. McKinstry, commencing on Monday evening, and continuing over the following Sabbath: illustrated by a map and charts of symbols.

Note.—Only the Sabbath dates are given; the intervening evenings being understood.

Appointments.

Lynn, Mass. .... Sept. 14 and 21.
.... Sept. 21 and 28.
Kennebunkport, Me., Sept. 28 and Oct. 5.
Goodwin's Mills, Me. ... Oct. 5 and 12.
Bridgeton, Me. .... Oct. 12 and 19.

For arrangements address Eld. L. C. McKinstry at the time and place of any appointment.

Both courses of the lectures—The World's Great Empires *and* The Redemption—are published, and the books will be on sale at each place.

Western Board A. A. M. Society.

John Bower, *President*, Sylvester, Michigan. D. R. Mansfield, Union Mills, Ind. A. P. Moore, Chicago, Ill., 927 North Halsted Street. D. O. Hine, Maryville, Mo., *Secretary and Treasurer*—H. Pollard, Alexis, Warren County, Illinois.

Correspondence solicited. Remittances in aid of mission work in the West will be promptly acknowledged by the Treasurer.

Notice.—The post office address of H. Pollard, Secretary and Treasurer of the Western Board A. A. M. Society, is changed from Palmer, Ill., to Alexis, Warren Co., Illinois. *To avoid delayed letters, remember this change.*

Hoosick, N. Y.

The good Lord willing, there will be a Protracted Meeting at the Chapel of the A. C. Church in Hoosick, N. Y., commencing Tuesday evening, Sept. 23d, at seven o'clock P. M., and continue over Sunday, the 28th. Bro. Hiram Munger will be present to assist, and carry forward the work of salvation. God will help us to make one more effort to save the backslidden ones. Brethren and sisters, come to the rescue.

Geo. A. Streeter, Pastor.

Conference Notice.

The next session of Sagadahoc County Conference will be held at the Reed meeting-house, Richmond, Me., commencing Thursday, Sept. 25th, at seven o'clock P. M. The brethren and sisters of Richmond hope to see a goodly number of the saints gather in with them to enjoy another season of blessing and profit, who will be cared for with their usual hospitality. If those coming by rail will write to Bro. Orin Shepard, they will be met at the depot at any time during Conference. Teams will be at the depot on arrival of trains at Richmond about 3 and 3.30 o'clock P. M., Thursday—the first from Boston, the last from Augusta.

E. S. Moulton, President.
E. O. Dinsmore, Secretary.

Southern Wisconsin Campmeeting.

The Southern Wisconsin Advent Campmeeting will be held at Mifflin, Iowa Co., Wis., to begin Sept. 21st, and close Sunday the 28th. Mifflin is three miles from Rewey, a station on the Chicago and N. W. R. R. of the Madison division, also we are twelve miles from Mineral Point, the terminus of the Chicago, Milwaukee and St. Paul R. R. Any one wishing to come on either of these roads will be furnished conveyance to the Campmeeting by sending word to the Committee. The church extends an invitation to every one to come, and especially every brother and sister in the ministry, as we are anxious to save the wandering ones. There will be tent poles and straw furnished free, also hay and oats for those who wish to buy. *Homes free* for all the preachers and families. Now do not pray for an excuse, but for the Lord to open the way, then walk in it. We want the best meeting we ever had, and we can have it if all will be as earnest as when they first believed. Elder Wm. C. Stewart has promised to stop with us on his return from Amboy. This may be the last united effort before the judgment, and may it be said of all who read this, "Well done, good and faithful servant; enter in to the joy of thy Lord."

D. Deitzman, S. Nolan, A. M. Barber, } Committee.

Notice.—The Oxford and Androscoggin Co. Conference will hold its next session at the Union House, No. Windham, Me., commencing Thursday evening, Sept. 25th, to hold over the following Sunday. Strangers may inquire for Brn. Colby, Shaw, or Seward Manchester. Let us have a good delegation to work for the salvation of the perishing.

Jared Whitman, President.
Josiah Howard, Secretary.

Notice.—The next session of the Northern Indiana and Michigan State Union Conference will be held with the church at Bangor, Mich., Sept. 25th, and hold over Sunday. A cordial invitation is extended. We expect to see a good turnout to this meeting, both of ministers and others, who will come to work for the salvation of the perishing. These golden opportunities will soon come to an end.

Jas. Ferris, President.
A. N. Seymour, Sec.

Notice.—The next Quarterly Session of York Co. (Me.) A. C. Conference will be held with the church at East Wakefield (Woodman's Mills), commencing at two o'clock Thursday, Sept. 25th. Ample accommodations for all who may come to get good or do good. We hope all will come prepared to work for those who need help, as time looks to be short, and what we do must be done soon.

T. J. Carle, Secretary.

Notice.—Will those persons who subscribed to aid the Mission work in Western New York at the Conference held in Rochester, N. Y., last June, please send in their subscriptions as soon as possible, and by so doing help the good work along?

George E. Waugh, Treas. of the N. Y. State A. C. Conference.

Notice.—The next session of the Kennebec County Advent Quarterly Conference will be held at Sawyer's Mills, Stark, Me. Time and particulars hereafter.

F. E. Blaisdell, Pres.
J. R. Sturtevant, Sec.

Notice.—There will be a Protracted Meeting at Newark, Vt., commencing Oct. 17th, at 7.30 P. M., to continue as long as may be thought best.

I. W. Sonberger. T. E. Lang.

Notice.—Persons wishing to write to me in regard to meetings, may address for the present Warren N. Tenney, Strafford Corner, N. H.

Notice.—My address for a few weeks will be at Bristol, R. I. My home address is 634 B. St. S. E. Washington, D. C.

A. A. Hoyt.

Notice.—Brethren desirous of preaching in the Chapel at Marblehead, will please correspond with Albert Lefavour.

A. L.

PHOTOGRAPHS.

We have obtained the photographs of some of our leading preachers, to sell for the benefit of the Tract Fund. They are cabinet size, and taken by one of the best artists in the city. We have the following:

E. A. Stockman, Editor of the *World's Crisis.*
J. Couch, Editor of the *Quarterly Journal of Prophecy.* (Will be ready soon.)
F. Burr, Editor of the *Young Pilgrim* and *Blessed Hope Quarterly.*
J. Hemenway, Business Agent and Treasurer of the A. C. P. Society.
A. W. Sibley, Secretary of the A. A. Mission Society.
Miles Grant, W. H. Mitchell, H. Munger, L. Boutell, Chas. Goodrich.

We have also the photograph of Wm. Miller, taken from an old picture.

The above are for sale at the *Crisis* Office. Price postpaid, 25 cts. each.

Agent.

SUNDAY SCHOOL MUSIC.

We have for sale the following New Song Books for Sunday Schools:

JEWELS OF PRAISE, by Asa Hull. Price 35 cts. single, or $3.60 per dozen.

SWEET HOSANNAHS, by Fred'k. Stanton. Price 25 cts. single or by the hundred.

GOSPEL IN SONG. A new work by F. A. Blackmer. Designed for praise service and Sunday Schools. Price 30 cts. single; $3.25 per dozen; $25.00 per 100.

The above works are having a large sale, which is good evidence of their merit.

Agent.

"A GREAT WORK."
The Natural Law in the Spiritual World.
BY PROFESSOR HENRY DRUMMOND.
New Edition. Price $1.50.

"The most remarkable book ever issued from the press."—*Baptist Weekly.*

"If you read only one book this year, let it be 'Natural Law in the Spiritual World.'"—*American Institute of Christian Philosophy.*

"Its originality makes it almost a revelation."—*Christian Union.*

"Those who fail to read it will suffer a serious loss."—*The Churchman.*

For sale at the *Crisis* Office.

Agent.

Appointments.

☞ Appointments must be received as early as MONDAY NOON (as our paper goes to press Tuesday Morning) to insure insertion for the coming week.

MASSACHUSETTS.

Boston, Advent Christian Church, Corner of Shawmut Avenue and Indiana Place. E. A. Stockman, Pastor.

Chelsea (Adv. Chris. Church) Heard Street. E. M. Andrews, Pastor.

Brimfield.—Emerson Wetherell, Cor. Clerk.

Clinton (S. A. Church.)—Isaac Barnes, Cor. Clerk.
L. Boutell .... Sunday, Sept. 21st
S. P. Hayward .... Sunday, Sept. 28th

Chicopee (Adv. Church).—James Campbell, Com.

Athol.

East Pepperell (Parker's Hall.)—John Gray Corresponding Committee.

Fairhaven.—G. F. Haines, Pastor.

Haverhill (Walnut St. Chapel) A. W. Sibley, Pastor.

Lawrence.—(Advent Chapel, Concord Street.) J. Couch, Pastor.

Lynn, Second Advent Church.—(Chapel on Liberty Street.)—Cor. Com., M. M. Libby, 206 Essex Street.

Lowell, Second Advent Church (Mechanic's Hall, Dutton Street.)—A. Bissell, 49 Worthen Street, F. K. Ranger, 26 Lane Street, Committee.
Howard Mitchell .... Sunday, Oct. 5th
Mark Stevens .... Sunday, Nov. 9th

Maplewood, Advent Christian Church (Methodist Congregational Hall, Salem St.)—B. P. Jones Clerk.

New Bedford (Advent Christian Church) corner of Kempton and Foster Streets.
D. Mathewson .... Sundays, Sept. 21st and 28th
A. A. Fowler .... Sunday, Oct. 26th

North Rutland.—Henry H. Mandell Corresponding Committee, North Rutland.
W. M. Hall .... 1st Sunday in each month
Wm. O. Hale of Worcester .... 2d Sunday in each month

North Carver (A. C. Church).—Corresponding Committee. James Breach, Elmer Raymond, D. W. Nash.
C. H. Sweet .... Sunday, Sept. 21st

Newton Upper Falls.—Meetings every Lord's day at the house of L. T. Cunningham.

Somerville, Second Advent Church.—(Chapel corner of Bow Street and Somerville Avenue.)—T. H. Wayland Corresponding Committee, No. 10 Central Market, Boston, Mass.
Chas. Goodrich .... Sunday, Sept. 21st
D. T. Taylor .... Sunday, Sept. 28th

Salem (Hardy Hall, Washington Street.)—Geo. W. Sederquist, Pastor, 145 North Street.

Springfield.—(Adv. Chris. Church, Pynchon St., Franklin Hall.)—G. H. Wallace, Pastor. Residence 59 Greenwood Street.

Taunton (Advent Christian Church) High Street, opposite Wales Street depot, Ward Room No. 2.—C. E. Cornell, corresponding committee.
J. A. Gardner .... Sunday, Sept. 21st
J. S. White .... Sunday, Oct. 5th
H. K. Flagg .... 3d Sunday in each month
T. M. Preble .... 4th Sabbath of each month

Worcester.—Ministerial Committee: F. D. Barnes, E. S. Gage, H. H. Nash.
D. T. Taylor .... Sunday, Sept. 21st
Rufus Wendell .... Sunday, Sept. 28th

Winchendon (Adv. Chris. Church.)—Corresponding Committee: L. B. Underwood and Daniel Clark.

Westfield.—S. G. Mathewson, Pastor.

Weymouth.—W. H. Crockett, Pastor.

Webster (Christian Advent Chapel, corner of Park and Myrtle Streets.) J. E. Cross, Pastor.

Wakefield, Mass. Meetings at the residence of J. B. Adams, No. 1 Church Street, every Sunday afternoon, at two o'clock.

Feeding Hills .... Sunday, Sept. 28th
Northfield .... Sunday, Oct. 5th
F. W. Clough.

Marblehead (Pearl Street Chapel) Tuesday, Thursday, and Sunday evenings for the present.
Albert Lefavour.

Brimfield .... Sunday, Sept. 21st
M. A. Potter.

Chicopee .... Sunday, Sept. 21st
Granby .... Sunday, Sept. 28th
North Otis .... Sunday, Oct. 5th
A. E. Phelps.

Brimfield .... Sunday, Sept. 28th
P. J. Smith.

North Wilbraham and New Boston alternately.
H. C. Smith.

Goshen .... Sunday, Sept. 28th
Mary L. Tower.

Kingston .... Sunday, Sept. 28th
Middleboro .... Sunday, Oct. 12th
J. S. White.

NEW HAMPSHIRE.

East Rochester.—J. Quimby and J. C. Shorey Elders.
B. S. Emery .... 1st Sunday in each month
John Parsons .... Sunday, Sept. 21st
F. S. Knowlton .... Sunday, Oct. 19th
I. C. Wellcome .... 4th Sunday in each month

East Sandwich.—Correspond with John Cove or Calvin Watson.

Belmont.—Correspond with Alvin T. Bean.

Concord.
E. B. Bary .... Sunday, Sept. 21st
Mrs. Clark .... Sunday, Sept. 28th

Farmington (Advent Chapel) H. B. Lary Corresponding Committee.
Mark Stevens Friday evening, Sept. 19th, Saturday afternoon and evening, Sept. 20th, and Sun., Sept. 21st.

Franconia (Union Hall.)—Meetings every Sunday.

Hampton.—Cor. Com., Frederick L. Lamprey.
J. G. Smith .... Sunday, Oct. 19th

Dover.—C. A. Phelps, Pastor.

Exeter.—Daniel D. Page, Pastor, will occupy the pulpit the 1st, 2d and 3d Sundays in each month.

Lake Village (North Church). A. J. Wheeler Pastor.

Loudon.—Geo. W. Prichard, Cor. Committee.

Loudon Ridge.
J. Parsons .... 1st Sunday in each month
A. Kidder .... 2d Sunday in each month
Joseph Harvey .... 3d Sunday in each month
J. G. Smith .... Sunday, Sept. 21st

Manchester (Advent Chapel, Arlington Street.) Bryant McLellan, Pastor.

New Hampton.—Meeting at the Advent Church every Sunday at half-past ten o'clock.
John G. Hook .... Sunday, Sept. 21st
J. G. Smith .... Sunday, Sept. 28th
F. S. Knowlton .... Sunday, Oct. 5th

Northfield Depot (Union Chapel).—Correspond with S. A. Dow.

Portsmouth (Advent Chapel on Hanover St.) C. R. Crossett, Jr., Pastor.

Penacook (formerly Fisherville.)—Lowell B. Elliott, J. M. Shepard, Corresponding Committee.
J. C. Smith .... Sunday, Sept. 14th
D. F. Leavitt .... Sunday, Sept. 21st

Rochester (Advent Church.)
B. S. Emery .... 2d Sunday in each month
Enoch Morrill .... Sunday, Sept. 21st

Sugar Hill.—H. H. Tucker, Pastor.

South Barnstead .... 1st Sunday in each month

East Wakefield (Woodman's Mills) 2d Sunday in each month.
South Wolfboro .... 4th Sunday in each month
T. L. Churchill.

Water Village .... Sunday, Sept. 21st
C. Colman.

Wakefield (Woodman's Mills) 4th Sunday in each month.
J. L. Chute.

Enfield (East Hill school-house) 1st and 3d Sundays in each month.
R. C. Drown.

Attleboro Falls .... Sunday, Sept. 28th
H. K. Flagg.

Whitefield.—Old church meetings every Lord's day.
Daniel Gregory, Pastor.

Pittsfield .... Sunday, Sept. 21st
W. M. Harmon.

East Wakefield (Woodman's Mills) 1st Sun. each month
Oak Hill (Wakefield) .... Sunday, Sept. 21st
Pleasant Valley, Wolfboro .... Sunday, Oct. 12th
E. Johnson.

Pleasant Valley .... Saturday evening, Sept. 20th and Sunday, Sept. 21st.
Nottingham (where Bro. Geo. Randall appoints) Sunday, Sept. 28th.
South Barnstead .... Sunday, Oct. 12th
F. S. Knowlton.

East Concord .... Sunday, Sept. 28th
D. F. Leavitt.

Campton (Bump school-house) ...... Sunday, Sept. 21st
C. W. Nelson.

East Rochester .... Sunday, Sept. 21st
Loudon Ridge .... Sunday, Sept. 28th
South Rochester .... Sunday, Oct. 5th
No Name.

Water Village .... Sunday, Sept. 28th
John Parsons.

Tuftonboro Neck .... 1st Sunday in each month
Melvin Village .... 2d Sunday in each month
Sandwich .... 3d Sunday in each month
Melvin Village .... 4th Sunday in each month
T. W. Piper.

East Concord .... Sabbath, Sept. 21st
Simeon Roby.

East Colebrook .... Sunday, Sept. 21st
Stewartstown (North Hill meeting-house) Sunday, Sept. 28th.
H. D. Selby.

East Wakefield (Woodman's Mills) Sunday, Sept. 21st
Wolfboro, Pleasant Valley .... Sunday, Oct. 28th
D. W. Stevens.

Pittsfield .... 1st and 3d Sunday in each month
C. S. Shattuck.

Campton, (Bump school-house) ..... Sunday, Oct. 12th
J. C. Smith.

Middleton (at E. C. Colbath's) Saturday eve., Oct. 4th
Middleton Corner .... Sunday, Oct. 5th
M. M. & A. A. Young.

Strafford (Robert's school-house) Sundays, at 10.30 A. M., 12.30 and 7.30 P. M. Sunday School at 11.30 A. M. Also Tuesday, Thursday, and Saturday evenings. Red school-house Wednesday evenings.
Warren N. Tenney.

Salisbury, South Village, Academy Hall, each Sunday for the present at 10.30 A. M. Subject "Spiritualism—its cause and cure."
J. H. P. Varney.

Rye .... 1st Sunday in each month
Joseph W. White.

MAINE.

Berwick (Union Mission, Odd Fellows Hall.)—E. B. Morrell, P. O. Box 153, Corresponding Committee.
Mark Stevens .... 1st Sunday in each month
E. N. Hinckley .... 2d Sunday in each month
A. A. Robinson .... Sunday, Sept. 21st
J. T. Libbey .... Sunday, Oct. 26th

Bridgton (Advent Chapel.)
A. W. Taylor .... 2d Sunday in each month
D. H. Kilbreth .... 4th Sunday in each month

Biddeford.—Thomas W. Applebee Cor. Committee.
Wm. H. Mitchell .... 1st Sunday in each month
Jesse Gay .... 3d Sunday in each month
B. S. Emery .... 4th Sunday in each month

Bath (Middle St. Chapel.)—E. S. Moulton Pastor.

Bonny Eagle.
Mrs. M. E. Kilborn .... 1st Sunday in each month
Jesse Gay .... 2d Sunday in each month

Bowdoinham Village (Hinckley's Hall.)

Bangor, Advent Christian Church (Temperance Hall, Exchange Block.)—O. S. French, Pastor.

Cape Elizabeth (Advent Chapel.)—W. H. Libby and Albert Pratt committee.
J. Hill .... 4th Sunday in each month

Fairfield.—Correspond with A. K. Clark.

Goodwin's Mills, (Union Hall.)—J. Hill, Pastor.
I. C. Wellcome .... 1st Sunday in each month

Hollis Centre.
Prayer meeting at 10 A. M. Preaching at 2 and 7 P. M.
M. Stevens .... 3d Sunday in each month
Mrs. M. E. Kilborn .... 4th Sunday in each month

Kennebunk, Lower Village (Adv. Chapel.)—O. H. Wallace, Pastor.

Lewiston, A. C. Church.—Committee: A. S. Prescott, Auburn; A. S. Lesser, Lewiston.
D. H. Kilbreth .... 2d Sunday in each month

Old Orchard (Adv. Chapel, near the Tower.)
Jesse Gay .... 1st Sunday in each month
I. C. Wellcome .... 2d Sunday in each month

Portland, Second Advent Church (Union Hall) Free Street.—Committee: George E. Smith, 275 Cumberland Street, and W. G. McGlauflin.
W. H. Mitchell .... Sundays, Sept. 21st and 28th
A. A. Fowler .... Sunday, Oct. 5th
W. H. Mitchell .... Sundays, Oct. 12th and 26th
J. Hemenway .... Sunday, Oct. 19th
W. H. Mitchell, Sundays, Nov. 9th, 16th, 23d and 30th and Sundays, Dec. 14th, 21st and 28th.

Rockland (Adv. Chris. Church) N. A. Burpee Hall. Wm. M. Brewster corresponding committee. Address care of A. F. Crockett & Co., Rockland, Me.
A. A. Fowler .... Sunday, Sept. 21st

Sabattus (Jones' Hall.)
D. H. Kilbreth .... 3d Sunday in each month

South Berwick (Great Works.)
George W. Brown .... 3d Sunday in each month
J. G. Smith .... Sunday, Oct. 5th

South Eliot.—Samuel Dixon, Committee.
Geo. W. Brown .... 1st Sunday in each month

Vinalhaven, Church.—M. M. Stevenson, Pastor.

Newcastle and Damariscotta.—Edwin Sperrin, Corresponding Committee, Newcastle.

Litchfield (Baker school-house) 2d and 4th Sundays in each month.
F. E. Blaisdell.

South Harrison (where Bro. Johnson may appoint) Sunday, Sept. 7th.
A. Baker.

Bar Mills (Berry's Hall) .... Sunday, Sept. 21st
J. L. Chute.

Beals's Island .... Sunday, Sept. 1st, and evenings
Indian River .... Sunday, Sept. 28th, and evenings
Addison .... Sunday, Oct. 5th, and evenings
Peak's Island, Portland, Sun., Oct. 12th, and evenings
Old Orchard .... Sunday, Oct. 26th, and evenings
E. Cotton.

Georgetown .... 2d Sunday in each month
East Bowdoinham .... 4th Sunday in each month
E. O. Dinsmore.

East Warren .... Sunday, Oct. 12th
A. D. Farnham.

South Berwick (Grant's school-house) last Sunday in each month.
J. P. Goodwin.

Weeks' Mills, China .... 1st Sunday in each month
D. H. Kilbreth.

Otisfield Gore .... Sunday, Sept. 21st
Mrs. M. E. Kilborn.

Lakeville .... Sunday, Sept. 21st
No Name.

North Waterboro .... Sunday, Oct. 5th
D. W. Stevens.

Strickland's Ferry (school-house) Sunday, Sept. 21st
N. E. Terry.

VERMONT.

Vernon.—J. Hemenway 1st Sunday in each month. Also supply for the third Sunday. All communications should be directed to J. Hemenway, Athol, Mass.
S. G. Mathewson .... Sunday, Sept. 21st

Bristol.—A. S. Williams, Pastor.

Castleton.—J. Albert Libby, Pastor.

Mendon (A. C. Church) D. P. Perkins, Pastor.

North Sherburne. (Adv. Chris. Church.)
Geo. F. Earle, Pastor .... once in four weeks
C. W. Jackson .... once in four weeks

North Shrewsbury.—Geo. F. Earle, Pastor.

North Hyde Park (Adv. Chris. Church.)—Charles Clark Pastor.—Preaching alternate Sundays.

Hartland (Densmore Hill.)

Rutland (Church of the Redeemer) T. L. Drury Pastor.

St. Johnsbury.—F. L. Piper, Pastor.

Warren (A. C. Church.)—Allen C. Greenslit Corresponding Secretary.

Woodford (Adv. Chris. Church.)

East Roxbury .... two Sundays a month
L. H. Brigham.

Factory Point .... 2d Sunday in each month
Chittenden .... last Sunday in each month
Wm. J. Blanchard.

East Hebron .... 1st and 3d Sundays in each month
J. G. Moulton, Pastor.

Meeting at Sutton (at the house of Bro. J. Hazen) second and fourth Sundays in each month.—Geo. W. Brown, Chairman of Ministerial Committee of the New Hampshire S. A. C. Conference.

RHODE ISLAND.

Bristol (Adv. Chris. Church, High Street.)

Escoheag.
Mrs. E. L. Crumb each 1st Sunday. A. Bourne each 2d Sunday. E. R. Wood each 3d Sunday.

La Fayette (A. C. Church) Chas. E. Preston, Pastor.

North Scituate.—Correspond with the pastor, Wm. H. Durfee, North Scituate, R. I.

Providence (Advent Christian Church, Hammond Street.)—Norman P. Cook, Pastor.

Woonsocket.—A. A. Fowler, Committee.
E. Cotton .... Sunday, Nov. 2d, and evenings

West Gloucester ...... 1st and 2d Sundays in each month
E. Bellows.

North Scituate .... Sunday, Nov. 9th, and evenings
Artick .... Sunday, Nov. 16th
Anthony .... Sunday, Nov. 23d
E. Cotton.

CONNECTICUT.

Bridgeport.—The Advent Christian Church meet in Temperance Hall on Beach Street, E. D.
B. Hitchcock .... 1st Sunday in each month
D. C. Dudley .... 2d Sunday in each month
E. M'Culloch .... Sunday, Sept. 28th

Bristol Adv. Chris. Church.—John C. St. John Pastor.

Danielsonville.—C. W. Dockham, Pastor.

East Woodstock.
John Jeffrey .... Sunday, Sept. 21st
P. S. Butler .... Sunday, Sept. 28th
A. Morse .... Sunday, Oct. 5th

Hartford (Melodeon Hall.)
J. S. White .... Sunday, Sept. 21st
Edwin Burnham .... Sunday, Sept. 28th
Chas. Goodrich .... Sunday, Oct. 5th
Mrs. L. R. Phetteplace .... Sunday, Oct. 12th
Rufus Wendell .... Sunday, Oct. 19th
G. H. Wallace .... Sunday, Oct. 26th

New Haven.—(Beers Street Chapel.)
E. M'Culloch .... Sunday, Sept. 21st

Putnam (Adv. Chris. Chapel)—John Jeffrey, Pastor.

Square Pond (Second Advent Church.)—Chas. O. Smith, Corresponding Secretary.
Mrs. E. L. Crumb .... Sunday, Sept. 21st
M. A. Potter .... Sunday, Oct. 5th

South Norwalk (Adv. Chris. Church) Temperance Hall, Main Street. F. S. Ainsworth, Cor. Clerk.
M. A. Potter .... Sunday, Sept. 28th

Southington (Gospel Mission Chapel.) Hezekiah Davis, Pastor.

Scitico (Adv. Chris. Church.)—H. W. Perkins, Pastor.

Waterbury (A. C. Church, Bronson's Hall, Bank Street.)—Geo. L. Teeple, Pastor.

Wallingford.—(School-house, South Main Street.) D. T. Call, Pastor.

Woodstock Valley .... preaching each Sabbath
P. S. Butler, Pastor.

Stafford (Crowhill school-house) 1st and 3d Sundays in each month.
Zina E. Harris.

ILLINOIS.

Mineral (Advent Chapel) 1st Sunday in each month
Rutland (Advent Chapel) 2d and 4th Sundays in each month.
D. S. Clark, Pastor.

Chicago (A. C. Church) No. 91 South Green St.—J. F. Myers, Church Elder, 149 West Monroe Street.

Auburn (Adv. Chris. Church.)—J. F. Adair, Pastor.

In the Lecture Room of the first Baptist Church in Aurora Sunday, once in two weeks.

Afton (Advent Chapel) Sunday, once in two weeks.
C. W. Smith.

INDIANA.

Union Mills, preaching regularly morning and evening every Sunday by D. R. & E. S. Mansfield Pastors.
Olive Branch .... every four weeks
Jas. Ferris.

WISCONSIN.

Mifflin, Sundays, 11 A. M., prayer meeting. Sunday School 1 P. M. Prayer meeting Wednesday and Friday evenings.
A. M. Barber.

Belleville .... May 4th, and each alternate Sunday
Anson Brown.

Magnolia, Rock Co. .... each alternate Sunday
Miss M. A. Scoville.

NEW YORK.

Hebron .... 1st and 3d Sundays in each month
Wm. J. Blanchard.

Massena, St. Law. Co.—W. A. Burch, Pastor.

Hoosick (A. C. Church.)—Geo. A. Streeter, Pastor.

New York City.—J. Cox, Pastor.—Meeting three times on the Sabbath, and Wednesday evenings, at 138 West 24th Street.

Rochester, (Advent Christian Church.)—Over No. 155 East Main Street, corner North Avenue. Preaching Sunday morning and evening. Sunday School at 12 M. Young People's meeting at 6.30. Prayer meeting Tuesday and Friday evenings.
Geo. W. Wright, Pastor.

The Second Advent Church worship at Brooklyn Institute, Washington Street, Brooklyn.
L. L. Howard, Pastor.

Sandy Hill (Adv. Chris. Church, corner of Maine and Willow Streets.)—W. O. Higley, Pastor.

Southampton .... Sunday, Sept. 21st
F. W. Clough.

Leedsville .... Sunday, Sept. 28th, and evenings
No Name.

PENN.

Philadelphia, (7th below Poplar Street.)—E. F. Sergisson, Pastor.

Church of the Second Advent, Mount Vernon St., below Broad.—Eld. L. F. Baker Pastor.

Edinboro.—Mrs. L. M. Stoddard, Pastor.

OHIO.

Axtel (Adv. Chapel) .... 10.30 every Sunday morning
Birmingham .... 6.30 every Sunday evening
A. N. Dunbar.

Cincinnati (A. C. Church) Lancet Hall, 203 West Seventh St. every Sunday. Wm. Shaw, Minister.

Nevada (Adv. Chris. Church.)—W. J. Hobbs Pastor.

IOWA.

Red Oak (German Evangelical Church) every Sunday
H. G. McCulloch.

Atlantic, Cass Co., in the Dane Lutheran Chapel, corner of Elm and Eighth Streets, Sunday, once in two weeks.
H. G. McCulloch, Pastor.

Manchester, at 10.30 A. M. and 7.30 P. M., Sunday once in four weeks.
E. A. Marsh.

Sioux City (Advent Chris. Church.)—Corresponding Committee: J. W. Young or J. H. Culver.

MICHIGAN.

Every other Lord's day, morning and evening, at the Advent Christian Church of Assyria, Barry Co.,
P. Holler.

Coldwater (Maple Grove) May 11th and every 4 weeks
East Gilead .... May 18th and every 4 weeks
Bangor .... May 25th and every 4 weeks
Jas. Ferris, Pastor.

Buchanan, (A. C. Church)—Benj. Finney Pastor. Post Office Box 228.

Port Sanilac .... 10.30 A. M. each Sunday
Shore and Ridge Churches at 3.30 P. M. each alternate Sunday. Lexington Sunday evenings. C. Pike.

MINNESOTA.

Messiah's Advent Church, corner of Second Avenue South and 14th Street, Minneapolis.

Winona Adv. Chris. Church.—(Chapel on Broadway, between Washington and Winonah Streets.)

Monticello.—A. J. Bolster, Pastor.

QUEBEC.

Waterloo, P. Q., once in two weeks. Ayer's Flat once in four weeks.
C. P. Dow.

Dudswell and Brookbury, 10.30 A. M. and 2.30 P. M., Sunday, every four weeks.
H. D. Selby.

TENNESSEE.

Memphis.—The Advent Christian Church, 35 Seventh Street, Sunday service. Prayer meeting 6.30 o'clock A. M.; Sabbath School one o'clock P. M.; evening service 3 P. M.; night service 8 o'clock.
H. H. Wilbourn, Pastor.

Business.

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C. Dow	2.00
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I. Allen	1.00
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J. Hemenway, Treasurer.

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C. Rensink	1.00
Mrs. C. C. Bragg	4.00
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Mrs. G. E. Hooper	2.00
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J. Hemenway, Treasurer.

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Sandy Hill, N. Y., S. S.	10.00

J. Hemenway, Treasurer.

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Friend M.	5.00
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T. I. Beach	1.00

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WATCHING.

BY ELLA C. D. PAGE.

I said, when the early dawning
With its rose-tints flushed the sky,
"I must set my house in order,
For the Master comes by and by.
I must garnish it, swept and ready
With spices and odors sweet,
For perhaps in the early dawning
I shall hear his coming feet."
But dawn passed into morning,
The rose-tints died away,
And the Master came not for me;
I sighed, "Where doth he stay?"

I said once more, in the morning,
"My house must be sweet and fair,
No spot nor stain to defile it,
And bedecked with blossoms rare.
Cool, shaded, calm and quiet,
From dust and tumult free,
For it may be in the morning
That the Master comes for me."
But morning slipped into noontide,
And more sultry grew the day,
And the Master came not for me;
I wailed, "Where doth he stay?"

I spake again at the noontide:
"I will deck my house once more,
I will draw the curtain coolly,
And half open set the door;
In doubt and in anxious longing
I have waited all the day,
Perhaps in the sultry noontide
The Master will come this way."
But noon stretched to quiet evening,
And died in its calm, still gray,
And the Master's foot still lingered:
I sighed, "Where doth he stay?"

Again in the dusk of evening
I lighted my lamp with care,
So that all might see I waited
For a Guest expected there.
I threw my shutters wide open,
And I said, "This livelong day
I've watched. Sure, now in the gloaming
The Master will come this way!"
But evening gave place to midnight,
The stars twinkled far away,
And still did the Master tarry:
I cried, "Will he always stay?"

The midnight came, and it found me
Still listening to hear His feet;
And I wept, "The Master tarries,"
When lo! far adown my street
Came an angel, tall and stately,
Passed beneath my threshold free,
Where in despair I waiting cried,
"Will the Master ne'er come for me?
In doubt have I looked and waited,
And watched all the night and day;
Yet the Master come not for me;
Oh, why doth his coming stay?"

And the angel spake to me gently,
"Dear child, watch a little while;
Keep fair and garnished thy dwelling,
Pray and labor with a smile,
For the Master cometh to thee
At an hour thou dost not know."
So I labor, and watch contented,
Though his coming may be slow;
Some time in the midst of my labor,
A voice will sound on my ear,
"Thou hast wrought and hast had patience,
My beloved, I am here!"

—*Zion's Herald.*

OMINOUS PHENOMENA.

The following, taken from *The Christian Herald and Signs of Our Times*, is interesting. Speaking of the recent earthquake in New England it says:

Science has as yet failed to account for these alarming motions of the earth's crust. The popular notion is that they are due to the contraction going on as the earth continues to cool, and the increasing tension following, when every difference of atmospheric or astronomical phenomena may have an influence. Another theory advanced is that they are caused by the movement of gases generated in the world's interior. But so complex is the phenomenon of earthquakes, that it has not yet been mastered.

To the Christian observer of the signs of the times, the earthquake recalls the pre-eminently the thought of the nearing approach of Christ's Second Advent. True, the earthquakes since his ascension have been numerous, and in the past immeasurably more disastrous than in our times; but as we never sit down to the Lord's Supper without remembering the night of its institution, so the recurrence of these inexplicable and ominous phenemona bring again to the mind the solemn words of the Saviour: "There shall be famines, and pestilences, and earthquakes, in divers places. And these are the beginnings of sorrows" (Matt. 24: 7). All these have come and passed in the interval since those words were spoken; men have looked for his coming, and have died without the sight; but we know that that day will surely come, and that when it does come, it will be preceded by such phenomena. It is ever our duty to be ever waiting and watching. As rain must have fallen many a day while the ark was building, and have ceased, yet on one day the flood came, and only Noah and his family were saved. So that day will probably find men concerned in speculating on the scientific causes of some recent earthquake, and calculating its direction and its speed, paying no heed to the warning it was sent to convey.

Earthquakes will play an important part in the troubles that will come on the world after the watchful church has been withdrawn—caught up to meet her Lord in the air. Zechariah speaks (14: 4) of a reft in the Mount of Olives, which, when it occurs, will doubtless be attributed to an earthquake, and men will flee as they "fled from before the earthquake in the days of Uzziah." In Revelation also the seer of Patmos, writing of his visions, is careful to note that the woes were in many cases heralded or accompanied by an earthquake. As the sixth seal is opened, an earthquake takes place, which, in its appalling accompaniments, dwarfs all phenomona of the kind in the previous history of the world (Rev. 6: 12). The sun will turn black and the moon crimson; stars will fall, and every mountain and island will be moved out of their places. Cyclones will be threatened, but will be held back by the four angels at the command of the angel ascending from the east bearing the seal of the living God. In a later chapter (Rev. 11: 13) the same earthquake is again refered to, with the further information that the tenth part of the city will fall, and seven thousand men will be killed. But the greatest of all the earthquakes the world has ever seen will take place at the close of this dispensation, immediately prior to the ushering in of the Millennium. That will be the day of Armageddon, when the Antichrist and his forces will be overwhelmed, and when Christ himself will manifestly appear in glory with the angels. Then there will be "an earthquake such as was not since men were upon the earth, so mighty an earthquake and so great." (Rev. 16: 18).

How near those appalling days may be none can say, but there are signs which indicate that they cannot be far removed from our time. Gradually but surely the nations of the world are being ranged in the lines in which they will stand—like pieces on the world's chess-board—at that time. The old Roman world is being constituted, and statesmen, with no design to fulfill prophecy, are making treaties and alliances which will realize the very combinations the prophets saw in their visions. Looking beneath the surface, we see, too, the spirit at work which will attain its culmination in those days of trouble. The spirit of impatience, of restraint, of frantic longing for the form of liberty which is license, of hatred of the rich and resistance to constituted authority, the increase of communistic socialism, and the desperate schemes of plotters who are working to produce anarchy—all indicate the approach of the predicted era. They are the forces gathering strength, which will ultimately blaze forth with frightful horror.

We are told in the Bible what they will do; we see with our own eyes that they are preparing for their work. They are called social problems now, and the philosophers try to solve them; but solved they never will be. They will grow more and more ominous, more and more intricate, until in the last great earthquake they and those who have hatched them are overwhelmed the coming of the Prince of Peace.

Let not the memory of this earthquake pass into forgetfulness. It has a voice for the watchful Christian, reminding him of the signs of his deliverance. Unlike the earthquake Elijah felt, God is in the earthquake. Blessed are they who have recognized him in "the still small voice" in in which he speaks to those who love him and have made full surrender of themselves to him. They and only they have confidence in looking for his appearing, and can say with joyful hope, "Even so, Lord Jesus, come quickly."

BELIEVE.

BY A. F. F.

What a power this! How important to us! Simple, yet wonderful; little to do, yet great in results. Small of itself, yet mighty to effect. It is simply to exercise faith, and the work is done.

"Believe on the Lord Jesus Christ, and thou shalt be saved." No great exploit must be undertaken; no deed of daring must be performed; no dangers to encounter; simply believe. Christ has done all; believe on him, trust in him, confide in him; that is all. From the Adamic age down to the present faith has been the star to direct fallen man to a Savior to come, and one that has been here. Thanks be to God that it still points with sevenfold brightness to a King that shall reign in righteousness, and that speedily. Geologists may argue and dig to earth's very center. Scientists in vain may speculate, and astronomers make their telescopes far more powerful than ever before; they may score the heavens and traverse unlimited space, telling their stories, till we are dizzy with their heights. Anthropologists may search for their ancestors among the tadpoles and monkeys; cosmologists may tell of ages upon ages in which the world was being prepared for the home of man; yea, legions may write and rewrite, argue and contradict—all try to overthrow faith in the Word of God, still its foundations will stand; they cannot be shaken. They cannot weaken the everlasting arms that save; nor the grandest of all, prevent the consummation of all things, the restoration of all things, the perfection of all things.

How important that we have a right belief, a belief founded on the firm, unchangeable Word of the Lord. Were we to spiritualize and interpret the Word of God to suit our own belief, where should we stop? Rather let us be satisfied with the "thus saith the Lord." Let us believe what he says; trust him as he is; expect him as he said he would come, and be like him as he should himself be. How often we hear it said, "It matters not what you believe, but how you act." What saith the Scriptures? "But the fearful and *unbelieving* . . . shall have their part in the lake which burneth with fire and brimstone; which is the second death." (Rev. 21: 8).

Is it not unbelief to change the days of creation into geological eras? Is it not unbelief to turn and twist the grand truths of the Bible into man's unfounded notions? Is not willful ignorance the same as unbelief? Will not the wrath of God fall upon those who disregard the prophecies, and declare them to be sealed books? Be careful, my brother. Search the Scriptures; believe the words of Christ; trust his promises as they are. If he says, "I will come again," believe it. If he tells how he will come, look for him as he said he would come. If he has promised to raise the dead at the last day, expect it then. If he says, "death is to be swallowed up in victory," and, he that hath the power of it is to be destroyed, believe it.

May the Lord help us to read understandingly; to live righteously; to walk uprightly; to believe without doubting, and at last to find a home in the kingdom, soon to be established upon the earth.

DISTRACTION IN WORSHIP.

The following paragraphs are from a sermon lately preached by De Witt Talmage on "The Folly of Fashion."

You know very well there are a good many people who come to church just as they go to races, to see who will come out ahead. What a flutter it makes in church when some woman with extraordinary display of fashion comes in! "What a love of a bonnet!" says some one. "What a perfect fright!" say five hundred. For the most merciless critics in the world are fashion-critics. Men and women with souls to be saved passing the hour in wondering where that man got his flamboyant cravat or what store that woman patronizes. In many of our churches the preliminary exercises are taken up with the discussion of wardrobes. It is pitiable. Is it not wonderful that the Lord does not strike the meeting-houses with lightning?

What distraction of public worship! Dying men and women, whose bodies are soon to be turned into dust, yet before three worlds strutting like peacocks, the awful question of the soul's destiny submerged by the question of Creedmoor polonaise and navy blue velvet with long fan train skirt, long enough to drag up the church aisle, the husband's store, office, shop, factory, fortune, and the admiration of half the people in the building. Men and women come late to church to show their clothes. People sitting down in a pew, taking up a hymn book, all absorbed at the same time in personal array, to sing:

"Rise, my soul, and stretch thy wings,
Thy better portion trace;
Rise from transitory things
Toward heaven, thy native place!"

I have seen men and women of fashion die, and I never saw them die well. The trappings off, there they lay on the tumbled pillow, and there were just two things that bothered them—a wasted life and a coming eternity. I could not pacify them, for their body, mind, and soul had been exhausted in the worship of fashion, and they could not appreciate the Gospel. When I knelt by their bedside they were mumbling out their regrets, and saying, "O God! O God!" Their garments hung up in the wardrobe, never again to be seen by them. Their God cast them off. Without any exception, so far as my memory serves me, they died without hope, and went into eternity unprepared.

The two most ghastly death-beds on earth are the one where a man dies of delirium tremens and the other where a woman dies after having sacrificed all her faculties of body, mind, and soul in the worship of fashion. My friends, we must appear in judgment to answer for what we have worn on our bodies, as well as for what repentances we have exercised with our souls. Christ announced who would make up the royal family of heaven when he said, "Whosoever doeth the will of God, the same is my brother, my sister, my mother."

THANKS.

Having passed through a remarkable experience at Camp Springfield, and realized wonderfully the loving-kindness of the Lord, I desire to return thanks: First to the Lord, whose eye watched over me, and whose ear was open to the prayer of faith; who proved faithful and true to his promises; who gave me an experience which I shall never forget, and taught me many lessons. "Bless the Lord, O my soul, and forget not *all* his benefits."

Secondly, I wish to return thanks to those whom the Lord used as instruments to do his will; as channels through whom he conveyed his loving-kindness; especially to Dr. I. I. Leslie and Dr. B. St. John, who gave me the most faithful and skillful medical treatment which it seems to me possible to give, also faithful, watchful care.

Thanks also to those who at different times came and prayed by my bedside. I remember seven or more prayers. The Lord heard and answered those petitions of faith wonderfully. Thanks also to the watcher, who sat by me during the sleepless hours of the night, when the greatest danger was feared. Thanks to the family who so kindly took me into their tent home, and cared for me. Thanks to those who came in to see me again and again, with words of sympathy, some with sweet songs of cheer, also to those who took my hand, leaving money in it. The Lord has shown me very clearly and plainly how I am to use that money to please him, who himself was really the Giver.

Thanks also to those who ministered to me in various other ways—to the writers of letters, which have reached me since my *return to Ware*, containing medical advice and kind words of sympathy. To one and all my heart goes out in thankfulness and gratitude. May the Lord himself reward you all, and may you when Jesus comes hear him say, "Inasmuch as ye have done it unto one of the least of these, ye have done it unto me." Verily you will have your reward, for the Master has said, "Whosoever shall give to drink unto one of these little ones a cup of cold water only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward."

L. D. HARRINGTON.

Ware, Mass., Sept., 1884.

QUARTERLY CONFERENCE REPORT.

The second quarterly session of the Bristol and Plymouth Counties Conference for the present year was held at Mattapoisett, Mass., Sept. 2d to 5th. The attendance of preachers and delegates came far short of what was desired, but those who did come seemed to have their hearts filled to overflowing with love for God and his people. A spirit of harmony and of earnest labor prevailed from the first service to the last.

The President and Secretary were the only preachers in attendance. To them it seemed quite impossible to keep up an interest in the pulpit ministrations, as the people were expecting more of a variety than they could give them. But the brethren and sisters so sustained us by their prayers and sympathies that we were enabled to speak with unusual freedom, and the interest increased instead of diminishing.

The social meetings were among the best we ever attended. The churches represented and reported were: New Bedford, Fairhaven, North Carver, Mattipoisett, New Boston, and Middleboro. One noticeable feature of these reports was a growing unitiy upon the great issue and grand purpose of our work, and an increasing spirit of labor and sacrifice.

The report of our Treasurer showed that one hundred and forty-three dollars had been raised for Home Mission Work during the past six months, and that one hundred and four dollars had been expended. The report of the Conference Evangelist was of an encouraging nature, and called forth remarks which indicated a growing interest in this department of our work. After considerable informal talk upon both mission and tract work it was

Voted, That the Tract Society be merged into the Home Mission Society, with the understanding that we will not lose sight of our original purpose of organizing local tract societies in each of our churches.

Voted, That the money in the treasury of the Tract Society be placed in the hands of a committee who shall use it to purchase a quantity of the book entitled "Our Hope," and that this committee shall place these books in the hands of our churches to be loaned to such persons as may wish to read them. *Voted*, that the Executive Board be that Committee. *Voted*, That the Conference increase this fund by the donation of ten dollars from its treasury.

Thus we are broadening our work as time passes. We feel prompted to this (1) by the conviction that our time to labor is nearly past; (2) by the facts brought to our attention from time to time, which show conclusively that our efforts are resulting in much good. The light of present truth is spreading, and sinners are being converted.

The church at Fairhaven invited us to hold our next session with them. Their invitation was accepted. After extending a hearty vote of thanks to the Mattapoisett church for their kind and generous hospitality, the Conference adjourned to the call of the Chair.

G. F. HAINES, President.
C. H. SWEET, Secretary.

CONFERENCE REPORT.

The A. C. Conference of Northwest Michigan convened, pursuant to notice, at the village of Croton, Newaygo County, Friday, Aug. 1st. Eld. Joseph Satterlee conducted the opening exercises.

The following morning, at 9.30 A. M., Conference convened in business session. At the request of the President, Eld. John Bower occupied the chair, and appointed committees as follows: On credentials—Elders Crum, Fox and Satterlee. On devotion—Elders Crum, English and Miller. On business—Elders Leslie Bower, L. J. Crawford and A. L. Fox. Committee on credentials reported ten ministers, two ruling Elders, one member of Board of Directors present, making thirteen members of Conference present. The churches of Bridgeton and of Sherman sent delegates to this meeting. The church of Bridgeton recommended George H. De Bois for ordination. The Chair appointed committee as follows: Elders T. C. Grundy, L. J. Crawford and Leslie Bower. They, on examination, reported favorably. The Conference elected as delegates to the Amboy Convention, Elders John Bower, T. C. Grundy and A. L. Fox.

The Business Committee presented the following resolution, which was unanimously adopted:

Whereas, our much esteemed and dearly beloved Bro. Grundy has been sorely afflicted in the loss of a kind and devoted wife; therefore,

Resolved, That the brethren and sisters now in Conference assembled do tender to our afflicted brother our sincere and heart-felt sympathy in his irreparable loss. And be it further

Resolved, That this Conference has lost an amiable and exemplary Christian sister, one that was loved and esteemed by all who knew her, and that we will endeavor by the grace of God to emulate her example.

Resolved, That these resolutions be recorded by the Secretary of the Conference, and a copy be sent to the *World's Crisis* and *Bible Banner* for publication.

Conference adjourned to meet at Ashland, some time in the month of October, the writer to preach the opening sermon.

The business exercises were conducted with promptness and dispatch. It had been given out that the meetings would be held in the grove, but owing to cold weather and rains, only two or three sermons were preached there. The meetings were held in the hall in the village.

Sunday morning, after a sermon by Eld. T. C. Grundy, the writer was ordained to the work of the ministry. Prayer by Elder Grundy; charge by Eld. John Bower; right hand of fellowship by Eld Leslie Bower. It was announced at this meeting that the pastor of the Congregationalist Church had kindly offered the use of their church, and that the remaining exercises would be held there. In the afternoon a large congregation assembled in the church and listened to a powerful sermon from Eld. Jas. Ferris of Kalamazoo, Mich., after which the congregation repaired to the water to witness the baptism of a sister in Christ from Rodney, Mich. Baptism performed by Elder Grundy. It was a beautiful and impressive scene, and one long to be remembered. The concluding sermon was preached by Elder John Bower, after which a goodly number surrounded the table to partake of the emblems of the broken body and spilled blood of our Lord and Saviour Jesus Christ; after which we sang a hymn and went out. The parting time had come.

We have reason to be thankful and hopeful over the visible results of this meeting. We are assured that much prejudice has been removed, and a good interest and impression felt. As a whole, we feel assured that all who were present felt that it was good to be there. May the Lord bless all the efforts put forth at that place for the advancement of his cause. Let us all, brethren, work to the extent of our ability, and as we never have before, for Christ standeth at the door.

GEO. H. DE BOIS, *Secretary.*

QUAR. CONFERENCE REPORT.

The brethren and sisters of the Church of Christ, and also of the Advent Christian Church, came together at the Waterloo Meeting-House, Oregon, July 4th, at two P. M. Preaching brethren present at different times during the meeting—Aaron Preston, District Evangelist, Elders M. M. Norton, James Fitzwater of the Church of Christ, L. H. Little of Cornelius, Washington County, Nelson Mathews of Harrisburg, Linn County, of the Adv. Chris. Church.

Reports from the churches were good and indicated a growing condition. There were many cheering [illegible] given at this meeting. Three joined our Conference. Two made a confession of the Lord Jesus Christ, and others desired the prayers of the church. The Lord's supper was celebrated. We gathered around the table—the "vacant chair" reminding us of our absent Lord, whom we expect soon to see for ourselves, and not another. Our meeting closed July 7th. This meeting was a success in every respect.

The following resolution was adopted at the meeting:

Resolved, That we, known as the Advent Christian Church of the Willamette District No. 1, of the State of Oregon, do declare ourselves in favor of entire prohibition of all alcoholic liquors as a beverage.

This resolution passed unanimously in the Conference.

ASHER F. HAMILTON, *President.*

BURIED TALENT.

There is enough buried talent in the church to perform all the work God has given her to do. But this great work of evangelizing the world and saving the people is held back by the dead weight of this mass of idle talent. It has been computed that "not more than about fifteen per cent. of the energy entrusted to the church to be expended in plans and labors to save men and build up the kingdom of Christ is utilized and expended for this purpose. The remaining eighty-five per cent. is either buried and not put to use, or used to set up the kingdom of darkness and sin. "The Word of God," continues this unnamed writer, "is by no means silent on this subject. The Revised Version throws new light upon it, and shows that Christ's ascension gifts—the gift of apostles and prophets, evangelists, pastors and teachers—were for the express purpose of utilizing the whole energy and making every member of the body of Christ an active and efficient worker: 'And he gave some to be apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, unto the work of ministering, unto the building up of the body of Christ: till we all attain unto the unity of the faith, and of the knowledge of the Son of God, unto a full-grown man, unto the measure of the stature of the fulness of Christ.' (Eph. 4: 11-13.) This Scripture is also suggestive of the way in which the hidden energy of the Church is to be called out. It puts forward the pastors and teachers of the church. Upon them lies the responsibility of calling out the energy that lies hidden, and directing the gifts of those to whom they minister." Words cannot exaggerate the importance of this subject.—*Evangelical Messenger.*

BEHOLD THE BRIDEGROOM!

BY LUCY D. HARRINGTON.

Behold the Bridegroom cometh!
Go out your Lord to meet;
Be ready now, ye virgins,
Your King with joy to greet.

Behold, behold the Bridegroom!
Hear ye the midnight cry!
Let all your lamps be burning,
Lo! He is drawing nigh!

Put on the wedding garment;
Trim, trim your lamps anew,
And watch for Him who cometh,
The Faithful and the True.

With oil, and lamp bright burning,
Ye virgins loyal, wise,
Stand ready, waiting, praising—
Let songs of joy arise.

Give Him your service cheerful,
Your Friend, Redeemer, Lord,
With rapture hail his coming—
Praise him with sweet accord.

Ware, Mass.

FROM J. S. DU BOSE.

Bro. Stockman:—Will you allow me a little space in our good paper, the *Crisis?* I would let the dear saints know what the Lord has done for us lately in this part of his vineyard.

On the 26th of July we commenced a meeting at Savannah Chapel, and closed the 30th. The Lord poured his Spirit abundantly upon us. The house was filled almost from the beginning to the end of the meeting. The church was blest and made to rejoice in the blessed hope of soon joining the great multitude that no man can number. We all re-consecrated ourselves, and vowed to live nearer the Lord than we ever had done. One brother said it was the best meeting that he ever attended. Methodists, Baptists and Presbyterians united with us. We had all things common.

August 3d, we commenced at Lisbon. The Holy Ghost was with us and blessed the word. On Monday night we preached from Luke 19: 10—"For the Son of man is come to seek and to save that which was lost." At the close we asked all of those out of Christ who wanted Christians to pray for them, and were willing to take the position of lost sinners, to manifest it by kneeling at their seats. Nearly every one knelt. The church at this place were thus encouraged, and their faith strengthened.

The second Sunday I was with Bro. B. F. Parrott, a Baptist minister. The Spirit gave us liberty to preach the Word. Many wept during the services. I came home on Monday the 11th. Tuesday, Bro. Hill, another Baptist minister, sent for me to come and help him. I preached that night to a large audience, from Acts 26: 16-18. At the close many came forward for prayers. On the 16th we commenced at Andrews' Mill Chapel, and closed Tuesday night. The Lord blest his people at this place. Five started for the kingdom by joining the church, and will be buried in baptism next Sunday if the Lord will. We received one by letter from the Baptist church. At this church the Baptists, Methodists and Presbyterians united with us, and helped us much. If we could have had some preachers to assist in preaching, much more good might have been accomplished. My strength failed, and we had to close. Last week I assisted Bro. Jackson in one of his churches (Methodist) in a revival. He is the first Methodist minister who encouraged me to preach. I preached for him on Tuesday night, from Matt. 27: 22. At the close he made a few appropriate remarks, inviting all out of Christ, who were willing to accept of Jesus as their Saviour, to come forward for prayers. When there was no more room at the altar, he gave the invitation to kneel at their seats. All knelt but four. The house was full. Prejudice is giving way against us as a church. Others begin to realize the fact, that we are here as a church until the Master comes and takes us all to our glorified home.

I mention these things to let all know, who contributed to help build our church, that their money was not thrown away. We still live. Praise the Lord for it. There are many who believe as we do, and would unite with us, but they fear that if I should fall asleep in death they would then be broken up as a church. They ought not to stay back on that account. If they were willing to trust the Lord fully, he would raise up or send some one to feed them.

Dear brethren, pray for us down here. I long to see you all in the flesh.

Cartersville, S. C., Sept. 1st.

CONFERENCE REPORT.

The Annual Session of the Union Conference of Northern Indiana and Michigan State met with the church at Maple Grove, Coldwater, according to appointment, June 6th. (It was not then reported because of the sickness and death of my wife.)

Election of officers: President, Jas. Ferris; Vice President, John Watkins; Clerk, A. N. Seymour. Directors: P. Hollis, A. Brenneman, H. Hadsell, W. Smith.

The meeting was well represented from abroad—Woodbridge, Reading, Algansee, Gilead, Coldwater, Sumption Prairie, Bangor, Howardsville, Galesburgh, Burlington.

Ministers present: James Ferris, A. N. and M. A. Seymour, P. Hollis, Jas. Perrin, G. Pullen, E. Tinker, Bro. Swick. Bro. Swick was licensed for six months, to improve his gifts. Miner Buck was required to clear himself from censure or return his credentials to the Conference.

The preaching was good and timely. The Spirit of the Master was with us, and the meeting was a good one; the result of which can only be known in the eternal beyond.

A. N. SEYMOUR, *Secretary.*

HOLINESS.

This blessed doctrine is not the patrimony of any one denomination. It is the common heritage of all God's people. It is the idea of Christ redeeming love. It is the experience of one who has turned his back on the devil and sin, repented of and confessed all his sins to God, has been forgiven and has the fact asserted in his consciousness by the testimony of the Spirit of God, has devoted himself body and soul to God and has accepted Jesus as his uttermost salvation, trusting in the precious blood of Jesus for cleansing from all sin, or depravity, and has experienced the cleansing from all sin, and has this fact certified by the witness of the Holy Ghost who, now having a holy temple in which to dwell, consents to stay as an abiding comforter, teacher, guide and empowerer, through the extent to which he doth these blessed offices is the measure we by faith make for him. Not that he doeth these things in a measure for all men, and especially for those who are converted to God. But the fulness of the dispensation of the Holy Ghost is only realized by the believer has also been sanctified. Dear reader, are you justified? Have you the witness of God's Holy Spirit to the fact just now? Are you wholly sancified? And does the Holy Ghost testify this to you? Does the Holy Ghost dwell in you?—*India Watchman.*

"SUCH AS I HAVE GIVE I THEE."

Here is a lame Jewish beggar lying at the beautiful gate of the temple; and here is a Galilean fisherman, quite as poor as the beggar, walking into the temple court. The beggar asks alms, and the fisherman stops a moment. He cannot refuse to give; but what has he? No silver or gold, nor anything that the man was begging for. But he bethinks himself. He is not, after all, so poor. He has something that the beggar knows nothing of—a divine power, but lately lodged in him by the coming down of the Holy Ghost. This divine power, and divine usefulness he may use, and now for the first time the fisherman puts forth his God-given strength—his divine fulness. He says, "Look on me." The beggar looks, expecting gold. The fisherman takes him by the hand, and speaks the word—power flows out, healing flows in—the man is cured. Ah! here is the display of a wondrous possession, in comparison with which silver and gold are nothing. Here is a man with whom God has put himself in connection; here is a man who has a whole magazine of heavenly blessing at his disposal, whose resources are beyond all human measure, though wholly unlike all that man values or cares for. The man I speak of is simply a believing man; not a man of learning, or genius, or position, or culture, but simply a believing man. Such was the fisherman of Capernaum. It is the believing man that wields the sceptre, who has access to the stores of the kingdom. Not many rich, not many wise, not many noble are called.—*Anon.*

THE TEACHER'S MODEL.

Christ is your model. Christ had not the happiness of teaching such a class as yours. He only had twelve in his class, but one of them had a devil. That is more, I hope, than can be said concerning yours. There were some awkward ways about them. None could have trained them as he did. The Master did not try to teach that class without prayer. If anyone could have dispensed with prayer in his work, surely it was the Lord Jesus, but he continually anointed his teaching with prayer. Then I notice he taught them by degrees. "I have many things to say unto you, but ye cannot bear them now." I have known teachers to try to teach too much at once, and the children have learned but little in consequence. They cannot learn much at a time.

The Lord Jesus condescended to teach by littles, and how tenderly he did it. Find a snappish word, if you can, in all Christ's teachings. He says, "Have I been so long time with you and yet hast thou not known me, Philip?" He did not know his own teacher, you see. That was a dull child to be in the class. Your children are not quite so dull as that. Although they do not know their lessons sometimes, they do know their teachers. Christ had to teach precept upon precept, line upon line, here a little and there a little. Take Jesus as your model teacher. When you have your children round you, and they are uneasy and inattentive, think to yourselves, "Now, what would Jesus say to these boys and girls if he were sitting at the head of this class? for that is the thing I should say." You cannot excel him in knowledge, and consequently, may not choose so wise a theme as he; therefore your best wisdom will be to follow in his track as close as you can. Christ then is your subject. Christ then is your model.—*C. H. Spurgeon.*

TRUE LIFE AND WALK.

Our power in drawing men to Christ springs chiefly from the fulness of our personal communion with him. The countenance that reflects most of Christ, and shines most with his love and grace, is most fitted to attract the gaze of the careless, giddy world, and win their restless souls from the fascinations of creature love and creature beauty.

A ministry of the gospel must be the fruit of a holy, peaceful, loving intimacy with the Lord. Oh, how much depends on the holiness of our lives, the consistency of our characters, the heavenliness of our walk and conversation! Our life cannot be one of harmless obscurity. We must either repel or attract—save or ruin souls! How loud, then, the call; how strong the motive to spirituality of soul and circumspectness of life. How solemn the warning against worldly-mindedness and vanity, against levity and frivolity, against negligence, sloth, formality and sin.

Of all men, a minister of Christ is especially called to walk with God. Everything depends on this: his own peace and joy, his own future reward at the coming of the Lord. This is the grand secret of ministerial success. One who walks with God carries in his very air and countenance a sweet serenity and holy joy that [illegible] tranquillity around. One who wa[illegible] God receives and imparts life whithersoever he goes; as it is written, "Out of him shall flow rivers of living water." He is not merely the world's light, but the world's fountain, dispensing the water of life on every side, and making the barren to blossom as the rose. His life is blessed, his example is blessed, his intercourse is blessed; his words are blessed, his ministry is blessed! Souls are saved, sinners are converted, and many are turned from their iniquity.—*Horatius Bonar.*

CALMNESS OF SPIRIT.

Calmness and equaminity ought to be a part of one's religion. "I dare no more fret," said John Wesley, "than to curse and swear." One who knew him well said he never saw him low-spirited or fretted in his life. He could not endure the society of people who were of this habit. He says of them: "To have persons at my ears, murmuring and fretting at everything, is like tearing the flesh from my bones. By the grace of God, I am discontented at nothing. I see God sitting at the throne and ruling all things."

If every one was of this spirit, it would wonderfully improve the world. Christians lose their wayside comforts, and dishonor the Master, by their fretfulness over little troubles. Some who can bear the great sorrows of life with a martyr's faith and patience, will even show anger over the loss of a button, the mislaying of a cane, or fifteen minutes delay of dinner, though they have stood calmly by the graves of dear ones gone, and comforted others whose hearts were breaking with grief.

Doubtless physical infirmity is a cause of much of the agitation and fretfulness which many good people exhibit; but they must guard against this. Not only must they watch against yielding to such things, but they must watch against the overwork, the stimulation, the excess, the gluttony, and the dyspepsia, which rob men of peace, and which leave them nervous, fretful and impatient. God would have us well. It is small credit to a watchmaker to have his watches continually out of order, even though it may wholly be the fault of those who carry them; and the perpetual sickness and fretfulness of Christians does not honor him whose apostle has said, "Glorify God in your body."—*Christian Progress.*

THE GREAT EARTHQUAKE.—Did you ever hear of the awful calamity that came to the City of Lisbon in November, 1755? It was a sweet autumnal day. Very suddenly was heard a sound as of rumbling thunder. In a single moment came a fearful upheaving, and churches and houses were overthrown, burying in their ruins thirty-thousand human beings. The groans of the dying were indeed heartrending, as they writhed in agony, under the weight of fallen stones and walls. Sir Henry Falkland was lying in the ruins of a house, but was rescued by the heroism of his beautiful servant girl. After he married her, and she became Lady Agnes Falkland. The earthquake only lasted about three minutes. The church services were being held at the time, and so very many were entombed in the ruins of the churches. The calamity was not confined to the city—and so in all sixty thousand perished. The Setubal seaport disappeared entirely. Even old ocean heaved terribly, and noble ships were swallowed up. The mountains of Portugal quaked. Some of them broke asunder, and many volcanoes in Southern Europe again opened their fires. It was a fearful visitation, truly, but "My ways are not as your ways, nor as [illegible] as your thoughts [illegible]."

A GOOD WELCOME.—An old minister had advised the people of a certain neighborhood in Wales to hold "cottage prayer-meetings" taking the houses in regular order up the mountainside. One day a poor woman went to a store and asked for two penny candles. The store-keeper said to her, "Why, Nancy, what do you want with penny candles? Is not rush-light good enough for you?" Her answer was, "Oh, yes, rush-light is good enough for me, but the prayer-meeting will soon be coming to my house, and I want to give the Lord Jesus Christ a good welcome." Is there not a lesson here for each Christian? Are we always careful to give the Lord Jesus a good welcome?" Or do we not too often keep the candles for self, and give the rush-light to him?—*Ex.*

DON'T live a single hour of your life without doing exactly what is to be done in it, and going straight through it from beginning to end. Work, play, study, whatever it is, take hold at once and finish it up squarely and cleanly. Then do the next thing, without letting any moments drop between. It is wonderful to see how many hours those prompt people contrive to make in a day. It is as if they picked up the moments that the drawlers lost. And if you find yourself where you have so many things pressing you that you hardly know how to begin, let me tell you a secret: take hold of the first one that comes to hand, and you will find the rest all fall into file and follow after like a company of well-drilled soldiers.—*Christian Witness.*

THE WORLD'S CRISIS
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☞ The Crisis is devoted to the exposition of all Bible truth; especially the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and final destruction of the wicked.

The World's Crisis
AND SECOND ADVENT MESSENGER.

"BEHOLD I COME QUICKLY: AND MY REWARD IS WITH ME."

VOL. LIX. BOSTON, WEDNESDAY, OCTOBER 22, 1884. NO. 20.

W C Emerson 1Oct84

PLEASE READ, REMEMBER, AND ACT ACCORDINGLY.

☞ Will all of our friends and patrons be particular and address all business communications, all notices, appointments, or orders for papers, books, tracts, or anything of the kind, to J. HEMENWAY, Box 5140, Boston, Mass., and be sure to make all Checks, Drafts, and Postal Orders, payable to J. HEMENWAY, and also all registered letters should be directed to him. A strict compliance with the above request will save us much trouble and delay.

Also, all sending Postal Money Orders, Checks, or Drafts, to the A. A. Mission Society, make them all payable to J. HEMENWAY, Treasurer, Box 5140 Boston, Mass.

Newspaper Decisions.

1. Any person who takes a paper regularly from the post office—whether directed to his name or another, or whether he has subscribed or not—is responsible for the pay.
2. If a person orders his paper discontinued, he must pay all arrearages, or the publisher may continue to send it until payment is made, and collect the whole amount, whether it is taken from the office or not.
3. The courts have decided that refusing to take newspapers and periodicals from the post office, or removing and leaving them uncalled for, is *prima facie* evidence of intentional fraud.

WHEN WILL HE COME?

BY C. PATTERSON.

Ah! when shall the reign of Messiah begin?
When earth shall be cleansed from the last stain of sin?
When man shall no longer his Maker profane,
Nor hold in derision the Lamb that was slain?

Oh! when shall the dawn of the morning arise,
When Christ shall descend from the gray eastern skies?
When the light of his throne shall drive back the gloom,
And many shall wake from the dust of the tomb?

The saints have believed that the day draweth near;
All down through the ages have waited to hear
The voice of the Bridegroom, inviting the bride
To come to his banquet—to stand by his side.

And so I am waiting, not knowing how soon;
It may be at morn, and it may be at noon;
When the sound of the loom has ceased at the mill,
When the din of the forge and anvil is still.

It may be at eve when the sunbeams are pale;
When the shadows of night are seen in the vale;
When the fowls of the farm are seeking their rest,
And the robin again returns to her nest.

It may be in the night, 'mid darkness profound,
The world shall awake at the trumpet's dread sound;
While nations shall tremble in awe to behold
His form as the heavens his glory unfold.

Oh! yes, he is coming, the very same form!
His vestments the lightning, his mantle the storm;
To execute judgment on those who transgressed,
To gather his chosen to mansions of rest.

THOUGHTS ON THE TIME QUESTION.

BY G. W. GILLESPIE.

The fact that the prophetic periods and prophetic events clearly indicate the end and limit the time of Gentile rule has led many to declare that "time is in the Bible" and will yet be understood. Others, taking the words of Jesus as recorded in Matt. Mark and Luke, saying, "But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only;" and, "For in such an hour as ye think not the Son of man cometh," and all other passages of like import, have concluded that time is not revealed in the Bible, and all efforts in that direction will prove abortive, and result in naught but mischief and bad work.

We do not endorse all the time arguments that have been preached and published, but evidently it has been God's purpose that time should be preached, both to warn the world, and wake up the church. The great Advent movement that has stirred the world and revolutionized theology for these forty years, seems to be in harmony with prophecy and the divine plan.

Inspiration is stamped upon prophecy and the prophetic periods. They cannot lie. They will not fail, in due time they will all be understood by those who are in harmony with the grand event, when our Lord shall come. The appointed time was declared, but not revealed at the time our Lord made the statement; "But of that day and hour knoweth no man." Jesus knew all that was to be known about Daniel's vision and the angel's visit; and when he said, "No, not the angels which are in heaven, neither the Son, but the Father," it is plain to be seen that no possible clue of the "time appointed" was to be had up to that time. Although Jesus did not know "the day or hour," he did know that his kingdom was not to be established at that time, but that a long period of tribulation was to come upon the church, and that the vision of Daniel reached beyond the tribulation. The disciples not knowing these things, and supposing that the kingdom was about to be established, asked the question, "Lord, wilt thou at this time restore again the kingdom to Israel?" Acts 1: 6. Jesus answered them saying, "It is not for *you* to know the times or the seasons which the Father hath put in his own power. Acts 1: 7. The knowledge of the time when the restitution should take place and the kingdom of God be established could be of no possible benefit to the early Christians, as there was a great work for them and their posterity to do covering a long period of time. The church must bear witness of Jesus both in Jerusalem, Judea, Samaria, and unto the uttermost parts of the earth. We can now see that it was right and proper for Jesus to forestall the expectations and silence all the questionings of his disciples, with reference to his coming and the end of the world.

They were not to know the "Day or the hour," nor, the "times or the seasons," That information belonged to the church after the tribulation had ended, and the "signs" had been seen. All those passages of Scripture or sayings of Jesus about not knowing the time were spoken in the present tense, and had their application then and there at the time spoken; and could not apply down here, in the time of the end, when we have "Seen all these things come to pass." Surely we can now "Look up and lift up our heads for our redemption draweth nigh." And we do well to heed our Lord's admonition to "watch!" For if we do not watch, we shall not know what hour our Lord will come; for he declares in Rev. 3: 3, "If therefore thou shalt not watch I will come on thee as a thief and thou shalt not know what hour I will come upon thee."

PROV. 20: 14.

"It is naught, it is naught, saith the buyer; but when he is gone his way, then he boasteth." The wise man was well acquainted with the business affairs of this life, and how people would talk in trading, saying the buyer would say, "It is naught; it is not worth so much as the seller would ask"; but when the bargain is closed, and he is gone his way, then he boasteth of his good bargain, telling his friends what a good trade he made out of the seller. "It is naught, it is naught, saith the buyer; but when he is gone his way, then he boasteth."

H. B. SAVAY.

THERE is nothing that so convinces a man that there is truth in religion as to see true religion in Christians.

REPORT
OF THE NINETEENTH ANNUAL MEETING OF THE AMER. ADVENT MISSION SOCIETY, HELD AT Amboy, Ill., Sept. 6th, 1884.

The nineteenth Annual Meeting of the American Advent Mission Society was held at Amboy, Ill., Sept. 6th, 1884. The President, Elder Miles Grant, in the Chair. Meeting opened after being called to order by the singing of the 140th hymn of the New Jubilee Harp; reading of the Scriptures by Eld. F. Burr of Mass., and prayer by Eld. Wm. Sheldon of Wisconsin. After some introductory remarks by the President, it was voted that all ministers present cooperating with the Society be declared members of the annual session. The following is the

List of Membership.

MASS. STATE CONF.—J. Hemenway, Frank Burr, E. A. Stockman, J. Couch, C. Goodrich, M. Grant, E. G. Higgins.

R. I. AND EAST CONN. CONF.—J. P. Hazard.

N. Y. STATE CONF.—O. M. Owen, Geo. W. Wright, M. R. Miles.

HOOSICK VALLEY CONF.—Geo. A. Streeter.

VT. STATE CONF.—Geo. F. Earle.

P. Q., NORTH VT. AND NORTH N. H. CONF.—C. H. Willey.

N. H. STATE CONF.—C. H. Fletcher.

N. W. PENN. CONF.—J. T. Ongley.

OHIO STATE CONF.—W. J. Hobbs.

N. W. MICH. CONF.—J. Bower.

NORTH. IND. AND SOUTH. MICH. CONF.—D. R. Mansfield.

VOLGA CHURCH, SO. IND.—E. Cooperider.

NO. IND. AND MICH. STATE UNION CONF.—A. N. Seymour.

WIS. STATE CONF.—Wm. Sheldon.

MINN. CONF.—W. C. Stewart.

ILL. CENTRAL CONF.—M. McCulloch, H. Pollard.

N. W. IOWA AND S. W. MISSOURI CONF.—Wm. McCulloch.

ALABAMA CONF.—A. W. Sibley, substitute for J. A. Cargile.

A. P. Moore, Geo. French, G. W. Hurd, Jas. Perrin, A. N. Dunbar, C. S. Shattuck, A. C. Gear, A. S. Calkins, M. Wellcome, B. Finney, E. Cox, M. V. Sheldon.

The following committee on order of business was chosen: F. Burr, M. McCulloch and J. P. Hazard. This committee reported the following order, which was adopted:

1. Reading of the Secretary's minutes.
2. Report of the Eastern Board.
3. Treasurer's Report of the Eastern and Foreign Boards.
4. Report of the Western Board.
5. Election of Officers.
6. Miscellaneous Business.

The following Committees were appointed by the Chair:

ON HOME MISSIONS.—H. Pollard, E. A. Stockman and D. R. Mansfield.

FOREIGN MISSIONS.—J. Couch, W. Sheldon and J. Bower.

RESOLUTIONS.—C. H. Fletcher, J. Hemenway and W. McCulloch.

PUBLICATIONS.—J. Couch, Wm. Sheldon and J. Hemenway.

MISCELLANEOUS.—W. J. Hobbs, Geo. W. Wright and E. G. Higgins.

The minutes of the Secretary were read and approved. The Report of the Eastern Board was read by the Secretary and adopted. The Treasurer read his Report of the Eastern and Foreign Boards, which was adopted. The following is the

TREASURER'S REPORT.

Osias Goodrich, Treasurer, in account with the American Advent Mission Society from Aug. 1st, 1883, to Jan. 6, 1884.

DR.		
To balance from last report	$732 35	
To amount received from Aug. 1, 1883, to Jan. 9, 1884	1,456 31	
		$2,188 66
CR.		
By bills paid from Aug. 1, 1883, to Jan. 9, 1884	$686 49	
Balance in Treasury		$1,502 17

J. Hemenway in account with the American Advent Missionary Society, from Jan. 9, 1884, to Aug. 1, 1884.

1884. DR.		
To cash received of former Treasurer	$1,421 17	
" One Note	81 00	
		$1,502 17
" Cash received from pledges and contributions from Jan. 14, 1884, to Aug. 1, 1884	994 43	
		$2,496 60
CR.		
By bills paid from Jan. 14, 1884, to Aug. 1, 1884, for home mission work	$416 21	
" " To Western Mission Board	513 00	
" " Tracts and books for distribution	130 00	
" " Expense of Board Meetings	20 50	
" " A. W. Sibley for stationery, postage stamps—expense	6 75	
" " O. Goodrich for service one month	25 00	
Miscellaneous expenses	59 01	
	$1,190 47	
Balance in treasury		$1,306 13

J. HEMENWAY, Treasurer.

Having examined the accounts of James Hemenway, the Treasurer of the American Advent Mission Society, as embodied in the foregoing report, we find them correctly cast and properly vouched, and a balance in the Treasury of one thousand three hundred six dollars and thirteen cents ($1,306.13.)

L. BOUTELL, Auditor.

Boston, Aug. 19, 1884.

O. Goodrich, in account with the American Advent Foreign Mission Board, from Sept. 1st to Dec. 31st, 1883.

DR.		
By cash received from Sept. 1st to Dec. 31st, 1883		$662 06
Respectfully submitted.		$662 06
CR.		
To bills paid to Dec. 31st, 1883		$405 51
To balance		256 55
		$662 06

O. GOODRICH, (late) Treasurer.

J. Hemenway, in account with the American Advent Foreign Mission Board, from Jan. 9th to Aug. 1st, 1884.

DR.		
By balance from former Treasurer		$256 55
By contributions received from Jan. 9th to Aug. 1st, 1884		1,357 21
Respectfully submitted.		$1,613 76
CR.		
To paid Wm. Kellaway for printing *Quarterly Journal of Prophecy*		$330 00
" " H. H. Tucker, Business Agent		150 00
" " Postage on *Quar. Jour. of Prophecy*		93 45
" " Expenses of Board Meetings during the year		34 70
" " Cash to J. Spence, India		200 00
" " Oscar Cocorda, Italy		100 00
" " C. Soderbloom, Sweden		25 00
" " Expense sending Money Orders		6 80
" " 471,600 pp. tracts, sent Missionaries		202 00
" " Books sent Missionaries		44 78
" " Mailing [illegible] paper, twine, etc.		70 29
Balance in Treasury		315 79
		$1,612 76

J. HEMENWAY, Treasurer.

I have examined the accounts of James Hemenway, Treasurer of the American Foreign Advent Mission Society, as embodied in his foregoing report, and find them correctly cast and rightly vouched, with a balance in the Treasury of three hundred fifteen dollars and seventy-nine cents.

L. BOUTELL, Auditor.

Boston, Aug. 19th, 1884.

The Business Agent's Report of the Foreign Board was read and approved.

The Secretary's and Treasurer's Report of the Western Board was read and approved.

The following is the Report of the Eastern Board as read by the Secretary.

REPORT OF THE EASTERN BOARD OF THE American Advent Missionary Society.

With thankfulness to the Giver of every good and perfect gift, who has called us into his vineyard to labor, for the numerous blessings with which he has favored us during another current year, we come before you with a brief statement concerning our work, and submit it to you as our annual report, covering a period of a little more than eleven months time. Although we cannot report as much accomplished during the past year as we wish, yet we are glad to say that earnest and decided work has been wrought for the Master, and that God has in a marvelous manner indicated his goodness and love to his servants in aiding and blessing the efforts put forth, however humble they may have been, in reaching the unsaved and bringing them to behold the beauties there are in Christ, and causing them to be rescued from the thraldom of sin and brought into the glorious liberty of the sons of God.

From a close observation and years experience we are thoroughly convinced that very much more can be accomplished by a systematic and well devised course of effort concentrated in one field, than by general and promiscuous labor. This is seen in the work of our missionary in the State of Maine the present season. By a long continued and persistent effort grand results were reached, which could not have been if a different course of action had been adopted.

The work of the Eastern Board for the past year has been largely confined to the Eastern States; something however has been done in other sections, and we trust many have heard the glad tidings of salvation and eternal redemption through our Lord Jesus Christ at his coming through the instrumentalities employed by the Eastern Board of the A. A. Mission Society.

While some hearts have been made glad in the reception of truth, others doubtless have been brought under condemnation in not yielding to the gospel in its claims, and are still pursuing the path that leads to destruction.

While it is the duty of the missionary to sow seed beside all waters and care for the tender plants springing therefrom, it cannot be known of the amount of good accomplished till the Lord of the harvest shall have garnered in the sheaves and the mist shall have cleared away. From the various reports sent the Board by missionaries employed during the year, we learn that the aggregate number of days in which earnest work has been done for the Master, inclusive of those taken for travel to and from fields of labor, and exclusive of those employed at home or elsewhere in secular business, is 280.

In the accomplishment of the above work there have been about 3000 miles traveled by cars, stage coaches, on foot and otherwise, at a cash expense not exceeding sixty dollars. One hundred and thirteen preaching services have been held, besides numerous meetings for prayer and social worship. From five to ten hundred families have been visited for religious conversation and prayer, besides hundreds of persons called upon and tracts or reading matter put into their hands. Thirty-one thousand pages of tracts have been distributed where there seemed to be any inclination to read on the themes of man's salvation, human destiny, the personal coming of our Lord, and the preparation of heart necessary to meet him in peace.

The following results from missionary effort in the various fields as reported are, 105 conversions, 20 backsliders reclaimed. There have been 42 persons baptized, besides others which are to follow soon. Three churches have been organized in new fields, with an aggregate membership of seventy-six. Mention should be made in this connection of the organization of a Sunday School at Princeton, Maine, of between 70 and 80 scholars; also that a new church edifice is in process of erection at that place. There are in this school 45 copies of the *Blessed Hope Quarterly* taken already, and 30 *Young Pilgrim*; all of which exhibit a determination to live and do a work for God. The present membership of the church recently organized there is forty-six, and more to follow.

Another feature of our work for a few months past has been the visiting of hundreds of vessels coming in and going out of the port of Boston; the scattering of thousands of pages of tracts, and numerous copies of the *Quarterly Journal of Prophecy*, kindly donated by the Foreign Board, and fifty copies weekly of the *World's Crisis;* placing before and reaching thousands of persons with the great truths relating to the coming of Christ and the establishment of his kingdom, and the grand era that is so soon to succeed the present economy in which blessings immortal, a tearless world, and unfading glories will ever be enjoyed.

On looking over the mission field and hearing the cry coming from various quarters, "Come over and help us"; and in view of our proximity to the day of God, at which our work for the Master will close, a question of awful moment presses itself upon our hearts, Are we diligently and faithfully doing what we can to save the perishing by our words, acts, money, and all the available means given us of God? A golden opportunity is now before us to put in effective blows and telling work in the direction of spreading truth and advancing the interests of the cause to which our hearts have become endeared, and for which our Master laid down his life. The hour has fully come when all the faithful of the dear Redeemer should with renewed energy and zeal press the claims of the gospel as never before, and bring to bear on the minds and consciences of men the great truths of divine revelation, and especially those which relate to the closing up of the gospel economy and coming of the King of kings and Lord of lords.

Let us, brethren of the American Advent Mission Society, during the coming year take hold of this work with a will and zeal characteristic of those who really believe that the consummation of the ages is at hand. While the tide of infidelity is coming in like a flood upon the people of God, let us make every possible effort to save some from its dark waters ere they are engulfed in the pool of irrecoverable ruin.

Come, brethren East and West, let us rally as never before, unfurling our banner to the breeze, and with firm step and united effort charge upon the enemy's strongholds and drive him from his entrenchments, and in the name of our soon coming King demand an unconditional surrender, that a glorious triumph and victory may be achieved by Immanuel's friends, and the standard of truth reared upon the soil that has been crimsoned by the blood of martyred millions all along the path of human history. There never has been in the history of the church such facilities and favored opportunities as now for the spread of gospel truth. It seems that the time has been especially prepared of God for the missionary of the cross, the gateway of the world being opened before him.

"Shall we whose souls are lighted
With wisdom from on high—
Shall we to men benighted
The lamp of life deny?"

We say no, emphatically. Let us sound out the cry, "*Behold He cometh!*" from the hill-top to the valley, from the densely populated cities to the rural districts, from the lakes to the gulf, from the northern boundaries of American soil to the far-off shores of China and Japan, from the rivers to the ends of the earth. Respectfully submitted.

A. W. SIBLEY, *Sec. of Eastern Board.*

The following is the Report of the Western Board, as read by the Secretary of that Board.

AMERICAN ADVENT MISSIONARY SOCIETY—WESTERN BOARD.
Third Annual Report.

After another season of loving labor in the sweet service of King Immanuel, we meet once more at our joyous and Heaven-blessed "Feast of Tabernacles." Like tired and hungry vine-dressers of the Orient, we gather toward the close of day to rest a little, inquire each other's welfare, and refresh our souls with bread from Heaven, and living water from the stricken Rock, and now and then a few grapes of Eschol (since the fruitage of our vineyard has not yet come), brought back by faithful spies from

"Canaan's fair and happy land,
Where our possessions lie."

While thus delightfully employed, permit your Western Board the privilege of reporting to you the progress of the past year in Western home mission work. Three eventful years have passed since the Foreston Convention created this Board and assigned its field and work. As explained in a former report, the first of these years was almost wholly occupied in discussing by mail, and under great disadvantages, various plans and details of our work—a very tedious but indispensable prelude to successful effort.

The year's labor closed at our former Amboy Campmeeting two years since, when many generous donations and pledges from noble and self-sacrificing hearts supplied our treasury with more abundant means, and enabled us to make during our second year what was deemed a creditable beginning of systematic Home Mission work in our Southern and Western States and Territories. Of this a report was offered at our Eastern meetings last year, both at Springfield and at Alton Bay. Your Board would here gratefully acknowledge the marked favor and very substantial tokens of approbation with which our Eastern brethren welcomed our report as a harbinger of better days and more efficiency, because of better system, in our mission service in the wide West.

It was our confident hope to submit a similar report at a general Western Campmeeting last year, by which means to secure donations and arouse if possible some enthusiasm for missionary effort and support among our Western brethren and churches. Of this privilege, as all are aware, we were deprived to our great disappointment, as we thereby not only lost the coveted opportunity, but our Mission treasury was seriously crippled, and our work much hindered and curtailed in extent for that year. Simple justice requires us to confess that had it not been for prompt and liberal benefactions from Eastern friends, and especially from the Eastern division of our Mission Society, our Western work must have stopped entirely. On this account we have not dared either to extend our field of labor or to enlarge our corps of workers during the past year. We have been able with God's blessing to respond to every worthy call for aid, but with this we have been forced to be content, much as we have desired to assume the vigorous aggressive in this most Christian warfare.

We are happy to submit the following statistical report of the results and progress of the year just past, disclaiming all boastfulness of a work in all success is due, and all praise belongs, to God alone. Yet we would acquit ourselves as faithful almoners of your bounty, and we especially desire to show what heart-cheering results will surely follow the prudent use of even a comparatively trifling sum of money expended in the cause of our Western Home Missions. Dear Adventist brethren, both East and West, could we but arouse your missionary zeal to a fervor commensurate and consistent with our "blessed hope," it is positively certain that great and glorious results would speedily follow.

Since July, 1883, which month was included in our last annual report, your Western Board reckon one year's work to this present month of September, 1884, during which time we have aided by mission funds twenty mission workers and evangelists located or laboring in eleven Southern or Western States. Sixty-four applications for such aid have been received and approved, and sixty-four reports of mission labor have been placed on file for inspection and permanent preservation.

These reports aggregate as follows: 14,027 miles of missionary travel, by rail, boat, horse, or on foot, at an actual outlay of $320.16; 789 preaching services held; 70,250 pages of tracts freely distributed; 1,538 family visits made; 187 professed conversions; 109 professed reclaimants from backsliding; 76 baptisms; 8 churches newly organized, with a total membership of 145 souls; also 76 subscriptions for the *World's Crisis*. This work has occupied 947 days of actual labor, and has cost, for actual traveling and incidental expense, $376.41, a large share of which was paid by donations in the field, amounting to $233.65. Its actual cost to mission funds has been $1,019.55. With very trifling exceptions all has been done in wholly new fields, and often in the very teeth of intense prejudice and bitter opposition. Yet with this to encounter and to overcome, we have during the past year set in gospel order a church of Christ, with an average membership of eighteen, for every $127.44 expended. Surely this is encouraging. At this comparatively trifling cost we should have many churches, yes, many individual brethren and sisters even, who could well afford themselves the inestimable privilege of founding, through their benefactions, a church of Christ in some new mission field this coming year. Why not every year?

Permit your Board the further privilege of presenting a summary of our work and results during the two years now past since our former Amboy Campmeeting, for the especial benefit of those Western friends who did not hear or read our last year's report.

SUMMARY OF TWO YEARS' WORK.

141 applications received and approved. 132 reports of labor filed for inspection. 30 evangelists and mission workers, of known good character and ability, aided to preach the "gospel of the kingdom" in fourteen Southern or Western States or Territories, aggregating in their reports 25,011 miles traveled in mission service, at an actual outlay of $692.54. 1541 preaching services held. 142,234 pages of tracts freely scattered. 3072 visits from house to house. 372 professed conversions. 234 professed reclaimants. 135 baptisms. 18 churches organized in new fields, with a total of 293 members; also 164 subscribers for the *World's Crisis*. Days of actual labor, 2132. Actual traveling and incidental expense, $824.86. Donations received in the field, $511.45. Actual cost to mission funds, $2,518.19, or an average cost of $139.89 for each church organized. Surely all will acknowledge this a trifling outlay for a magnificent return.

It is understood, we hope, that a large share of this work was done and funds were expended where no churches were organized. Thousands have heard the message of the kingdom, have received tracts, have been visited in their homes for private conversation and prayer, and have become more or less awakened, and we hope benefitted, by the labors of our Western evangelists, aside from any results which we can report or even know.

Your Board would also distinctly and emphatically disclaim all pretension of conducting, or reporting, *all* the mission work done by our brethren of the Adventist faith in the great West. We doubt not that many are constantly at work, of whose sacrifice and labor of love we are not informed by any report, formal or otherwise. We cheerfully concede that such brethren are doing much good. We bid them God-speed in all good works. Our aim is simply to keep track of the money entrusted to *us*, and to make as sure as possible that it is faithfully used, and to show what it accomplishes in visible labor and results, for the encouragement of donors and friends in systematic and liberal giving.

We close by calling attention to our wondrous opportunities. Great and momentous truths are entrusted to us. Our Master has bid us give them to the world. God gives us property, goods, lands, money, not to be consumed in last-day flames, but to freely proclaim his truth in our own and other lands. Never were there such facilities for this work as now. Latter day inventions give us power to crowd the work of years into months if we will. Open doors abound. Colorado, Dakota, Montana and other fertile mission fields are calling us. With both hands they beckon us to bring them men with tents to tell their people the true "old story," unmixed with ancient or modern fable. Men of God are ready, willing, eager to go. They love the work. They feel the burden. They ask not for fat salaries, but they cannot go at their own charges. Wives and little ones must be fed, housed and clothed, while the husband and father bears a free gospel to a thankless world. Shall such men go? Then you must send them, and for this purpose you have created your Mission Society, with its Eastern, Western and Foreign Boards, to attend to this work in these respective fields. We have shown you how prudently and economically this can be done. Men and brethren, help us! Give us your prayers, your sympathy, your active interest, your means. Help us every way you can, and every dollar shall tell you what work it has done. Respectfully submitted.

HENRY POLLARD,
Secretary and Treas. Western Board.

By vote the Reports of the Eastern and Western Boards were referred to the committee on publications, with the recommendation to have them published in pamphlet form.

The following brethren were appointed a committee on church extension: H. Pollard, F. Burr, C. Goodrich, E. A. Stockman and W. Sheldon. At this stage of the meeting Brn. A. S. Calkins and M. Wellcome made some very excellent remarks relative to the importance of earnest and decided action in the missionary field.

Proceeded to the election of officers for the ensuing year. The tellers who had been previously appointed collected the ballots, which showed the election of the following for the ensuing year:

President—ELD. J. COUCH.
Vice President—ELD. D. R. MANSFIELD.
Secretary—ELD. A. W. SIBLEY.
Treasurer—ELD. J. HEMENWAY.

Adjourned till 1½ o'clock.

Met as adjourned. The President, Eld. John Couch, in the chair. Prayer by Bro. H. Pollard. After listening to some remarks by the President elect relative to the responsible position to which he had been called by their votes, proceeded to ballot for an Auditor, which resulted in the election of Eld. F. Burr. The Chair appointed the following a nominating committee to nominate members for the Eastern, Western and Foreign Boards: E. G. Higgins, H. Pollard and A. S. Calkins. This committee having done the duty assigned them, the following are the persons chosen for the different Boards the ensuing year:

EASTERN BOARD—J. Couch, A. W. Sibley, J. Hemenway, B. Young, E. Cox, E. G. Higgins.

WESTERN BOARD—H. Pollard, W. J. Bursell, A. P. Moore, J. Bower, D. Webster.

FOREIGN BOARD—John Couch, L. Boutell, D. Webster, I. I. Leslie, E. K. Smith, B. Young, J. Hemenway.

It was voted, that the members of the different Boards living over ten miles from the place of meetings of said Boards (when attending) shall have their traveling expenses paid.

The Secretary was instructed to cast a ballot for John Couch as Editor of the *Quarterly Journal of Prophecy* the ensuing year.

The Vice President, D. R. Mansfield, was instructed to cast a ballot for the Business Agent of the A. C. P. Society, Bro. J. Hemenway, to be Business Agent of the Foreign Board of Missions the coming year.

It was voted, that Bro. H. H. Tucker be the Corresponding Secretary of the Foreign Board the ensuing year.

The thanks of the Society were extended to Bro. Miles Grant for the efficient manner in which he has officiated as President of the Society for a number of years.

The matter of the worn-out and indigent ministers' fund was referred to the S. A. C. Association.

Bro. J. Hemenway, as Treasurer of the A. A. Mission Society was instructed to publish in the *Crisis*, That persons when sending money to the Mission Society state to whom or for what they wish it appropriated; and that all funds received shall be appropriated as directed by the donors.

A verbal report of the Committee on Home Missions was made and adopted by the Society. No reports from the other standing committees have been received as yet, consequently there are none here given.

No further business coming before the Society, it adjourned to the call of the Chair.

A. W. SIBLEY,
Secretary A. A. Mission Society.

REPORT OF COMMITTEE ON FOREIGN MISSIONS.

Missionary work is labor gratuitously performed by one party for the benefit of another party. The work is performed through love for the benefited class. God stands at the head of all true missionaries. His infinite love for the lost of our race has caused him to institute a glorious plan for their salvation. Jesus Christ stands next in the list of the loving class, and gave himself to labor and die for the benefit of those who could never repay him. Next in order are the angels, who lovingly become ministering spirits to minister unto those who shall be heirs of salvation. Behind these stands the church of God, each member of which, when admitted to the holy fraternity, covenants to labor without hope of earthly reward for the salvation of perishing sinners. Every Christian is under positive obligation to do what he can in the sacred cause. God has allotted to believers of each generation their special work, and he has been faithful to furnish each generation with all necessary means, and removed every barrier to the accomplishment of their appointed work.

Brethren of the Association, your Committee devoutly believe that God has called his people of the present period to do a special mission work, and that it is the last on the page of revealments to be done for a perishing world. The call to this work is from the Supreme Head of all sacred missions. It cannot be disregarded with impunity. The message is the most responsible and grand ever delivered to mortals, and the most effectual door has been opened, and the most ample supplies furnished for its promulgation that were ever offered to the church.

We earnestly exhort the lovers of Christ to do all in their power to rescue the perishing, by liberal donations to the funds of our Mission Society, and by their prayers, exhortations, preaching and publications, for the warning of a perishing world of the speedily approaching judgment.

All of which is respectfully submitted.

J. COUCH,
W. J. HOBBS,
C. H. WILLEY, } *Committee.*

FAITH believes God's word. Patience waits God's time. Hope expects all God has promised. Love urges to obey all God's commands. Humility bows low before God's throne. Submission shuts the mouth in trying times. Resignation cheerfully surrenders all to God's disposal. When these graces are found together, the character is complete.—ED.

GOOD THOUGHTS.

The following excellent thoughts on "successful work" are from Bro. "G. W. D." in the *Christian Witness*. They are too valuable to be lost or forgotten. M. G.

SUCCESSFUL WORK.

In order to make Christian work successful, there must be a direct effort to lead souls to salvation, or build them up in spirituality here and now. There is often a lamentable distance between sermons and soul-saving; even at campmeetings and during revival efforts, it so frequently happens that there is a great gap between the sermon and the altar work.

The minister descants on his favorite theme, and when he is done, it requires a very skillful exhorter to construct a bridge between the sermon and the work of immediate soul-saving. The saddest of it is that many preachers think their work is done with the sermon; and when they have fired off their peroration, retire from the scene of action, and leave a few humble holiness people, or devoted unobtrusive sisters, to do the most important of all work, that of immediate personal salvation.

It is lamentable that many of our so-called great preachers, act as if the altar work was far beneath their dignity. At many of our large campmeetings where the platform is full of preachers, it is sadly noticeable, that when the prayer-meeting begins and the most important of all work is to be undertaken, the great majority of preachers are seen to retire as if they had no part or lot in such exercises. All Christian work will be a failure in proportion as it recedes from the aim for immediate personal results. The most successful way in teaching a Bible lesson, or preaching a sermon, or leading a prayer-meeting, is to definitely aim at having somebody justified or sanctified or built up in the love of God immediately.

The spirit of a Christian worker is contagious, and any vagueness or postponement of results on the part of the preacher or Sunday-school teacher, will certainly carry the contagion of vagueness and procrastination to the hearer. He may feebly exhort them to present surrender and faith, but if he does not really mean it in earnest, the result will be according to his spirit more than according to his word. If all Christian workers were to aim at direct and immediate salvation, how much superfluous and irrelevant matter would be dropped out of sermons and songs. What a vast waste of time and talent there is in the indefinite and aimless efforts of so many religious workers. So many aim at nothing, and hit it. Let us preach, pray and sing, expecting results while we speak.

"BE YE ALSO READY."

BY J. MORRISON.

Christ says, "Therefore be ye also ready." Matt. 24: 44. The solemn injunction to us, who stand face to face with the closing scenes of earth is, "Be ye also ready."

But what is readiness for the coming of Christ? First, there must be a hearty consent to, and delight in, the object of his coming. Readiness to meet Christ, implies moral likeness to him. He is holy. We must have clean hearts. He was separate from sinners. We must come out from among them and stand apart from the spirit and manners of worldly society. "Walking in all the commandments and ordinances of the Lord blameless."

Grace, love and power must abound more and more, and the heart must ripen daily for the golden harvest of the Lamb. Soon, very soon his mediatorial work will cease, and the door of mercy and hope will be closed forever. But to the loving bride, the swelling note of speedy deliverance thrills the devout heart with heavenly joy. The time for the marriage is the last thing made known, that the bride may make herself ready. Says Paul, "We which are alive, and remain to the coming of the Lord, are not in darkness, of the times and the seasons, that that day should overtake us as a thief."

We have come to the dispensation of the fullness of the times when God will gather together in one all things in Christ. And by all that can be seen from prophecy, the times of the Gentiles is fulfilled. Soon the great antitypical feast of tabernacles will be fulfilled "in the end of the year," when the trump of the Jubilee will sound, bringing Christ from heaven, and the saints from the grave, and change the living.

New Glasgow, P. Q.

LACK OF CHARITY.

The lack of charity can be detected not only in the world and in the church, but in religious exercises and even in holiness meetings. It often happens in religious meetings that persons make unkind allusions to others' testimony, and make invidious comparisons between the Lord's children. For example: one person happens to speak of being in a fiery furnace, and another gets up and says, "I never speak of fiery furnaces—I am not in the furnace business; *I* believe in praising God"; and similar remarks. Now, however holy and joyous such a person may be, they certainly lack charity. Another person alludes to the case of their children, and how their heart is burdened for them. Then somebody comments: "If we train our children right and trust fully in the Lord, we need not be burdened." Another speaks of having to live on naked faith, or dry faith, for long periods of time. One replies, he does "not understand any such faith as that"; with him "salvation is a conscious joy and power in the soul." I need not enumerate examples. You are all familiar with what I am alluding to.—*Christian Witness.*

A pleasant word to one in trouble is often like a switch on a railroad track—but one inch between wreck and smooth-rolling prosperity.

THE WORLD'S CRISIS
AND
SECOND ADVENT MESSENGER.
Boston, Wednesday, Oct. 22, 1884.

☞ Take Notice!

☞ All subscriptions for the *World's Crisis* are at the rate of **$2.00** a year, payable in advance.

To Correspondents.

☞ We cannot discontinue or send your Orders unless you give us the *POST OFFICE* and *STATE* in PLAIN LETTERS.

SPECIAL.

☞ Please remember to send SHORT obituaries. Please write with a PEN, and write PLAINLY. Brief items from the churches are welcome. E. A. S.

SPECIAL NOTICE.

☞ All persons sending articles for insertion in the WORLD'S CRISIS, will please direct them to
THE WORLD'S CRISIS, BOX 5140, BOSTON, MASS.

☞ All articles must be accompanied with the writer's *NAME* for the Editor's information, even if the article or name is not published.

☞ All appointments for preaching, and all notices concerning individual interests, or personal matters, must be directed to J. HEMENWAY, *Box 5140*, Boston, Mass.

☞ Put business matters and appointments upon *SEPARATE* pieces of paper. And all articles for the *Crisis* should be upon separate pieces of paper also.

☞ All communications intended for the Editor, should be directed to E. A. STOCKMAN, EDITOR WORLDS CRISIS, *Box 5140* Boston, Mass.

☞ All business matters, remittances for books, tracts, or for the *Crisis* or *Young Pilgrim*, must be directed to J. HEMENWAY, *Box 5140*, Boston, Mass.; and all money orders, drafts, checks, etc., must be made payable to him.

☞ All persons addressing us will please give their POST OFFICE, TOWN, COUNTY and STATE *PLAINLY* and *DISTINCTLY*.

☞ By complying strictly with the above, all matters with our subscribers, patrons and correspondents, will be much more promptly attended to. AGENT.

☞ HEREAFTER ALL ARTICLES FOUND ON THIS PAGE WITHOUT A SIGNATURE, WILL BE EDITORIALS.—*Editor.*

THE CHOICE OF MOSES.

Men become great partly by inborn elements of power, and partly by the circumstances which combine to develop the innate forces within them. Dazzled by the splendors of grand achievements, we overlook the procuring causes, and so honor and glory are often bestowed where they are but partially deserved. The interest which centers in the character and career of Moses is a striking example.

Back of the great Israelitish statesman stands a figure marvelously antecedent of all his successes. In sublime discernment of coming historic changes; in clear and ample comprehension of the trend of divine providence; in that keen sagacity which grasps offered conditions and wields them into the accomplishment of desired ends; in the faith which recognizes the footsteps of God, and follows in them; in the patient waiting which augurs certain success, the character and career of the mother of Moses were scarcely less remarkable than the statesmanship and aggrandizement of her son.

Very adroit and terribly cruel was Pharaoh's edict for the destruction of all the male children of Hebrew birth. But the ready skill of our Hebrew slave woman and mother was quite adequate to an emergency so heart-rending and threatening. She knew that Pharaoh's daughter possessed a woman's heart, and that the palace of the king was cheered by the prattle of no infant voices; and she deemed that a boy so fair as hers, who should seem to come to the royal hearthstone by a special providence, would be no unwelcome guest. But how should her precious treasure be conveyed to the palace without discovering his parentage and thus insuring his instant destruction?

At the close of many a weary day had she sat on the banks of the Nile, mingling her bitter tears with its silent waters; for its dark bosom was the tomb of her people's offspring. Tall and graceful and tough grew the papyrus, or rushes, from its muddy bed. Her woman's ingenuity, quickened by a sense of deadly peril to her strangely beautiful babe, conceived a plan at once novel and touching.

Of the flexile rushes she tenderly wove a little boat-like basket, making it waterproof with bitumen, and sanctifying it with her tears; and in it, with struggling emotions, she laid her fair-browed boy. With her own trembling hand she pushed the little ark with its precious freight out among the flags to the river's brink, and left it to the care of the Hebrew's God. As she had divined and prayed, the object of her love and faith was soon nestling in the bosom of Pharaoh's daughter; and that night the infant law-giver of Israel slept right royally in the palace of the king, with his own mother for nurse. Splendid triumph of a helpless woman's skill and a slave-mother's faith!

We may suppose that as Moses grew to years his watchful mother did not fail to infuse into his very life that deep and ardent love of the Hebrew nationality and the Jewish religion which laid the foundation for his great and grand career, and made it easy for him, when the moment came, to refuse to be called and enrolled the son of Pharaoh's daughter, and to espouse the forlorn cause of his own people. There is a legend that so beautiful was Moses in his childhood, that the people in their admiration would follow him through the streets; and that one day a crown was placed upon his head by his playfellows, which he indignantly dashed to the ground; as if he felt the insult offered to his enslaved race by placing on his brow the symbol of Egyptian royalty.

So the MOTHER, grasping with one hand the promise of Jacob's God, and with the other holding her well-favored boy to her heart, shaped the course of Israel's history, and made possible the deliverance of her people—by the stretched out hand of God—from the cruel oppression of the Egyptian throne.

What an example is here of the scope of the divine providence in developing and combining forces and characters in the accomplishment of pre-determined ends. Israel was to be delivered; Pharaoh was to be overthrown. A leader of no ordinary character and qualifications would be needed to lead God's people from Egypt to Canaan. Where should he be found, and how should he be qualified? He must be of Israelitish blood. God does not put his people under foreign princes—unless for punishment. As the time for the emancipation drew near, there was born of Jewish parentage a child marked at its birth for distinction and leadership. But how should he be educated? The Israelites in their servitude had little means of culture. But God had a way, and this Hebrew mother was quick to discern it. The very government that was to be overthrown and punished was made, unwittingly, to prepare the instrument of its own chastisement and ruin. The Court that fattened on the rich products of the brutally enforced hardships of Joseph's kindred, while reveling in wanton forgetfulness of justice and of God, was educating, after its highest standards of culture, the typical deliverer of Abraham's seed; the person who should stand face to face with the king and demand, in the name of the God of Abraham, Isaac and Jacob, the manumission of his race, backed in his demand by divine, miraculous power.

How galling to Pharaoh that the boy, plucked from death on the brink of the Nile by his kind-hearted daughter; that the young man reared and cultured in his court, and offered heirship to his throne—that this man, the object of his lavished charity and the hope of his kingdom, should betray his kingly confidence and head the revolt of six hundred thousand of his subjects. But such is the way of the great God; and so he makes the *wrath* of man to praise him.

In the background of this picture there stands, silent but grand, the womanly figure of the MOTHER of Moses—that glowing, fertile brain, and deep, pure heart, in whose foresight and faith the great Exodus—on the human side—had its birth. Saintly motherhood will hold high rank in heaven.

We took our pen to write of Moses, and so we *will*—in our next.

"WARS AND RUMORS OF WARS."

We look for no *universal* war till Michael stands up. Dan. 12: 1. But upon the authority of the Saviour's prediction we do expect "wars and rumors of wars" more and more, until the end. The "last days" were to be especially characterized by the unrest of the nations, breaking out here and there in hostile and bloody collisions. As the hour of Satan's dethronement approaches, he will use to the utmost his vast power in stirring up the warlike passions of earthly rulers, and so keep all the world in a ferment, thus turning away the popular attention from God's last message to the nations.

The national skies will never be cleared of "war clouds" until the "Sun of Righteousness shall arise with healing in his wings." But the scenes of conflict will be constantly shifting. Our Lord's words—"There shall be wars and rumors of wars," imply this.

At this moment a bloody struggle is in progress between France and China. Victory, thus far, is with the French; but the popular sympathy is with the Chinese. We append the following:

"An official dispatch from Hanoi, dated Oct. 8th, states that Col. Donnier, with two battalions of the foreign legion, two companies of infantry and a section of mountain artillery, had an engagement with Chinese troops in the valley of the Loo Chuan river, which lasted six hours. The Chinese made a stubborn resistance, but were finally completely routed. Four gunboats assisted the French forces. Four of the French including a captain were killed, and twenty were wounded. A dispatch, received the following day, stated that Gen. Negrier's column had an engagement at the village of Kep with 6000 Chinese regulars, who occupied intrenchments around a central redoubt. The Chinese began the attack at nine o'clock in the morning by trying to surround the French, and the fighting lasted until two o'clock in the afternoon, when the retreat of the Chinese toward the frontier of China was cut off. The Chinese troops then fled in the direction of Daoguan, pursued by the French. The Chinese loss, in the village alone, was six hundred killed. A French captain and twenty men were killed, and eight officers and twenty men were wounded. Gen. Negrier was slightly wounded, but was not deterred from pursuing the Chinese toward the village of Yeutke. It is stated that the French Government is negotiating with the owners of several large English steamships with the object of chartering vessels to convey more troops to China."

THE FUTURE FIRE.

Josephus affirms that the first man, Adam, predicted that the world was to be destroyed at one time by the force of *fire*, and at another time by the violence of *water*." Whether this tradition is genuine, or spurious, we have no means of determining. Be that as it may, it clearly proves that the theory of a coming fiery deluge is not a new notion, for as far back as Josephus' day it was believed that a burning day was divinely foretold, on the strength of tradition, to say nothing about Bible evidence. So Peter uttered nothing incredible or new, in saying that our earth is "reserved unto *fire* against the day of judgment and perdition of ungodly men."

That our earth contains internal fires is a fact forced upon our attention by active volcanoes; and that these fires are liable to submerge the earth at a future day is rendered probable, even without the testimony of inspiration; and certainly when the two sources of faith are blended, all doubts should be silenced. As water from above met water from beneath at the deluge, so doubtless at the coming flood of fire, when again the fountains of the great deep shall be broken up, fire from above will meet fire from beneath, thus producing "the perdition of ungodly men," while the saints will be safely housed in their celestial chambers, till the indignation is past.

W. S.

OUR PAPERS.

We shall need them till the Lord comes, be that sooner or later; and more than that, they also need us. Let no one think I can get along without this aid, and so rob God and self. It costs money to publish the truth, and we should not cripple the cause by withholding it, nor starve self to save money to perish soon.

1st. The *Crisis*. It has been a great aid both in proclaiming the gospel of the kingdom, and in encouraging the weary watchers for the coming King. It has not deserted the cause—let us not desert such a potent friend in its important work, but rather stand by it in its efforts to enlarge its sphere of usefulness by augmenting its subscription list.

2. The *Quarterly Journal* is doing a noble work at home and abroad. Do not desert it, but rather help it, and help the cause, by increasing its list of subscribers.

3rd. The *Blessed Hope Quarterly* is richly worthy of a wider circulation among Sunday School workers. Do not neglect the young, even if the Lord is near, but "feed the lambs" in this way, with truth.

4th. The *Young Pilgrim* should be helped into a wider field. Do not think that it will not pay to look after the children. If they are left to seek reading matter, the lovers of poison will supply them with that kind of reading.

W. S.

TIME.

Prophetic time is of no value only as it brings the prophetic event. To compute time incorrectly, and after it passes to insist that the time was right, but that the event was wrong, is a shocking error. Better, a thousand times, be mistaken in the time than in the event. Time reaching to "the glory that is to follow" cannot be made to end with any trivial event; nothing but the glory will fill the sacred bill. Time is of no worth only as it brings the predicted event, and if not understood at first is not to be discarded; and if foolishly dealt with by some, is not to be repudiated. It cannot be frowned down by fearful friends, nor be scoffed down by ferocious foes—it is the property of the church, not to be fooled with, of course, as some will do, nor to be ridiculed by others, but to be candidly investigated while knowledge is being increased.

We care nothing for time except as it brings the King, the kingdom, the gathering and the glory. From our best light, it is almost due. We have said so a long time, it is true, and the evidence increases. The days of Noah, or similar ones, are here; the signs cannot be mistaken, and the time is about out. How can we doubt? It must be true. It is true. "Be ye also ready."

W. S.

A WATCHMAN VERY SICK.

We are sorry to learn that Eld. B. Finney is very seriously ill at his home in Buchanan, Mich. Let him be ESPECIALLY remembered in prayer. He is stricken down in the midst of his successful labors with the church at Buchanan. May the gracious Lord raise him up.—ED.

CHURCH NEWS.

We are pleased to learn that quite a revival interest is in progress at Haverhill, Mass., under the labors of the pastor, Eld. A. W. Sibley. A number have been baptized recently, followed by an encouraging accession to the church. The church is enjoying general prosperity.—ED.

PRAY FOR THE CONVENTION.

The Convention appointed for ministerial improvement, commencing in Worcester Tuesday evening, Nov. 4th, to continue over Sunday, Nov. 9th, will be one of no ordinary interest. Let special prayer be offered that it may result in great good to all who may be present, and that it may spread a holy influence that shall be felt till Jesus comes. M. G., for the Com.

A FRIENDLY HINT.

BY C. P. DOW.

"Variety is the spice of life." In religious exercises there is liable to appear a sameness of language, and sometimes a sameness of tone, that becomes at length rather stale, poor, distasteful, and really unpleasant. I am aware that Paul charged Timothy among other things to "hold fast the *form* of sound words;" and he adds, "which thou hast heard of me." This language of Paul (2 Tim. 1: 13) has been quoted to prove the propriety of a liturgy, and that the same form should be used by the whole church at a given time; and such persons ask how it is possible to pray in union and harmony unless the form to be used be known by each? They say, if one leads in an extemporaneous prayer, all the other worshippers or petitioners, must wait to hear the prayer, sentence by sentence, petition by petition; criticise, accept or reject it, as they at the moment may decide; and all this requires a mental effort inconsistent with faith and devotion. The weight of argument here is more apparent than real. If persons are really devout, and ask according to the will and Word of God, the Spirit will help their infirmities (Rom. 8: 26) and fervent prayer varied in its utterance will reach the ear of God, through our divine advocate.

Then I would advise varied language. This may require a little effort, but it will amply repay, for we may so become accustomed to a form of words as to repeat them mechanically, habitually, and make our practice resemble another, who, to save the labor of repetition, had a beautiful prayer written out and placed upon the head board of his bed; so that on retiring he had only to point to his prayer and simply say, "Lord, those are my sentiments, my petitions."

A most convenient mode of praying, the beads, regulating the Ave Maria's in due proportion to the Paternosters, is very much on the same plan. So is the water wheel praying of some heathen lands. Careless praying is not acceptable praying. When the church in a certain place in a time of severe drouth met at the church, by previous appointment to pray for copious showers of rain to save their crops and otherwise bless them, the man—the only man that was seen coming to the church on that dry, hot summer day, a cloudless sky overhead, bringing an umbrella, in hope and faith of the God given rain fall, was about right in the premises, even though he might have had no prepared form of prayer, only the pressing need, he, and many others felt.

DR. BUSHNELL, of Vermont, used to say that the best criticism he ever received on his preaching, was from a little boy who sat right at his feet, looking up into his face, as he was preaching in a crowded room of a private house. As he was going on very earnestly, the little fellow spoke out, "*You said that afore.*" I fancy that an honest critic would find in many a sermon an hour long a good many sentences, "said afore," on almost every Sabbath day. A word to the wise ought to be sufficient. Vain repetitions, in prayers or sermons ought to be avoided as much as possible. The store house of God's word is full, and we may get our supplies there. "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth," (2 Tim. 2: 15), was Paul's counsel. We ought to profit by it, and take a well intended hint, and be able to vary the language of our prayers and sermons, so as not to have them appear to be stereotyped. The essential—the fundamental truths of a God given faith are, like God, unchangeable; but there is a beautiful richness in the language we use, and a wealth of doctrines we have to present, that we need not always to pray the same prayer, or preach the same sermon as some seem to do, no matter what text they use. These "Hints," are to whom they may concern. The writer will try and profit by them, and has penned them in hope they may do good. There is a great chance of improvement in us all. We ought to grow wiser and better as life itself wears away, and the decisive judgment hour comes on and is nearing. The next, and onward ages of our earth will be periods of perfection. We are not "already perfect." But we have perfection in view, and toward it press with an inward, earnest longing. It will be a better day.

HAPPILY SURPRISED.

That wonderful book, called "Natural Law in the Spiritual World," written by Henry Drummond, which I saw noticed in the *Crisis*, I was anxious to obtain, hoping (but faintly) that it was possible that the antagonism heretofore existing between science and religion, as set forth by each class of writers, might be made to meet tamely, doing honor to both.

I was convinced by reading the writers on science, and those on theology that their differences were more in the abstract than in the concrete. The great chasm that was most influential in separating the two schools was: scientists contended that life was generated by matter, which has been the battle ground of the age; but recently scientists have given up this mistake, and now admit that it is a mystery; and right here Mr. Drummond sets the origin of life in a clear and undeniable light, that life only comes from antecedent life, thus burying that relic of barbarism so deep, and seals the entrance so completely with truth, that all life is derived from God.

I was happily surprised in reading this book, and would commend it to every candid and thoughtful reader. I count it a valuable addition to my library, and would not do without it for twice its cost. However, it is open to honest criticism. I shall only note one point, hoping that abler pens will more fully review the whole work. It contains so much truth, it will not be injured by criticism.

Where he applies John 3. 4–8 to conversion, it is a departure from any known law in nature. She utterly refuses a birth before a begetment. This is scientific, and so well understood, there is no need of defending it, and we think spiritual law is equally as pronounced. We are first begotten. James 1: 18, John 1: 13. The Emphatic gives begotten in this text; and the Revised gives begotten in the margin, and John 3: 9, is rendered begotten in Rev. According to analogy this is the order of divine arrangement: first begotten, then born.

Many things may occur after begetment to prevent us from being born, so in conversions many things may occur (for we live by faith) which will prevent us sharing a spiritual body in the resurrection. Why not? Our King was the first born from the dead, among many brethren. Rom. 8: 29. The beginning of the new creation, Rev. 3: 14. I have penned this brief article to show I fully believe that natural law is as fully represented in the spiritual world as in the natural. P. W. HOUGH.

Oelwein, Iowa.

CORRESPONDENCE.

FROM R. C. JACKMAN.

Dear Editor:—I wish to say through the *Crisis*, to the glory of God, that he has done and is doing a good work here in Littleton. Eighteen months ago this October, 1884, I moved here. There was then a little band of Advent brethren and sisters that had been brought into the blessed hope of soon seeing Jesus in his glory, by the labors of Brn. Little, Brown, Magoon and others.

About one year ago we had a series of meetings. Brn. Little, Magoon and Brown were here to preach the Word. They labored some two weeks or more without seeing much of any visible fruits of their labors, but the Spirit of the Lord had sent the truth home to some poor sinners hearts, and after they had all gone away those that had been pricked in the heart began to cry out, "What must we do to be saved?" So Bro. Little was sent for to come back and point out the way to them. Some five or six came out on the Lord's side. We could say from the bottom of our hearts, Praise the Lord for his wonderful salvation to the children of men. Last winter we got Bro. Grant to come here with his big chart. He gave a course of lectures and some of his good, practical sermons. He stayed here three weeks, and there was some good done; some were brought to see the light, and some received it, but there was not so much good done as we hoped or expected to have seen, but we thanked the Lord for what was done.

Last winter Bro. Magoon moved here to be our pastor. He has labored to keep the standard of piety at mast-head. Good has been done, and souls have been brought in under his labors. Three weeks ago the Coos Co. tent was pitched on the old Fair grounds, Bro. Magoon and Gordon having charge of the tent. Brn. Little, Brown and Holt of Vermont were here to preach the Word; also brethren and sisters came in from other towns to help. Brn. Tucker and Bowles from Sugar Hill came over and gave us a lift. All went in for purity of heart and a complete preparation for the coming of the Lord right here, and the salvation of the lost ones. The results are that many have broken away from the ranks of the enemy and have come over on the Lord's side. It makes Satan mad, and quite a number of Roman Catholics have come out from the old "mother of harlots," accepted salvation through Jesus, and have put on Christ by baptism. That makes the priest and some of his subjects growl and threaten some. They have burned one Bible that one of his subjects had after he had embraced the Protestant faith and had been baptized. But we have no fears; the God of heaven is for us, and is more than all that can be against us. Praise God forever!

Eleven put on Christ by baptism last Sunday the 5th. In the evening ten more came forward for prayers. The Lord did bless wonderfully. Glory to his name! Friday evening, the 3d, Bro. Magoon preached. In his discourse he brought in baptism, spoke of Paul and Silas in the Philippian jail, and of the jailor and his house being converted and baptised that night. After he got done preaching, three men that had started rose up and said they wanted to be baptized; they did not dare put it off; so we went to the water at the river, between nine and ten o'clock at night, and Bro. Magoon buried them in the liquid grave. They came out of the water happy in the Lord. Others we expect will follow. Ten came forward for prayers Monday night the 6th. Some forty or more have started for the kingdom since the tent has been pitched.

We do rejoice that salvation has come to a goodly number in Littleton. Praise God for a salvation that will take men and women from the gutter and the lowest depths of sin and degradation and make them pure and clean, fit subjects for the kingdom. Jesus has done it here. Glory to his name! And still the work goes on, and we humbly pray that the good work may continue till Jesus comes, which I sincerely believe is right at hand. We long to see Him who has saved us from sin and given us the fulness of the Spirit and joy everlasting.

Littleton, N. H.

FROM SISTER J. A. GOODRICH.

Dear Brethren and Sisters:—While reading the blessed Word of God I experience a profit and pleasure in it which cannot be found elsewhere. I seek sincerely there, and only there, for saving truth. When I compare the calm, sweet peace which the Word of God brings to me with all that the world can give of joy, or happiness, or glory, I feel that the least of God's children is a hundred times more blessed than the greatest of earth's monarchs. I know that without divine grace I can do nothing; but grace is given me; it supports and comforts me. What a blessed thought that God orders all things; that not a hair of our head falls without his permission, and that he will control every circumstance for our welfare. It gives me a joy and peace which nothing else could afford. My heart is full of love and praise to God. I know the Lord is leading me, and I can trust him, for he is good. I will confide in him with all my heart forever.

When I reflect on the many changing scenes of life I have been called to pass through, the comfort and consolation God bestows in the hour of trouble, which have enabled me to rejoice even in the midst of affliction, it comes upon my heart with force, and I find by experience that to fully know what Jesus is, we must be tried, tempted and oppressed; we must taste the bitterness of sorrow, feel the pressure of want, tread the path of solitude, and be brought to the end of our own strength, and that of human sympathy and counsel. Jesus shines the brightest to faith's eye when all things are dark and dreary; he speaks peace to our troubled hearts, soothes our sorrows, and says, Fear not; for I will never leave nor forsake thee.

O how blessed is that one who learns by the things which he suffers to glorify God and trust him more implicitly. How many such suffering ones we have in our midst. How often I think of and pray for the poor invalid, tossed upon a couch of pain, counting the slow march of hours through sleepless days and nights, and yet amidst it all their fainting spirits are revived when they think that soon Jesus is coming, and they shall be where there is no more pain, for the former things will have passed away. O, what a glorious position is that to which we are called, to be waiting, watching, anxiously expecting and longing for the coming of the precious Lifegiver. Loved ones are continually being borne away, which fills our world with sighs. Here are fountains of tears welling up from deep places because of sad changes, and yet if we look at them in the light of God's Word, they will work for us a far more exceeding and eternal weight of glory.

How blessed is the assurance that "all things work togther for good to them that love God." So we can say amid it all, Blessed affliction! how much it has accomplished for the saints of God; yet soon it will be forever ended; "weeping endureth for a night, but joy cometh in the morning." I am so glad that only a little while, and we shall have done with trials; loved ones shall live again, sorrow will give place to joy, and the shadows of time to the unfading glories of eternity.

Dear suffering and lonely ones, cheer up. Though death may leave you desolate, yet Christ will come to you and cheer you with the promise of a future reunion. I praise the Lord with all my heart for such a blessed hope. May the blessings of the Lord ever be with you all.

New Britain, Conn.

FROM ELD. C. P. DOW.

Bro. Stockman:—I welcome you to the Editorial chair. But I wonder at and regret the vanity that desires a western issue of the *Crisis*, which must increase the expense, with no commensurate good. Better put the paper in the form of the *Christian Cynosure*, on as good paper, all ready and most convenient to read and put in binding, and all done at Boston. Let Boston be the "hub"; what does it matter? A western Editor we have, and western correspondents whose articles appear on the editorial page.

Magog, P. Q.

CONFERENCE REPORT.

The fifteenth Annual Conference of the Advent Christian Church of West Virginia and Southern Ohio, convened with the Round Knob church Aug. 21st, 1884.

Conference was opened by reading of the 91st Psalm, and prayer by Bro. Silas P. Whitney. The following committees were appointed: On business, B. S. Young, Wm. Snyder, D. G. Looney. On devotion, Wm. Snyder, James Vinyard, M. J. Low. On finance, B. S. Young, John Allen, D. N. Foster. On ordination, A. B. Pawley, D. G. Looney, D. Foster. On nominations, M. J. Low, D. N. Foster, John Lanham.

License was granted to Bro. John G. Jarrett to preach the gospel. A vote of thanks to Round Knob church was passed for their kind treatment to the members of this Conference.

Voted, to meet with the Hayes Fork church the first Thursday in September, 1885. Voted, to change the time of the Conference to the first Thursday in September. Voted, to ordain Brn. James Thompson and John Allen.

S. P. WHITNEY, *President.*
M. H. FRAME, *Secretary.*

THE Moravian messengers, Messrs. Hartmann and Weinland, who were sent on an exploring tour among the Esquimaux in Alaska, have returned to Bethlehem. Their report will probably lead to the establishment of a mission in that territory.—*Ex.*

NOW READY, "OUR HOPE, OR, WHY ARE WE ADVENTISTS?"

This book supplies a long-felt need—that of presenting within a readable compass the special truths believed and taught by Adventists. That it does this fully, ably, grandly, we feel sure will be the verdict of every reader. It is a book that brethren may safely lend to inquiring friends, being a compendium of *reasons*. All expressions of an offensive or insinuating character are forbidden an appearance upon its pages. Its mission is to convince; but where it fails to work a change, it must command respect as the product of an intelligent and reasonable mind.

Buy it right off, and exhaust the first edition without delay. We would like to put six editions upon the market by the end of the year. *You* can help us do this.

The history of "*Our Hope*" is as follows: We desired the Editor of the *Crisis* to prepare a series of clear, strong articles upon the matters in which we differ from some to more accord with Scripture. This he did. These articles have been carefully revised, and new matter added, and they now appear in the form of the book presented.

☞ Do not overlook this book; it is not a common production. Price 75 cts.

J. HEMENWAY, Agent, Box 5140 Boston, Mass.

PILATE WASHING HIS HANDS.

About eight o'clock in the morning, up the marble stairs of a palace and across floors of richest mosaic, and under a ceiling dyed with all the splendors of color and along snowbanks of white and glittering sculptures passes a pale, poor, sick young man of thirty-three, condemned to death by one court and on his way to be condemned by another. Jesus of Nazareth is his name. To meet him on the tesselated pavement comes out an unscrupulous, cowardly, time-serving, compromising man, with some few traces of sympathy and fair dealing left in his composition. Governor Pontius Pilate. Did ever two such opposites meet? Luxury and pain, selfishness and generosity, sin and holiness, arrogance and humility, midnight and noon, Pilate and Christ. The bloated-lipped governor takes a cushioned seat and leans back at his ease. The prisoner stands, his wrists manacled. In semi-circle around him are the fiery Sanhedrists, their eyes flashing and their fists brandished, prosecuting the case for the sake of religion; for in all ages religious persecutors are the fiercest of all persecutors, and when the devil does get possession of good men he makes up by intensity for brevity of occupation. And if you have never been in an ecclesiastical court where they had some one on trial you cannot understand the foaming infernalism of those old Jewish Sanhedrists. Governor Pilate begins to cross-question the prisoner and finds him innocent and wants to let him go. To add to his caution in the matter some one comes up and whispers in his ear. "What's that?" says the governor, his hand behind his ear to catch the words almost inaudible. It is a message from Claudia Procula, his wife, who has had a dream about the prisoner's innocence, and the danger of executing him, and has just awakened from this morning dream to send news of it to the governor, at that very moment on the judicial bench. And what, with the protest of his wife and the voice of his own conscience and the entire failure of the Sanhedrists to make a case, he resolves to discharge the prisoner from custody.

But that announcement let loose on the governor an equinoctial storm of indignation. They would get him recalled by the Emperor Tiberius at Rome, and he should no more be Governor of Judea, and how would he feel then in disgrace, and perhaps be hanged for treason. He had already excited the old Emperor's suspicion, which rested not until it finally did effect his banishment and suicide. So Governor Pilate, to compromise the matter, proposes the whipping of Christ instead of his assassination. He was tied to a pillar near the ground, and on his bent and bare back came the thongs of leather with chunks of lead and bone intertwisted to augment the force and horror of the stroke, and when he was led up from that with flushed cheek and torn and quivering and bleeding flesh, he presented a spectacle of suffering in which Rubens, the painter, found the theme for his great masterpiece. But the Sanhedrists were still unsatisfied. They wanted not only part of his nerves lacerated—they wanted all of them lacerated. They did not want a part of his blood; they wanted all of it, down to the last corpuscle. So, after all his merciful hesitation, Pilate surrenders to the demoniacal cry of "Crucify him!" But Governor Pilate, seated in the presence of the people, sends a slave to fetch him something. The constables are impatient to lead out the criminal to execution, and the mob are waiting to glare on their victim. But a pause is necessitated for a few moments. Yonder comes a wash-basin. The clean, bright water is poured into it, and Governor Pontius Pilate puts back the sleeves of his robe and thrusts his soft, delicate hands into the water, and rubs them together, and then lifts them dripping for the towel fastened to the slave's girdle, and said practically: "I wash my hands of this whole homicidal transaction. I will take none of the responsibility of this prisoner's death. You must assume all of it." My friends, that is the meaning of the text when it says: "He took water and washed his hands before the multitude, saying, 'I am innocent of blood of this just person, see ye to it!'"

Behold how ceremonies amount to nothing without correspondencies of heart. It it well that the hands be washed. When God made three-quarters of the world water, he commanded cleanliness, and, as the ancients did not take the hint, he put a whole world under water. The Jewish religion made hand-washing a law. By minute direction the hands must be plunged three times up to the wrist and the palm of one hand rubbed by the closed fist of the other. The Jewish Mishna gives elaborate rule on this subject. All well as a symbol! But here in my text Governor Pilate proposes to wash off guilt which he does not quit and of which he makes no repentance. Pilate's wash-basin is a failure. Ceremonies grand and good in themselves may mean no more than this hypocritical ablution. We may be sprinkled in childhood at baptismal fountains, and in manhood may wade into solemn immersions and never reach moral purification. We may kneel without reverence and sing without acceptance. All the creeds, and all the liturgies, and all the genuflections, and all the religious convocations amount to nothing unless the heart and the life go into them. When the bronze slave of the palace carried out Pilate's wash-basin, he carried out none of Pilate's cruelty or cowardice or wickedness. . . . Ceremonies are only the sheath of the sword, only the shell of the kernel, only the lamp of the flame, only the body of the spirit. But the outward must be only typical of the inward. Most surely wash your hands, but more surely wash your heart.—*De Witt Talmage, D. D., in Evangelical Messenger.*

☞ SPECIAL NOTICE.

AMERICAN ADVENT MISSION SOCIETY.

All Drafts and Money Orders for THE AMERICAN ADVENT MISSION SOCIETY must be made payable to *J. HEMENWAY*, Treasurer, and also all payments of pledges for HOME or FOREIGN BOARD must be sent to *J. HEMENWAY*, Box 5140, Boston, Mass.

All correspondence relating to the Society and Home Board, also all applications for Mission work and funds, should be directed to *A. W. SIBLEY*, Corresponding Secretary, 12 Arch Street, Haverhill, Mass. AGENT.

NOTICE.

Any one wishing to send the *Crisis* for THREE MONTHS to any person or persons *who have never taken it before*, can do so for 35 CENTS. We cannot allow any commission on the above offer.

J. HEMENWAY, Agent for A. C. P. Society.

☞ SPECIAL NOTICE.

Change of Time.

All appointments and notices of all kinds which demand immediate insertion in the *Crisis* must be received at the office as EARLY as MONDAY NOON, as the paper must go to press EARLY TUESDAY MORNING. AGENT.

"BURIED CITIES RECOVERED."

This book can be ordered through the *Crisis* Office. Price, plain, $3.50; gilt, $4.00; morocco, $6.00. Bro. J. Couch says of it: "I consider this book one of the most interesting and profitable I ever read except the Bible." Bro. M. Grant says: "It should be in the hands of every Bible student." AGENT.

LIFE EVERLASTING.

A volume of 762 pages, by J. H. Pettingell, bound in cloth. This is a rare work, by a scholar who understands the subject. He presents the truth in relation to immortality and future life in a clear light, embracing the history of the doctrine in the church, giving his readers a lucid exposition of Soul, Spirit, and Everlasting Life from a biblical foundation. It is a standard work of great ability and scholarship. It should have a large sale. Price $2.00 postpaid. AGENT.

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NOTICE.

All communications of business relating to the *Quarterly Journal of Prophecy*, and connected with the Foreign Board of Missions, should be directed to ELDER H. H. TUCKER, *Crisis* Office, Boston, Mass.

CONFERENCE REPORT.

Our Quarterly Meeting passed off very pleasantly, and we trust good was done. It was not a Conference quarterly but a Church quarterly. In this western country our churches are frequently so far apart that we cannot have Conferences as we would if they were much nearer together.

Here, for instance, is an Advent, Christian Church, but there is no other church, with the exception of a small one lately organized at Bluffton, within fifty miles; and the members of this church are widely scattered so that some can seldom get out to the regular weekly meetings. There are also some adventists in the surrounding country who are isolated from those of like faith. We therefore have a two days meeting about once in three months, when the scattered ones gather in and enjoy a reunion; that is our "Quarterly Meeting."

We usually obtain some one to come and preach to us. We were expecting Bro. Baker at our last meeting, but shortly before the time for the meeting we got word from him that he could not come. So there was only Bro. Mitson (who is also a member of the Burr Oak church) and myself to do the preaching. Nevertheless we had good congregations, and all seemed interested. One sister, a stranger to us, came twenty-five miles with horse and buggy to meet with us. She had been living in the State about two years, having moved from Union Mills, Indiana, and during that time had not heard an Advent sermon. She got another lady to come with her who was not an Adventist. They enjoyed the meeting very much. Sunday afternoon 45 gathered around the table of the Lord. J. RIDLEY.

DISHONESTY, the abuse of trust and defalcation, as the sins of the times, were pressed on the attention of an assembly of clergymen at Saratoga, N. Y., recently by several clergymen and laymen, who urged the preachers to deal earnestly with those in danger of falling into those sins. Dr. G. H. Smyth, of New York, in considering the question why this epidemic of dishonesty prevails, said the chief cause was loss of faith in the old doctrines of the gospel as they were preached by the Puritans and believed by the people. The pulpit has largely ceased to preach them. Skepticism has spread over the land, and with it men have ceased to have fear of God and a sense of the evil nature of sin. Moses is disbelieved in and Darwin is the prophet. Men who cannot understand Isaiah believe in Spencer. Thus the conscience is annihilated, and the law of God has lost its power over the life and conduct of men.—*Sel.*

THE SPECIAL CONVENTION.

To those interested in the Special Convention to be held in the Advent Hall, Clark's Block, Worcester, Mass., commencing Tuesday evening, Nov. 4th, the Committee would offer the following list of topics to be considered during the Convention. Others may be added, or these may be changed, as the Convention may think best.

Tuesday Evening, "Why we are a people."—E. A. Stockman.

Wednesday Morning, Nov. 5th.—Devotional exercises from 8.30 to 9; and the same every morning, at the same hour.

Topic 9 to 10 A. M.—Hermeneutics; or, the proper interpretation of the Sacred Scriptures.

Topic 10 to 11.—Is the Holy Spirit of God a power, or a person?

Topic 11 to 12.—How know when we are filled with the Spirit?

Wednesday, P. M. From 1.30 to 2 devotional exercises, and the same every day at the same hour.

Topic 2 to 3.—Homiletics, or the best methods for securing an effective ministry.

Topic 3 to 4.—Prophetic periods.

Topic 4 to 5.—The best methods of conducting prayer meetings.

Devotional exercises from 6.30 to 7.30.

Preaching at 7.30. Subject—Holiness.

Thursday, Nov. 6th. Topic 9 to 10—Is "the law of sin" destroyed in the Christian; or only made inactive, so long as he abides in Christ?

Topic 10 to 11.—Prophetic periods.

Topic 11 to 12.—Objections to the resurrection of the dead considered.

Thursday, P. M. 2 to 3. *Topic*—Evangelistic work. The best means to secure success.

Topic 3 to 4.—The two houses of Israel. May we expect any special favors to Israel before or after the coming of Christ, which will not be enjoyed by Gentile Christians?

Topic 4 to 5.—Uttermost Salvation; or what are the Christian possibilities in this life?

Preaching at 7.30. Subject—Importance of prophecy.

Friday, Nov. 7th. Topic 9 to 10.—Advice to preachers.

Topic 10 to 11.—Revival work. Be[st means] to secure success.

Topic 11 to 12.—The Seventh-day Sabbath. Is it now binding?

Friday, P. M., 2 to 3. *Topic.*—Paralellism, as a rule of interpretation.

Topic 3 to 4.—Prophetic periods.

Topic 4 to 5.—Evolution, is it scientific or biblical?

Preaching at 7.30. Subject—"The coming of Christ essential for the consummation of the Christian hope."

Saturday, Nov. 8th. Topic 9 to 10.—Objections to conditional immortality.

Topic 10 to 11.—Faith cures.

Topic 11 to 12.—The best means of reaching the unconverted.

Saturday, P. M., 2 to 3. *Topic.*—Answers to questions from the Question Drawer.

Topic 3 to 4.—The limits of holiness; or what does it include?

Topic 4 to 5.—The basis of Christian union. What are the Scriptural boundaries?

Preaching at 7.30. Subject—"Signs of the times."

The Convention will continue over the Lord's day, Nov. 9th.

The Committee, in behalf of the Association, most cordially invite all our ministers in the East to attend this Convention. And we especially request every preacher, *young* and *old*, to come prepared to speak on one or more of the topics proposed. Let us meet in the name of the Lord, for mutual enlightenment and encouragement, and for closer unification of our views and methods, and more efficient utilization of our talents and resources in proclaiming the evidences of the second advent of Christ *at hand*, and the imperative need of immediate and entire personal preparation to meet our Lord at his coming.

The Worcester church has, with its accustomed kindness and cordiality, offered to entertain the Convention; and of its ability to do so in the most satisfactory manner, past occasions give abundant proof.

We request the prayers of our people that the blessing of God may rest upon our meeting, that the Holy Spirit may direct in all the exercises, and that it may result in great good to our ministry, our churches, and the cause of truth and holiness at large.

The hours remaining for the consummation of our grand and glorious message and work are few. We have need to gird ourselves afresh and re-light our torches at the Pentecostal fires.

E. A. Stockman,
J. Couch,
M. Grant,
Committee.

Ebal and Gerizim.—Says the London *Globe:* "In a work just issued from the press—'The Past and Present in the East,'—the author describes a recent visit to those once famous mountains, Ebal and Gerizim, on which he spent a day. He states that he and a fellow-traveller ascended the latter, and they afterward proceeded to test the acoustic property of ths valley between. To do that his fellow-traveller rode down Gerizim, across the valley, and began to ascend Ebal, 'his horse looking the size of an ant.' After ascending a considerable distance, until he appeared but a faint dot on the hill-side, he stopped. It had been arranged that they two should signal to each other when ready to speak, but that was now seen to be hopeless, so, waiting until the dot appeared to have ceased to move, the author, Rev. H. Jones, commenced to read aloud from a book, feeling that he might just as well have thought of addressing the House of Commons from Lambeth palace.' After awhile he paused to hear the result. Great was his surprise when from the little dot on the hill-side he heard the words of the twenty-third Psalm, and this in spite of the conversation carried on by some Turkish soldiers near. On the two meeting they found that each had heard the other with perfect distinctness."

NEWS COLUMN.

In this column may be found the latest news available before going to press.

FOREIGN.

Paris, Oct. 15. General De L'Isle telegraphs from Chu, on the upper Loochuan River, under date of Monday, as follows: "Colonel Donnier, after a brilliant engagement, on Friday carried the heights commanding the fortress of Chu, forming the point d'appier of a large entrenched Chinese camp, which was defended by five casemated forts. The Chinese forces were very large. Their losses during the engagement were very heavy. On Saturday they attempted to assume the offensive, but our artillery strewed the ground with Chinese bodies.

After losing all their positions the Chinese fled toward Langson. They halted near Phutruong and Khanh. The French loss was 20 killed, including one officer, and 90 wounded. Two officers received slight wounds. Our troops were animated with the greatest ardor. The Chinese in this engagement were a part of the best troops of the empire. They were perfectly armed and manœuvred in European style. The Chinese losses were 3000 killed, including the chief commander. The Chinese invasion of Tonquin has been arrested in the direction of Langson.

While England is discussing the abolition of the House of Lords, Japan is rehabilitating her nobility, and admitting to its ranks the most distinguished civil and military officials who took part in the work of the restoration. By an imperial decree of July 7 the old titles of the nobles are abolished, and replaced by the five new titles of prince (Ko), marquis (Ko), count (Haku), viscount (Shi) and baron (Dan). The total number of nobles is five hundred.

The Paris Temps says that in the latter part of November there will be an International Conference at Berlin on the west African question, at which the United States, England, Germany, France, Spain, Holland, Portugal, and Belgium will be represented. It is said that France and Germany have agreed to submit proposals to this conference securing freedom of commerce to all nations in the Congo country and upon the River Niger.

Gen. Wolseley has sent dispatches to the war office in London complaining that his advance has been paralyzed by the failure of the commissariat and transport service. The railways have broken down, the camel corps has been without camels, the equipments are rotten, and the stores utterly inadequate.

It is reported that the British Government will send 8,000 troops to South Africa to suppress the Boer insubordination. A message has been sent to the bellicose Dutchmen that they must observe their treaty with Great Britian or suffer the consequences.

Cairo, Sept. 22. Two fresh messages have been received from Gen. Gordon, in which he still insists upon Turkey's occupation of the Soudan.

The Austrian Government has threatened to adopt measures of retaliation against the Porte unless the latter fulfills the terms of the treaty relating to the junction of the Turkish and Austro-Servian Railroad.

DOMESTIC.

Lawrence, Oct. 16. At 8:15 o'clock this evening the city was shaken by an explosion occurring at the naptha house of the Central Pacific mills, blowing the house into fragments and shattering the larger portion of the windows on the east side of the mill. Patrick Hart and John Malcolm were in the building when the explosion occurred, the former being thrown out of the building and covered with debris. Malcolm was removed from the ruins, after being buried fifteen minutes. After the explosion fire broke out, but the flames were promptly quelled by the mill fire brigade.

Italians at work on the Wellesley Water Works seized the contractor, Cornelius F. Dacey, recently, while on board a Boston and Albany train, and gave him a pretty tough handling, stabbing him, it is said, and otherwise maltreating him. He was taken a prisoner, and is held as a hostage by the men, who complain that he has not paid the wages due them. A posse of police left Boston in carriages to rescue the unfortunate Dacey.

The most cold-blooded murder of recent date was committed at La Crosse, Wis. The Blaine and Logan Club was forming on the street for a torchlight procession, when a scoundrel, known in the city as "Scotty," deliberately shot dead the President of the club, Mr. F. A. Burton, who received seven bullets from the assassin's revolver. The murderer was taken to jail, and soon after removed by a mob and hanged to a tree.

The first snow of the season in Massachusetts, New Hampshire and Vermont fell recently. In Boston there was only a little squall.

Married.

BLACKBURN—ALLEN. In Chelsea, Mass., Oct. 11th, 1884, by Eld. L. Boutell, Mr. Stephen Blackburn and Miss Sarah A. Allen, both of Chelsea.

WEAVER—GLOVER. In Springfield, Mass., Oct. 16th, 1884, by Elder G. H. Wallace, Mr. T. R. Weaver and Miss Hattie A. Glover, all of Springfield.

Notices.

Western Board A. A. M. Society.

John Bower, *President*, Sylvester, Michigan. D. R. Mansfield, Union Mills, Ind. A. P. Moore, Chicago, Ill., 927 North Halsted Street. D. O. Hink, Maryville, Mo., *Secretary and Treasurer*—H. Pollard, Alexis, Warren County, Illinois.

Correspondence solicited. Remittances in aid of mission work in the West will be promptly acknowledged by the Treasurer.

Notice.—The post office address of H. Pollard, Secretary and Treasurer of the Western Board A. A. M. Society, is changed from Palmer, Ill., to Alexis, Warren Co., Illinois. *To avoid delayed letters, remember this change.*

District Meeting.

The Vermont District Meeting, the fourth and last of the Conference year, will be held at Hardwick, Vt., in the new church edifice (if ready, as they intend it shall be), to commence Thursday evening, Nov. 20th, and hold over the Sabbath. Half fare rates on the R. R., free return checks. Ample provision for all who come to worship and labor in the meeting. Let all, whose special duty it is to be there, come early and remain to the close. Let all come who will, and they shall be welcome. God's grace is full, free, and everlasting. May prayer, united, fervent, believing, go up for the meeting.

Eld. C. P. Dow, Conference President
" C. Clarke, President of District
" D. Gregory, Secretary of District

Time of Annual Conference.

The Province of Quebec, N. N. H., and N. Vt. Annual Conference will commence its services Dec 31st, with a "watch night meeting," and continue over Sabbath, Jan. 4th, 1885. Business will occupy each forenoon until done. *But where shall it be held?* Let invitations come in time, so that a final and full notice may be early given.

C. P. Dow, President of Conference
L. C. McKinstry, Secretary.

Quarterly Meeting.

There will be a Quarterly Meeting held with the Beaver Church, four miles north of Logan, Phillips Co., Kansas, commencing Oct. 24th, and hold as long as the interest demands. As this is the first meeting of the kind ever held at this place, we most earnestly invite all the brethren and sisters to meet with us. We also invite all others of every name or order to come. We hope to see a large gathering. S. R. Knox.

Conference Notice.

There will be a meeting of the Quarterly Conference for the St. Paul District of Minnesota with the A. C. Church at Rockford, Wright Co., Minn., commencing Friday evening, Oct. 31st, and continuing over the following Lord's day. All are invited to make special effort to come and enjoy it. Eld. A. J. Bolster, Pres. Quar. Conf.
G. H. Dewing, Secretary.

Notice.—It is contemplated to hold a General Meeting at Concord, Dixon Co., Nebraska, of all Adventists, and as many others as wish to unite with us in the service of God in North East Nebraska and the regions beyond; said meeting to commence on Friday evening, Oct. 31st, and continue as long as the interest demands. The Conference will convene for business at 8 o'clock on Saturday A. M., Nov. 1st; and it is necessary that every member be in their place, as there is business of importance to be transacted then and there. And now, dear friends, come one, come all; come in the fulness of the blessing of the gospel of Christ, to work for God and his cause.

Concord is in Dixon County, Nebraska, ten miles northwest of Wakefield, on the Hartington branch of the Chicago, St. Paul, Minneapolis, and Omaha Railroad.

Edwin H. Carman, President.
N. Shaw Ketchum, Cor. Sec.

Notice.—The fifth Annual Meeting of the Advent Christian Mission Society of Michigan for the election of officers, and for the transaction of such other business as may come before it, will be held with the church at Grant Station, Newaygo Co., on Saturday, Oct. 25th, at 2 o'clock P. M., meridian time. A purposed change of Art. IV. of the Constitution will come before the Society. We very much desire to see this meeting the largest one ever held. It may be our last. Come, brethren, and let us make a move in the mission field that will tell for God. Leslie Bower, Sec.

Conference Notice.

The Advent Christian Conference of Northwest Michigan will meet with the church at Ashland, Friday evening, Oct. 24th, and hold over Sunday. We hope to see a large gathering at this meeting. Let us come filled with the Spirit of the Master, to labor for the salvation of the perishing. Let us work while the day lasts.

T. C. Grundy, President.
Geo. H. De Bois, Sec.

Notice.—There will be a Quarterly Conference of the Middle District held in the Advent Chapel at Webster, Mass., commencing Thursday night, Oct. 23d, and holding over the following Sunday. A cordial invitation is extended to our preachers and to all to come and labor for the lost and perishing. The church will provide homes for all who come to work with the Lord.

M. A. Potter, Com. for the Middle District.

Notice.—Those wishing to preach at Hartland (Densmore Hill) they can correspond with M. M. or J. M. Densmore.

Notice.—Brethren desirous of preaching in the Chapel at Marblehead, will please correspond with Albert Lefavour.

NOTICE.

The members of the A. C. P. Society are hereby notified to meet at their Office in Boston on *Friday, Oct 24th*, at ten o'clock A. M., for the transaction of business. J. Couch, President.

NOTICE.

The Executive Boards of the American Advent Mission Society, both Home and Foreign, will meet on *Friday, Oct. 24th*, at 2 o'clock P. M., at their Office in Boston. J. Couch, President.

ILLUSTRATED LECTURES By Elder and Mrs. L. C. McKinstry.

Two courses are given in each place.

Subjects—I. The Redemption—in *three* lectures, by Elder McKinstry, occupying the first Sabbath in each place. Illustrated by paintings.

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Note.—Only the Sabbath dates are given; the intervening evenings being understood.

Appointments.

Belmont, N. H. .... Nov. 9 and 16.

(To be followed by special services every evening, through the week following, and over Sabbath, the 23d.)

Concord, N. H. .... Nov. 23 and 30.

For arrangements address Eld. L. C. McKinstry at the time and place of any appointment.

Both courses of the lectures—The World's Great Empires *and* The Redemption—are published, and the books will be on sale at each place.

New Hampshire Conference.

The Lord will, the next Annual Session of the New Hampshire A. C. Conference will be held with the church at Lake Village, commencing Oct. 22d, and holding over the following Sabbath. The church very kindly extend an invitation to all to come to the feast. As the place is quite central, it is hoped that all who can, will make a special effort to attend. Dear brethren and sisters, it is more than probable that this will be our last annual Conference. The shadows lengthen very fast. The angles of all prophetic lines show unmistakably that they must all meet in the near future. The Lord help us not to sleep as do others, but to be watching, working and waiting till he come. It is hoped that every church will see to it in season, and send their delegates, as there is business of importance to attend to, and we wish your hearty co-operation. All churches are entitled to one delegate, and an additional one to every additional twenty-five members. Brethren in the ministry, do not fail to come, and come praying for the Lord's blessing on the meeting. T. W. Piper, President.
C. H. Fletcher, Sec.

Railroad Arrangements.—The Concord Railroad will sell tickets from Portsmouth, Nashua and Manchester for fare one way. Tickets good from Oct. 22d to 27th inclusive.

Boston, Concord and Montreal Railroad will sell tickets from all stations for fare one way, for sale by conductors on cars. Tickets good from Oct. 22d to 27th inclusive.

Conference Notice.

The Lord willing, the next Annual Session of the Hoosac Valley Advent Christian Conference will be held with the church at Sandy Hill, N. Y., commencing Wednesday evening, Nov. 12th, and continuing over Sunday, Nov. 16th. We wish that the ministers and delegates will be early at the meeting, so that the business of the Conference may be gotten over so as to devote as much of our time as possible to spiritual things. May the churches and brethren make special efforts to attend. Our work is nearly done; the Lord is at hand. Let prayer be offered to God continually that the meeting may be a source of rich blessing to the church with which it convenes. Come, for all things are ready. Geo. A. Streeter, Pres.
A. S. Williams, Sec'y.

Conference Notice.

The next session of the Kennebec County Advent Quarterly Conference will be held at Sawyer's Mills, Starks, Me., commencing Thursday evening, Oct. 23d, and hold over the following Sunday. Strangers will call on Asa Waugh and Eben Williamson, who will see that all are provided with homes. F. E. Blaisdell, President.
J. R. Sturtevant, Sec.

Notice.—There will be a protracted meeting at Coventry, Vt., commencing Tuesday, Oct. 28th, the Lord willing, to continue over the following Sunday, and as much longer as the interest may demand. Bro. I. W. Sornberger, of Coaticook, P. Q., and other brethren are expected to be present. Charles Clark.

Request.—I wish to say through the *Crisis*, to brethren who are poor and isolated, if they wish for a meeting in their midst, if they will let me know, giving the particulars, I shall be glad to comply, the Lord willing, with or without pay. Address A. H. Tilson, Kingscroft, P. Q.

Notice.—The Conference at Milltown, Me., will commence Oct. 30th, to convene more in the Aroostook Co. and N. B. May the blessing of God be upon this meeting. M. W. Corliss.

BOOKS! BOOKS!

We keep on sale the following works, written and published by H. L. Hastings. We will fill orders *postpaid* at publisher's prices

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Direct all orders to J. Hemenway, Agent,
Box *5140*, Boston, Mass.

PHOTOGRAPHS.

We have obtained the photographs of some of our leading preachers, to sell for the benefit of the Tract Fund. They are cabinet size, and taken by one of the best artists in the city. We have the following:

E. A. Stockman, Editor of the *World's Crisis*.

J. Couch, Editor of the *Quarterly Journal of Prophecy*.

F. Burr, Editor of the *Young Pilgrim* and *Blessed Hope Quarterly*.

J. Hemenway, Business Agent and Treasurer of the A. C. P. Society.

A. W. Sibley, Secretary of the A. A. Mission Society.

Miles Grant, W. H. Mitchell, H. Munger, L. Boutell, Chas. Goodrich.

We have also the photograph of Wm. Miller, taken from an old picture.

The above are for sale at the *Crisis* Office. Price postpaid, 25 cts. each. Agent.

"HERREN KOMMER."
(Lord Cometh.)

"Watch, for ye know not the day nor hour." Matt. 25: 13. A paper in the Swedish language, published monthly in Stockholm, Sweden, at *50* cents a year, by C. P. Soderbloom. Subscriptions received at the Office of the *World's Crisis*, Boston, Mass.; also by N. Runquist, Galva, Ills., or J. G. Malmgreen, 209 Townsend Street, Chicago, Ills.

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Appointments.

☞ Appointments must be received as early as MONDAY NOON (as our paper goes to press Tuesday Morning) to insure insertion for the coming week.

MASSACHUSETTS.

Boston, Advent Christian Church, Corner of Shawmut Avenue and Indiana Place. E. A. Stockman, Pastor.

Chelsea (Adv. Chris. Church) Heard Street. E. M. Andrews, Pastor.

Brimfield.—Emerson Wetherell, Cor. Clerk.
E. S. Bugbee ... Sunday, Nov. 9th

Clinton (S. A. Church.)—Isaac Barnes, Cor. Clerk.
Frank Burr ... Sunday, Oct. 26th

Chicopee (Adv. Church).—James Campbell, Com.
E. M'Culloch ... Sunday, Oct. 26th

Athol.

East Pepperell (Parker's Hall.)—John Gray Corresponding Committee.

East Weymouth.—W. H. Crockett, Pastor.

Fairhaven.—G. P. Haines, Pastor.

Granby.
F. K. Ostley ... Sunday, Oct. 26th
A. E. Phelps ... Sunday, Nov. 16th

Haverhill (Walnut St. Chapel) A. W. Sibley, Pastor. Miles Grant, with Bro. Sibley, Tuesday evening, Oct. 21st, and onward every evening, and over two Sundays.
C. R. Crossett ... Sunday, Nov. 9th

Lawrence.—(Advent Chapel, Concord Street.) J. Couch, Pastor.
C. Goodrich ... Sunday, Nov. 16th

Lynn, Second Advent Church.—(Chapel on Liberty Street.)—Cor. Com., M. M. Libby, 206 Essex Street.

Lowell, Second Advent Church (Mechanic's Hall Dutton Street.)—A. Bissell, 49 Worthen Street, F. K. Ranger, 26 Lane Street, Committee.
Frank Burr ... Sunday, Nov. 2d
Mark Stevens ... Sunday, Nov. 9th
Geo. M. Little .. Sundays, Dec. 7th, 14th, 21st and 28th

Maplewood, Advent Christian Church (Methodist Congregational Hall, Salem St.)—B. P. Jones Clerk.
Wm. Hobbs ... Sunday, Oct. 26th

New Bedford (Advent Christian Church) corner of Kempton and Foster Streets.
A. A. Fowler ... Sunday, Oct. 26th
C. H. Sweet ... Sunday, Nov. 2d
Frank Burr ... Sunday, Nov. 9th
E. B. Bary ... Sunday, Nov. 16th
E. M. Andrews ... Sunday, Nov. 30th

North Rutland.—Henry H. Mundell Corresponding Committee, North Rutland.
W. M. Hall ... 1st Sunday in each month
Wm. O. Hale of Worcester .. 2d Sunday in each month
Bunyan's "Pilgrim's Progress" reading, illustrated with chart, by G. E. Merrill, Sunday, Oct. 26th.

North Carver (A. C. Church).—Corresponding Committee: James Breach, Elmer Raymond, D. W. Nash, Mary Ransom and Ida Chandler .... Sunday, Oct. 28th

Newton Upper Falls.—Meetings every Lord's day at the house of L. T. Cunningham.

Palmer.
Mrs. R. F. Clark ... Sunday, Oct. 26th
E. McCulloch ... Sunday, Nov. 2d
E. S. Bugbee ... Sunday, Nov. 16th
Mrs. E. L. Crumb ... Sunday, Nov. 23d

Somerville, Second Advent Church.—(Chapel corner of Bow Street and Somerville Avenue.)—T. H. Wayland Corresponding Committee, No. 10 Central Market, Boston, Mass.
L. Boutell ... 1st Sunday in each month
D. T. Taylor ... Sunday, Oct. 26th
L. Boutell ... Sunday, Nov. 9th

Salem (Hardy Hall, Washington Street.)—Geo. W. Sederquist, Pastor, 145 North Street.

Springfield.—(Adv. Chris. Church, Pynchon St., Franklin Hall.)—G. H. Wallace, Pastor. Residence 59 Greenwood Street.

Taunton (Advent Christian Church) High Street, opposite Wales Street depot, Ward Room No. 2.—C. E. Cornell, corresponding committee.
J. S. White ... Sunday, Nov. 2d
H. K. Flagg ... 3d Sunday in each month
T. M. Preble ... 4th Sabbath of each month

Worcester.—Ministerial Committee: F. D. Barnes, E. S. Gage, H. H. Nash.
Edwin Burnham ... Sunday, Oct. 26th
C. E. Shattuck is expected ... Sunday, Nov. 2d
E. A. Stockman ... Sunday, Nov. 9th
J. Couch ... Sunday, Nov. 16th
G. H. Wallace ... Sunday, Nov. 23d
H. H. Tucker ... Sunday, Nov. 30th

Winchendon (Adv. Chris. Church.)—Corresponding Committee: L. B. Underwood and Daniel Clark.
S. W. Bishop ... Sunday, Oct. 26th

Westfield.—S. G. Mathewson, Pastor.

Webster (Christian Advent Chapel, corner of Park and Myrtle Streets.)—J. E. Cross, Pastor.

Wakefield, Mass.—Meetings at the residence of J. B. Adams, No. 1 Church Street, every Sunday afternoon, at two o'clock.

Northfield (at Bro. Sikes') ... Sunday, Oct. 26th
Orange (Eagleville school-house) 5 P. M. Sun., Nov. 2d
F. W. Clough.

Plymouth ... Sunday, Oct. 26th
J. A. Gardner.

Marblehead (Pearl Street Chapel) Tuesday, Thursday, and Sunday evenings for the present.
Albert Lefavour.

Montgomery ... Sabbath, Oct. 26th
Will be at Westfield depot 9.30 train A. M.
Hiram Munger.

New Boston ... Oct. 24th, 25th and 26th
Enoch Phelps.

Northfield ... Oct. 31st to Nov. 9th inclusive
A. E. Phelps. Enoch Phelps.

Attleboro Falls ... Sunday, Nov. 2d
C. W. Rathburn.

South Abington ... evening, Oct. 22d and over the following Sunday. C. H. Sweet.

Brimfield ... Sunday, Oct. 26th
H. C. Smith.

Goshen ... Sunday, Nov. 2d
Mary L. Tower.

NEW HAMPSHIRE.

East Rochester.—J. Quimby and J. C. Shorey Elders.
B. S. Emery ... 1st Sunday in each month
I. C. Wellcome ... 4th Sunday in each month

East Sandwich.—Correspond with John Cove or Calvin Watson.

Belmont.—Correspond with Alvin T. Bean.

Concord.—Address C. P. Rowell, Rumford St.
E. B. Bary ... Sunday, Oct. 26th
M. A. Potter ... Sunday, Nov. 2d and 9th
D. Mathewson ... Sunday, Nov. 16th
Elder and Mrs. McKinstry's Lectures Sundays, Nov. 23d and 30th.
Mark Stevens ... Sunday, Dec. 7th

Farmington (Advent Chapel)—H. B. Lary Corresponding Committee.
Daniel D. Page ... Sunday, Oct. 26th

Franconia (Union Hall.)—Meetings every Sunday.

Hampton.—Cor. Com. Frederick L. Lamprey.
A. Bean ... Sunday, Nov. 2d
J. W. White ... Sunday, Nov. 23d

Dover.—C. A. Phelps, Pastor.

Exeter.—Daniel D. Page, Pastor, will occupy the pulpit the 1st, 2d and 3d Sundays in each month.

Lake Village (North Church), A. J. Wheeler Pastor.

Loudon.—Geo. W. Prichard, Cor. Committee.

Loudon Ridge.
J. Parsons ... 1st Sunday in each month
A. Kidder ... 2d Sunday in each month
Joseph Harvey ... 3d Sunday in each month

Manchester (Advent Chapel, Arlington Street.) Bryant McLellan, Pastor.

New Hampton.—Meeting at the Advent Church every Sunday at half-past ten o'clock.

Northfield Depot (Union Chapel.)—Correspond with S. A. Dow.
D. M. Leavitt ... Sunday, Oct. 26th
A. J. Wheeler will preach every Wednesday evening, at seven o'clock, commencing Oct. 29th.

Nashua (Spalding's Hall, corner of Maine and Hollis Streets.)—O. W. Heyer, corresponding committee, Lock Box 1417.
Chas. Goodrich ... Sunday, Nov. 2d
Frank Burr ... Sunday, Nov. 16th

Portsmouth (Advent Chapel on Hanover St.) C. R. Crossett, Jr., Pastor.
A. W. Sibley ... Sunday, Nov. 9th

Penacook (formerly Fisherville.)—Lowell B. Elliott, J. M. Shepard, Corresponding Committee.

Rochester (Advent Church.)
B. S. Emery ... 2d Sunday in each month

Seabrook.—W. Hadley, Pastor.
W. Hadley ... Sundays, Oct. 19th, and Nov. 2d and 9th

Sugar Hill.—H. H. Tucker, Pastor.

Meeting at Sutton (at the house of Bro. J. Hazen) second and fourth Sundays in each month.—Geo. W. Brown, Chairman of Ministerial Committee of the New Hampshire S. A. C. Conference.

South Barnstead ... 1st Sunday in each month
Wm. Bodge.

East Wakefield (Woodman's Mills) 2d Sunday in each month.

South Wolfboro ... 4th Sunday in each month
T. L. Churchill.

New Durham Ridge ... Sunday, Oct. 26th
C. Colman.

Wakefield (Woodman's Mills) 4th Sunday in each month.
J. L. Chute.

East Holderness ... Sundays, Nov. 9th and Dec 14th
S. Dinsmore.

Enfield (East Hill school-house) 1st and 3d Sundays in each month
R. C. Drown.

Whitefield.—Old church meetings every Lord's day.
Daniel Gregory, Pastor.

Alton Corner (Kimball's Hall) ... Sunday, Nov. 2d
N. Glidden.

Rye ... Sunday, Oct. 26th
W. Hadley.

West Epping ... Sunday, Oct. 26th
Conference at Lake Village, Thursday and Friday, Oct. 23d and 24th. John G. Hook.

East Wakefield (Woodman's Mills) 1st Sun. each month
E. Johnson.

Tuftonboro Neck ... 1st Sunday in each month
Melvin Village ... 2d Sunday in each month
Sandwich ... 3d Sunday in each month
Melvin Village ... 4th Sunday in each month
T. W. Piper.

East Concord ... Sabbath, Oct. 26th
Simeon Roby.

Wolfboro, Pleasant Valley ... Sunday, Oct. 26th
D. W. Stevens.

Tamworth (Birch Intervale) ... Sunday, Nov. 2d
Meredith Neck ... Sunday, Nov. 9th
J. G. Smith.

Stewartstown (Cyrus Fletcher school-house) 10 A. M. and baptism where brethren decide, Sun., Oct. 26th
H. D. Selby.

Shaw's Corner, at 11 A. M. ... each Sunday
J. H. F. Varney.

Rye ... 1st Sunday in each month
Joseph W. White.

Middleton (at E. C. Colbath's) Saturday eve., Nov. 1st
Middleton Corner ... Sunday, Nov. 2d
M. M. & A. A. Young.

MAINE.

Berwick (Odd Fellows Hall.)—E. B. Morrell, P. O. Box 152, Corresponding Committee.
Mark Stevens ... 1st Sunday in each month
J. T. Libbey ... Sunday, Oct. 26th

Bridgton (Advent Chapel.)
A. W. Taylor ... 2d Sunday in each month
M. Stevens ... Sunday, Oct. 26th

Biddeford.—Thomas W. Applebee Cor. Committee.
Wm. H. Mitchell ... 1st Sunday in each month
Jesse Gay ... 3d Sunday in each month
B. S. Emery ... 4th Sunday in each month

Bath (Middle St. Chapel.)—E. S. Moulton Pastor.

Bonny Eagle.
Mrs. M. E. Kilborn ... 1st Sunday in each month
Jesse Gay ... 2d Sunday in each month

Bowdoinham Village (Hinckley's Hall.)

Bangor, Advent Christian Church (Temperance Hall, Exchange Block.)—O. S. French, Pastor.

Cape Elizabeth (Advent Chapel.)—W. H. Libby and Albert Pratt committee.
Jared Whitman ... 1st Sunday in each month
Jesse Gay ... 2d Sunday in each month
J. Hill ... 4th Sunday in each month

Fairfield.—Correspond with A. K. Clark.

Goodwin's Mills, (Union Hall.)—J. Hill, Pastor.
I. C. Wellcome ... 1st Sunday in each month

Hollis Centre.
Prayer meeting at 10 A. M. Preaching at 2 and 7 P. M.
M. Stevens ... 2d Sunday in each month
Mrs. M. E. Kilborn ... 4th Sunday in each month

Kennebunk, Lower Village (Adv. Chapel.)—O. H. Wallace, Pastor.

Lewiston, A. C. Church.—Committee: A. S. Prescott, Auburn; Chas. McAllister, Lewiston.
D. H. Kilbreth ... 2d Sunday in each month

Old Orchard (Adv. Chapel, near the Tower.)
Jesse Gay ... 1st Sunday in each month
I. C. Wellcome ... 2d Sunday in each month
B. S. Emery ... 3d Sunday in each month

Portland, Second Advent Church (Union Hall) Free Street.—Committee: George E. Smith, 275 Cumberland Street, and W. G. McGlauflin.
W. H. Mitchell ... Sunday, Oct. 26th
Rufus Wendell ... Sundays, Nov. 2d, 9th and 16th
W. H. Mitchell ... Sundays, Nov. 23d and 30th and Sundays, Dec. 7th, 14th, 21st and 28th.

Rockland (Adv. Chris. Church) N. A. Burpee Hall. Wm. M. Brewster corresponding committee. Address care of A. F. Crockett & Co., Rockland, Me.

Sabattus (Jones' Hall.)
D. H. Kilbreth ... 3d Sunday in each month
Jared Whitman ... 4th Sunday in each month

South Berwick (Great Works.)
George W. Brown ... 3d Sunday in each month
Enoch Morrill ... Sunday, Oct. 26th
J. Hill ... Sunday, Nov. 2d
I. Harry Rose ... Sunday, Nov. 9th
Howard Mitchell ... Sunday, Nov. 16th

South Elliot.—Samuel Dixon, Committee.
Geo. W. Brown ... 1st Sunday in each month

Vinalhaven, Church.—M. M. Stevenson, Pastor.

Newcastle and Damariscotta.—Edwin Sperrin, Corresponding Committee, Newcastle.

South Casco (Radoux meeting-house) .. Sun., Nov. 2d
Harrison (Brackett school-house) Thursday evening, Nov. 6th, and over Sunday, Nov. 9th.
Baldwin (Pigeon Brook school-house) Sun., Nov. 16th
A. Baker.

Old Orchard ... Sunday, Oct. 26th, and evenings
E. Cotton.

East Bowdoinham ... 4th Sunday in each month
E. O. Dinsmore.

Bonny Eagle ... Sunday, Oct. 26th
Jesse Gay.

South Berwick (Grant's school-house) last Sunday in each month. J. P. Goodwin.

Harrison (Woodsum school-house) .. Sunday, Oct. 26th
Mrs. J. E. Jordan.

Weeks' Mills, China ... 1st Sunday in each month
D. H. Kilbreth.

Strickland's Ferry (school-house) .. Sunday, Oct. 26th
N. E. Terry.

Steep Falls (Anderson school-house) Thursday evening, Oct. 23d, and over Sunday, Oct. 26th.
West Buxton ... Tuesday evening, Oct. 28th
M. M. & A. A. Young.

VERMONT.

Vernon.—J. Hemenway 1st Sunday in each month. Also supply for the third Sunday. All communications should be directed to J. Hemenway, Athol, Mass.
C. H. Fletcher ... Sunday, Nov. 16th

Bristol.—A. S. Williams, Pastor.

Bridgewater.
Geo. F. Earle ... Sunday, Oct. 26th
C. W. Jackson ... Sunday, Nov. 2d
B. B. Chedel ... Sunday, Nov. 9th

Castleton.—J. Albert Libby, Pastor.

Mendon (A. C. Church) D. P. Perkins, Pastor.

North Sherburne. (Adv. Chris. Church.)
Geo. F. Earle, Pastor ... once in four weeks
C. W. Jackson ... once in four weeks

North Shrewsbury.—Geo. F. Earle, Pastor.

North Hyde Park (Adv. Chris. Church.)—Charles Clark Pastor.—Preaching alternate Sundays.

Hartland (Densmore Hill.)—J. M. Densmore, Corresponding Committee.

Rutland (Church of the Redeemer) T. L. Drury Pastor.

St. Johnsbury.—F. L. Piper, Pastor.

Warren (A. C. Church.)—Allen C. Greenslit Corresponding Secretary.

West Norwich.
B. B. Chedel ... Sunday, Nov. 2d
P. G. Lord ... Sunday once in four weeks

Woodford (Adv. Chris. Church.)

East Roxbury ... two Sundays a month
L. H. Brigham.

Factory Point ... 2d Sunday in each month
Chittenden ... last Sunday in each month
Wm. J. Blanchard.

Hartford (Bro. Lyman's school-house) Saturday evening, Nov. 1st. P. G. Lord.

East Hebron ... 1st and 3d Sundays in each month
J. G. Moulton, Pastor.

CONNECTICUT.

Bridgeport.—The Advent Christian Church meet in Temperance Hall on Beach Street, E. D.
B. Hitchcock ... 1st Sunday in each month
D. C. Dudley ... 3d Sunday in each month

Bristol Adv. Chris. Church.—John C. St. John Pastor.

Danielsonville.—C. W. Dockham, Pastor.
Warren Tenney ... Sunday, Oct. 26th

East Woodstock.
P. S. Butler ... Sunday, Oct. 26th

Hartford (Melodeon Hall.)
G. H. Wallace ... Sunday, Oct. 26th
L. Boutell ... Sunday, Nov. 2d

New Britain, Adv. Chris. Church (Grand Army Hall).—Preaching every Sunday morning and evening, at the usual hours.

New Haven.—(Beers Street Chapel.)

Putnam (Adv. Chris. Chapel)—John Jeffrey, Pastor.
H. K. Flagg ... Sunday, Nov. 9th
M. A. Potter ... Sunday, Nov. 9th

Square Pond (Second Advent Church.)—Chas. O. Smith, Corresponding Secretary.
D. C. Dudley ... Sunday, Oct. 26th
E. L. Crumb ... Sunday, Nov. 16th
M. A. Potter ... Sunday, Nov. 30th

South Norwalk (Adv. Chris. Church) Temperance Hall, Main Street. F. S. Ainsworth, Cor. Clerk.
Chas. Goodrich ... Friday evening, Oct. 24th and over Sunday, Oct. 26th.

Southington (Gospel Mission Chapel.) Hezekiah Davis, Pastor.

Scitico (Adv. Chris. Church.)—H. W. Perkins, Pastor.

Waterbury (A. C. Church, Bronson's Hall, Bank Street.)—Geo. L. Teeple, Pastor. Residence 112 West Main Street.

Wallingford.—(School-house, South Main Street.) D. T. Call, Pastor.

Woodstock Valley ... preaching each Sabbath
P. S. Butler, Pastor.

Ashford ... Sunday, Oct. 26th
E. S. Bogbee.

Stafford (Crowhill school-house) 1st and 3d Sundays in each month. Zina E. Harris.

INDIANA.

Union Mills, preaching regularly morning and evening every Sunday by D. R. & E. S. Mansfield Pastors.
Olive Branch ... every four weeks
Jas. Ferris.

NEW YORK.

Hebron ... 1st and 3d Sundays in each month
Wm. J. Blanchard.

Massena, St. Law. Co.—W. A. Burch, Pastor.

Hoosick (A. C. Church.)—Geo. A. Streeter, Pastor.

New York City.—J. Cox, Pastor.—Meeting three times on the Sabbath, and Wednesday evenings, at 133 West 24th Street.

The Second Advent Church worship at Brooklyn Institute, Washington Street, Brooklyn.
L. L. Howard, Pastor.

Hebron ... Tuesday and Wednesday evenings, Oct. 28th and 29th. W. O. Higley.

Sandy Hill (Adv. Chris. Church, corner of Maine and Willow Streets.)—W. O. Higley, Pastor.

Rochester, (Advent Christian Church.)—Over No. 278 East Main Street, corner North Street. Preaching Sunday morning and evening. Sunday School at 12 M. Prayer meeting Wednesday and Friday evenings.
Geo. W. Wright, Pastor.

Granby ... Sunday, Nov. 2d
C. H. Williams.

RHODE ISLAND.

Bristol (Adv. Chris. Church, High Street.)

Central Falls.
H. H. Nash ... Sunday, Oct. 26th
H. K. Flagg ... Sunday, Nov. 2d
John Jeffrey ... Sunday, Nov. 9th
Joseph Miett ... Sunday, Nov. 23d
H. K. Flagg Church correspondent, Box 95.

Escoheag.
Mrs. E. L. Crumb each 1st Sunday. A. Bourne each 2d Sunday. E. R. Wood each 3d Sunday.

La Fayette (A. C. Church) Chas. E. Preston, Pastor.

North Scituate.—Correspond with the pastor, Wm. H. Durfee, North Scituate, R. I.

Providence (Advent Christian Church, Hammond Street.)—Norman P. Cook, Pastor.

Woonsocket.—A. A. Fowler, Committee.
H. K. Flagg ... Sunday, Oct. 26th
E. Cotton ... Sunday, Nov. 2d, and evenings
C. S. Shattuck ... Sundays, Nov. 23d and 30th

West Gloucester ... 1st and 2d Sundays in each month
E. Bellows.

Artick ... Sunday, Nov. 16th
Anthony ... Sunday, Nov. 23d
E. Cotton.

Arctic ... Sunday, Nov. 23d
H. K. Flagg.

WISCONSIN.

Mifflin, Sundays, 11 A. M., prayer meeting. Sunday School 1 P. M. Prayer meeting Wednesday and Friday evenings. A. M. Barber.

Belleville ... May 4th, and each alternate Sunday
Anson Brown.

Magnolia, Rock Co ... each alternate Sunday
Miss M. A. Scoville.

MICHIGAN.

Every other Lord's day, morning and evening, at the Advent Christian Church of Assyria, Barry Co.
P. Holler.

Buchanan, (A. C. Church.)—Benj. Finney Pastor. Post Office Box 228.

Port Sanilac ... 10.30 A. M. each Sunday
Shore and Ridge Churches at 3.30 P. M. each alternate Sunday. Lexington Sunday evenings. C. Pike.

ILLINOIS.

Mineral (Advent Chapel) 1st Sunday in each month
Rutland (Advent Chapel) 2d and 4th Sundays in each month. D. S. Clark, Pastor.

Chicago (A. C. Church) No. 91 South Green St.—J. F. Myers, Church Elder, 149 West Monroe Street.

Auburn (Adv. Chris. Church.)—J. F. Adair, Pastor.

In the Lecture Room of the first Baptist Church in Aurora Sunday, once in two weeks.
Afton (Advent Chapel) Sunday, once in two weeks.
C. W. Smith.

PENN.

Philadelphia, (7th below Poplar Street.)—E. F. Sergisson, Pastor.

Church of the Second Advent, Mount Vernon St., below Broad.—Eld. L. F. Baker Pastor.

Edinboro.—Mrs. L. M. Stoddard, Pastor.

OHIO.

Axtel (Adv. Chapel) ... 10.30 every Sunday morning
Birmingham ... 6.30 every Sunday evening
A. N. Dunbar.

Cincinnati (A. C. Church) Lancet Hall, 203 West Seventh St. every Sunday. Wm. Shaw, Minister.

Nevada (Adv. Chris. Church.)—W. J. Hobbs Pastor.

IOWA.

Red Oak (German Evangelical Church) every Sunday
Wm. McCulloch.

Atlantic, Cass Co., in the Dane Lutheran Chapel, corner of Elm and Eighth Streets, Sunday, once in two weeks. H. G. McCulloch, Pastor.

Manchester, at 10.30 A. M. and 7.30 P. M., Sunday once in four weeks. E. A. Marsh.

Sioux City (Advent Chris. Church.) Corresponding Committee: J. W. Young or J. H. Culver.

MINNESOTA.

Messiah's Advent Church, corner of Second Avenue South and 14th Street, Minneapolis.

Winona Adv. Chris. Church.—(Chapel on Broadway, between Washington and Winonah Streets.)

Monticello.—A. J. Bolster, Pastor.

QUEBEC.

Waterloo once in two weeks. Ayer's Flat once in four weeks. C. P. Dow.

Dudswell and Brookbury, 10.30 A. M. and 2.30 P. M. Sunday, every four weeks. H. D. Selby.

TENNESSEE.

Memphis. The Advent Christian Church 35 Seventh Street, Sunday service. Prayer meeting 6.30 o'clock A. M.; Sabbath School one o'clock P. M.; evening service 3 P. M.; night service 8 o'clock.
H. H. Wilbourn, Pastor.

Business.

THE TRACT FUND.

Donations for the Tract Fund.

J. E. Phelps ... 25
Orman Stone ... $33.00

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Mrs. M. A. Harris ... $1.00
M. E. Orr (Western Board) ... 2.00
J. Hemenway, Treasurer.

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E. J. Harmon ... $2.00
Mrs. M. A. Harris ... 1.00
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J. Hemenway, Treasurer.

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J. Hemenway, Treasurer.

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Sick and Poor Ministers' Fund.

Mrs. C. W. Wells ... $1.00

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Books and Tracts Sent.—By Mail—Benjamin S, Bryant W, Crittenden S W (2), Clayton J, Chadbourne A G, Dibble F, Davis Mrs E, Dexter J, Goodwin A M, Johncox H V, Kromer C C, McKusic Mrs E, Newlin J, Norville H W, Phelps E, Parker E A (2), Rems P H, Scarce J, Stoddard Mrs L M, Winner E.

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SHALL I CEASE TO WRITE?

Must I cease to write,
While my thoughts indite,
And matter in never ceasing flow,
Looms up to my view,
The old and the new,
And lingers as most unwilling to go.

E'er comes the death sleep,
And a few may weep,
Shall my right hand refuse more to write;
'Tis painful to think,
And from it I shrink,
Until compelled to desist I am quite.

Some kind friends abroad,
Wish me to record
The gospel truths I do so plainly see;
And shall I forbear
To do my full share,
That many others may enlightened be?

But my trembling hand
Would me quite withstand,
And make my writing illegible all;
My pencil is moved,
In order approved,
By my steady left hand—at my own call.

My wife says desist;
'Tis hard to resist
One who has only and ever been kind;
But what shall I do?
Shall I prove most true
To God's leadings and promptings of my mind?

ONLY IN THE LORD.

BY WM. A. BURCH.

Mr. H. Grattan Guinness, director of the East London Institute for Home and Foreign missions, and author of the book entitled "The Approaching End of the Age," in an article contributed to the *London Christian*, most earnestly sets forth the responsibilities of the married relation. His words are especially timely, since so many professors of religion in these days see fit to disregard the important command, "Only in the Lord." (1 Cor. 7: 39.) His article relates especially to the care and training of children for Christ, and is entitled "A Godly Seed." I quote a few paragraphs:

"Our Lord has said: 'Make the tree good, and its fruit shall be good.' Have you ever pondered the answer which God gives to the question, which he himself proposes in Malachi, Wherefore did he make both one? 'That he might seek a godly seed?' In order that children should be godly, their parents must be so; and hence the New Testament rule which admits of no exception, "Only in the Lord.' Four memorable and decisive words. They are a standing direction to all who fear God and love Christ, in connection with that most important step and relationship in life—marriage.

"I suppose that next to conversion there is nothing more important than marriage; and it is in this connection that the precept is laid down for the guidance of the Church which admits of no departure,—'Only in the Lord.' The Christian must not vary his practice from this. The union must not be between the living and the dead; between the divine and the undivine; between that which is born of God and that which is of the flesh, and passes away, and is of the wicked one. It must be a union of the godly with the godly; and, in order to have God's blessing resting upon it, it must be *only in the Lord*.

"In taking a retrospect of a ministry extending over thirty years, I have not spoken on this subject more than once or twice; and yet it has been often present in my thoughts, and has had an immense influence in regulating my conduct as of course it ought to have. As one getting on in life, I would press this point on two classes—on Christian parents, who have so much to do in guiding the choice of their grown-up children in this matter, and on the young people themselves who are concerned, that they be directed by this divine motto: 'Only in the Lord.'

"What numberless instances we could refer to, had we time and opportunity, of the evil results which have followed the transgression of this apostolic injunction! I have before my mind one particular family—and I might allude to many, for it has been my lot to mingle with a great number in thirty years, and to see behind the scenes, in which there was a wrong step taken at the outset, and which has continued to bear disastrous fruit to this day.

"And then, on the other hand, how richly has the blessing of God descended upon such marriages as have been entered into in conformity with his mind and will! I urge upon Christian parents to use all their influence in this direction, and I admonish the unmarried to resolve, by the grace of God, that they will never transgress this precept.

Says Talmage in a sermon on divorce, that increasing evil which so threatens society: "Romance and impulse rule the day. Perhaps the only ground for the marriage compact is that she likes his looks, and he admires the graceful way she passes around the ice cream at the picnic! It is all they know about each other. It is all the preparation for life. A man not able to pay his own board bill, with not a sovereign in his possession, will stand at the altar and say, 'With all my worldly goods I thee endow!' A woman that could not make a loaf of bread to save her life will swear to cherish and obey. A Christian will marry an atheist, and that always makes conjoined wretchedness; for if a man does not believe there is a God, he is neither to be trusted with the money of other people, nor with your lifelong happiness. . . . Runaway matches and elopements, nine hundred and ninety-nine out of one thousand of which mean death and hell, multiply on all hands. You see the records of them in every-day's newspapers. . . .

"Let me say to the hundreds of young people in this house this morning, before you give your heart and hand in holy alliance, *use all caution;* inquire outside as to habits, explore the disposition, scrutinize the taste, question the ancestry, and find out the ambitions. Do not take the heroes and the heroines of cheap novels for a model. Do not put your lifetime happiness in the keeping of a man who has a reputation for being a little loose in morals, or in the keeping of a woman who dresses fast. Remember that while good looks are a kindly gift of God, wrinkles or accident may despoil them. Remember that Byron was no more celebrated for his beauty than for his depravity. Remember that Absalom's hair was not more splendid than his habits were despicable. Hear it, hear it!

"*The only foundation for happy marriage* that ever has been in the world, or ever will be, is *good character;* ask father and mother's counsel in this most important step of your life. They are generally good advisers. They are the best friends you ever had. They made more sacrifices for you than any one else ever did, and they will do far more to-day for your happiness than any other people. Ask *them*, and, above all, ask God. I used to smile at John Brown, of Haddington, because when he was about to offer his hand and heart in marriage to one who became his lifelong companion, he opened the conversation by saying, 'Let us pray.' But I have seen so many shipwrecks on the sea of matrimony, that I have made up my mind that John Brown was quite right. A union formed in prayer will be a happy union, though sickness pale the cheek, and poverty empty the bread tray, and death open the small graves, and all the path of life be strewn with thorns, from the marriage altar with its wedding march and orange blossoms, clear on down to the last farewell at that gate where Isaac and Rebecca, Abraham and Sarah, Adam and Eve parted."

Amen.—EDITOR.

NOTES BY THE WAY.

On the morning of August 30th, I started from my home with my wife and two of my children, for Rockford, Minn., where our State Campmeeting and Conference was to commence the next day. We arrived in safety, and found kind friends ready to greet us. The next morning proved to be a beautiful one, and by ten o'clock a large congregation had gathered on the old campground. It fell to my lot to preach to them and it was easy to speak to those intelligent, upturned faces, with their eyes glistening with tears of holy joy as they heard of the Friend and Redeemer of man. In the afternoon we spoke again to a much larger gathering of people, and we think both hearers and speaker were benefitted by the occasion.

Minnesota has some grand people, but none better than those that gather from year to year on the old camp ground at Rockford. May God's divine blessing ever be with them. In the evening, after listening to an earnest and effective discourse delivered by Bro. John Ridley, we bade wife, children and friends farewell for a time, and drove to Armstrong where after sleeping four hours, we took the train for Manchester, Iowa, reaching there the next night at twelve o'clock. With heavy baggage I walked one and one fourth miles to the S. A. Campground. A beautiful sight greeted my eyes, on my arrival. Nestling among the green trees were a goodly number of clean white tents with the full moon shining down upon them. Not a voice or a sound to break the silence of the hour or disturb the peaceful slumbers of the gathered saints. Could I break the spell of that peaceful hour? No. In my youth I had been a soldier and had found rest in natures great bed many a night, and I said to myself, I can do it again. By the light of the moon I saw a newly made stack of straw in one corner of the ground, and I at once went to it, and made me a nice nest in its side, said my prayers and laid myself down for a sweet sleep. I awoke the next morning refreshed and happy. The brethren chided me a little for what they considered my folly, but I forgave them and we were all happy in the reunion of that bright morning hour. I preached to them twice that day, and baptized Bro. Hubble's son at night. The next day I again preached twice to them, and took the evening train for Amboy, Ill., promising to return as soon as the business was finished that called me hence. Reached Amboy Thursday morning in time for the first meeting of the Association. For two days I tried to do my duty as a delegate for my adopted state; how much was accomplished time will tell.

Friday evening I again took the train reaching Manchester at ten Saturday morning where I found the work going well. Preached to them in the evening. The next day, Sunday, proving to be a beautiful day the people at an early hour began to gather upon the ground, so that when the hour arrived for the morning service the large tabernacle tent was filled to overflowing with an expectant congregation. It was our privilege to speak to them. God blessed in speaking and hearing. At two in the afternoon there was a much larger congregation, when we spoke again, subject, Resurrection of the Dead. There was much rejoicing on the part of the saints, and sinners were sobered into peaceful silence. The evening hour brought another crowd and we spoke again. At the close of the sermon we repaired to the boarding tent where that dear old saint Father Hough served a large number with the emblems of our Lord's body and blood. Then came the farewell shake of the hand and the promise of living so as to meet in the soon coming kingdom. Thus closed the Manchester Campmeeting. It was pronounced one of the best ever held in the State. Quite a number started to serve the Lord, and seven were baptized.

The Advent people of Iowa are a noble and intelligent class. They have one fault; that is, they know how to work a willing laborer; but for this they make some amends. They feed him well. I have attended a great many campmeetings, and I must say that I never sat down to such tables as they spread at Manchester. God bless the brethren of Iowa.

On Monday morning, Sept. 18th, in company with Bro. Spencer, I started for Amboy to attend the general campmeeting then in session; reached there in safety and found the meeting progressing well. Had the privilege of greeting many of my Eastern friends, some of whom I have known for years, and listened to many able and stirring discourses from different brethren, and had the privilege of speaking twice myself. The meeting as a whole was a success. Quite a goodly number started to serve the Lord, and twenty-four were baptized; quite a number were new converts, and I am told by the committee that there was no deficiency in finance, but rather a little surplus. Thus closed the Amboy meeting. Its records are on high. We leave it and turn to other fields.

On Monday the fifteenth, we went with some of the brethren to their home in De Kalb where we preached two evenings. Then to Aurora, Ill., where we spent two days and preached to the few of like precious faith. Friday morning started for Mifflin, Wis., by the way of Chicago; reached there Saturday afternoon, and found the brethren busy in their preparations for their campmeeting which was to commence the next day. It fell to our lot to speak ten times during the meeting, which held eight days. We had an excellent meeting. Sinners were convicted and converted; some hard cases were gloriously saved. It was surprising to see the number which congregated there from day to day, especially in the evening; but if you, my dear readers, had been there, and at about six in the evening had walked in the rear of the camp-ground, you would have seen large deep holes, whose dark depths you could not fathom with the naked eye, and as you wondered what it meant the murmur of human voices would greet your ear, and then a human head would appear in sight, followed by another and still another until you would almost think the earth was casting forth its dead. What does it all mean? Simply this. You are in a mining district, and those holes lead down into the mines, and those men are the miners, whole souled, warm-hearted fellows who love a red-hot gospel, and are as easy a class of people to speak to as I ever met. The S. A. ministry of Wisconsin were quite well represented at this meeting. They are a genial class to labor with.

On monday morning, before we parted, we all repaired to the waters where Bro. Barber, the pastor of the Mifflin church, baptized sixteen happy souls, and there are more to follow. Monday evening, I spoke at Baraboo, Wis.; had a pleasant time with the brethren there, but being too weary to remain longer, I started for home the next morning, arriving home in safety, having been gone just one month.

During the time, I travelled some twelve hundred miles and spoke twenty-seven times. I have tried to do my best and leave the results with God. After a brief respite we purpose to start again for Iowa, where we have several engagements for revival work.

WM. C. STEWART.

Anoka, Minn.

WILLING SERVICE.

BY HELEN L. DYER.

Jesus, Master, yes I love thee;
And to prove my love would bring
My poor self, a willing off'ring,
To my Saviour, Lord and King.

I can never, never pay thee
For thy wondrous love to me;
But with fervor may I gladly
Do whate'er I can for thee

In thy service working ever,
With glad heart and willing feet,
Prompt in every word and action,
Thy approval I shall meet.

Then at last, oh, glorious promise!
When my earthly race is run,
From thy lips I'll hear the greeting—
"Faithful child, well done, well done"

Dover, N. H.

IN MEMORIA.

The adage that "Death loves a shining mark" seems wonderfully verified in the death of our dear sister, Mrs. Helen Emily, wife of Bro. Eber E. Gridley, who died Aug. 18th, 1884, aged forty-one years.

In her death the church in Westfield have lost an efficient and prudent helper; a kind and provident husband is bereft of a wise and affectionate wife who builded her house by heavenly discretion (Prov. 14); and a son of seven years has lost a mother ever deeply solicitous for his moral well being and religious training. Especially was this careful concern manifested when sure the summons for her departure had come. With her it was settled that a few hours would end her mortal career. Though not expecting so hasty a call, she could say, "*I am* all *ready*, but there's my boy!" At her instance he stood by her side to receive such counsel as only a Christian mother can give, relative to loving and serving Christ the Saviour. Suiting her earnest words to the child's capacity, she warned him to beware of this and that bad habit incident to youth, firmative. Who that knew her could doubt it?

Being naturally a person of great energy and perseverance, the most difficult thing for her to conquer was impatience, when witnessing apathy and slackness. But the grace of God was sufficient in perfecting this point. Ostensibly this precious sister has been growing in grace these years until made ripe for the kingdom. She is resting only a little while, never more to experience and *not forget* these precepts of his dying mother.

She then called for her three brothers and other friends and acquaintance, to urge upon their attention the "one thing needful." Meanwhile she was not forgetful that the nearest and dearest tie of human affection was about to be severed; but feeling assured *his* "heart was fixed trusting in the Lord," she spent her time and strength for those of whom she entertained some fear. Her pastor having just returned from Camp in Springfield learned of her serious illness, and hastened to her bedside, when she recognized him, but was past speaking; but when the question was put, "Do you feel all ready?" she bowed her head in the affirmative. [...] pain or sorrow. Faithful in her attendance at the house of God, and faithful in bearing testimony to the work wrought upon her heart by the Spirit's power, by her private counsel and prayers she has helped many a weak one along who now thanks God on her behalf.

The subject of this notice was converted about eighteen years since and united with the Methodist Church in Westfield; and some five or six years later, when the sound of the coming Bridegroom was heralded here by Elder J. Hemenway, she listened, was persuaded, then embraced, to hold them tenaciously while she had any being. Her social qualities were surpassed by few. Manifesting a proper conviviality, she at once made her guests at home, prepared for profitable converse. Though suffering much for over two years with what proved to be consumption of the bowels, she already appeared hopeful when receiving the calls of her numerous friends. Often did she occupy her seat in the house of God and testify to his power and mercy during these two and a half years, though many would have thought themselves too feeble in her position to have done so. None thought her disease particularly dangerous until a few days before her death. But her work is done. Peace to her ashes.

The very large gathering, composed of different denominations, which assembled at her funeral to pay their last tribute of respect, showed the esteem in which she was held in life and regretted in death. Her pastor, S. G. Mathewson, officiated, speaking from 1 Cor. 15: 26, comforting the bereaved hearts with the hope of re-living and reunion "beyond the weeping." Then we laid her away amid a profusion of flowers.

B. M.

MISSION WORK IN DAKOTA.

BY PHILO HITCHCOCK.

Having resided in this beautiful and healthful territory for one year and a half, I am convinced that no section of the West presents a more hopeful prospect in a religious point of view than Dakota. This fact is readily seen by Christians of all denominations, and they are taking measures to spread the banner of their faith over this country. Some in the East have evidently imagined that the West particularly this far-off land, was only the playground of prairie wolves, jack rabbits and possibly cannibals, and that God and the gospel were almost entirely ignored. But this is not the case. Being settled up quickly and easily, the very same class of citizens that bless the Eastern States make up the population here. Only this difference, we have a younger class as a rule and generally more thrift and diligence. To be sure this may result in excessive worldliness, which indeed I consider the greatest danger that lies at our door. The grosser sins of intemperance and other evils are strongly fortified against.

In point of educational advantages Dakota stands in the front ranks. Of course the prevailing sin of scepticism and doubt are not without their votaries here. But this must be met by the faithful proclamation of the ancient gospel with the Holy Ghost sent down from heaven. So far as our cause is concerned, "The pure testimony put forth in the Spirit is like a sharp two-edged sword."

I believe that only two things are necessary to make "this gospel of the kingdom" touch with healing power every county in this territory. First, the spirit of a John Knox, who in wrestling prayer said, "Lord, save Scotland or I die." And second, which is implied in the first, the divine anointing to qualify us for the work. But are there no severe trials there and hardships? Yes, there are many deep, often cutting to the heart. Sometimes loneliness and want. But ringing down through many centuries I hear the cry, "The servant is not greater than his Lord."

So far as my own personal work is concerned I have no occasion for boasting as to results, but everywhere I find an ear to hear when we can find ways to reach their homes and towns. During my short stay here through the blessing of God two A. C. churches have been planted and set in gospel order with proper officers to push the work in the absence of regular pastoral help. They will average at least twenty members each, I think more. They are a class of people who will be an honor to any community or institution. Beside this, the wants of a faithful family have compelled me to labor at least six months of the time out of the territory among the churches farther east. But the calls are numerous from various quarters of the territory. We have isolated brethren scattered all through Dakota who pine for the word of the Lord, and might and would in many instances form the germ for the growth of a large and useful membership. May the Lord bless the work is my prayer.

I have scattered as judiciously as possible tracts, papers, quarterlies and our various publications as opportunity offered. Each of the above churches have flourishing Sabbath-schools, using our *Blessed Hope Quarterly*. Any scattered saint who desires that gospel meetings be held in their town or neighborhood I should be pleased to hear from and by all means pray that God may bless our work to the good of many souls and the glory of our soon-coming Lord. Any who may desire missionary meetings held in their localities may address us at Frankfort, Spink Co., Dakota.

I would further say as an encouragement to those who have contributed of their substance to help on this pioneer work, that only for the assistance they have thus rendered through our mission board and the blessing of our dear Lord has this work been done. May a kind Providence bless them a'l and grant them a home in the kingdom.

Frankfort, Dakota.

GOOD NEWS.—No. 43.

FROM INDIA.

Constant, persevering and faithful sowing of the Word of God must be rewarded with the production of good fruits in due time. The Lord has said, "My word shall not return unto me void, but shall accomplish the thing for which I sent it." The news we are frequently getting from India assures us that the Lord is owning our work. Bro. Spence writes as follows:

I. C. WELLCOME.

"MADRAS, EAST INDIA, Aug. 23, 1884.

My Dear Bro. Wellcome:—Your letter of July 10th is received with much pleasure. I have also just received from Massillamani the complete translation of your article—'Our King is Coming'; and yesterday I ordered 2000 copies of it printed in tract form.

I have but little news, beyond that I sent Paul out this month on the South India Railway. He was out twenty-one days; he received bad treatment from the religious sects, but the heathen treated him well and gladly listened to his message. The results are with the Master, as the work is done in faith.

Col. Armstrong writes encouraging letters from Bangalore, saying that he has good meetings there, and that he thinks the Lord is owning his word. Here in Madras we get no quarter. The feeling is as bitter as ever. Dr. Jewett, who told Daniel that he knew you, classed us with infidels at one of their meetings for the consideration of the best way to counteract the effect of the infidel literature that is being scattered abroad. And he there stated that they had 'to contend also against conditional immortality literature.' It is true that our literature is telling on the young heathen, who go to their orthodox teachers with questions regarding the nature and destiny of man, that the teachers are unable to solve.

Your letter of May 29th, and your money order for fifty dollars, have been received. I should be glad to send you a report from Daniel, but I have not yet received it. I shall be glad to see Bro. Pettingell's new book you are publishing, and promise to send me. Please send plenty of gospel tracts. I remain your affectionate brother in the Lord Jesus Christ, J. SPENCE."

HE who thinks too much of himself will be in danger of being forgotten by the rest of the world.

GOD'S CARE.

BY WM. BLOSS.

The article by E. M. Andrews in the *Crisis* of Oct 8th concerning God's care for his children suggests the experience of Elijah when fleeing for his life from Jezebel. Particularly worthy of note is the circumstance of the failure of her prediction that by to-morrow at that time he should be as one of the prophets of Baal whom he had slain; and also the fulfillment of all of Elijah's sayings concerning Jezebel and her husband Ahab and his sons, showing as it does the utter folly of fighting against God by making war on his children.

Doubtless Elijah was not aware that an angel was journeying with him, as body guard and cook, as he fled into the wilderness until the angel had got supper and called him from under the juniper tree, where he lay sleeping, to eat of it. However Elijah might have felt while being hunted as he was, the narrative should afford great encouragement to God's children who are being hunted by such characters as well as a solemn warning to those who engage in such work.

No doubt God gave direction to all the minute circumstances connected with the destruction of the house of Ahab, even to raising up Jehu who would be sure to drive fast enough to overtake every one of his sons, and destroy them, that they might never appear to claim the throne of Israel; and, also, to get back to Jezreel in time to see to it that Jezebel was thrown from an upper window that she might be eaten of dogs as spoken by Elijah.

Bar Mills, Maine.

CORRESPONDENCE.

FROM D. D. REED.

We have just closed our Conference and campmeeting held with the Napa Church; the best and largest meeting ever held by our people in this State. The mighty power of God was among the people, and a cloud of glory rested down on the entire encampment. We pitched the large tent near the church for services, and closely around was nearly two dozen smaller ones, making quite an encampment,, with the large boarding tent down the bank in a retired spot where a free table was bounteously spread three times a day. A wave of God's salvation rolled over the ground, from the commencement to the close. And blest and happy in God, we parted on the high seas of God's full salvation.

All of the Conference business moved in order, and perfect harmony.

We had a large gathering, some coming four hundred miles to attend the meeting, and feeling well paid at its close. God sent us Bro. Hunt, from Lower California. Also Bro. Bronaugh who lately came from Portland, Oregon, who has been a very successful lawyer for thirty years, and has now given up that profession and is an able minister of Jesus Christ. He and Bro. Young, a young man, was set apart for the work of the ministry, by the laying on of hands.

We have a class of ministers on this coast, who cannot be bought, or sold. I think if called for, they would go to the block or to prison, or to the stake if called upon to give up the great Advent doctrines, or the principles of the gospel of our Lord Jesus Christ.

Myself and companion came to this coast fifteen years ago, strangers and in a strange land, After being here awhile we found here and there an Advent believer, but few and far between, and now we have a grand company that our blessed God has raised up through our Lord Jesus Christ. To his name be all the glory.

A nobler hearted company of saints of the most high God, never met together. It was peace on earth and glory in the highest. Sound in the faith, we do not believe we have to keep the law of Moses to be saved, but the law of Jesus Christ, which is love. And Jesus says, 'If ye love me, ye will keep my commandments. Nor do we believe in the so-called, Age-to-come doctrine.

All hail that grand and glorious day! We had a foretaste of its joys in the camp. Saints were greatly blest and strengthened, and felt like giving all for Jesus, and being wholly his. One sinner was brought to Christ, and many must have been convicted of sin under the powerful preaching sent home by the Holy Spirit. O that they may yet come to Jesus, and accept of offered salvation while mercy lingers.

Beloved in Christ Jesus, let us put on the whole armor of God, that we may be able to stand in the evil day, and having done all to stand complete in Christ at last. This completeness must be obtained here, and now is the time, the accepted time. The bride made herself ready; to be presented without spot or wrinkle, or any such thing. The pure in heart shall see God. May the good Lord help us to be made every whit whole. Then can we truly, and sincerely cry, "Come, Lord Jesus, come quickly."

Santa Clara, Cal.

FROM A. G. GORDON.

Brothers and sisters of the *Crisis*, I will say by permission of the Editor that I am yet alive and have a hope of future glory, provided I am faithful and keep the faith. Paul said he had fought a good fight and kept the faith. I cannot say that I have fought very valiantly much of the time but I can say the Lord has been very gracious to me.

I returned home from Lakeside Campmeeting to see my father die in less than a fortnight. He was a man that had enjoyed good health the most of his life. He was seventy-four years of age. He was sick but a short time, and a man of few words, but methodical in his habits, maintaining family worship many years; not forward in religious conversation. We did not know his views on many questions, neither the state of his mind. But when he came to his last hour as we were gathered about his bed as death had commenced its work and his tongue was partially palsied, apparently he seemed to have a view of something, and he commenced to talk as near as we could understand of angels and that "Great day." We think he saw angels; and his dying testimony as far as we could understand was concerning the great goodness of God, and his last message to us. Unexpected as this message was he being unaccustomed to talking in that way a great impression is made upon our minds, and great consolation it is to know that our father's last words were not concerning earthly things but heavenly things. There are three children of us without father or mother now, but we have had the satisfaction of knowing that they both died in the faith of the "gospel of the blessed God." Sad and lonely we feel at times but we know all things work together for good to those that love God.

Leeds, Maine.

FROM ELDER F. O. WATKINS.

Bro. Stockman:—Thinking that perhaps the many readers of our much loved *Crisis* would like to hear how the cause of the blessed Master is prospering in these parts, I will write you a few lines.

Five weeks ago we commenced a series of meetings at this place, assisted by Bro. B. Forester, of Etna, Iowa, who remained with us two weeks. We found him a true yoke fellow. We closed our meetings on last Sunday night by forming an organization here with twenty members, and more to follow. Six were baptized and twelve new ones, in all, were made to lift up their heads and rejoice as they see their redemption drawing nigh. And many more were made to see the difference between the Word of God and the fables of these last days. It was very noticeable that the ministers of other denominations in our little town gave us a complete letting alone. The weather throughout the meeting was fine, and the attendance and deportment was good. The few scattering ones of like precious faith, who reside in Gravity and vicinity gave us the aid of their presence and prayers; among whom were Bro. and Sr. I. N. Tomlinson, Bro. and Sr. Swanders, and Sr. S. D. Brown. May the good Master bless and save them. Our heartfelt thanks are also due Eld. Wm. Pattan, of Villisoa, Iowa, for his aid during the meeting. We find him a "workman that needeth not to be ashamed." May the Lord bless him.

To my brethren in the ministry I would say, be faithful; let your light shine; preach the coming of the Master; preach holiness of heart; preach the restitution of all things which God has spoken. To God be all the glory through our Lord and Master Jesus Christ. Amen.

Gravity, Iowa.

FROM ELDER D. R. MANSFIELD.

Bro. Stockman:—A good work is going on in the church at Buchanan, Mich. Just before the Conference convened, on the first of October, a tent meeting was held in the town, which resulted in seriously impressing the minds of many of their duty to God. It was a favorable time for a more aggressive work. It seemed sad that our dear Bro. Finney, the pastor of the church, should be stricken down to a bed of sickness at the commencement of the Conference. But God has helped us to do what we could, and the work of reformation went on.

Last Lord's day we led nineteen intelligent young people into the waters of St. Joseph River, and there buried them in the likeness of his death, who said, he that believeth and is baptized shall be saved. The large number of Christian people present wept for joy to see such boldness for Christ.

The meetings still continue with increasing interest. Next Lord's day we expect to baptize others. Rejoice all ye people of the Lord, that prayer has been answered, and sinners are being saved. We ask prayers for Bro. Finney who is still confined to his bed, that he may soon be restored to his people in health. Among the number converted, is Bro. Finney's son and daughter.

Buchanan, Mich.

FROM MRS. L. O. ROBINSON.

Bro. Stockman:—You will be glad to learn that the Lord is prospering our little church in Attleboro Falls. Our meetings are increasing in interest and numbers. Yesterday two were added to our membership—one by baptism and one by letter, both heads of families. Our members are all workers. We have three services every Sunday, well attended, whether we have preaching or not. We have a weekly prayer meeting, the average attendance from fifteen to twenty. We feel like praising God for what he has done for us, and we are praying and looking for still greater blessings. Pray for us.

Attleboro Falls, Mass., Oct. 13th.

INTERESTING PARAGRAPHS.

THE HIGHEST JOY.—Do you wish to feel the highest joy which God has given as the reward of work well done? Just go and perform that neglected task which you know you ought to perform, and which you can perform, but for which you have an apparently unconquerable aversion. It is pleasant to do work which one delights in doing; but that pleasure pales into insignificance before the greater joy which comes to a person who has manfully taken up a work which he does not like, but which he has carried out faithfully in spite of his dislike for it. In that case all the bitterness of its doing becomes changed, through God's alchemy, into the sweetness of conscious accomplishment.—*Sunday-School Times.*

"I WOULD not come that near missing heaven." So said Mrs. Pheobe Palmer to an unconverted man as he sprang breathless upon a train just moving from the station. It went like an arrow to his heart. "A word in due season how good is it." Sister Palmer never failed to improve an opportunity, and her readiness and skill were marvellous. But she spoke out of the abundance of a good heart. Her sanctified mind instantly, intuitively, and savingly connected the secular with the spiritual, and the temporal with the eternal. She naturally availed herself of every possible opportunity. And if our thoughts ran in the same channel as hers, if we were always on the lookout to save sinners, how many words calculated to alienate them from Christ would never be uttered, while we would invariably, lovingly, and skillfully speak to their present salvation.

CHRIST, our High Priest, has his throne in the highest heaven, whence he shines on human hearts as the "light of the world." His person is not in, but out of, his disciples. Nevertheless, he is also truly within them by the light and warmth which he communicates through his Holy Spirit to their understandings and affections. When they take his sayings into their hearts, and ponder them trustfully and lovingly, he demonstrates his presence by giving those precious words the same power to comfort, to strengthen, and to purify as they imparted when his lips uttered them in the days of his flesh. "Say not in thine heart, who shall ascend into heaven? That is to bring Christ down. . . . The word of faith" by which "man believeth unto righteousness," "is nigh thee, even in thy heart." Steadfastly believe that word, and, whosoever thou art, thou shalt surely be saved!—*Ex.*

A YOUNG GIRL in South Africa was seized in a wood by a savage enemy of her father's who cut off both her hands and sent her bleeding home. Many years passed, and the poor girl recovered from her wounds, and the stumps healed. One day there came to her father's door a poor, worn-out, gray-headed man, who asked for alms. The girl knew him at once as the cruel man who cut off her hands. She went into the hut, ordered a servant to take him bread and milk, and sat and watched him eating it. When he had done she dropped the covering that hid her handless wrists from view, and holding them up before him, uttered a sentence, meaning, "I have had my revenge." The very sentence he had uttered when he cruelly maimed her. The secret of it was, the girl meantime had become converted, and had learned that lovely Scripture, "If thine enemy hunger, feed him; if he thirst, give him drink."—*Bible Rec., Sept.* 1868.

THE folly of the fabled dog, who lost his meat by leaping after its shadow in the stream, is not to be compared with the folly of that man who studies to prolong his present life while neglecting to secure his interests in the life eternal. His utmost care cannot add much to the length of the former; but his neglect of the latter, if continued, must involve him in endless, irremediable ruin. Thus by his eagerness to secure the pleasant things of this life, which is but as a shadow of the future, he loses the life everlasting, which contains the only substantial things on which souls can feed, grow, be truly satisfied, and really happy. Is there any folly to which such folly can be more fitly compared? Surely, the dog in the fable was wise in comparison with him who, to do his own pleasure in the life that now is, dooms himself to toil forever on the treadmill of retribution!—*Ex.*

TEMPERANCE.

SMOKING.

Please read carefully the following eight reasons for giving up smoking; and if the reader is among the smokers, do as did the one who gives these eight reasons, and the same blessed results will follow. M. G.

1. When I saw church members paying from six to ten dollars for tobacco, and only two to four for the gospel per year, I thought that if a man will rob God of his tithes and offerings from love of his pipe, it was high time to cast to the moles and bats "idols" that claimed such a supremacy.

2. It often seemed to me that smoking clouded the light of God's countenance in Christian experience, and dampened the fire of love and zeal in God's cause.

3. When I saw preachers seeking a secret place to "puff," I would think if the deed is justifiable, why not do it publicly, or was it that they felt guilty and ashamed to be seen?

4. When I saw boys and young men and women too smoking the pipe, I felt that I could not say anything against it.

5. When I saw the drunkard and profane likewise, I would say: "I am a companion with those characters, in the pipe at least," then my conscience would smite me.

6. That for the church wholly to abstain from both smoking and drinking, and set an example of total abstinence to the world, would remove two great hindrances to a more general outpouring of the Spirit of God, and hasten the latter day glory.

7. Then when at devotion I smelled my own breath, so smoky, I wondered if God would accept the incense of tobacco.

8. That if it be as hard for the drunkard to give up drinking as for me to give up smoking then I should have more feeling for the poor drunkard, and how can I consistently advocate total abstinence while I am intemperate in smoking?

After duly weighing all these facts and arguments, I determined to try to abandon the pipe. After I got the victory I could not help praising God for the deliverance I had often wished for, but never thought I could obtain; and now I feel better in health, more lively in spirits, less peevish and fretful—have a clearer intellect and better memory, a peaceful conscience, a brighter and sweeter evidence, and nearer communion with God and his church. And I now say to all: If I have conquered, so may you; only rely on divine strength; for you will need it, if smoking is as hard a habit for you to give up as it was for me. The victory will be yours and the result the same.—*Selected.*

We read on a theatre bill, this suggestive title to the play: "Dollars and Sense." It occurred to us immediately that no one who had any "sense" would spend either his "dollars" or cents in "adventuring himself into the theatre." Certain it is that whoever keeps away from theatres, circuses, saloons, all kindred places of questionable resort, will, other things being equal, have the most dollars, cents, and sense. A word to the wise is sufficient. If you have no higher motive in turning away from the "wide gate" and "broad road" that leads to destruction, heed this. We have found that one bad passion will counteract another. Shall your avarice correct your passion for the play-house?—*Ex.*

The "Popular Science News" (formerly the "Boston Journal of Chemistry") says of alcohol: "It would be better for the world if the art of producing it should certainly be lost, and the process forever be classed among the lost arts. We do not need it in any of its forms; neither the physician, chemist, nor artesian absolutely need it in any department of his calling; and this statement we make advisedly, after full deliberation, taking into view our present knowledge of medicine and the arts."

THE temperance reform is making rapid headway in Germany. It is enlisting the earnest co-operation of many of the most influential men—physicians, ministers, lawyers, State attorneys, judges, and men of all stations in life.—*Ex.*

The World's Crisis
AND SECOND ADVENT MESSENGER.

"BEHOLD I COME QUICKLY: AND MY REWARD IS WITH ME."

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☞ The Crisis is devoted to the exposition of all Bible truth; especially the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and final destruction of the wicked.

IS HE AT THE DOOR?

Oh! great Master, are thy footsteps
Even now upon the mountains?
Art thou walking in thy wheat field?
Are the snowy-winged reapers
Gathering, in the silent air?
Are thy signs abroad—the glowing
Of the distant sky blood-reddened,
And the near fields trodden, blighted,
Choked by gaudy tares triumphant?
Sure it must be harvest time!

Who shall know the Master's coming?
Whether it be dawn or sunset,
When night dews weigh down the wheat ears,
Or while noon rides high in heaven,
Sleeping lies the yellow field?
Only may thy voice, good Master,
Peal above the reaper's chorus,
And dull sounds of sheaves slow falling,
"Gather all into my garner,
For it is my harvest time."

—*Christian Observer.*

THE SECRET OF A SUCCESSFUL MINISTRY.

A LETTER TO A YOUNG MINISTER ON CLOSET PRAYER.

REVISED BY W. A. B.

The following earnest letter should be carefully pondered, not only by ministers, but by all who are interested in the work of God. "Knee-work," "knee-work" is everywhere neglected. Not merely "saying prayers," but "prevailing prayer" is the need of the age. Some one was complaining to Professor Finney of his coldness and lack of power, when the man of God turned to him with these words, uttered in thrilling tones, "*You don't pray enough! You don't pray enough!*" Brother, sister, do you pray enough? The times are perilous; iniquity abounds; are you much in communion with God? "People are hard to reach now," 'tis said, but so they always have been. Try more prayer, brother! Eph. 6: 18, 19.

My Dear Brother:—In your last letter you express a strong desire that I would give you my opinion respecting success in your ministry in connection with prayer. You ask—"If I pray for sinners *constantly* and *faithfully* in my closet, and confess and mourn over the sinfulness of my people before God, will a greater power and action attend my ministry? And will souls be converted in proportion as I thus act, provided I do it in faith? Do, my brother, speak out on these subjects with all plainness, as a father in the gospel to his son. I do not ask the above questions with any other design than to enable me to see my [illegible] ful to receive such inquiries from you, and look to God to enable me to answer them according to his word.

All the mighty men of God, since the foundation of the world, who have shaken the kingdom of darkness, have been men of prayer. *Moses* pleaded until he had power to turn aside Heaven's thunderbolt of wrath, although God said, "Let me alone, that I may destroy them, and blot out their name from under heaven." *Elijah*, after long and powerful pleading, shut and opened heaven. But I will not speak of what prophets, apostles, and other *inspired* men have done through faith and prayer, lest you should be discouraged, although they were men "subject to like passions as we are." James 5: 17.

Look, then, at a *Baxter*, who stained his study walls with praying breath; and, after he received a rich anointing of the Holy Ghost, sent a river of living water over Kidderminster, and was the means of converting hundreds. *Luther* and his coadjutors were men of such mighty pleadings with God, that they broke the spell of ages, and laid nations subdued at the foot of the cross. *John Knox* grasped in his strong arms of faith all Scotland. His prayers terrified tyrants. *Whitfield*, after much holy, faithful, closet pleading, went to the devil's fair, and took more than a thousand souls out of the paw of the lion in one day. See a praying *Wesley*, a pleading *Bramwell*, *Stoner*, *Smith*, and *Carvosso*, each of whom led thousands to Jesus; *Anne Outler* and *Mrs. Fletcher*, whose breath was prayer, and who had souls in every place. In 1820 and 1821, a few plain, holy, praying Christians were instrumental in leading seventeen thousand souls from Satan to Christ. *John Oxtoby*, with his one talent, sighed, wept, fasted, and groaned, and prayed for sinners for hours, pleading the atonement, and casting them on it by faith's strong arms; then entering the pulpit and speaking words of flame, so that hundreds were saved by his means.

It is to be deplored that there are not more *soul-saving* evangelists in the present day; I mean men who are blessed in the conversion of souls at every place. . . . I take it for granted that God has saved you from pride, the love of money, the fear of man, and especially from mere party zeal. If you want sinners converted to gain a great name in the church, to swell your party, or to show what great feats you can do, God will not use you. Your state of soul is poor indeed. But if you can and do rejoice when you hear of souls being saved in any other church, then all hail! and take the following counsel, which is the best I can give you on the subject of your inquiries. If your heart be burdened and ready to break for the salvation of souls, and you feel willing to be anything—even a fool in the eyes of a God-dishonoring world and of a sleepy church—so that souls may be saved; then, if I know anything of the matter, you are in a proper state of soul to begin to work for God. And if you have none of this yearning of heart for souls, alas! how are you anything better than a hireling shepherd? But I can give you credit for an earnest desire for the salvation of the lost. To strengthen that desire look at the multitudes around you hurrying on to destruction. How many thousands there are within the pale of the professing church, who have nothing of religion but the name; and how many who have renounced even the name! How sad the thought! You are moving through time to eternity in the midst of a vast mass of perishing souls. They surround you on every side. Go out, like Nehemiah, by night, and survey the desolations of the city. See the dram-shops, and the pawn-shops, and the dens of infamy, and the gambling-houses, and the many places of sinful amusement. Count, if you can, the number of their victims, or realize the amount of evil which, unitedly, they produce. Look, my brother, at the whole mass of sinners, trampling under foot the redeeming blood of Christ, and steeling their consciences against the Holy Ghost. Look at them—look at them—look at them! Do you see them? Then you see them on a slippery hill, going down to death! Think how they dishonor God. Think how they pierce the Saviour. Think how they grieve the Holy Spirit. Think how they influence the rising race! See how they hasten off the stage of life! Death, the second advent, the judgment, the lake of fire, the second death, are realities.

O brother! will you not use the weapon which God himself has placed in your hands, and go and wrestle with him to save this people. . . . Think of Gethsemane, Calvary, and the blood-bought mercy-seat! Think what Jesus has done and is willing to do for them! Think of what he has done for thousands as bad as they, when they repented, forsook sin, and believed. Nay, think until your soul is harrowed up within you, and melts into pity, or flames into burning charity. Then, with your full, love-stricken heart, enter your closet, and bewail the sins of the people before the Lord. Make their sins your own, so to speak; that is, feel for them, and pray for them, as though you were in their lost condition. Yoke yourself in with them. Be particular in confessing their sins. Do not cloak them. Like Moses, Daniel, Jeremiah, Nehemiah, Paul, and other holy ones, confess them again and again. Plead with God to convict them and empower you to reach them. Don't plead to make God *willing* to save them, for he is already *infinitely willing*. But plead because God does and always will answer the pleadings of bold, holy faith. You need not spend your time studying the philosophy of the thing. *It is so.* The book of God and every page of church history says—*It is so.* The success which has always attended such *closet prayers* sets it *beyond all doubt*. Christ says, "He that believeth, out of his belly shall flow [illegible] flood your district, no matter what stands in the way. If, while you are pleading, you only believe, something great will be effected. Oh, for a few like Moses, Jeremiah, or Paul, to stand in the gap! My brother, be the man. *Do something.* Do it—do it—do it; but do it *at once.*

Yours, as ever, A Lover of Souls.

P. S.—If you attend to this holy closet-work, you will be anointed with fresh oil for the pulpit, and then you will bring down God's blessing every time you preach. Take up the cross, despise the shame; and then, when the Chief Shepherd shall appear, instead of getting a portion with the hypocrites, you shall appear with the children whom he hath given you, and receive a crown in which you shall shine as the brightness of the firmament, and as the stars forever and ever. Dan. 12: 3.

EARTH! EARTH! EARTH!—No. 1.

BY A. W. SIBLEY.

It is a grand truth of divine revelation and one around which there is no theological mist or clouds of darkness that our earth is to be made new—reconstructed and clothed again with its pristine grandeur and Edenic loveliness.

The pious and much venerated Martin Luther once said, "God will make not the earth only but the heavens also much more beautiful than they are at present. At present we see the world in its working clothes, but hereafter it will be arrayed in its Easter and White suntide robes." Peter in his epistle says, "But the heavens and the earth which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men." 2 Pet. 3: 7.

The Rev. E. B. Elliot, author of the able work entitled the "*Horæ Apocalypticæ*," remarks that these words of Peter ought thus to be literally translated: "The heavens and earth which are now, are by the same word stored with fire being reserved unto judgment and perdition of ungodly men."

Just as the earth of old was stored with the waters whose fountains broken up overflowed the earth, so by the same word the earth now stored, treasured up or charged with fire, is ready when the repressive force is withdrawn to burst forth.

A very eminent Christian geologist, Prof. Hitchcock, makes the following remark: "Whenever in Europe or America the temperature of the air, water, rocks in deep excavations has been ascertained it has been found higher than the temperature of the climate at the surface and experiments have been made in hundreds of places; and it is found that the heat of the earth increases rapidly as we descend below that point in the earth's crust to which the sun's heat extends. The mean rate of increase of heat has been stated by the British Association to be one degree of Fahrenheit's thermometer for every forty-five feet; at this rate all the known rocks in the earth would be melted at a depth of sixty-nine miles."

Gibbons says, "In the opinion of a general conflagration the faith of the early church coincided with the philosophy of the Stoics and the analogies of nature, and even the country which from religious motives had been chosen for the origin and principle scene of the conflagration was the best adapted for that purpose by natural and physical causes: by its deep caverns, beds of sulphur and numerous volcanoes, of which those of Aetna, of Vesuvius, and Lipari, exhibit a very imperfect representation.

The calmest and most intrepid skeptic could not refuse to acknowledge that the destruction of the present system of the world by fire, was in itself extremely probable.

The Christian who founded his belief much less on the fallacious arguments of reason than on the authority of tradition and the interpretation of Scripture expected it with terror and confidence as a certain and approaching event.

Dr. Burnet, in his Theory of the Earth says, "We find little in antiquity contrary to this doctrine." Among the Greeks not only the *Stoics* but *Heraclitus* and *Empedocles* also, more ancient than Zeno, the master of the Stoics, taught the final conflagration." Says Ovid the poet,

"A time decreed by fate at length will come,
When heavens and earth and sea shall have their doom,
A fiery doom; and nature's mighty frame
Shall break and be dissolved into a flame."

The eastern nations, "the Egyptians, the Persians and Phœnicians all taught the final catastrophe of the world by fire." Prof. Hitchcock says, "The ancient notions about the existence of fire within the earth were almost entirely conjectural, but within the present century the matter has been put to the test by experiment.

MISINFORMATION.

BY C. R. O.

There is nothing more in the way of information on a given topic than misinformation. The child who has learned to play the piano wrong, is worse off than if she had never seen a piano. The boy who has learned his *printed* A. B. C. before going to school is no better off; because in city schools they do not commence that way, but commence to *write* first. And so in a thousand other ways it is better not to begin at all than to begin wrong.

Many have learned much about Christianity, but they never learned it of Christ; and they are worse off than if they never had learned it. "Take *my* yoke upon you," says Jesus, "and learn of *me*, for I am meek and lowly in heart, and ye shall find rest unto your souls."

It is more work to enlighten people with the truth who have been misinformed than it is to inform the totally ignorant of the fact. You can go right at work building a house in a clear spot; but if others have been carting and tipping up rubbish on that spot you have got a job on hand to get ready to build. But in getting people established in the present truth you do not go to work the same way a man does to clear [illegible] preparatory to building a house. In the latter case he must clear away the debris first; but to clear up misinformation all you have to do is to bring along true information. If a stranger is coming to town and is misrepresented and lied about, folks will hold on to the lie till they know the truth. And in every other way people will cling to error till they know the truth. It is natural. A man will not let go a rope in a perilous position till he can get hold of another. So the prettiest way to get folks to embrace the truth is to show it to them before you undertake to fight them out of error. Moody said he got the scissors easily away from his child when he showed it an orange.

But many teachers are unwise in their methods by simply keeping up a fight with people to make them give up first what they think is truth, but what the teacher knows to be error, before he attempts to show them the truth. A man is only getting himself into trouble when he tells another man he lies, or is simply believing a lie. Let him kindly show him the truth, then the fault is his own if he does not accept it.

The condemnation is not that men are in darkness, but "because that light hath entered into the world" and they "*choose* darkness rather than light, because their deeds are evil." In that case reprove and rebuke and leave them alone, for they are joined to their idols.

CHRIST'S CARE FOR THE BODY.

BY DR. BLAKIE.

How beautiful in this, as in every other aspect, is the example of our blessed Lord! He, too, was impressed by the fact—"A body hast thou prepared for me." His body was God's handiwork, and prepared by God for him. It was therefore sacred in Christ's eyes. He would protect it as far as possible from hurt and harm; would strive to keep it pure, clean, wholesome; clean physically and clean morally; and to use it, and every part of it in the service of God and man. How ready would his hands ever be for all useful labor and holy service! Under what perfect control would those members be kept whose irregularities and excesses in ill-trained men and women give rise to so much guilt and misery! How clean and holy was his tongue—never polluted by one evil word! And his whole demeanor—so calm and self-possessed, so benign and loving, so patient, humble, yet majestic—what witness it bore to the spotless within!

If men and women but felt, like Christ, that their bodies are God's workmanship and God's property, how differently they would often treat them! How careful they would be against pampering and gorging the flesh with luxurious fare! against decking it out in extravagant dress, as if God had made it merely for men to gaze at and admire? Against defiling it with polluting pleasure, thus rolling God's property in the mire! What a rebuke the very thought of Christ's body would bring to such—so pure, so fresh, so holy, so like the flesh of a little child!

And yet, while Christ thus honored his body, he was ready to give it up to every indignity, to suffering, and even to a horrid death. The care of it was a duty, but not the highest duty. The body was sacred, but there were things more sacred than it. There were interests for the sake of which the body was to be held of no account whatever. Comely and fair were the bodies of Shadrach, Meshach, and Abednego; they certainly had learned to honor them as the workmanship and property of the Most High; yet the burning, fiery furnace was not to be feared when fidelity to God's claims exposed them to that ordeal of fire. And with all our Lord's care for his body, the time came when it had to be given up, to be buffeted and spat upon, torn by the lash, lacerated by the thorns, pierced by the nails, and gashed by the soldier's spear. A due care of the body. The physician that breathes infected air, the nurse [illegible] putrid sores, the missionary [illegible] the humors of savages, have need [illegible] this holy care and carelessness [illegible] higher duties come in, the body [illegible] utterly disregarded. Is this [illegible] worship? Surely not for the [illegible]. As he was, so are we in [illegible]. The disciple is not above his [illegible] servant above his lord."—*Sel.* [illegible] *Advocate.*

GOI[illegible]

BY [illegible]

Our "spiritual advisers" would give good advice; and in this [illegible] lawyers, when such legal gentlemen [illegible] million, more or less, who are sometimes accused of promoting judicial [illegible] contests, and really are supposed [illegible] way to live in affluence [illegible] such work to do [illegible] solicitation—if we [illegible] counsel, would say [illegible] out of the meshes of [illegible] your [illegible] dues; collect if [illegible] by patiently, weekly asking [illegible], and perhaps then taking a small [illegible] cent, or dividend, but do not go to law. If a man sue thee at the law, and take thy coat, let him have thy cloak also. Get out of "limbo" as soon and as easily as possible. Soberly, and in a money point of view, the Italian proverb is not far from the truth—"Going to law is selling a cow for a cat."

Among other things I find in an old Almanac before me, published in 1800, the following: "A caution against going to Law. He that would go to law must have a good cause, a heavy purse, a skillful attorney, an able advocate, good evidence, an intelligent jury, an upright and patient judge; and having all these, unless he has very good luck, he will stand but a small chance of succeeding in his suit. The man who wins is beaten by the lawyer, and so the conundrum "Why is a lawyer like a sawyer?" has pith and point: [illegible] whichever way he moves, down [illegible] the dust." [illegible] smith was summoned to County Court as witness in a dispute between two of his workmen. The judge, after hearing the testimony, asked him why he did not advise them to settle, as the costs had already amounted to three times the disputed sum. He replied, 'I told the fools to settle; for I said the clerk would take their coats, the lawyers their shirts, and if they got into your Honor's court you'd skin 'em!'"

Some years ago I read of a venerable lawsuit, then at the end of its 241st year, about a boundary question, and not apparently near to settlement. Lawsuits are vexatious things—hard *sits* to wear. Costly luxuries truly. The readiness of legal advice may be thus illustrated: "Now, then, state your case," said a Detroit lawyer the other day, as he put a $5 bill away in his vest pocket. "Well," began his client, "suppose the man living next door wants to put a barn right up against my line, coming within two feet of my house." "He can't do it, sir; can't do any such thing," replied the lawyer. "But I want to put my barn right up against his line," remarked the client. "Oh! ah! yes; I see. Well, sir, go right ahead and put your barn there. All the law in your case is on your side." Of course that was all, and perhaps rational to the client who had paid the $5 bill to replenish the pocket of the lawyer. But there was some ground for fear of how the undertaking might end. The lawyers know how to blow hot or cold; they have the power to make "the *worse* appear the *better* reason." They know how to deplete the pockets of those that have money, and those that have none will have a *poor case.* The law will not be [illegible] his side."

Let a fable illustrate. "A wolf who had a dispute with a hyena determined to destroy him, and therefore went to a lion for advice. "Set a trap for him," was the reply; "and when you have caught him, eat him." The wolf went away and laid a snare beside the path often traversed by his enemy; but just as he was cackling with satisfaction he blundered into the trap himself, and was held fast. In this emergency along came the lion, who called out, "By George! but what's all this?" "I'm fast in my own trap," humbly replied the wolf. "So I see; I came out here expecting to help you eat the hyena; but as the case now stands, I shall help the hyena eat you." "But I set this trap by your advice," protested the wolf. "True, you did; and I advised your enemy to set one for you as well. Odds is the difference to me whether I eat wolf or hyena."

Moral—The lawyer gets his pay, no matter how the suit goes. And some of them get large pay, as for instance: J. B. Felton, of San Francisco, Cal., having gained a tedious mining suit, was paid as a fee one million dollars in 1870. This was the largest fee I ever read of.

Another item on this point. "I understood you to say that your charge for services would be light," complained the client, when his lawyer handed him a *tremendous bill.* "I believe I said my fee would be nominal," was the reply; "but"—"Oh! I see," interrupted the client, "phenomenal."

Magog, P. Q.

Promptness in meeting religious obligations, and discharging religious duty, is one of the cardinal necessities in successful Christian labor.

UNPROMISING CONDITIONS.

The great Teacher called attention to the discouragements which those engaged in his service would encounter. Comparing his servants to sowers, he reminded them that there is the highway, the stony ground, and the thorny places, into which the precious contents of the sower's hand often fall. The fitness of these representations is recognized by all who would beneficially influence human hearts. They know full well that there is much to interfere with the success of their endeavors as the sowers of good seed, and all the more when that which they disseminate is gospel truth, for the reception of which there is found a deplorable want of adaptedness in human nature and its environments.

Alas! there are too many highway hearts which are, as it were, a common road for evil thoughts and sinful temptations. On such ground the seed is liable to be utterly lost. It is unreceptive and so unproductive. Careless hearers are profitless hearers. Indifference is exceedingly obstructive to impressibleness. To be unconcerned is to be unmoved. "Wayside" hardness does not receive the falling seed, and so the seed is lost. Upon many gospel hearers the most vital and stirring truths produce no effect, being as if they were not heard at all. Too many in Christian congregations are represented by the idols of old concerning whom [illegible] they, but they see not; [illegible] but they hear not." [illegible] however persuasively [illegible] none effect."

Hardly more promising is the stony ground. It may afford some little opportunity for the reception of the seed sown, but [illegible] taking root so as to admit of availing growth in which there is no speedy withering away. The religious impressions of multitudes are so slight as to produce no suitable results. There is most lamentable shallowness in the thought and feeling produced. Only the surface of the heart is affected, and though for a season these slightly moved hearers may promise more than those represented by the "wayside," yet hopes thus awakened are quite likely to be disappointed. The seed has no root in their hearts. Their views and emotions are all superficial, and liable to be transitory. There is nothing in their religious experience that is deep and abiding.

Scarcely less unproductive of good is the thorny ground, where the seed may take root and seem to grow well for a season; but it brings no fruit to perfection, because of the [illegible] cares and pleasures of this life. Preoccupation prevents needful and useful reception. If lodgment is secured, it is followed by displacement. Fruitfulness is prevented by the ranker growth of that which is adverse or noxious. Earthly-mindedness leaves no room for heavenly-mindedness. Rev. J. C. Ryle, rector of Hemingham, Suffolk, Eng., says: "Thousands of things, which in themselves are innocent, become, when followed to excess, little better than soul-poisons and helps to hell. Open sin is not the only thing that ruins souls. In the midst of our families, and in the pursuit of our lawful callings, we have need to be on our guard. Except we watch and pray, these temporal things may rob us of heaven, and smother every sermon we hear. We may live and die thorny-ground hearers."

Thus, much of the seed which is sown is lost upon careless hearts. Much more is lost upon those who do not think seriously and feel deeply enough to be essentially benefited. Still more is lost upon those who, though they are susceptible to religious feeling, yet are actually, if not easily, diverted from thinking and acting religiously. These are truly deplorable circumstances in connection with godly sowing, by reason of which there is much sowing in tears. All who faithfully labor for the spiritual welfare of their fellow mortals know something of the tears thus caused, and which cannot be restrained in consideration of the unpromising nature of the soil in which they sow, and unavoidably sow in tears.—*The Watchman.*

THE NEED.

It is easy to moralize; easier it is to philosophize; to make excuses, to explain and apologize for failures. The changing times; lack of impressibility; these and many other things come in to relieve the case and ease our consciences.

A true ministry is always successful; always impressive and positive; always has marked results; under it men grow better, or worse; increase in holiness, or sin. There is one important and divine element in success in the ministry, and that element is the Holy Ghost; his presence carries the assurance of success. The preacher anointed with the Holy Ghost cannot fail; without him, vanity and barrenness will attend the most active and laborious pastorate, of the most cultured and eloquent preacher; his energy is as potent as in apostolic days; his anointing is the necessary and full qualification now as then. We greatly need humble men who have learned this lesson of need; simple-minded men who know no better and no wiser lesson than to spend much time always, many days and nights, earnestly seeking this fulness of the Holy Ghost.

Mr. Spurgeon speaks to the point thus: "The Holy Spirit is able to make the Word as successful now as in the days of the apostles. He can bring in by hundreds and thousands, as well as by ones or twos. The reason why we are not more prosperous is, that we have not the Holy Spirit with us in might and power, as in early times. If we had the Spirit sealing our ministry with power, it would signify very little about our talent. Men might be poor and uneducated, there words might be broken and ungrammatical; there might be none of the polished periods of Hall, or glorious thunders of Chalmers; but if the might of the Spirit attends them, the humble evangelist would be more successful than the most learned of divines, or the most eloquent of preachers. It is extraordinary spiritual power, not extraordinary mental power, that we need. Mental power may fill a chapel, but spiritual power fills the church. Mental power may gather a congregation; spiritual power will save souls.

We want spiritual power! Oh! we know some before whom we shrink into nothing as to talent, but who have no spiritual power; but when they speak, they have not the Holy Spirit with them; but we know others, simple-hearted, worthy men, who speak their country dialect, and who stand up to preach in their country-place, and the Spirit of God clothes every word with power. Hearts are broken, souls are saved, and sinners are born again. O Spirit of the living God! we want thee. Thou art the life, the soul, the source of thy people's success. Without thee, they can do nothing; with thee they can do everything."—*Banner of Holiness.*

JOURNEYINGS.

BY A. ROSS.

(*Concluded.*)

Monday, Aug. 18th, came to Hebron Campmeeting, and was welcomed by brethren "of like precious faith." Stopped till Thursday noon and much regretted I could stay no longer. To me it was a season of much interest. I listened to preaching, sound and refreshing to my thirsty spirit, from Elders Josiah Litch and his son, Lemuel Ostler, Bro. D. Bosworth, B[illegible] my whole being with the remembrance of the preaching I listened to in the early days of my experience.

Thursday, Aug. 21st, came to Alton Bay Campmeeting, and was greeted with many old familiar faces and lifetime friends and acquaintances. As I walked up from the depot to the camp-ground under the deepening shadows of the evening, a home-like feeling came stealing over me, followed by a wave of emotion that swelled my bosom, as memory flew back to the first meeting held upon the ground, and the first sermon from the stand. It was from the text, "Ask of me and I shall give thee the heathen for thine inheritance and the uttermost parts of the earth for thy possession," followed in the afternoon by Elder H. L. Hastings, from the words of Jesus recorded in Matt. 2: 7, and onward: "But what [illegible] reed shaken with the wind?" The meeting was one of marked success; the hearts of God's children were welded in love, and sinners were converted. But what a change! Has it been for the better? I fear not; and if there have been changes for the worse is not reform demanded? When, and by whom, shall it begin? Can we expect the days of past blessing to return until we "love one another with pure hearts fervently?"

Friday evening I preached under the mission tent while the rain was falling in torrents, and the thunders rolling through the concave to a respectable number of solemn listeners. Left early Saturday morning for New Bedford, where I had engaged to preach in Dr. Higgins' church on Sunday following. I enjoyed the season much, and only regretted I could not spend days there in visiting all my old friends for whose spiritual welfare I am still praying. Monday, left early for Bethel Camp in Vermont; reached the station at the village about seven o'clock, and walked to the camp-ground, arriving in season to hear a part of the evening sermon. The meetings throughout were good and spiritual; but had there been a greater harmony of feeling, I think better results would have been realized.

By a train of singular providences, I attended the Mechanic Falls and Lakeside campmeetings, which I have not time nor space to mention. Suffice it to say, my heart was burdened for the unsaved, and I did what I thought was my duty. Monday, Sept. 15th, left Lakeside and came to Skowhegan, the town of my spiritual nativity. Visited my niece, then lying at the point of death, and my oldest brother who is a member of the Methodist church. I was much cheered when he told me he had experienced a strong desire for Christ to come, and come speedily. It seemed to me like the awakened prayer in the heart of pious men all over the world: "Even so come Lord Jesus." During my few days tarry in S., I preached in the old Red Schoolhouse at Dudley's Corner where I was "born from above." Fri[illegible] came to Fairfield to fill an engagement I made with Brother Clark when I left Lakeside, to preach in the Hall at Kendall's mills that evening. Though I felt weary enough to have lain down on the curb-stones, and asked to be relieved from preaching, yet I did the best I could, and the people seemed solemn and interested. A number of good exhortations followed which seemed quite old fashioned. Saturday, was brought up as far as Somerset by Bro. W. Clark, and preached the gospel of salvation to a small company of Sabbath brethren. After the service, returned to Skowhegan, where I was engaged to preach Sabbath afternoon to the Christian Church; that church not holding any service in the morning. I was waited on Saturday evening by the pastor of the Methodist church and invited, without questioning on doctrine, to preach to his people in the morning, to which I consented. Sabbath morning, spoke on the tokens of spiritual change from the old man to the new; in the afternoon, upon the waiting attitude of the church for the Second Advent. Monday, P. M., met the fragments of two long family lines at the residence of my deceased niece, to pay our last respects to one beloved and respected by all. Bro. Bean, the pastor of the Methodist Church, conducted the service by prayer, Scripture reading and appropriate remarks; after which, by request of the husband of the deceased, I spoke to my kindred, former neighbors, and townsmen, on the subject of the gospel doctrine of the resurrection of the dead, and then I prayed with them all. Such an occasion I shall never enjoy again; and notwithstanding the mournful circumstances, I could but thank God for the privilege.

Tuesday morning, left Skowhegan and came again to Somerset Mills, and enjoyed much liberty in speaking to a small assembly who met to hear the Word of God. Wednesday, came to Brunswick via Lewiston; did not reach Brunswick until dark, and was two miles and a half from Bro. Storer's. Started through the darkness and mist for Bro. S., and reached his place about eight o'clock in the evening, where I found, as many have before, a pillow to rest a weary head upon. Tarried Thursday with Bro. S. through the day, and visited Bro. R. R. York, who is suffering affliction with his eyes. They are so impaired that he can read but little, but the same tender, sympathetic and hopeful heart, throbs in his bosom. His pathetic repetition of David's lamentation on the campground at Lakeside, as his tears blended with our own: "O Absalom! my son, my son, would God I had died for thee," still lingers with me. May God bless, sanctify and save our children. In the evening I preached to a small congregation, assembled at the yellow school-house, where Bro. Munger has preached so many times in years past, to a much larger company of interested hearers. [illegible] my way Saturday morning by Bro. Umberhind, to the Quarterly Conference then being held at the Red Meeting-house in Richmond. The meeting was one of union and profit to those who attended. Monday, 29th, came to School District No. 6, and held a preaching service in the evening. There were thirty out to hear, all of which except one, gave the best of attention; and he, as I afterward learned, was a stranger in the place, as he was to good manners.

Tuesday, 30th, came to Bath and preached to the church under the charge of Elder E. S. Moulton. The effort, I trust, will prove beneficial. From Bath I came, Wednesday, Oct. 1st, to Friendship, where I expect to preach the word of the Kingdom instead of Bro. J. H. Hall, while he is called to attend a special conference in Jackson, N. B.

And now in conclusion, I wish to say to my friends, who complain of having lost sight of me through the paper, because they have seen no appointment of mine in the *Crisis*, I am still laboring night and day to advance the interests of the precious advent cause, which, I humbly trust, is dearer to my heart than riches or renown; and I trust, by the assistance of heavenly grace, to continue this way, till the Master shall say, "It is enough." And I ask only to be known as the itinerant Advent minister, in full fellowship with all who can say,

"I am waiting for the Master,
Who will rise and bid me come
To the glory of his presence,
To the gladness of his home."

PLEASE READ, REMEMBER, AND ACT ACCORDINGLY.

☞ [illegible] HEMENWAY [illegible] Box [illegible] Boston, Mass.

Newspaper Decisions.

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3. The courts have decided that refusing to take newspapers and periodicals from the post office, or removing and leaving them uncalled for, is prima facie evidence of intentional fraud.

SEVEN REWARDS TO OVERCOMERS.

To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God. Rev. 2. 7.

2. He that overcometh shall not be hurt of the second death. Rev. 2. 11.

3. To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth saving he that received it. Rev. 2. 17.

4. He that overcometh, and keepeth my words unto the end, to Him will I give power over the nations . . . . even as I received of my Father. And I will give him the morning star. Rev. 2. 26-28.

5. He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before the Father, and before His angels. Rev. 3. 5.

6. Him that overcometh, will I make a pillar in the temple of God, and he shall go no more out: and I will write upon him the name of my God, and the name of the city of my God, which is New Jerusalem, which cometh down out of heaven from my God; and I will write upon him my new name. Rev. 3. 12.

7. To him that overcometh, will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne. Rev. 3. 21.—*Selected.*

GOD'S DESIGNS.

We are quite certain that what we are cannot be the end of God's design. When I see a block of marble half chiselled, with just, perhaps, a hand peeping out from the rock, no man can make me believe that that is what the artist meant it should be. And I know I am not what God would have me to be, because I feel yearnings and longings within myself to be infinitely better, infinitely holier and purer than I am now. And so it is with you; you are not what God meant you to be; you have only just begun to be what he wants you to be. He will go on with his chisel of affliction, using wisdom and the graving tool together, till by-and-by it shall appear what you shall be; for you shall be like him, and you shall see him as he is. Oh, what comfort this is for our faith, that from the fact that our vitality and the fact that God is at work with us, it is clear and true and certain that our latter end shall be increased. I do not think that any man yet has ever any idea of what man is to be. We are only the chalk crayon rough drawings of men, yet when we come to be filled up in eternity, we shall be marvellous pictures, and our latter end, indeed, shall be greatly increased.—*Spurgeon.*

THE WORLD'S CRISIS
AND
SECOND ADVENT MESSENGER.

Boston, Wednesday, Nov. 5, 1884.

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A KIND WORD WITH OUR CORRESPONDENTS.

Dear brethren and sisters:—Will you PLEASE *aid* us in our incessant toil in the following ways, which will cost YOU nothing, and will be a GREAT HELP to US.

1. NEVER write BUSINESS matters on the same sheet with matter for publication in the *Crisis*, as it gives both the Editor and the Business Agent *much trouble*.

2. NEVER ABBREVIATE your words; if you do WE shall have to write them *all out in full—and no* SPACE left for doing it. Many writers give us VERY MUCH TROUBLE in this way. What would you say if we should print your articles with many words HALF WRITTEN? *Do, please*, write ALL your words *out* FULLY.

3. NEVER write with a PENCIL. Nothing is more annoying to Editors and compositors. PLEASE write with a PEN; and use *paper*.

I am sure you WILL aid us in these ways. It will save us much PERPLEXING LABOR. We will do OUR best to have your communications appear *well* in the paper.

IN LOVE, ED.

SCOFFERS, OR CHRIST NOT WANTED.

From the commencement of the Saviour's ministry on earth until this hour, the bitter tones of derision have not ceased to mingle with the prayers and anthems of the church. Christ's earliest teachings were met by the sarcastic criticism: "Is not this the carpenter's son? Is not his mother called Mary? and his brethren James, and Joses, and Simon, and Judas? And they were *offended* in him." And when he was expiating the world's guilt in the blood and agony of a tragical death, they that passed by *reviled* him, wagging their heads." Nor did our Lord's personal exit from among his enemies abate at all the relentless hatred which his ministry of love and sacrifice had awakened. The early church was made to drink of the cup, mingled with gall, that had been pressed to the lips of her crucified Lord. For nearly three hundred years, wading in the blood of her martyrs, she was the object of universal scorn. During the medieval period, the real followers of the Nazarene were swept away by popular *contempt*—through fiery torture and death—as fast as they sprung up. The opening of the Reformation was hailed by a storm of insolent ridicule and mockery. And the great Advent movement—the proclamation of Christ's personal and imminent appearing—has provoked afresh the old spirit of jealousy, hatred and reproach which sent the Son of God to a felon's death, and has reddened the path of the church, through the ages, with Christian blood.

But the scoffers and the scoffing of to-day are peculiar. Adventists and Adventism constitute, chiefly, the butt of ridicule. And this derision of our Lord's appearing is, in itself, a sign of the advent near. The Holy Ghost, in the words of St. Peter, long ago predicted just this kind of criticism; "Knowing this first, that there shall come in the last days *scoffers*, walking after their own lusts, and saying, Where is the promise of his coming? for since the fathers fell asleep all things continue as they were from the beginning of the creation." 2 Peter 3: 3, 4.

This language is very suggestive as well as descriptive. Who are these scoffers of "*the last days?*" Not the common masses of wicked men. They do not reason—as in the language quoted—from the stability of nature "since the fathers fell asleep" to the conclusion that the "promise of his coming" is a failure. They do not reason upon this class of subjects at all. They may jeer and persecute, but they do not reason. Nor are St. Peter's scoffers the learned skeptics of this age. They regard the whole matter with scientific contempt; holding, as Mr. Darwin said, that "Christ and science have no relation to each other, except in as far as the habit of scientific investigation makes a man cautious about accepting any proof."

But these "*last day*" scoffers are persons somewhat familiar with the Scriptures, and know that Christ's return is promised; and their reasoning is that the stability of nature "since the fathers fell asleep" is evidence that the "promise of his coming," in any sense that would disturb the present physical order of things, has failed; and their words are pointed with a tone of contempt and ridicule, as though some class of people had been *ignorantly* looking for the promised coming, in a visible manner and for literal purposes, and had been disappointed. And, moreover, their argument seems to have been drawn out by some proclamation of "His coming," the force of which they desire to controvert. We conclude, therefore, that St. Peter's prediction applies to a class of men who stand at the head of religious society, and dictate religious sentiment.

"How exactly and strikingly the prediction of the apostle characterizes the present time! About half a century ago a world-wide proclamation began to be made of Christ's personal, literal appearing at hand, based on the fulfillment of prophecy and the occurring New Testament "signs." The first effect upon the popular mind was profound and startling. Hundreds of ministers in the different denominations accepted the message as from God, and went forth with the cry, "Behold the Bridegroom cometh!" Many pulpits were thrown open, and the people everywhere were anxious to hear the evidences of the immediately approaching judgment. The Holy Spirit's power attended the preaching of the word in a wonderful manner. The pentecostal unction rested on all who believed. Thousands and tens of thousands of wicked men "exceedingly feared and quaked," and many were converted. It seemed for a time that the grand proclamation would sweep around the world. Of Mr. Miller's preaching in Lansingburg, N. Y., it was written by one who was present: "I have never witnessed so powerful an effect in any place, as in this, on all who heard. I am of the opinion that not less than one hundred persons who held infidel sentiments are brought to believe in the Bible. Infidelity is dumb, as if frightened, and converts are many."—*History Advent Message*, p. 66.

And so it was in hundreds of other places. But, as concerning the *first* advent, so now, bitter and relentless opposition soon arose, having its origin in and drawing its chief strength from the hostile criticism of the *pulpit*. The message was denounced as essentially fanatical, a disturbance of the peace of the church, and every way injurious to Christian society. The pulpit was seconded, largely, by the religious press; and opposition became general, violent, and sometimes scandalous. This, we believe, was the beginning of the scoffing described in 2 Pet. 3: 3, 4. And from that time to the present the doctrine of Christ's personal advent at hand has not ceased to be the subject of popular religious contempt.

Are not these "*scoffers*" the same class that Christ denounced in Matt. 24: 48–51: "But and if that evil servant shall say in his heart, My lord delayeth his coming; and shall begin to smite his fellow-servants, and to eat and drink with the drunken; the lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of, and shall cut him asunder, and appoint him his portion [with the hypocrites: there shall be weeping] and gnashing of teeth."

These "evil servants" only *say*, "My lord *delayeth* his coming." But it is very clear that their *wish* is father to their words, for they "*smite* their fellow servants"—those servants who believe and teach the Lord's coming at hand—"and eat and drink with the drunken." And it is remarkable that Christ predicts the appearance of these "evil servants" in the period of the special signs of his immediate coming; and Peter locates them in the "last days." We think their identity is as certain as their doom is terrible.

The truth is—sad and painful truth—Christ is not wanted in this world. When he came in his first advent he was regarded as an intruder, and put away as quickly as possible—by bloody hands. The dominant religious sentiment of that time acknowledged the need of no such Christ as he. And great Christendom of to-day is fond of a Christ afar off; but with a personal Jesus coming soon to reign literally on earth they will have nothing to do. Of such a Christ the cry still is, "Away with him!" Nevertheless, "Unto them that *look* for him shall he appear the second time without sin *unto salvation*."

Awfully will the doom of the judgment day fall on many classes of unsaved men; but none will wail with deeper anguish than the "EVIL SERVANTS" who seek to smother the awakened apprehensions of the world with contemptuous scoffing at the "promise of his coming."

WARS AND RUMORS OF WARS.

Once more the war-clouds of the East are heading up over Khartoum. The popular belief that the British forces would make an easy advance, and form an uncontested connection with Gen. Gordon is likely to be *dispelled*. The present indications are that much hard fighting will be experienced before Khartoum is reached. The latest advices are to the effect that a hundred thousand rebels are concentrating at that point; and that the False Prophet is not intimidated, but rather aroused by the advance of an English army.

What bloody struggles may yet be witnessed in that land of ancient prophecy no one can tell. But this we know, that "wars and rumors of wars" will not cease to agitate the nations until the Prince of life shall come and conquer a universal peace.

Since writing the above the report comes that Khartoum has fallen and Gen. Gordon is in the hands of the rebels. If this prove to be true, the event will make a profound sensation throughout Europe, and be likely to result in the overthrow of the Gladstone ministry. So the *end* hastens.

THE ERA OF PERFECTION.

Said the apostle: "When that which is *perfect* is come, then that which is in part shall be done away." This is an era of imperfection in many respects, but is to be succeeded by a perfect age. Redemption is due the church—"redemption of our *body*," "redemption of the purchased possession," so long promised to the faithful. Then death shall be succeeded by life unending, sorrow be exchanged for sacred gladness, weeping be turned into rejoicing, trouble give place to peace, and sickness surrender to health. Here we have friends, but are not free from enemies. Here we may have righteousness, but be surrounded by sin. Here we have pleasure, but mingled with pain. Here [illegible] tears. Yes, this fallen world is full of imperfections in spite of the righteousness within its limits. But "the world to come" will be one of perfection—tearless, painless, sorrowless, graveless, and deathless, as well as sinless; and the now death-bound saints, then liberated by Almighty power, will all be there as real intelligences, alive and happy forever. The meetings, the greetings, the rejoicings to be experienced on that radiant shore of immortality, will surpass human imagination. It will be a scene of absolute perfection and of perpetual satisfaction. And it is so soon to be realized. May we be sharers. W. S.

CONTENTIOUS DEVOTION.

Meetings of devotion can, by a display of blind zeal, be turned into a channel of contention, with detrimental results. A prayer meeting should never be perverted by transforming it into a debating school. Some of our brethren are so enthused with the spirit of Bible theology in conflict with the prevailing opinions of the various churches in our land, that when they attend one of their prayer meetings, and hear remarks dropped that are not in harmony with the truth, deem it their duty then and there to combat the error, and thus turn the meeting out of its channel, and render themselves obnoxious, and thus forestall the good that they might otherwise have accomplished at a proper time. While it is not right either to countenance error, or to smother the truth, it is possible to possess a zeal not tempered with wisdom.

There is a right time as well as a right way in which to let our light shine on matters of contested faith; and certainly an effort to inaugurate a theological warfare in a prayer meeting under the supervision of those opposed to our faith, is not the wisest way to reach the desired result; not even if they seem to provoke a controversy by making us a target in their meetings. It is often better to receive their shots and reserve our fire till we can do execution; and it is sometimes a greater proof of bravery to reserve our fire than to waste our powder prematurely. In such a meeting devotion should be the object, and we can act in that department there, and at a proper time call attention to the errors we wish to rectify. Contentious devotion is not productive of the greatest benefit, either to those who inaugurate it or those who witness it. You can generally let your light shine in such meetings without direct antagonism, at least to some extent; but if repelled, better absent yourselves than to be the author of contentious devotion. W. S.

SIGNS OF BABYLON'S FALL.

In the 13th chapter of Isaiah, the prophet presents the "burden of Babylon," saying among other things, "The sun shall be darkened in his going forth, and the moon shall not cause her light to shine. . . . Behold, I will stir up the Medes against them. . . And Babylon, the glory of kingdoms, the beauty of the Chaldees' excellency, shall be as when God overthrew Sodom." Vs. 1, 10, 17, 19. Some suppose that the darkening of the sun and moon here specified were predicted solar and lunar eclipses to precede the campaign of the Medes against Babylon. We do not know whether this is the true solution, or whether the language is poetic; but if the prophet meant to affirm that the harbingers of this Medo-Persian campaign against Babylon, should be a solar and lunar eclipse, it would have a bearing on chronology.

The siege of Babylon, according to history, lasted about two years. Usher places its fall in B. C. 538, and the beginning of the campaign B. C. 540; while we place its fall B. C. 488, and the beginning of the siege B. C. 490. But in B. C. 540 Babylon saw no eclipses, when they should then have been seen by Usher's count, if indeed ordinary eclipses are meant; but in 490 both the sun and the moon were eclipsed at Babylon, the former about 7 digits on the 29th of April, and the latter, [illegible] Oct. [illegible]. This was about the beginning of the two years' siege—just the time for the signs of the coming of the Medes, to be given, who should cause its fall. W. S.

LETTER FROM INDIA.

Nagercoil, Aug. 26th, 1884.

To H. H. TUCKER, *Cor. Sec. A. A. Mission Society:*—My Dear Bro. in Christ,—Your kind letters dated April 9th and July 9th safely reached my hands, and I feel very sorry, as I could not answer them earlier. I regularly receive all the packets of the *Quarterly Journal of Prophecy* and the *World's Crisis*, which are sent to my address by the Adv. Chris. Pub. Society in Boston, and most of them have been scattered over various places in South India and Ceylon. Both Christians and Hindus take much interest in reading the *Quarterly Journal* and other English pamphlets and tracts.

Yesterday I had a conversation with a Christian friend who came from Trevandrum. In the course of his conversation he related the following report: "Mr. B. D. (one of my tract distributors) is very busily engaged in circulating the *Quarterly Journal* and other tracts among the educated Hindus and Euraseans who are numerous there. Some of the Roman Catholic Euraseans and Protestants, and even some Hindus, read no other books on Sundays but the *Quarterly Journal*. Every day when the office is open the clerks crowd before Mr. B. D.'s house to get these pamphlets. There is much stir about the doctrines taught in them and the tracts, and chiefly of the second coming of Christ. The demand for the *Journal* is daily increasing.

When I left Trevandrum some of them wished me to get from you the No. 8 of the *Journal*, and other tracts you have got newly. I gave them a packet of Bro. I. C. Wellcome's tracts, to be delivered to Mr. B. D. The *Quarterly Journal* No. 8 is not yet come to my hands. The enclosed letter received from Mr. B. D. a few months ago will prove how these pamphlets and tracts are made use of in Trevandrum and other places. Arrangements have been made with Bro. J. Spence for republishing the *Quarterly Journal* in Tamil. I have completed the translation of No. 6, January, 1884, and sent the manuscript to him, and I hope the printed Tamil copies will be soon out for circulation. The next number also will before long be put into Tamil. May God bless them for the eternal benefit of many in the Tamil country.

You will ask me, "Do you publish the *Bible Banner*?" I am thankful to state that God, in spite of all oppositions and difficulties, has helped us to continue the publication of the Tamil *Bible Banner* monthly. [illegible] of the *Bible Banner* on the Life and Advent truths were printed and sent out. During this short time 31 Tamil tracts have been prepared, of which 30,500 copies of 216,200 pages have been published and extensively circulated. Again, I feel very thankful to say that during the same time 17,670 copies of English pamphlets, tracts, etc., were received from the Life and Advent believers in America and England, most of them being sent by Bro. I. C. Wellcome of Yarmouth and the A. C. P. Society in Boston, Mass., U. S., for free circulation.

Our monthly, the *Bible Banner*, and some other tracts have been published in Tamil and Telugu. I am now trying to get them put into Malayalam, for the benefit of the numerous people who speak that language four hundred miles along the western coast. This is the language of the inhabitants of Travancore, Cochin, and the Malabar districts, among whom there are more than 400,000 Syrian Christians and numerous Roman Catholic and Protestant churches. Now only a few of them are benefited by our English Tamil tracts, and if they be published in that dialect they will be spread more extensively and will reach the hands of thousands of Christians and heathens, and may be the means of enlightening their benighted minds with the glorious truths of the gospel. I have got competent friends at Trevandrum who are quite willing to publish them in Malayalam if I could send them means to do it. Unless some kind friends whom God has made the stewards of his gold and silver in America and England come forward to help us in this most important and noble cause, our anxious desires and attempts will have to be abandoned.

Friends of the Advent Christian Publication Society, I appeal to you for aid. God is blessing our work here. May he stir your [illegible] inclined to help us. [illegible] for restoring me to my [illegible] has enabled me with his [illegible] work with more energy and zeal. [illegible] you for taking so much int[illegible] work by your prayers, sympathies [illegible]mpts to help us. May God bless [illegible]ndantly now and hereafter. [illegible] brother in hope of eternal [illegible]

C. MASILLAMANI.

SH[illegible] THE VOICE OF GOD?

[illegible] men through his Word, Sp[illegible]ences. The Word points out [illegible] the present period as the g[illegible] point of all the great pro[illegible] designed to locate the [illegible] the introduc[illegible] The Spirit has [illegible]estigate this sub[illegible]re the coming of [illegible] among all classes [illegible] professed [illegible]ans. At the same time God's provide[illegible] voice has been sounding significantly, [illegible]ing to be opened the most effectual [illegible] for the proclamation of the last messag[illegible] mercy to man ever opened to the [illegible] of God for the accomplishment of [illegible] work. Intolerance effectually clo[illegible] door to the proclamation of a pur[illegible] to a majority of the nations during [illegible] of the Christian centuries, until 1814 [illegible] which time toleration has opened the [illegible] of all nations to the free proclamation [illegible] the last judgment message. The last [illegible] years has doubtless produced more copies of the Bible than all preceding time and the price has been marvelously reduced so that a little sacrifice and effort can [illegible] a copy to all the families of the ear[illegible] The Sacred Book has, during th[illegible] century, been translated into all languages, and all nations can now test the truthfulness of what is preached to them by God's infallible standard. An angel was commissioned to instruct the prophet Daniel that at the time of the end, when the [illegible] to him should be unsealed, many should run to and fro, and knowledge of the revealments should be increased.

Is it not true that many are now running in all directions over the earth as never before, and that many go for the very purpose of proclaiming to all men the same truth revealed to Daniel? These are surely providential events, which in their relation to revealed truth is the authoritative voice of God, louder than seven thunders, calling upon every loyal heart to respond to the divine mandate in warning the world of speedily coming judgment.

To all the true friends of Christ, the gospel and our age we imploringly say, Enter the door which God has opened for you, and work much in the field now made ready to your hand. Never was there a wider door open to any generation of God's people than to you. All legal restraints are removed; all means are furnished at your hands; and the ear of many millions is open to hear the important proclamation. Can we read communications from our brethren in the gospel, like that of Bro. Masillamani, and many others published in the *Crisis*, without realizing that God is doing a great work in our day, and that if we would walk with Him as Enoch did we must engage in this work with God, that we also may be entitled to translation? The Macedonian cry comes to our Mission Boards from every quarter, Send us help in preachers, publications and funds. This cry is real, and comes not only from God's servants, but from millions in the borders of our own land, and from the dark corners of ancient lands.

Brethren of [illegible] faith, God has put into our hands, within the last four years, millions of dollars of earthly treasures, not that you might add farm to farm, build princely mansions and appear in the livery of millionaires, but that you should have no excuse for neglecting to assist in doing this noble, heavenly work for this perishing generation. We need liberal contributions for both the home and foreign work, but especially are the funds low in the foreign treasury. We could use thousands of dollars in the next six months to the glory of God, we believe, if we had it. Much of this wealth lies unemployed and not needed. Will you trust your brethren with some of this money that God has trusted you with! Our Boards will endeavor to wisely and justly appropriate it in this holy cause. We pledge ourselves to send each donor of one dollar, or more, a receipt for the amount sent, and to furnish published accounts of [illegible] how all the funds were expended. You will see by the published letters from foreign lands that the *American Quarterly Journal of Prophecy* is much sought after, for the reason that these peoples have been awakened to a sense of the approach of some great event. By the fearful sights and great signs which they have seen, God has caused to impress them that the end of the world is approaching. This impression causes many to desire to read or hear arguments upon those subjects. If the friends of the cause at home would subscribe for the *Journal*, and assist in obtaining subscribers, they would greatly aid in replenishing our treasury. The receipts for the *Journal* go into the foreign treasury. The subscription price is 40 cents per year for single subscribers, and 30 cents for clubs of fifteen, and 25 cents for preachers.

Will our ministers and churches take this subject of mission work into prayerful consideration, and see what can be done in each place for this pre-eminently important cause. We can just as reasonably doubt that God is calling sinners to repentance, as to doubt that He is calling us to this great work. Will our ministers take hold of this urgent subject with a strong hand and a prayerful heart, realizing that they have but an hour to labor, and they may gather golden sheaves for the feast of harvest. Let our young men aspire to do noble deeds for God and humanity, by organizing the young people of our meetings into working committees, to carry forward in various ways this benevolent work. Perhaps no class would be more successful in this enterprise than the noble-hearted women of our congregations. Solicit coppers, nickels and dimes from the children and the poor; it will benefit *all* to form a habit of giving into the Lord's treasury. We have many among us who could give a hundred dollars each without diminishing their comforts, and it would greatly increase their spiritual power and peace. Let all who send funds to our Treasurer designate how much is designed for the home, and how much for the foreign work. May God help you all to be faithful in this matter. Amen. J. C.

DARK OUTLOOK.

To the business man the present outlook is quite discouraging, as the following shows, taken from the New York *Herald*, Oct. 24, 1884: "Trade is dull, 'and nothing is doing,' is the universal cry in this great city, a kind of echo to the reports that come from the mills throughout the country whose doors are shut, whose looms are idle, whose furnaces are banked. Men who see the lower part of the city barricaded and blockaded, crowded with carts and wagons and drays of every sort, should look beyond if they care to know the precise status of business in New York city. The universal answer made to questions concerning the condition of commerce here is as above, 'Nothing is doing.' . . Wholesale dealers in dry goods, boots and shoes, woollens, silks, furniture, pictures, carpets, silverware and jewelry concur in the opinion that the present dearth of business is abnormal and without precedent during the past ten years."

Of course we cannot tell what will be on the morrow; but it is plainly foretold in the sacred Scriptures, that when Christ shall return, he will find the world in a very wicked condition. Though they have been faithfully warned of the approaching great day of the Lord, only a few will give the subject any attention. M. G.

FALSE PROPHET.

The latest news to this date (Nov. 1st) says: "Khartoum has succumbed to the repeated attacks of the forces of El Mahdi. According to a native report, which is credited at Dongola, the rebels who have been menacing Khartoum recently received large reinforcements from the Mahdi and made a sudden attack on Khartoum, and that General Gordon and his followers, after fighting [illegible] rebels, who swarmed into the town in vast numbers."

It is said "one hundred thousand rebels were around Khartoum." "Whether Gen. Gordon is alive or not is unsettled." A great crisis in the Eastern question seems to be near. M. G.

THE HOMES OF MOURNING.

Bro. Stockman:—I had been laboring through the week, and had prepared two sermons for Sunday, the 26th inst., with the intention of pleasing God (which I ever intend to do), but Saturday morning I received a telegram that we were wanted to attend a funeral at North Adams, Mass., the same Sunday. So, consulting one of the committee, Bro. J. B. White, we felt it duty to leave our meeting, and go and help bury the dead. Arriving at North Adams, we found that Sr. Anna Rogers, aged 21, was lying in death. The funeral to be at 3 P. M., Sunday. She was the daughter of Anna Rogers, formerly of North Bennington, Vt., whom many of our preaching brethren will remember.

As we do not wish to be idle, we suggested to Bro. Pike, that if he would summon the few scattered sheep together in the morning, we would talk to them. He did so. We had twelve or thirteen out, but we spoke to them with liberty, and God blessed the word. Those present were stirred to renewed action. We hope that the few members there, may yet prosper in the way of God. In the P. M. we met at the house of our sister, and spoke concerning our hope from Job 17: 15, to a large audience, who listened with much interest. We trust that the seed sown will result in much good, and some will be saved in the land where death can never come.

Are we so near the time when Jesus will come and destroy death by destroying the causes, which is sin? I trust so. Sister Anna had been a great sufferer for several years with a malady that terminated in "Bright's disease." But with the hope that she would dwell in that better land (of which she talked a great deal), she was enabled to bear her suffering to the last.

She leaves a widowed mother, four brothers and three sisters to mourn her loss. God bless the bereaved ones.

GEO. A. STREETER.

Hoosick Falls, N. Y.

CONFERENCE REPORT.

The Knox and Lincoln Quarterly Conference met with the brethren and friends at Washington, Maine, Sept. 25th, and held meetings over the following Sunday. Ministering brethren present: G. W. Weeks, F. E. Hall, M. M. Stevenson, A. Blaisdell, A. Cooper, A. A. Fowler, Jr., Carr. The meeting was largely attended and a blessed spirit was manifest among the people. The preaching seemed to be timely and well accepted by all present, and quite a number made a start during the meeting and quite a number since. The people in Washington are a kind-hearted and liberal people, and know how to respect a religious meeting. May the Lord bless them with his salvation. The next meeting will be held, if the Lord will, at South Hope, Me., in December.

G. W. WEEKS, President,
M. M. STEVENSON, Secretary.

NOW READY, "OUR HOPE, OR, WHY ARE WE ADVENTISTS?"

This book supplies a long-felt need—that of presenting within a readable compass the special truths believed and taught by Adventists. That it does this fully, ably, grandly, we feel sure will be the verdict of every reader. It is a book that brethren may safely lend to inquiring friends, being a compendium of *reasons*. All expressions of an offensive or insinuating character are forbidden an appearance upon its pages. Its mission is to convince; but where it fails to work a change, it must command respect as the product of an intelligent and reasonable mind.

Buy it right off, and exhaust the first edition without delay. We would like to put six editions upon the market by the end of the year. *You* can help us do this.

The history of "*Our Hope*" is as follows: We desired the Editor of the *Crisis* to prepare a series of clear, strong articles upon the matters in which we differ from some to more accord with Scripture. This he did. These articles have been carefully revised, and new matter added, and they now appear in the form of the book presented.

☞ Do not overlook this book; it is not a common production. Price 75 cts.

J. HEMENWAY, Agent, Box *5140 Boston, Mass.*

MAKING ITS MARK.

BY I. C. WELLCOME.

What? That new book by J. H. Pettingell, "THE UNSPEAKABLE GIFT." It draws hard on the religious editors. Several of them seem to be converts to its great and pungent truths. Others seem to have been awakened by it to new and favorable thoughts. A few small men quarrel with it and seek to blacken it. I have received, perhaps, fifty editorial notices. It will be interesting and profitable to read what some of them say. It will show that gospel truth is making great headway among the teachers of the people.

The editor of "The Christian at Work" says: "Whether agreeing or disagreeing with the author's teaching that none but the righteous will gain immortality, and that all others must utterly perish, this recent book will be found intensely interesting." Yes. Many in the various churches have already found it so, and confess it.

"The Central Methodist," of Ky, says: "Mr. Pettingell maintains strongly the position of conditional immortality, holding that eternal life is the special gift of God to believers, through our Lord Jesus Christ. He is a strong, clear writer, and certainly presents that side of the subject in the very strongest and best light. To those who want to read upon this question we know of nothing better than the book under notice."

I should conclude that the above writer was fairly under conviction. But the editor of "The Philadelphia Methodist" writes like a full convert to the faith. He says: "The numerous publications of this author have won him a reputation as a writer, and this new work is upon a theme that requires scholarship and a disciplined mind to handle successfully. It treads a pathway which he has already passed over in considering conditional immortality, in which he distinctly shows that eternal life is the gift of God—through Jesus Christ; that none but the righteous will gain immortality; that all others must utterly perish. The author shows conclusively that it was God's original purpose to give immortality to man, but having fallen by sin he can only be restored through Christ. We want more of this 'Unspeakable Gift' to overcome sin and secure holiness." If the author shows this much conclusively, then this is "the gospel of God."

The editor of "The Christian Standard," Pittsburg, Pa., after stating the doctrine of the book fairly, says: "He is a pleasant writer, and shows no mean ability in arranging his arguments in defence of his positions. Indeed, we know of no book in advocacy of the same views that makes a more plausible showing of that side of the question."

This is what many of the editors, doctors, lawyers, professors, ministers, deacons and laymen are saying. And the first thousand books went off in two months.

"The Herald and Presbyter," of Cincinnati, O., says, after stating the doctrine of the book fairly: "The author appears to have examined the question with much care, in which he displays a large amount of literary and biblical scholarship. In all other respects he holds the general system of doctrine common to evangelical Christians. He presses his views with great earnestness and undoubted sincerity. Whether his views are accepted or not, he will not fail to command the respect of the reader." "The Evangelical Messenger," Cleveland, O., quotes the above and endorses it.

"The Portland Transcript" says: "That 'the wages of sin is death' has not for ages had a wide belief in the Christian church, as a literal fact. The constant recurrence throughout the Scriptures of the threat of death to all who do not accept the terms of life offered by Christ, is almost universally held to mean something quite different from the annihilation of the wicked. And yet it seems quite clear that in the early Christian church, the belief was common if not universal, that there was no immortality except for those who believed in Christ. We have before us a work by J. H. Pettingell, A. M., entitled 'The Unspeakable Gift,' in which the argument against the natural immortality of man is set forth with great vigor, and with copious reference to Scriptural and other authorities. Those who wish to see how much can be said by an evangelical writer in regard to the indebtedness of our race to the Saviour for the gift of immortality should read this book." Many are following the counsel of the Transcript.

The editor of "The Central Baptist," St. Louis, says: "The author is a man of extensive scholarship, and argues his points forcibly and earnestly, so that the book is a good defence of his views, whatever may be the opinions of the reader."

An impression is made on the minds of these editors that cannot be effaced, and they will impress many thousands of their readers. A few years ago these men would scarcely write as they now do. The light shines. Let us publish and preach the word.

Some truths do not influence the mind, but every Scripture truth does when rightly received. It cannot be otherwise, for it is nothing less than an eternal matter between God and our souls. Our knowledge will be our only safeguard if we know not how to put it to good account before God.

☞ SPECIAL NOTICE. AMERICAN ADVENT MISSION SOCIETY.

All Drafts and Money Orders for THE AMERICAN ADVENT MISSION SOCIETY must be made payable to *J. HEMENWAY*, Treasurer, and also all payments of pledges for HOME OR FOREIGN BOARD must be sent to *J. HEMENWAY*, Box *5140*, Boston, Mass.

All correspondence relating to the Society and Home Board, also all communications for Mission work and funds, should be directed to *A. W. SIBLEY*, Corresponding Secretary, *12 Arch Street*, Haverhill, Mass. AGENT.

NOTICE.

Any one wishing to send the *Crisis* for THREE MONTHS to any person or persons who have never taken it before, can do so for 25 CENTS. We cannot allow any commission on the above offer.

J. HEMENWAY, Agent for A. C. P. Society.

Sunday School People—Attention!

Just what you want—a complete, comprehensive, biblical, and intensely interesting treatise on each S. S. Lesson. Send 6 cts. in stamps to Box *5140*, Boston, Mass., for sample copy of *The Blessed Hope Quarterly*.

☞ SPECIAL NOTICE. Change of Time.

All appointments and notices of all kinds which demand *immediate* insertion in the *Crisis* must be received at the office as EARLY as MONDAY NOON, as the paper must go to press EARLY TUESDAY MORNING. AGENT.

NOTICE.

All communications of business relating to the *Quarterly Journal of Prophecy*, and connected with the Foreign Board of Missions, should be directed to ELDER H. H. TUCKER, *Crisis Office*, Boston, Mass.

REMOVAL.

The Advent Christian Church of Boston, which has worshiped at Morgan Chapel for six years, will hereafter hold its services at *1031* WASHINGTON STREET. The church is in an excellent condition.

By order of Trustees.

VOTE OF THANKS.

At a meeting of the Second Advent Church of Westfield, Mass., held Oct. 12th, 1884, it was voted that we sincerely regret, as a church, the loss by resignation and removal of our beloved pastor, S. G. Mathewson, and his companion from our midst. But what is our loss is the church in Worcester great gain. In view of their departure from us, we return to them our heartfelt thanks for their faithful and unceasing efforts for the welfare of the church during their stay of over five years in our midst.

W. H. CUSHING, *Secretary*.

PERSONAL.

Bro. Stockman:—It is with the deepest sorrow we announce that we received a letter from Bro. Shriner's household, written Oct. 21, saying: "Sister Shriner is yet alive; have been looking for her to breathe her last for some days. She is perfectly conscious, waiting and trusting, as calm as a summer evening." S. R. KNOX.

Glen Elder, Kansas, Oct. 23.

"OUR HOPE."

E. A. Stockman:—My dear Brother,—While at Amboy, I bought a book of your production called "OUR HOPE." I brought it home with me, and my son-in-law read it through before I did, and it has thoroughly converted him to its sentiments. He admires the book very much indeed. Soon after he read it through I read it through; and I am so thoroughly ravished with it that I am reading it through the second time. Dear Brother, I did not know that it was in you to write such a deeply interesting work, but I see that the root of the matter is truly within you. It is a book of no ordinary merit. It is a very able, clear, powerful, convincing, demonstrative and reliable work; and it should have an extensive circulation in the religious world, especially among the ministry. Every minister should certainly read it. I go to the bottom, and no one can read it carefully without being thoroughly convicted of its reliability. It presents the Christian hope in exceedingly glowing colors. I do hope and pray that all our brethren in the ministry will put forth their best efforts to circulate this noble book. Although my means were short, I bought it, and I am more than glad that I did it.

I am sure if the mass of unregenerate men could only thoroughly read and digest this little volume, multitudes must fall in love with our blessed hope, and cheerfully yield to its demands. I do earnestly solicit every one to give it a thorough reading and then circulate. Those who have plenty of means cannot do a better deed than to make presents to children and ministers and friends. Your brother, deeply in love with the precious hope this book presents.

A. N. SEYMOUR.

Hesperia, Mich.

THE NEW BOOK—GOSPEL IN SONG.

"Thy testimonies are very sure; holiness becometh thy house, O Lord, for ever." Ps. 93: 5. "Rejoice in the Lord, all ye righteous; for praise is comely to the upright. Praise the Lord with harp; sing unto him with psaltery, and an instrument of ten strings. Sing unto him a new song." [illegible]

There is something very attractive in a new song, to such as have an ear for music and can sing the praises of Jehovah. David the sweet singer of Israel often alludes to a new song, as though the old had accomplished its mission, and a new one of richer melody was in order. The redeemed are represented as singing a new song before the throne. The elders and angels join in sweet songs of praise to God and the Lamb, and saints on earth are exhorted to praise the Lord, "in psalms and hymns and spiritual songs, singing with grace in your hearts."

The new book—Gospel in Song—is just adapted to the praise of Jehovah. Our church in Salem are learning to sing the music of this pretty little book, and outsiders pronounce the music excellent. Many are attracted to our hall through the songs we sing in our praise Sunday evenings. We cheerfully commend this book to our people East and West. We learn that the second edition is being issued. "We wish it success in every field of Christian work." Its title will commend it to your examination, and soon it will win your hearty endorsement.

Salem, Mass. G. W. S[illegible].

THE most destructive fire that has ever visited Northern New York occurred in Carthage on Tuesday, the 21st, laying waste the chief part of the business portion of the village, consisting of eighty acres of ground, and including 202 buildings, of which 108 were dwellings, and four of them were church edifices—Baptist, Presbyterian, Episcopal and Disciples. Loss of property amounts to $500,000. Many families are homeless. Carthage has subscribed $1,000 for the sufferers, and Watertown $3,000.—*Ex.*

If there is light in the soul it will shine out. If there is no light beaming from the character and life it is because there is no light at all within.

THE SPECIAL CONVENTION.

To those interested in the Special Convention to be held in the Advent Hall, Clark's Block, Worcester, Mass., commencing Tuesday evening, Nov. 4th, the Committee would offer the following list of topics to be considered during the Convention. Others may be added, or these may be changed, as the Convention may think best.

Tuesday Evening, "Why we are a people."—E. A. Stockman.

Wednesday Morning, Nov. 5th.—Devotional exercises from 8.30 to 9; and the same every morning, at the same hour.

Topic 9 to 10 A. M.—Hermeneutics; or, the proper interpretation of the Sacred Scriptures.

Topic 10 to 11.—Is the Holy Spirit of God a power, or a person?

Topic 11 to 12.—How know when we are filled with the Spirit?

Wednesday, P. M. From 1.30 to 2 devotional exercises, and the same every day at the same hour.

Topic 2 to 3.—Homiletics, or the best methods for securing an effective ministry.

Topic 3 to 4.—Prophetic periods.

Topic 4 to 5.—The best methods of conducting prayer meetings.

Devotional exercises from 6.30 to 7.30.

Preaching at 7.30. Subject—Holiness.

Thursday, Nov. 6th. Topic 9 to 10.—Is "the law of sin" destroyed in the Christian; or only made inactive, so long as he abides in Christ?

Topic 10 to 11.—Prophetic periods.

Topic 11 to 12.—Objections to the resurrection of the dead considered.

Thursday, P. M. 2 to 3. *Topic*—Evangelistic work. The best means to secure success.

Topic 3 to 4.—The two houses of Israel. May we expect any special favors to Israel before or after the coming of Christ, which will not be enjoyed by Gentile Christians?

Topic 4 to 5.—Uttermost Salvation; or what are the Christian possibilities in this life?

Preaching at 7.30. Subject—Importance of prophecy.

Friday, Nov. 7th. Topic 9 to 10.—Advice to preachers.

Topic 10 to 11.—Revival work. Best means to secure success.

Topic 11 to 12.—The Seventh-day Sabbath. Is it now binding?

Friday, P. M., 2 to 3. *Topic.*—Paralellism, as a rule of interpretation.

Topic 3 to 4.—Prophetic periods.

Topic 4 to 5.—Evolution, is it scientific or biblical?

Preaching at 7.30. Subject—"The coming of Christ essential for the consummation of the Christian hope."

Saturday, Nov. 8th. Topic 9 to 10.—Objections to conditional immortality.

Topic 10 to 11.—Faith cures.

Topic 11 to 12.—The best means of reaching the unconverted.

Saturday, P. M., 2 to 3. *Topic.*—Answers to questions from the Question Drawer.

Topic 3 to 4.—The limits of holiness; or what does it include?

Topic 4 to 5.—The basis of Christian union. What are the Scriptural boundaries?

Preaching at 7.30. Subject—"Signs of the times."

The Convention will continue over the Lord's day, Nov. 9th.

The Committee, in behalf of the Association, most cordially invite all our ministers in the East to attend this Convention. And we especially request every preacher, *young* and *old*, to come prepared to speak on one or more of the topics proposed. Let us meet in the name of the Lord, for mutual enlightenment and encouragement, and for closer unification of our views and methods, and more efficient utilization of our talents and resources in proclaiming the evidences of the second advent of Christ *at hand*, and the imperative need of immediate and entire personal preparation to meet our Lord at his coming.

The Worcester church has, with its accustomed kindness and cordiality, offered to entertain the Convention; and of its ability to do so in the most satisfactory manner, past occasions give abundant proof.

We request the prayers of our people that the blessing of God may rest upon our meeting, that the Holy Spirit may direct in all the exercises, and that it may result in great good to our ministry, our churches, and the cause of truth and holiness at large.

The hours remaining for the consummation of our grand and glorious message and work are few. We have need to gird ourselves afresh and re-light our torches at the Pentecostal fires.

E. A. STOCKMAN,
J. COUCH,
M. GRANT, } *Committee.*

FROM ELD. B. FORESTER.

Bro. Stockman:—I have just returned from my appointment at Hazel Grove. The Lord is with the little flock at that place. I baptized two there this week.

Death has robbed us of one dear sister since we organized nine months ago; but she sleeps in the hope of "the better resurrection." They have grown in numbers, and what is better, "in grace and in the knowledge of the truth."

Eld. H. G. McCulloch preached to them five nights last week on the prophecies. There was much interest manifested, and we hope and believe much good was done.

Allow me to digress long enough to speak of an impression that has grown into a strong conviction; namely, that these short meetings of four to eight days are of but little use. They close before anything scarcely is effected. They might be likened to an army laying siege to a city, and remaining until the walls began to fall, then raising the siege and trying another place. Now and then a shot might kill, but it would take a long time to reduce a country in that way. It would not take long to repair the shattered walls; neither does it take the people long to shake off the impressions made by a week's meeting, and then they are in a worse condition than they were before the impressions were made. Satan rejoices over the fruitlessness of these little spurts, and smiles at our simplicity. I do not remember of a single meeting, held for but one week, in which anything scarcely was accomplished. Let us quit them, then, and have a better way. Can we not have at least ten good meetings in our district this winter, which shall be undertaken in the name of the Lord, and by his help carried on until victory crowns the effort?

The Gravity meeting resulted in an organization of a church of twenty, with more to follow. A few meetings of that kind will make a showing in our Conference and rejoicing in heaven. Then let us be up and doing.

But I began to write about Hazel Grove. The Lord has blessed our labors there, and we have found a great deal of pleasure in our work. But we feel that much of the success of this church is due to the energy, promptness and zeal of its Elder. May the Lord repay him. When there is "a mind to work" in a church, it is both easy and pleasant for the pastor. Yours in hope.

Mt. Etna, Iowa.

ON Saturday, Oct. 25th, services were held by the Jews throughout the civilized world in observance of the hundredth anniversary of the birth of Sir Moses Montefiore, the Jewish philanthropist, who was born at Leghorn, Oct. 24th, 1784. In New York and vicinity the celebration began in Chickering Hall on Saturday. Mention in honor of the philanthropical patriarch was made in many of the Christian churches, and many Christian ministers attended services in the synagogues. In the forenoon the Montefiore Home for Chronic Invalids, at Eighty-fourth Street and Avenue A, was dedicated. The Hebrew service of prayer and thanksgiving, as used in all the synagogues of Great Britain, was adapted for use and was used in most of the services. Little decoration of any kind was made and the exercises consisted mostly of short addresses.—*Ex.*

NEWS COLUMN.

In this column may be found the latest news available before going to press.

FOREIGN.

CAIRO, Oct. 28.—The plan for General Lord Wolseley's expedition to Kartoum, as finally settled, furnishes him a total force of 8,500 English troops. He will take 5,000 of these troops to Dongola, leaving a reserve corps of 3,500 at Wady Halfa. The Mudir of Dongola has promised to furnish a contingent of 3,000 men, to be composed of members of the mercenary tribes, which he will have recruited from the vicinity of Dongola, and to be armed with Remington rifles. If an advance in force shall be deemed necessary beyond Dongola, the reserves will be pushed on from Wady Halfa. Several sheiks are acting as escort to General Wolseley on his route from Wady Halfa to Ambigol. He reached Sarass to-day. Rumors are current here that Khartoum has fallen into the hands of the rebels. They probably emanate from Zebehr Pacha's people. The government has heard nothing of the kind. A heavy division of mounted infantry has arrived at Assouan.

PESTH, Oct. 28.—Emperor Francis Joseph to-day received the delegations. He said that he had every reason to expect the Empire would be blessed with a prolonged period of peace. The foreign relations of the country, especially those with the neighboring States, were on a friendly footing. "The present conference," he added, "at Skierniwice enabled me to renew cordial relations with the Russian Imperial family. It likewise attested the complete agreement between the three monarchs who participated in it to maintain and assure peace on the basis of the maintenance of treaties and mutual confidence, which should form the substantial guarantee of peace.

LONDON, Oct. 28.—A northwest storm prevailed last night and to-day throughout the British Isles and the neighboring seas. Houses were demolished at Shields, vessels in the Clyde were driven from their moorings, and many small wrecks are reported along the coast. Four vessels were driven ashore off Greenock. Incoming steamers report that disastrous weather was encountered out at sea. A steamer from Lisbon for Cardiff was wrecked at Penzance, and the German cruiser Undine was wrecked off the Danish coast. The crews of both were saved.

THE British Cabinet has not yet sanctioned the advance of the Nile expedition to Khartum. They will not decide the question before the return of Lord Northbrook, the British High Commissioner. It has finally been decided to reduce taxation in Egypt. Nubar Pacha, the Egyptian Prime Minister, informed Lord Northbrook that a reduction of taxation of £1,200,000 yearly would assist in promoting the prosperity of the country, but he insists that the reduction be postponed until 1886. The reductions agreed to in the interview between Lord Northbrook and the Khedive, include a reduction in the army, which will effect a saving of £170,000 yearly, a reduction in the civil service, the police, the Khedive's household and the suspension of the sinking funds. Upon the reduction of the Egyptian Army to 30,000 men, all but ten of its British officers will resign. Lord Northbrook will return to England from Egypt by the way of Paris, arriving home about November 4th. While in Paris he will have an interview with Prime Minister Ferry. The proposed Government credit for the Nile expedition is £2,000,000.—*Ex.*

IT is asserted that the losses sustained by the Australian flocks, during the late, and perhaps present drought, will reach millions. If this statement is anywhere near correct it will affect prices of wool in this country.

Married.

LORD—CAUGHLIN. In Salem, Mass., June 7th, 1884, by Geo. W. Sederquist, Mr. Wilber E. Lord and Miss Mary J. Caughlin, both of Salem.

FARNAM—DOW. At Salem, Aug. 6th, 1884, by Geo. W. Sederquist, Mr. Frank A. Farnam and Miss Sarah N. Dow, both of Salem.

TAYLOR—TURNER. At Salem, Sept. 24th, 1884, by Geo. W. Sederquist, Mr. Heman Taylor, of Newfoundland, and Miss Annie F. Turner, of Salem.

HILLS—PETTIBONE. In New Britain, Ct., Oct. 22d, 1884, by Eld. S. Woodruff, Mr. Lewis H. Hills, of Plainville, Ct., and Mrs. Emeline Pettibone, of New Britain.

BLACKSTONE—USHER. In Biddeford, Me., Oct. 25th, 1884, by Elder W. H. Mitchell, Mr. Jones Blackstone and Miss Emeline Usher, both of Biddeford.

Notices.

Western Board A. A. M. Society.

JOHN BOWER, *President*, Sylvester, Michigan. D. R. MANSFIELD, Union Mills, Ind. A. P. MOORE, Chicago, Ill., 927 North Halsted Street. D. O. HINK, Maryville, Mo., *Secretary and Treasurer*—H. POLLARD, Alexis, Warren County, Illinois.

Correspondence solicited. Remittances in aid of mission work in the West will be promptly acknowledged by the Treasurer.

NOTICE.—The post office address of H. Pollard, Secretary and Treasurer of the Western Board A. A. M. Society, is changed from Palmer, Ill., to Alexis, Warren Co., Illinois. *To avoid delayed letters, remember this change.*

Vermont Quarterly Conference.

The Lord willing, the first Quarterly Session of the Vt. A. C. Conference for the present Conference year will be held with the church at South Vershire, commencing Wednesday evening, Nov. 19th, and continue over Sunday, Nov. 23d, and as long as duty may demand. All are earnestly invited to come the first of the meeting and remain through, and with willing hearts help in the Lord's work.

Wells Hadley, C. W. Jackson, O. Beckwith, Quarterly Conference Committee.

Conference Notice.

An extra session of the Kennebec County Conference will be held at Belgrade Mills, Me., commencing Thursday evening, Nov. 27th, and continuing over the following Sunday. Those coming from abroad will please call on Bro. Thomas Golder, who will see that all are provided with homes.

F. E. BLAISDELL, President.
J. R. STURTEVANT, Secretary.

Quarterly Meeting.

The second Quarterly Meeting of North Iowa Advent Christian Conference will be held with the Richland congregation, Chickasaw Co., Iowa, in the school-house used for that purpose, commencing Friday evening, Nov. 21st, and hold over Lord's day. Will those of our ministering brethren who cannot attend favor us (for the encouragement of those present) with a sweet letter warm from the heart of love, and glowing with the patient waiting for the Master. We should be glad to hear from any well wisher, especially Brn. D. A. Dickinson and E. C. Packard. Please write early, as the P. O., viz., Nashua, Iowa, is eleven miles away. Address care of M. A. Sadler.

P. W. HOUGH.

Conference Notice.

There will be a meeting of the Quarterly Conference for the St. Paul District of Minnesota with the A. C. Church at Rockford, Wright Co., Minn., commencing Friday evening, Nov. 28th, and continuing over the following Lord's day. All are invited to make special effort to come and enjoy it. ELD. A. J. BOLSTER, Pres. Quar. Conf.
G. H. DEWING, Secretary.

NOTICE.—Brethren or congregations in District No. 2 wishing my labors as Evangelist will correspond with me, that proper arrangements may be made regarding the same. Please address G. M. Finch, Linn, Washington Co., Kansas, through the *Crisis*.

NOTICE.—On Friday, Nov. 14th, a Quarterly Meeting will begin at Magnolia, Wis. All are invited. Bro. B. N. Meigs will aid in preaching the word of truth.
ANSON BROWN.

NOTICE.—I shall be at liberty to preach and lecture through the coming winter in the States of Kansas and Nebraska. Adventist brethren desiring my labors will address me at Marvin, Phillips Co., Kansas.
L. C. GOODRICH.

NOTICE.—Eld. C. W. Stephens, of Shongo, N. Y., will commence a series of meetings in Oil City, Penn., Nov. 16th, and onward as the Lord directs. Friends from Plum, Geneva and East Branch will be made welcome.
R. G. WORDEN.

NOTICE.

The Board of the Sunday School Union is requested to meet at Worcester, Mass., Thursday, Nov. 6th, at four o'clock P. M. Important business is to come before the Board.

A. W. SIBLEY, Secretary.

ILLUSTRATED LECTURES
By Elder and Mrs. L. C. McKinstry.

Two courses are given in each place.

SUBJECTS—I. THE REDEMPTION—in three lectures, by Elder McKinstry, occupying the first Sabbath in each place. Illustrated by paintings.

II. THE WORLD'S GREAT EMPIRES—in nine lectures, by Mrs. McKinstry, commencing on Monday evening, and continuing over the following Sabbath: illustrated by a map and charts of symbols.

NOTE.—Only the Sabbath dates are given; the intervening evenings being understood.

APPOINTMENTS.

BELMONT, N. H. . . . . . . Nov. 9 and 16.

(To be followed by special services every evening, through the week following, and over Sabbath, the 23d.)

CONCORD, N. H. . . . . . . Nov. 23 and 30.

For arrangements address ELD. L. C. MCKINSTRY at the time and place of any appointment.

Both courses of the lectures—THE WORLD'S GREAT EMPIRES and THE REDEMPTION—are published, and the books will be on sale at each place.

Conference Notice.

The Lord willing, the next Annual Session of the Hoosac Valley Advent Christian Conference will be held with the church at Sandy Hill, N. Y., commencing Wednesday evening, Nov. 12th, and continuing over Sunday, Nov. 16th. We wish that the ministers and delegates will be early at the meeting, so that the business of the Conference may be gotten over so as to devote as much time as possible to spiritual things. [redacted] churches and brethren make special eff[redacted] attend. Our work is nearly done; the Lo[redacted] hand. Let prayer be offered to God con[redacted] that the meeting may be a source of rich bl[redacted] to the church with which it convenes. Co[redacted] all things are ready. GEO. A. STREETER, [redacted]
A. S. WILLIAMS, Sec[redacted]

Notice to Clerks of Churches of the [redacted]
No. Vt. and No. N. H. A. C. Con[redacted]

Brethren: it is our duty, as Secretary o[redacted] Conference, to urge you to prepare at on[redacted] send to us at our office at Beebe Plain ([redacted] the State's correspondents, and P. Q. for [redacted] in Canada), a certified statement of the n[redacted] of members, both resident and non-reside[redacted] your several churches co-operating with ou[redacted] Conference, and also a separate list of all Ad[redacted] ist brethren co-operating with you, financiall[redacted] in worship, who are not actual church mem[redacted] and we further respectfully request some broth[redacted] each or any place where there is no church or[redacted] zation, to send us a list of all the brethren in [redacted] community who are known not to be membe[redacted] any church organization, even if there are [redacted] one or two. This must be done as soon as [redacted] 15, 1884, as our Conference commences Dec. [redacted] Please also see that your churches duly ap[redacted] lay delegates, two or three in each church, to [redacted] resent you in our coming Conference.

L. C. MCKINSTRY, Conference Secretary.

Time of Annual Conference.

The Province of Quebec, N. N. H., and N. Vt. Annual Conference will commence its services Dec. 31st, with a "watch night meeting," and continue over Sabbath, Jan. 4th, 1885. Business will occupy each forenoon until done. *But where shall it be held?* Let invitations come in time, so that a final and full notice may be early given.

C. P. DOW, President of Conference.
L. C. MCKINSTRY, Secretary.

New York Conference.

The Lord willing, the Semi-Annual Session of the New York A. C. Conference will be held in the village of Wolcott, Wayne Co., N. Y., commencing Thursday evening, Nov. 27, and continuing over Sunday, Nov. 30. Wolcott is situated on the R. W. & O. R. R. The meeting will be held in a hall a short distance from the depot. And now, dear brethren and sisters, both of the ministry and the laity, we very much desire and also need your presence and assistance at this meeting. The cause which we profess to love is in a precarious condition. Shall we lend our aid and with the divine blessing make it thrive and prosper? or shall we by refusing to perform our individual duty let it wane and die? This cause we believe to be God's cause; but God has seen fit to employ human instrumentality in the prosecution of his work. If we are willing and even anxious as we should be to be used by him, a good work will certainly be accomplished and we shall be sharers with him in his joy. If we are dilatory on our part, how can we expect to hear him say "Well done" in the great reckoning day? Trusting that all will act from a prayerful sense of duty, we will urge no further.

M. R. MILES, President.
O. M. OWEN, Secretary.

Conference Notice.

The Annual Session of York County A. C. Conference will be held with the church at South Windham, commencing Thursday, Dec. 4th, at 2 o'clock P. M., and hold over the Sabbath, Dec. 7. This being the annual meeting, the first business in order will be the election of officers, so we hope the brethren and sisters will make it an object to be at the first meeting. Those who have been there in the past need not to be told that ample accommodations will be provided for all who attend. Come prepared to enter into the labor for the lost ones. Let us do our mending up before we leave home, so as to be prepared to immediately enter into the work of the Lord at the beginning of the meeting. Pray earnestly that the blessing of God may be abundantly showered on this gathering, and that a few more may be gathered in ere the judgment sets.

T. J. CARLE, Secretary.

NOTICE.—The first Quarterly Conference of District No. 2 of the State of Kansas will be held at the Townsend school-house, six miles south and three east of Greenleaf, Washington County, Kansas, commencing on Thursday, Nov. 27th, at 7 o'clock P. M. Churches in Dist. No. 2 will send delegates. By order of the President,

G. M. FINCH.

[redacted]

Appointments.

Appointments must be received as early as MONDAY NOON (as our paper goes to press Tuesday Morning) to insure insertion for the coming week.

MASSACHUSETTS.

BOSTON, ADVENT CHRISTIAN CHURCH, 1022 Washington Street.—E. A. Stockman, Pastor.
D. Mathewson . . . . . . Sunday, Nov. 9th

CHELSEA (Adv. Chris. Church) Heard Street. E. M. Andrews, Pastor.

BRIMFIELD.—Emerson Wetherell, Cor. Clerk.
E. S. Bagbee . . . . . . Sunday, Nov. 9th

CLINTON (S. A. Church.)—Isaac Barnes, Cor. Clerk.

CHICOPEE (Adv. Church)—John Campbell, Cor.

ATHOL.

EAST PEPPERELL (Parker's Hall)—John Gray Corresponding Committee.

East Weymouth.—W. H. Corlett, Pastor.

FAIRHAVEN.—G. F. Haines, Pastor.

GRANBY.
A. E. Phelps . . . . . . Sunday, Nov. 16th

HAVERHILL (Walnut St. Chapel)—W. Sibley, Pastor.
C. R. Crossett . . . . . . Sunday, Nov. 9th

LAWRENCE.—(Advent Chapel, Concord Street.) J. COUCH, Pastor.
C. Goodrich . . . . . . Sunday, Nov. 16th

LYNN, Second Advent Church, Chapel on Liberty Street.)—Cor. Com., M. M. Libbey, 49 Essex Street.

LOWELL, Second Advent Church, Mechanic's Hall Dutton Street.)—A. Bissell, 49 ... Street, F. K. Ranger, 25 Lane Street, Committee.

[redacted]

SPRINGFIELD.—(Adv. Chris. Church, Pynchon St., Franklin Hall.)—G. H. Wallace, Residence 59 Greenwood Street.
Rufus Wendell . . . . . . Sunday, Nov. 23d

TAUNTON (Advent Christian Church, High Street, opposite Wales Street depot, Weir No. 2.—C. E. Cornell, corresponding committee.
H. K. Flagg . . . . . . 3d Sunday in each month
T. M. Preble . . . . . . 4th Sunday in each month

WORCESTER.—Ministerial Corps: F. D. Barnes, E. S. Gage, H. H. Nash.
E. A. Stockman . . . . . . Sunday, Nov. 9th
J. Couch . . . . . . Sunday, Nov. 16th
G. H. Wallace . . . . . . Sunday, Nov. 23d
H. H. Tucker . . . . . . Sunday, Nov. 30th

WINCHENDON (Adv. Chris. Church)—Corresponding Committee: L. B. Underwood and ... Clark.

WESTFIELD.—S. G. Mathews, Pastor.
D. Mathewson . . . . . . Sundays, Nov. ... and Dec. 7th

WEBSTER (Christian Advent Chapel, corner of Park and Myrtle Streets.)—J. E. Crosstor.

WAKEFIELD, MASS.—Meeting at the residence of J. B. Adams, No. 1 Church Street, Sunday afternoon, at two o'clock.

Feeding Hills (Plain, Chapel) . . . . . . Sunday, Nov. 9th
W. Clough.

Marblehead (Pearl Street Chapel) Tuesday, Thursday, and Sunday evenings for the ... end.

North Otis . . . . . . Oct. 21st to ... inclusive
A. E. Phelps.

Plainville (New Bedford) ... Sunday, Nov. 9th.
Collinsville (Dartmouth) 2 P. M., Sunday, Nov. 9th
South Abington . . . . . . Thursday ... Nov. 13th and over the following Sunday. ... Sweet.

Northfield (at Bro. Sikes') Friday evening, Nov. 21st
... Williams.

NEW HAMPSHIRE.

Belmont.—Correspond with Alvin Bean.

CONCORD.—Address C. P. Rowe, ... Stanford St.
M. A. Potter . . . . . . Sunday, Nov. 16th
D. Mathewson . . . . . . Sunday, Nov. ...
Elder and Mrs. McKinstry's Lectures, Sundays, Nov. 23d and 30th.
Mark Stevens . . . . . . Sunday, Dec. 7th

EAST ROCHESTER.—J. Quimby and J. Shorey Elders.
B. S. Emery . . . . . . 1st Sunday in each month
I. C. Wellcome . . . . . . 3d Sunday in each month

East Sandwich.—Correspond with John Cox or Calvin Watson.

FARMINGTON (Advent Chapel.)—H. B. Lary, Corresponding Committee.

FRANCONIA (Union Hall.)—Meetings every Sunday.

HAMPTON.—Cor. Com. Frederick Lamprey.
J. W. White . . . . . . Sunday, Nov. 9th
D. D. Page . . . . . . Sunday, Nov. 23d

DOVER.—A. Phelps, Pastor.

EXETER.—Daniel D. Page, Pastor, will occupy the pulpit the 1st, 2d and 3d Sundays in each month.

LAKE VILLAGE (North Church), A. J. Wheeler, Pastor.

LOUDON.—Geo. W. Prichard, Cor. Committee.
Simon Roby . . . . . . Sunday, Nov. 16th
N. Godden . . . . . . Sunday, Nov. 23d

LOUDON RIDGE.
... Parsons . . . . . . 1st Sunday in each month
A. Kidder . . . . . . 2d Sunday in each month
Joseph Harvey . . . . . . 3d Sunday in each month

MANCHESTER (Advent Chapel, Arlington Street.) Bryant McLellan, Pastor.

NEW HAMPTON.—Meeting at the Advent Church every Sunday at half-past ten o'clock.

NORTHFIELD DEPOT (Union Chapel.) Correspond with S. A. Dow ...

[illegible]

Meredith Village . . . . . . Sabbath, Nov. 23d
SIMEON ROBY.

Meredith Neck . . . . . . Sunday, Nov. 9th
J. G. SMITH.

South Sutton (with Eld. A. Cressey and baptize) Sunday, Nov. 9th.
Shaw's Corner, at 11 A. M. . . . . . . each Sunday
J. H. F. VARNEY.

Rye . . . . . . 1st Sunday in each month
JOSEPH W. WHITE.

MAINE.

BERWICK (Odd Fellows Hall.)—E. B. Morrell, P. O. Box 182, Corresponding Committee.
Mark Stevens . . . . . . 1st Sunday in each month
A. A. Robinson . . . . . . Sunday, Nov. 16th
E. Johnson . . . . . . Sunday, Nov. 23d
J. Hill . . . . . . Sunday, Nov. 30th
J. T. Libbey . . . . . . Sunday, Dec. 28th

BRIDGTON (Advent Chapel.)
A. W. Taylor . . . . . . 2d Sunday in each month

BIDDEFORD.—Thomas W. Applebee Cor. Committee.
Wm. H. Mitchell . . . . . . 1st Sunday in each month
Jesse Gay . . . . . . 3d Sunday in each month
B. S. Emery . . . . . . 4th Sunday in each month

BATH (Middle St. Chapel.)—E. S. Moulton Pastor.

BONNY EAGLE.
Mrs. M. E. Kilborn . . . . . . 1st Sunday in each month
Jesse Gay . . . . . . 2d Sunday in each month

BOWDOINHAM VILLAGE (Hinckley's Hall.)

BANGOR, Advent Christian Church (Temperance Hall, Exchange Block.)—O. S. French, Pastor.

CAPE ELIZABETH (Advent Chapel.)—W. H. Libby and Albert Pratt committee.
Jared Whitman . . . . . . 1st Sunday in each month
Jesse Gay . . . . . . 2d Sunday in each month
R. B. York . . . . . . Sunday, Nov. 16th
I. C. Wellcome . . . . . . Sunday, Dec. 21st
J. Hill . . . . . . 4th Sunday in each month

FAIRFIELD.—Correspond with A. K. Clark.

GOODWIN'S MILLS, (Union Hall.)—J. Hill, Pastor.
Enoch Morrill . . . . . . Sunday, Nov. 9th

HOLLIS CENTRE.
Prayer meeting at 10 A. M. Preaching at 2 and 7 P. M.
M. Stevens . . . . . . 2d Sunday in each month
Mrs. M. E. Kilborn . . . . . . 4th Sunday in each month

KENNEBUNK, Lower Village (Adv. Chapel.)—O. H. Wallace, Pastor.

LEWISTON, A. C. Church.—Committee: A. S. Prescott, Auburn; Chas. McAllister, Lewiston.
D. H. Kilbreth . . . . . . 2d Sunday in each month

OLD ORCHARD (Adv. Chapel, near the Tower.)
Jesse Gay . . . . . . 1st Sunday in each month
Mrs. J. E. Jordan . . . . . . Sunday, Nov. 9th
B. S. Emery . . . . . . 3d Sunday in each month
Enoch Morrill . . . . . . Sundays, Nov. 23d and Dec. 14th

PORTLAND, Second Advent Church (Union Hall) Free Street.—Committee: George E. Smith, 275 Cumberland Street, and W. G. McGlauflin.
Rufus Wendell . . . . . . Sundays, Nov. 9th and 16th
W. H. Mitchell . . . . . . Sundays, Nov. 23d and 30th and Sundays, Dec. 7th, 14th, 21st and 28th.

ROCKLAND (Adv. Chris. Church) N. A. Burpee Hall. Wm. M. Brewster corresponding committee. Address care of A. F. Crockett & Co., Rockland, Me.

SABATTUS (Jones' Hall.)
D. H. Kilbreth . . . . . . 3d Sunday in each month
E. S. Moulton . . . . . . Sunday, Nov. 30th
Jared Whitman . . . . . . 4th Sunday in each month

SOUTH BERWICK (Great Works.)
George W. Brown . . . . . . 3d Sunday in each month
T. Harry Rose . . . . . . Sunday, Nov. 9th
Howard Mitchell . . . . . . Sunday, Nov. 16th

SOUTH ELLIOT.—Samuel Dixon, Committee.
Geo. W. Brown . . . . . .
Chas. Goodrich . . . . . . Sunday, Nov. 23d

VINALHAVEN, CHURCH.—M. M. Stevenson, Pastor.

Newcastle and Damariscotta.—Edwin Sperrin, Corresponding Committee, Newcastle.

Harrison (Brackett school-house) Thursday evening, Nov. 6th, and over Sunday, Nov. 9th.
Baldwin (Pigeon Brook school-house) Sun., Nov. 16th
A. BAKER.

Belgrade (Lether's school-house) . . . . . . Sunday, Nov. 9th
F. E. BLAISDELL.

East Bowdoinham . . . . . . 4th Sunday in each month
E. O. DINSMORE.

South Berwick (Grant's school-house) last Sunday in each month.
J. P. GOODWIN.

Weeks' Mills, China . . . . . . 1st Sunday in each month
D. H. KILBRETH.

St. George (Martinsville) . . . . . . Sunday, Nov. 16th
GEO. B. MACOMBER. FRANK G. PLUMMER.

North Waterboro . . . . . . Sunday, Nov. 30th
D. W. STEVENS.

Strickland's Ferry (at Bro. Johnson's house) at two o'clock P. M. (No date.)
N. E. TERRY.

Hollis Center . . . . . . Sunday, Nov. 9th
G. L. TRACY.

VERMONT.

VERNON.—J. Hemenway 1st Sunday in each month. Also supply for the third Sunday. All communications should be directed to J. Hemenway, Athol, Mass.
C. H. Fletcher . . . . . . Sunday, Nov. 16th

BRISTOL.—A. S. Williams, Pastor.

BRIDGEWATER.
B. B. Chedel . . . . . . Sunday, Nov. 9th

CASTLETON.—J. Albert Libby, Pastor.

MENDON (A. C. Church) D. P. Perkins, Pastor.

NORTH SHERBURNE. (Adv. Chris. Church.)
Geo. F. Earle, Pastor . . . . . . once in four weeks
C. W. Jackson . . . . . . once in four weeks

NORTH SHREWSBURY.—Geo. F. Earle, Pastor.

NORTH HYDE PARK (Adv. Chris. Church.)—Charles Clark Pastor.—Preaching alternate Sundays.

HARTLAND (Densmore Hill.)—J. M. Densmore, Corresponding Committee.

RUTLAND (Church of the Redeemer) T. L. Drury Pastor.

ST. JOHNSBURY.—F. L. Piper, Pastor.

WARREN (A. C. Church.)—Allen C. Greenslit Corresponding Secretary.

WEST NORWICH.
P. G. Lord . . . . . . Sunday once in four weeks

WOODFORD (Adv. Chris. Church.)

East Roxbury . . . . . . two Sundays a month
L. H. BRIGHAM.

Factory Point . . . . . . 2d Sunday in each month
Chittenden . . . . . . last Sunday in each month
WM. J. BLANCHARD.

Hartland (Densmore Hill) . . . . . . Sunday, Nov. 23d
Taftsville (as Bro. Dole may arrange) Sunday evening, Nov. 23d.
C. H. FLETCHER.

East Hebron . . . . . . 1st and 3d Sundays in each month
J. G. MOULTON, Pastor.

Bristol . . . . . . Sunday, Nov. 9th
A. S. WILLIAMS.

CONNECTICUT.

BRIDGEPORT.—The Advent Christian Church meet in Temperance Hall on Beach Street, E. D. ...
B. Hitchcock . . . . . . 1st Sunday in each month

[illegible]

NEW YORK.

Hebron . . . . . . 1st and 3d Sundays in each month
WM. J. BLANCHARD.

Massena, St. Law. Co.—W. A. Burch, Pastor.

Hoosick (A. C. Church.)—Geo. A. Streeter, Pastor.

NEW YORK CITY.—J. Cox, Pastor.—Meeting three times on the Sabbath, and Wednesday evenings, at 138 West 24th Street.

The Second Advent Church worship at Brooklyn Institute, Washington Street, Brooklyn.
L. L. HOWARD, Pastor.

Sandy Hill (Adv. Chris. Church, corner of Maine and Willow Streets.)—W. O. Higley, Pastor.

Albany (at Bro. John R. Merrill's, 18 South Ferry Street) evenings, Nov. 10th and 11th.
GEO. A. STREETER.

Rochester, (Advent Christian Church.)—Over No. 278 East Main Street, corner North Street. Preaching Sunday morning and evening. Sunday School at 12 M. Prayer meeting Wednesday and Friday evenings.
GEO. W. WRIGHT, Pastor.

Sandy Hill . . . . . . Wednesday evening, Nov. 12th
A. S. WILLIAMS.

RHODE ISLAND.

BRISTOL (Adv. Chris. Church, High Street.)

CENTRAL FALLS.
H. K. Flagg . . . . . . 1st Sunday in each month
John Jeffrey . . . . . . Sunday, Nov. 9th
Joseph Miett . . . . . . Sunday, Nov. 23d
A. A. Fowler . . . . . . Sunday, Nov. 16th
H. H. Nash . . . . . . Sunday, Nov. 30th
H. K. Flagg Church correspondent, Box 95.

ESCOHEAG.
Mrs. E. L. Crumb each 1st Sunday. A. Bourne each 2d Sunday. E. R. Wood each 3d Sunday.

LA FAYETTE (A. C. Church) Chas. E. Preston, Pastor.

NORTH SCITUATE.—Correspond with the pastor, Wm. H. Durfee, North Scituate, R. I.

PROVIDENCE (Advent Christian Church, Hammond Street.)—Norman P. Cook, Pastor.

WOONSOCKET.—A. A. Fowler, Committee.
C. S. Shattuck . . . . . . Sundays, Nov. 23d and 30th
Chas. Goodrich . . . . . . Sunday, Dec. 7th

West Gloucester . . . 1st and 2d Sundays in each month
E. BELLOWS.

Artick . . . . . . Sunday, Nov. 16th
Anthony . . . . . . Sunday, Nov. 23d
E. COTTON.

Arctic . . . . . . Sunday, Nov. 23d
H. K. FLAGG.

ILLINOIS.

Mineral (Advent Chapel) 1st Sunday in each month
Rutland (Advent Chapel) 2d and 4th Sundays in each month.
D. S. CLARK, Pastor.

CHICAGO (A. C. Church) No. 91 South Green St.—J. F. Myers, Church Elder, 149 West Monroe Street.

AUBURN (Adv. Chris. Church.)—J. F. Adair, Pastor.

In the Lecture Room of the first Baptist Church in Aurora Sunday, once in two weeks.
Afton (Advent Chapel) Sunday, once in two weeks.
C. W. SMITH.

OHIO.

Axtel (Adv. Chapel) . . . . . . 10.30 every Sunday morning
Birmingham . . . . . . 6.30 every Sunday evening
A. N. DUNBAR.

Cincinnati (A. C. Church) Lancet Hall, 203 West Seventh St. every Sunday. WM. SHAW, Minister.

Nevada (Adv. Chris. Church.)—W. J. Hobbs Pastor.

PENN.

Philadelphia, (7th below Poplar Street.)—E. F. Sergisson, Pastor.

Church of the Second Advent, Mount Vernon St., below Broad.—Eld. L. F. Baker Pastor.

Edinboro.—Mrs. L. M. Stoddard, Pastor.

INDIANA.

Union Mills, preaching regularly morning and evening every Sunday by D. R. & E. S. MANSFIELD Pastors.
Olive Branch . . . . . . once in four weeks

IOWA.

Red Oak (German Evangelical Church) every Sunday
WM. MCCULLOCH.

Atlantic, Cass Co., in the Dane Lutheran Chapel, corner of Elm and Eighth Streets, Sunday, once in two weeks.
H. G. MCCULLOCH, Pastor.

Manchester, Nov. 16th, at 11 A. M. and every two weeks
E. A. MARSH.

Sioux City (Advent Chris. Church.)—Corresponding Committee: J. W. Young or J. H. Culver.

MINNESOTA.

Messiah's Advent Church, corner of Second Avenue South and 14th Street, Minneapolis.

Winona Adv. Chris. Church.—(Chapel on Broadway, between Washington and Winonah Streets.)

Monticello.—A. J. Bolster, Pastor.

Minneapolis . . . . . . Sunday, Nov. 9th
W. J. HOBBS.

QUEBEC.

Waterloo once in two weeks. Ayer's Flat once in four weeks.
C. P. DOW.

Dudswell and Brookbury, 10.30 A. M. and 2.30 P. M., Sunday, every four weeks.
H. D. SELBY.

TENNESSEE.

MEMPHIS.—The Advent Christian Church, 35 Seventh Street, Sunday service ... Prayer meeting 6.30 o'clock A. M.; Sabbath School one o'clock P. M.; evening service 8 P. M.; night service 8 o'clock.
H. H. WILBOURN, Pastor.

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The Second Personal Coming of Christ. By [illegible]

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IS IT TRUE?

BY W. H. NUTTER.

Is it true that Christ is coming?
So the prophets have foretold.
Can their statements be relied on?
Yes, they're worth their weight in gold.

For holy men of by-gone ages
Wrote with inspiration's pen,
And we read among their writings,
"Christ is coming back again."

Is it true that Christ is coming
Back to earth where once he died?
Yes! we are trusting in the promise
Made by him, the "Crucified."

For he said to his disciples,
Just before he left them here,
If I go away to heaven,
In due time I'll reappear.

It is true that Christ is coming;
Even now he's at the door;
Are we ready now to meet him,
And be with him evermore?

He is coming with his angels,
"Chiefest of ten thousand" fair.
Christ is coming! Hallelujah!
And we'll meet him in the air.

Sinner, will you take warning,
And at once to Jesus fly;
Then with us at his appearing
You may meet him in the sky.

Boston, Mass.

GOOD NEWS.—No. 45.

FROM ITALY.

"*Dear Bro. Wellcome:*—As I told you in my last I was on the point to start for Scotland. I went to Glasgow to attend the Conditional immortality Association's Conference on the beginning of September. Then I was invited to stop at Bradford, and at London. Then I took a rest in Geneva, at my friend's—Mr. Petavel, and arrived back at home Sept. 26th. Meantime the brethren here met together on Sunday mornings, read a chapter, and offered prayer. I was very well received among Scotch and English friends. The Conference at Glasgow was very interesting. Public meetings largely attended, sermons and prayers very good. A new interest for the truth was awakened. There were some remarkable features. I will send you the printed proceedings. I spoke four times in Glasgow, once in Bradford, and once in London. The European Association will help me for the next year, giving me one hundred pounds for my own support for my regular work. This is enough to provide a piece of bread for my family through all [illegible] meetings, and the book and tract department. This you and other American brethren are supplying with your contributions. The money you have sent was applied in part to publish my book, and a part to tracts. One tract has been already published, and another is on issue. To the journal, Biblical Bee, was applied the one hundred dollars sent me by the A. F. Mission Board, but it covers only half the expense. I need one hundred dollars more for that.

As for lectures as I did last winter in Pinenolo, I will do next winter in Turin and Genoa. To support these will require the aid of my American brethren, and I commend them to your Christian interest. May God bless you and crown your efforts with an abundant harvest of souls saved through the life of our Lord Jesus Christ.

Yours cordially, O. COCORDA."

Oct. 2, 1884.

The above letter shows that the work is being done; that the Lord has in Italy a man of broad plans and of executive ability. In a recent letter by Rev. E. White, of London, we have the following item: "It pleases me greatly to observe your sympathy for Bro. Cocorda, of Italy. Having lately enjoyed a visit from him, I am able to speak with more confidence than was possible when we knew each other only by correspondence. He is indeed a noble man, gradually trained by the knowledge of Italian modes of thought, Romanist, Protestant, and Atheistic, for the work which is opening before him. I have had the honor of assisting him a little last year; but the case of Italy calls for united effort.

Cocorda is no favorite with the religious parties; but I think the reasons of their dislike become more obvious on acquaintance with him. He is far too much in earnest to please them, and far too regardless of established interests in the propagation of truth, to be accounted by them a 'safe man.' But he is a learned, modest, [illegible] self-sacrificing servant of God; and we ought all to join in helping him in Italy. I shall continue to invite English friends to aid him; but I earnestly beg American friends to join us vigorously in contributing to his funds, both for living and printing. He has a wife and children, and requires to be steadily backed in his arduous work."

This is what we intend to do, the Lord helping us, while time and means are given to aid in preparing a people for his coming and kingdom. I. C. WELLCOMB.

Yarmouth, Me.

GOOD-BY.

BY J. F. ADAIR.

How often we are compelled to use the [illegible] that we use it. This was true with us only a few weeks ago when we took the parting hand of those we had learned to love, those with whom we had labored for twelve years, whom we had tried and knew to be true; friends that had and would again stand by us in the dark and trying experiences of life. It was with a feeling that language could not fully express that we said "good-by" to friends and home.

The greater part of our ministerial experience has been among the people of southern Iowa. What I do not owe to the Lord I owe to them; for they have helped to make me what I am. Through our weak instrumentality the Lord has seen proper to lead a goodly number into the light of his truth and grace. We call to mind now a church where we had the privilege of baptizing more than sixty of its members; among the number was a teacher who taught me to read nearly thirty years ago.

Well, we thank God for all the victories achieved on the old battle-field, and ask his pardon for all our mistakes. We shall always think of our friends in Iowa with pleasure and delight.

We have been in our new home almost two months. We have reasons to believe that our lot has been cast among a very excellent class of brethren and sisters, who seem to be given to faith and good works. From the very first we were made to feel that we were at home and among friends.

We are asking the Lord to so direct us in our work that we may be of real use to them and the cause of truth we all so much love. Bro. and Sister Mansfield, who preceded us here, have done a good work in this part of the country, and have left behind them a good report which speaks well for them and also for the cause they represent. This is as it should be. As ministers we are not only called to preach the Word, but to be ensamples to the flock over which the Holy Ghost hath made us overseers. Brethren, pray for us that the word of God may have free course and be glorified.

Auburn, Ill.

FROM ELD. M. A. POTTER.

Bro. Stockman:—I returned this morning from Webster, Mass., where we have been holding the Quarterly Conference of this district, and God's blessing rested on the meeting. We were all very much disappointed in not seeing Bro. Boutell and others who had promised to be with us. I hope our dear preachers will remember in the future to visit small places and help on God's work, where they are very much more needed than in large places like Boston and Worcester.

Bro. Cross and I were obliged to do all the preaching, for there were no other preachers present during the meetings. But God blessed his word, although spoken in weakness, and some were led to inquire, "What must I do to be saved?" One Roman Catholic woman confessed Christ for the first time.

Sunday afternoon at the close of the preaching the pastor buried two in baptism. Quite a number came in from the surrounding towns to enjoy the meetings. God has wonderfully blessed the labors of our dear Bro. Cross. Quite a number of families from the different churches have embraced the present truth and have united with the church, and are among the earnest workers in the cause of Christ, and through their united efforts have brought a large number of sinners to Christ. They have recently built a beautiful chapel to worship God in, capable of seating three hundred people.

I had the pleasure of forming the acquaintance of a number who came from three denominations, and who embraced the blessed truth that we hold as a people. During my stay I was kindly entertained at the home of Bro. Parsons. It was indeed a Christian home. May God bless them. They were formerly connected with the Methodist Church in Webster. Conviction rests on the people. Bro. Cross has the respect of the [illegible] may bless him and sustain him in his labors of love.

Worcester, Mass.

CONFERENCE REPORT.

The Annual Session of the Connecticut A. C. Conference was held with the church in Waterbury, commencing at two o'clock P. M., Wednesday, Oct. 1st. The afternoon was spent in hearing reports from delegates, preachers and others present. Services opened with reading the Scriptures by the Vice President, Bro. Seth Woodruff, and prayer by Bro. B. St. John.

Delegates present: H. Davis, Stonington; M. Chandler, Prospect; J. Elliott, Campville. Preachers present: B. St. John, H. W. Perkins, A. Elliott, Seth Woodruff, Geo. A. Barker.

The reports were interesting, and a deep sense of consecration and walking in the light filled with the Holy Spirit, in complete readiness to meet the blessed Lord and to gather sinners into the garner of the Lord, seemed to rest upon all present. The churches represented nearly all show an increased membership, and the Sabbath Schools are receiving earnest attention and show a marked improvement, both in members and interest. Preaching in the evening by Bro. H. W. Perkins to a fair audience with good attention. The Spirit of the Lord was present, and it was good to be there.

Thursday morning, Oct. 2nd, nine A. M., prayer and conference meeting, which was blessed. At ten o'clock, the President B. Hitchcock in the chair, the regular business session of the Conference opened with prayer by Bro. J. C. St. John, and the minutes of the afternoon meeting read and accepted. Additional delegates, H. P. Bradley and Geo. C. Arms, Bristol; Thos. Fitzsimons, Waterbury. Preachers: Geo. L. White, Geo. L. Teeple. The usual committees were appointed. On motion, it was voted that Bro. Geo. A. Barker become a member of this Conference.

Officers elected for the ensuing year: B. Hitchcock, President; H. W. Perkins, Vice President; O. D. Woodruff, Secretary and Treasurer.

The ordination committee endorsed the recommendation of the church at Bristol that Bro. J. C. St. John be ordained as a minister of the gospel. The same committee also endorsed the recommendation of brethren and sisters from Thomaston that Bro. Geo. A. Barker be given a license to preach as a minister of the gospel. The Campmeeting Committee's report was read and accepted. It was voted that the Treasurer be instructed to pay the Campmeeting Committee. On motion, the President, Vice President, Secretary and Treasurer of the Conference were chosen Campmeeting Committee for the ensuing year.

It was voted, that the next Annual Session of the Conference be held on the campground during the Plainville Campmeeting next year.

Delegates chosen to the next National S. A. C. Association: H. W. Perkins, O. D. Woodruff. Bro. Seth Woodruff was appointed State Evangelist for the year ensuing, and $31.00 was given him by different brethren towards that work.

The following resolutions were adopted by a unanimous vote:

Resolved, That we recommend to the churches the importance of using unfermented wine at communion.

Resolved, That while intemperance reigns and thousands are going to destruction through that agency, we recommend the churches to labor earnestly in the cause of temperance, requesting the superintendents of Sunday Schools to substitute the subject of temperance for the review lesson in each *Quarterly*.

The Conference passed a vote of thanks to the brethren and sisters of Waterbury for their hospitality, and adjourned to the call of the Secretary.

At the close of the Conference business, Bro. J. C. St. John was ordained to the work of the ministry. Reading of the Scriptures by Bro. Perkins—2nd Tim. 2nd chapter; prayer by Bro. Hitchcock; charge by Bro. Davis; right hand of fellowship by Bro. Hitchcock. The Spirit of the Lord was specially manifest, rendering the ceremony indeed solemn and impressive.

In the evening Bro. Davis preached a profitable sermon on Christian fellowship, which was followed by exhortations from brethren and sisters. Two came forward for prayers. With this service the Conference closed its labors. The entire proceedings were characterized by a spirit of brotherly love and fellowship and deep spirituality, which we trust will prove a blessing to the church in Waterbury, as well as to those who came from abroad, and help to prepare a people for the coming of the Lord, who shall in turn be the means of gathering many sheaves for the kingdom of our God. It was the best Conference that has been held for years in this State. Should any like a Quarterly Session to labor for sinners and comfort and strengthen the church, either in January or April next, they can correspond with the President or Secretary of the Conference.

O. D. WOODRUFF, *Sec'y and Treas.*

CONFERENCE REPORT.

The Northern Indiana and Southern Michigan A. C. Conference, was held as per. announcement at Buchanan, Mich., commencing Oct. 1st, in the evening, by preaching conducted by Elder. D. R. Mansfield. Preaching Thursday and Friday afternoon and evening. Business meeting called to order by the President, Benjamin Finney, at nine o'clock Saturday morning. Owing to the President's illness, this session was very short. With the exception of Treasurer, the officers were all present. Minutes of previous meetings read and approved. The present officers of the Conference were re-elected for the ensuing year, viz.: Pres. Benj. Finney, Vice Pres. A. Richards, Secy. Geo. J. French, Treasurer, W. J. Winchel. The licenses of Bro. N. H. Geiselman, W. J. Winchel, and Geo. J. French, were renewed. Certificates of Ordination granted to Eld. Benj. Finney, Eld. D. R. Mansfield, and Mrs. E. S. Mansfield.

The following committee was appointed by the chair for revision of the constitution: D. R. Mansfield and George J. French. Sister E. S. Mansfield was afterwards added to the above committee. Some other matters of importance were considered, after which conference adjourned to the call of the chair. Ministers present: Brn. Finney, Mansfield and French. All were greatly disappointed on account of Sister Mansfield and others not being with us, also on account of Eld. Finney's increased illness, which prevented him from taking any part in the meetings. Places represented: Indiana, Union Mills, La Port, Olive Branch, Buchanan, Bainbridge, and Berrien Springs.

During the three weeks previous to our conference the United Brethren Evangelist, (Bro. Parrott) held a tent meeting in Buchanan, in which all the different churches in the place engaged with one accord. The meeting was a grand success. A goodly number was added to the membership of each church. The interest was so great during the few days of conference that Eld. Mansfield concluded we had better continue the meeting over another Sunday. In the meantime a goodly number of young men and women came to the Lord in tears and supplications, and found sweet peace and comfort by laying hold of the precious promises of Jesus by faith, and are now looking forward with great anticipation for the King in his glory. Twenty-seven were immersed, and twenty-nine were added to the church. Sister E. S. Mansfield came in time to cheer us up by three excellent discourses. Saturday evening, Sunday morning and evening, at which time the meeting closed. All were happy and rejoicing over the success in Jesus' name. GEO. J. FRENCH, *Secretary*.

Berrien Springs, Mich.

CONFERENCE REPORT.

The Northern Indiana and Michigan State Union Conference held its last session at Bangor, Michigan, Sept. 25th. Ministers present: Jas. Ferris, A. N. Seymour, John Carver, Lemuel Branch, Jas. Watkins.

Reports of ministers good. The brethren and sisters seemed to be inspired to more zeal in the blessed work to get themselves and others ready for translation into the kingdom of God. The next Conference will be held in the light of the moon in December; the place to be appointed by the Chair. A. N. SEYMOUR, *Secretary*.

CAMPMEETING REPORT.

The first session of the Maine Easterly Advent Campmeeting commenced in the Spirit. A large congregation was present, and interested to hear the word of the Lord as presented by Elds. G. W. Weeks, F. E. Blaisdell, M. M. Stevenson, J. R. Sturtevant, J. R. Hall, and others. The social meetings were stirring, producing an effect upon the people, so that a goodly number made a start for eternal life. It may truly be said that this meeting was a success for the cause of Christ. The grove is leased for ten years, with all the privileges we could ask for. A good well has been sunk and stoned since the meeting, and some other work done, and yet there is more that ought to be done this fall, as there will be but little time to get help another season, as the meeting will be held on the week of the Alton Bay meeting in August.

The grove is a very large and desirable one for a large meeting, which we believe it will be if time continues, and the leaders have grace and wisdom to direct them in arranging everything for future meetings. God grant it for Jesus' sake. There is money needed to pay for lumber, and some work yet to be done. May the Lord stir up those who are able to give money or work to help in doing more on the ground this fall. If there are those who can give some work, please let us hear from you at once, stating the time you can be on the ground to work one or more days; or if you can give cash instead of work, send it to either Eld. G. W. Weeks or Eld. J. Carr, Cooper's Mills, Me., who will use it to the best advantage on the ground.

Now, friends, remember that it is not by might or power, but by the Spirit of God, that the glorious work of God is to be accomplished. Remember this meeting, and pray that God may lead and direct in all things to his own glory, by producing harmony among the flock of God, and sounding out the glorious news of the return of the glorious Redeemer to give eternal life to all who love him, when sickness, sorrow, pain and death shall be felt and feared no more.

G. W. WEEKS, *Chairman*.
JER. CARR, *Secretary*.

CONFERENCE REPORT.

The fourth Quarterly Session of the North Western Penn. A. C. Conference met with the church at East Branch, Warren County, Oct. 3d, and continued its sessions until Saturday evening. The weather was for the most part favorable, and the brethren and sisters of that church took the utmost pains to entertain the Conference in a generous and hospitable manner.

Elds. Wood, Ongley, Jones and Niles assisted in the exercises and services. Reports came in from the several localities embraced in the limits of the Conference—some very gratifying and all evincing the advantage which has resulted spiritually from the establishment of the Conference. But the great reality that stood out with more prominence than any other was the need, in this field, of [illegible] and zealous workers, godly men, "living epistles, known and read of all men," who are willing to make sacrifices for the cause of Christ. "The harvest truly is plenteous, but the laborers are few. Pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest."

[illegible] S. A. ATWATER, *Secretary*.

Restitution please copy.

[illegible]

[illegible]GING ELEMENTS.

I have [illegible] heard and read about terrible storms, [illegible] never had the experience of being in one on the night of July 4. A cloud of the [illegible]est blackness was stretched across the [illegible] which was kept continually illumined [illegible] brilliant play of electricity. "Just see [illegible] lightning!" was heard from the lips of [illegible] every one. Great streaks of lightning [illegible]ld shoot from one side of the heavens [illegible] the other, zigzaging in every direction, [illegible]n widening into sheets of regular flame [illegible] interspersed with this, balls of fire, appe[illegible] to be about 3 or 4 inches in diameter, [illegible]ld shoot out, something like shot from [illegible] gun. They would appear like great sk[illegible]kets that shoot up, and then burst into i[illegible]erable sparks or balls of fire. Our [illegible] had expended vast sums of money f[illegible] fireworks on that evening, but the Lord g[illegible]us an exhibition of fire that outstripped [illegible]thing in the power of man to do. [illegible] the storm burst upon us in all its [illegible]. The wind blew hard, and the [illegible] like the cataract of a large river [illegible] anything else to which I can compare. After the rain had somewhat passed [illegible] looked out, and underneath the black [illegible]uds, that hung very low, were great wh[illegible]louds that seemed to be rolling along al[illegible] on the ground. It is altogether beyond [illegible] power of the pen to describe the scene [illegible] was. Some have expressed since, that [illegible] thought the day of judgment was at hand.

Although the town in which our tent was pitched w[illegible] quite small, three buildings were [illegible] by lightning, and one horse killed. The wind did not do much damage [illegible]ght there but south and west of it, it was [illegible]ry destructive. We had nothing but the [illegible]ail walls of our tent to shield us from this [illegible]gry storm, but we cried unto our God, [illegible] he delivered us unharmed. We never [illegible] the need of his care as we did upon [illegible] occasion, and never in all our lives [illegible] we felt so much like trusting him as [illegible] have since he gave us such a marvelous deliverance from the storm.

Amid the storms and pestilences of these last [illegible] trying days, our only hope is in the sheltering power of God. And what a blessed hope it is! It is all we could desire. How precious in these times are the words of the Psalmist: "He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty. Thou shalt not be afraid for the terror by night, nor for the arrow that flieth by day, nor for the pestilence that walketh in darkness, nor for the destruction that wasteth at noonday." Why is it that men will not avail themselves of these precious promises, and turn away from their sins to the true and living God?—*Eld. A. O. Tait in Review and Herald.*

DETECTIVES IN A BASKET.

Charles Cook has just returned from France, where he has been distributing the Word of God in the prisons, and tells the following story: "An Englishman arrived at the Lille station a few weeks ago, and was closely watched by two detectives, who followed him to an hotel and took rooms adjoining the one occupied by him. Early the next morning he hired a cab and drove at a sharp pace through Lille. The detectives, who had been awake all night, followed, but could not keep up with the vehicle; but they did not mind, as they knew where their man was bound for. Every morning a large van leaves the prison containing two good sized baskets of slippers and boots made by the prisoners. Shortly after ten on this particular morning, the detectives, with two of the secret police dressed as laborers, were waiting near the prison, when the doors opened, and the van containing the baskets, &c., came slowly out. It was stopped when it had got clear of the prison, the baskets cut open, and two English prisoners, with bundles of private clothes, false whiskers, and eye-glasses were found inside. They were at once taken back to the prison, and placed in close confinement, and soon after the van with the baskets again came out.

On reaching the end of the avenue of trees which leads to Lille, the stranger from the hotel rushed from the side of the road, stopped the vehicle, and cutting the strings of the baskets, cried out, 'You are saved, you are saved!' 'Ah! but you are not!' cried the detectives, who had themselves been secreted in the baskets, and who at once secured their prisoner; he in his turn was safely conveyed inside the jail. It need hardly be said that these men had confederates inside the prison, and but for one of them (whom I visited) they would have made good their escape."—*Christian Herald.*

INTERESTING PARAGRAPHS.

GENERAL SKOBELEFF AND HIS JEW PRESERVER.—There are a great number of anecdotes about General Skobeleff which become legendary in the Russian army, and there are a greater number about the Russian Jews which circulate through all classes of Russian society. The following is of interest, both for the admirers of the "white general" and the haters of the Russian Jew. Skobeleff was working one evening in his tent near the Danube, when a Turkish bomb dropped at the threshold of the tent. The general had just time to see the sentinel outside stoop down and phlegmatically throw the shell into the water. Skobeleff approached the soldier, and said, "Do you know you have saved my life?" "I have done my best, general." "Very well; which would you have, the St. George's Cross, or 100 roubles?" The sentinel was a Jew, with a fine Semitic profile. He hesitated a moment, and then said, "What is the value of the St George's Cross, my general?" "What do you mean? The cross itself is no value. It may be worth five roubles, but it is an honor to possess it." "Well, my general," calmly said the soldier, "if it is like that, give me the ninety-five roubles and the Cross of St. George!" Whether the prayer of that child of Israel was granted or not history does not say.—*Selected.*

SKATING RINKS DENOUNCED.—As in many other places, the skating rink craze has taken strong hold of Binghamton, N. Y. The matter was on Sunday, October 5th, for the first time, noticed from the pulpit of Rev. O. W. Scott, of the Centenary Methodist Episcopal Church, denouncing scathingly all such places of amusement. The sermon was very severe and created a sensation, as in the course of his remarks the reverend gentleman said he knew of fourteen girls who had been ruined by these sinks of iniquity. He knew of many men who could not pay their honest debts because of money expended at the rinks. He knew of contracts for the purchase of homes which had been given up for the same reason. He knew of many families which had been broken up by the scandals started in these places. No true Christian would frequent such places. What makes the arraignment more startling is the fact that the first rink was built here by a prominent church deacon, who now runs it. The outcome of the fight thus started is looked for with much curiosity, as this is the first assault made upon one of the most popular amusements ever yet known in Binghamton or the surrounding country.—*Ex.*

A YOUNG LADY was frozen to death on the mountains in Colorado, U. S., recently. She resided in New York, but was visiting in Colorado for the sake of the mountain climbing, of which she was very fond. On September 23, she set out at six o'clock in the morning, accompanied by a young guide named Lamb, to ascend Long's Peak. They safely ascended the peak, but encountered a fierce snowstorm on their return, during which the lady became completely chilled. Young Lamb assisted her in the descent the best he could until nine o'clock at night, when her strength entirely failed. He then carried her for half a mile, when, finding his own strength failing, he told her the only chance of saving either of their lives was for him to leave her and go to his father's house, seven miles distant, for help. He left her at ten o'clock and returned with assistance at four o'clock the following morning, but found the lady frozen to death. If the facts are as stated, the guide probably took the wisest course in leaving the lady to go for help, though if he had a manly disposition it must have cost him a struggle to desert her. He who takes Christ as his guide has this assurance from him, "I will never leave thee nor forsake thee." That infallible Guide has already laid down His life for men (John 10. 11-28).—*Selected.*

Our true knowledge is to know our own ignorance. Our true strength is to know our own weakness. Our true dignity is to confess that we have no dignity, and are nobody and nothing in ourselves, and to cast ourselves down before the dignity of God, under the shadow of whose wings, and in the smile of whose countenance alone, is any created being safe. Let us cling to our Father in heaven, as a child walking in the night, clings to his father's hand.—*Kingsley.*

WE need of all things faith and energy; faith in ourselves, faith in humanity, above all, faith in God, and faith energizing, pushing us forward. Skepticism is barren, dreary, desolate, benumbing energy, contracting the heart. Faith alone is fruitful, leading to good works.

"COME OVER AND HELP US."

From o'er the mighty ocean,
From Burmah's distant shore,
From India's plains and mountains,
From China's opened door,
There comes a voice of wailing,
'Tis woman's bitter cry:
"O sisters, haste and help us,
Come hither ere we die!"

God's vineyard is not bounded
By ocean, sea or shore;
Go preach to every nation
The Christ whom you adore,
Go teach the heathen mother
The way of life and truth,
And sow the seeds of wisdom
In tender hearts of youth.

Our Master is our Leader
In every work of love;
We may not pause or falter,
He watches from above.
And oh, what joy will thrill us,
In those bright fields of light,
To meet the ransomed ones
From heathen lands of night.

—*Christian Herald.*

TEMPERANCE.

SWITZERLAND'S CURSE AND SHAME.

O Switzerland, Switzerland! Mountain home of liberty, and land of glorious memories and heroic deeds! Shall the spirit of antichrist and the spirit of wine overcome and destroy thee in thy strongholds at last? Switzerland is drunk with liquor and blinded with folly. A commission was recently appointed by the government of that country to make official inquiry into the liquor traffic that is desolating the land, and presented to the Assembly the alarming report "that the consumption of alcohol in Switzerland is greater per head than in any other country of Europe; that the consumption of brandy among the Swiss is increasing and that parallel with this there is an increase of mental diseases, and increase of misery and want."

With these awful facts before their eyes, the Council not only refused to take any action toward restrictive legislation, but in official report they actually defended the ruinous practice of social drinking, in such words as these: "The practice of the social drinking of spirituous liquors brings cheerful temper into society, effaces traces of daily labor, opens the heart to other impressions, and is intimately associated with the development of public life. Public houses foster intellectual activity, and are a remedy against misanthrophy, egotism, vanity, narrowness of ideas, and extravagance of imagination."

Nothing could better show the terrible power of the spirit of wine over a people than such words and facts as the above. With this sad state of things in mind, we are not surprised to find that this ancient friend of liberty of conscience has turned persecutor. The action of the Swiss authorities in the case of the Salvation Army is entirely unwarranted and indefensible.

Our reader will gain some idea of the lengths to which Switzerland has gone in this direction, from the following facts given by the *Congregationalist*: "In Neauchasel, a village prefect lately, with his gendarmes, entered a private house where a few friends were taking tea together; and when they protested that they were not holding a 'Salvationists' meeting, he pointed in scornful triumph to a Bible on the table saying, 'There is proof that you are Salvationalists.' In a similar case the book was torn and trampled on. At Berne lately a house in which a few Swiss Christians were holding a peaceful service was more completely destroyed than if by fire; those present scarcely carrying their lives away. At Bienne—where the people, too, are mostly Protestants—a great cross was dragged through the streets, and it was shouted, 'Let Christ come here, and we will nail him to this!' The Berne government has not only expelled the Salvationists—who, by the way, have never there provoked opposition by processions and music, as elsewhere—and forbidden all meetings whatever of the character of those of the Salvationist, even in private circles; but have gone so far as to make it penal to say anything in their favor! The only explanation of such legislation is found in the fact that the Salvationists pitilessly attacked the vices of the people, high as well as low, and rich as well as the poor, and hence these atrocious proceedings, towards which the condemnation of the world ought to be turned.—*Selected.*

IN reply to a liquor dealer, who proclaimed with an air of professional triumph, that he "sold to decent people only, and that his business was highly respectable," a Quaker said: "Friend, that is the most damning part of the business. If thee would sell to drunkards and loafers, thee would help to kill the race, and society would be rid of them. But thee takes the young, the poor, the innocent, and the unsuspecting, and make drunkards and loafers of them; and when their character and money are gone, thee, kicks them out and turns them over to other shops to be finished off; and thee ensnares others, and sends them on the same road to ruin." Surely the good Quaker had the best of the argument, for he had facts on his side.—*Ex.*

SAYS an exchange: "Think of a church-member spending $145 for tobacco and sixty-six cents for church extension; and one of the same church, paying $191 for tobacco, and $100 for missions!" We remember no match to that, except a lady of whom a New England pastor told us, rustling her silks to reach her purse with her jewelled fingers, and daintily drawing out a quarter of a dollar for home missions. It is well for such folks that watching angels have no audible speech.

P. O. Address of Preaching Brethren.

Massachusetts.

R. A. Stockman—Box 5140, Boston.
Miles Grant—Box 5140, Boston.
J. Hemenway—Box 5140 Boston.
I. I. Leslie—Box 5140, Boston.
J. Couch—Lawrence. L. Boutell—Chelsea.
C. Goodrich—164 Hanover Street, Boston.
Wm. Kellaway—14 Dock Square, Boston.
Benj. Woodsum—5 Prescott St., East Boston.
E. M. Andrews—177 Walnut St., Chelsea.
S. G. Mathewson—Westfield.
Frank Burr—523 Western Avenue, Lynn.
G. H. Wallace—50 Greenwood St., Springfield.
H. K. Flagg—35 Penn Avenue, Worcester.
H. Munger—Chicopee Falls.
Ira Morgan—West Medford.
J. E. Cross—Webster. J. F. Clothey—Marblehead.
L. T. Cunningham—Newton Upper Falls.
M. A. Potter—173 Austin Street, Worcester.
T. M. Preble—Hyde Park. Rufus Baker—Warren.
Mrs. E. A. Warren—Dalton.
Geo. W. Sederquist—145 North St., Salem.
Allen Damon—New Bedford.
Ziba B. Harris—Hampden.
D. T. Taylor—Hyde Park. Elam Burnham—Hamilton.
C. W. Rathburn—Mansfield. Warren Taft—Littleville.
A. Bean—Haverhill. D. Churchill—Lowell.
W. B. Hathaway—9 Meridian Street, East Boston.
C. H. Sweet—105 Sycamore St., New Bedford.
P. J. Smith—37 West Bridge St., Springfield.
Wm. Hobbs, 162 Harvard St., Cambridgeport.
R. F. Hinckley—Box 161, Beverly.
A. W. Sibley—12 Arch St., Haverhill.
A. Fogg—55 Brooklyn St., Lynn.
Enoch Phelps—Box 404, Westfield.
E. McCulloch—93 Greenwood St., Springfield.
C. H. Covel—2 Quincy St. Worcester.
G. F. Haines—Box 62, Fairhaven.
S. P. Hayward—East Pepperell.
N. M. Davis—Plymouth. J. W. Bridge—Lawrence.
F. W. Blackmer—Mattapoisett.
J. S. White—Box 193 Everett.
C. P. Whitten—10 Clay St., Lowell.
H. C. Smith—North Wilbraham.

Maine.

H. K. Choate—Augusta. C. Goud—Topsham.
S. K. Partridge—North Whitefield.
R. Johnson—Lebanon Centre. A. Baker—Steep Falls.
I. C. Wellcome—Yarmouth. R. R. York—Brunswick.
Jer. Carr—Cooper's Mills. Jared Whitman—Oxford.
J. T. Jordan—Mechanic Falls, Box 222.
Geo. W. Weeks—Cooper's Mills.
J. R. Hall—Weeks Mills. J. T. Lane—Dexter.
O. S. French—82 Maple Street, Bangor.
J. Hill—Goodwin's Mills. Jesse Partridge—Gardiner.
Wm. H. Mitchell—Kennebunkport.
A. H. Walker—Belgrade Mills. S. S. Moulton—Bath.
D. H. Kilbreth—Livermore. Wm. E. Foye—E. Sullivan.
D. R. Hargraves—Allen's Mills.
E. O. Dinsmore—Richmond. J. L. Chute—Bar Mills.
M. W. Corliss—Milltown. G. L. Tracy—Oxford.
H. B. Sevey—Mt. Vernon. J. R. Tripp—[illegible].
Israel Damman—Newburgh Village.
F. R. Blaisdell—Belgrade Mills.
M. M. Stevenson—Box 312, Vinal Haven.
O. H. Wallace—Kennebunkport.
H. Mains—Cape Elizabeth Depot.
Geo. W. Brown—South Elliott. Jesse Guy—Saco.

New Hampshire.

Wm. M. Harmon—Dexter. D. N. Chadsey—Colebrook.
H. H. Tucker—Sugar Hill, Box 105.
T. W. Piper—Melvin Village.
Chas. Garfield—Colebrook. G. G. Haynes—E. Lebanon.
Dan'l Eastman—Nashua. D. M. Leavitt—Ashland.
J. G. Smith—New Hampton. D. D. Page—Exeter.
Simeon Roby—Bagley. Wm. H. Shaw—Holderness.
W. W. Sutherland & C. H. Fletcher—North Newport.
C. S. Shattuck—Pittsfield. A. Gordon—Sugar Hill.
C. H. Locke—Lake Village. C. A. Phelps—Dover.
D. F. Leavitt—Loudon Ridge. A. Ross—Pembroke.
N. Glidden—Meredith Center.
John B. Deering—Center Bartlett.
Mrs. L. E. Saulpaugh—Goffstown.
Mark Stevens, Ossipee. N. B. McMurphy—Gilmanton.
R. F. Emerson—East Rochester.
C. R. Parsons—South Barnstead.
J. H. F. Varney—Franklin. Levi Allen—Lake Village.
K. N. Hinckley—West Alton. A. Cressy—So. Sutton.
Joseph W. White—Portsmouth.
C. R. Crossett—Portsmouth, Box 177.
F. S. Knowlton—Dexter. John Magoon—Littleton.
John G. Hook—Box 651 Concord.
Enoch Morrill—Box 397 Rochester.
O. W. Heyer—Box 1417 Nashua.
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The World's Crisis
AND SECOND ADVENT MESSENGER.

"BEHOLD I COME QUICKLY: AND MY REWARD IS WITH ME."

VOL. LX. BOSTON, WEDNESDAY, MARCH 25, 1885. NO. 16.

THE WORLD'S CRISIS AND SECOND ADVENT MESSENGER, Issued every Wednesday Morning by the ADV. CHRIS. PUBLICATION SOCIETY, At No. 144 Hanover Street, Boston, Mass. J. HEMENWAY, Treasurer and Business Agent.

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FOREIGN CORRESPONDENCE.

ENGLAND.

When I wrote last, I was at West Bromwich, Cheshire, Feb. 16th. I remained there two evenings more, speaking on the great Chart, showing them that Jesus is coming soon. Much interest was manifested, and a goodly number rejoiced to hear that our Saviour is soon coming. They were anxious to hear more on the subject. I left them in the hands of a good man, who loves the coming of the Son of man, and went next to Stourbridge, where we had meetings Friday, Saturday and over Sunday, in the skating-rink. A lively interest was manifested. Sunday afternoon and evening, I spoke on the Chart to very attentive and large audiences. In the evening the seats were all filled. An earnest request was made for some more similar meetings. All the live Christians love to hear about the return of our Saviour. This truth receives a more hearty welcome in England than America. In the States, most have decided one way or the other; and after they turn against the strong evidence presented, they usually become bitter opposers of this glorious truth, and refuse to hear any more on the subject.

While at Stourbridge, I visited a house in the suburbs, where John Wesley used to preach on his circuit, from 1740 to 1770. The house is situated on what is called Amble court Bank, and overlooks the country around. After awhile the room became too small to accommodate the people. The owner of the house, Mr. Skidmore, then put a trap-door overhead, so that persons could go upstairs and listen. Mr. Wesley was accustomed to stand in a chair a part of the time, and put his head up through the trap-door, and speak to the people in the upper room. The trap-door is still preserved.

From Stourbridge, I went to Brierley Hill, where I held meetings Monday and Tuesday evenings in what was once a theatre. A half-an-hour before meeting in the house, we had an open-air meeting in the heart of the town, by a lamp, on the principal street, when a crowd soon gathered, and listened attentively to what was said. In this way much larger audiences are secured [illegible] were not for these open-air meetings held a little while before we go into the houses. The audiences at Brierley Hill were large and attentive, while listening to a prophetic talk on the Mohammedan power and one on holiness. Rev. Silas Henn came over from Dudley on Tuesday, the second day, and remained in the evening. We had a very pleasant visit together, and a long talk about the prophecies relating to the future of Israel. He is a true Christian gentleman, possessed of a kind and generous spirit, like his divine Master. He has decided to go again to America in the spring.

The section of country occupied by West Bromwich, Stourbridge, and Brierley Hill, is noted for its coal mines and iron works. Because of these things, it is called the "Black Country." The ground is so honeycombed by coal mines, that many houses have sunken down so as to render them unsafe. I noticed the foundation for a nice business block, having a good foundation, as was supposed, and the walls partly built, which had to be abandoned on account of the sinking of the land. This country reminds one of the vast California mining regions.

Wednesday, Feb. 25th, I returned to London to preach that evening in the Iron Chapel, Clapham Road. By special arrangement I spoke on heart purity; or how to secure and keep a pure heart, as a necessary preparation for the coming of Christ.

Thursday, I came to this place and spoke in the Town Hall to a large, and very attentive audience, on the last two verses of the eleventh chapter of Daniel, and the first two in the twelfth, showing that we must be near the time of their accomplishment. I was here also Friday evening, Saturday and Sunday. I was at Northwich, six miles from Winsford, where we had the best meetings I have enjoyed since I arrived in England. I put up the great Chart, and showed the people that we are almost to the time when Jesus will come back to set up the kingdom of heaven. This caused many to rejoice. The hall is said to hold some eight hundred, and was crowded in the evening. Some new ones started in the service of the Lord. I found there some faithful workers under the direction of two devoted women, who are conducting the meetings of the "Blue Ribbon Gospel Army." The conference meetings were just like those we have in our campmeetings, after they get well aroused in the Lord's service.

Monday, March 2d, I returned to this place, where I am to remain over the next Lord's day. Monday afternoon, we had a good meeting for the promotion of holiness. At mid-day, yesterday, we had a short meeting for the girls in a large velvet manufactory, by the permission of the overseer. Before the evening meeting last evening, we had an open-air meeting, in the heart of the town. We begin with singing, then pray, talk and sing, thus reaching some who never go to meeting. This is a much better way to get them to meeting than by ringing a church bell, or even a chime of bells. Persons frequently testify in meetings, saying they were first reached by what was said in an open-air meeting. Much has been said in the churches of late about the best way to reach the non-church goers; "the best way to get them to meeting." The best way is to go where they are, and carry to their doors the gospel message. When I was a boy, those who wanted groceries had to go to the grocery store; but now the grocery man sends around his team to solicit orders, and then brings you what you desire. Shall we not take as much pains to get the truth before the people? Is not eternal life of more consequence than food and raiment?

It seems as though we are not half awake to the importance of the great salvation offered to fallen man. Every real Christian should be doing what he can to rescue the perishing. Only a few seem to be making any sacrifice to save others. It is not a subject of wonder that but few are converted in these last days when we see how lukewarm are the great body of church members; and how they are absorbed in the spirit and manners of the world. This is a natural result arising from the rejection of the evidences of the near coming of Christ. This grand truth is now needed to keep the Church in its proper position of waiting and readiness for his coming. The great event is at our doors. We should be ready every moment. Bless the Lord, for the bright light now shining on the prophetic page, showing us most clearly, that we have but a short time to wait, before we we shall see him in all his glory. M. G.

Winsford March 4th, 1885.

P. S. Address me at Exeter Hall, Strand, London, W. C., Eng.

THE END OF PREACHING.

BY SILAS HENN.

Preaching, or the proclamation of the Christ, or the gospel, is the principal means ordained by God for the salvation of men. After declaring that "whosoever shall call upon the name of the Lord shall be saved," the apostle Paul asks these questions: "How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach except they be sent? Rom. 10: 13–15. He further says: "It was God's good pleasure through the foolishness of the preaching (or the thing preached, or the glad tidings made known), to save them that believe." 1 Cor. 1: 21. God, was pleased, by the proclamation of that which the world regards as folly, to bestow salvation on those who accept the message. For the preaching of Christ crucified was a stumbling block to the Jews, and by the Gentiles it was regarded as foolishness. [illegible] view in the ordination of preaching is clearly set forth. It is to save them that believe. Believing the gospel, it becomes the power of God unto their salvation.

The true end of preaching then, whatever may be the particular subject of our discourse, is the salvation of souls. We may expound the word, we may refute false doctrine, we may hold up neglected truths, we may exhort and persuade men, or we may make personal and pungent applications of the truth; still this end should be always kept in view. The end of preaching is not to gratify the intellect, but to feed the spiritual nature. It is not to help you simply to build up a theory, but to help you to build up a Christian character. It is not to give you merely right views of prophecy and of the Lord's second coming, but to help you to prepare for the event, and to be ready every moment. If this end is not gained, what is gained that is worth having?

But we never need look for this end to be accomplished by preachers who have not been called to the work. And it is not colleges or universities that can make true preachers out of men whom the Holy Spirit has not called. Almost any man may make doggerel, but only he who possesses the spirit of poetry can write good verses. Any man can make a noise on the piano-forte, can touch the keys and call forth sounds; but it is only the musician, the man who has an ear for music, who can play well upon the instrument, and produce harmony, and please and profit those who listen to him. Any man with a brush and paint can daub a piece of canvas; but it is only the man who is called to be a painter who can produce a picture that will win for him immortal fame. So any man may go into the pulpit and talk, but it is only the man called of God to the office, and qualified by the Spirit, who can truly preach the gospel, who can preach instructive and inspiring sermons, and lead men higher up in the moral scale. There must be natural as well as acquired fitness in the preacher for his work, or his work will never be well done. There must be a clear perception of the truth in the mind, and a saving knowledge of the truth in the heart, or he will fail to make that truth clear to the minds of men, and make it real to the hearts of men. There must be power in the soul, or there will be little in the sermon. There must be Holy-Ghost fire within, or no fire will be enkindled in the souls of others.

Preaching should be judged of by its fruits. Where fruit abounds, where conversions take place, where reformation follows, the preaching must be good—good in the estimation of Heaven, though it may not be learned or eloquent. A man in business, conversing with another respecting a sermon he had heard, said, "I do not remember the text, but when I got home I burnt up my scant half bushel." Preaching that effects no change in morals must be very deficient. But in the end of preaching—the saving of them that believe—there is included, not only their conversion to Christ, but the perfecting of their character, the development of their higher nature. That preaching, therefore, which most fully accomplishes this end, is the best preaching; and that which accomplishes this end in the least degree, is the worst preaching. And those plans employed in connection with preaching which most effectually aid in securing the same end, are the best plans; and those plans which are the least successful in furthering this end, are the worst plans. Impressed with the importance of these thoughts, our observations on this subject will be very practical, and our criticisms on the present-day methods of preaching will be very faithful.

London, Eng.

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AN IRRELIGIOUS GOVERNMENT.

BY FRANK BURR.

The doctrine of freedom in religious worship is at this time pressing itself upon the attention of the people of this country. Perhaps it is supposed by most people that the United States is a government that gives perfect toleration to religious sentiments and forms of worship, but a moment's reflection will show that this is not the case. There is great toleration, but not perfect toleration. The Roman Catholic cannot say mass in its public institutions, nor can a Jew teach against Jesus in a government hall of learning. A Mormon cannot teach his tenets in an almshouse, nor will a Free thinker be allowed to indoctrinate the minds of the inmates of a reform school.

This government has been hitherto considered a Protestant government. That is, whatever religious service it has allowed in its government institutions has been of the form called Protestant in the general sense of that word, as opposed to Romanism. Shall it continue thus?

A bill has been introduced in New York called the Freedom of Worship bill, proposing to do away with all lines of prohibition in religious teaching in such institutions as House of Refuge, States Prison, and the like, and give each inmate the privilege of having whatever service he may choose, whether it be Protestant, Romanist, or what not. This calls out considerable discussion. Prof. Felix Adler, said recently in Chickering Hall, New York:

"There is only a choice between two alternatives. Either find a common platform on which Jew, Protestant, Catholic, Turk, Infidel, can stand, which is impossible, or exclude religious teaching altogether. The State as such has no religion. State institutions have no right to teach any religion. The only true ground is to rule out all religion; teach these children the A. B. C. of morality; the Commandments; teach them morality by exhortations and by giving them biographies to read; teach them to work and give them trades, [illegible] play-ground. Let Catholics and Protestants vie with each other to raise funds for these purposes. That is my position in this controversy, and because I take this position, I protest against the passage of the Freedom of Worship bill, as it is called. I ask that a new bill be introduced which shall forever solve the difficulty by ruling out all sectarian teaching.

In this extract from Prof. Adler's speech the subject of an irreligious government is squarely presented. And the strife on free religion is tending to concentrate the battle to a direct combat between these two conditions; either freedom for all religions, or freedom for none, in state institutions.

Prof. Adler says, freedom for all is impossible. Very well. Is not his position also impossible? That is, would not the government that should adopt it thereby dig its own grave? The first is impossible because of its incoherency. May not the latter be likewise because of its incompatibility?

Just think of it! Senates and Legislatures, but no prayers. Thanksgivings and Fast Days for the people in which they are exhorted to religious service, but no religion in the Houses of Refuge, Reform School, or any other public institution under the control of the State. No public recognition of the Bible, of the God of Abraham, of the Lord Jesus Christ; perfect heathendom in all things pertaining to the government, while the people are left to have any religion, or none.

What an effect this would have upon society! Is not the government the head of all social conditions? Is not the thought of being among the rulers of the land the height of ambition? Does not the condition of the state speak the progress of the people? But no religion must be there, says Prof. Adler. You may have power of law, but no prayer—no power of God. You may have morals, but no Christ. You may have a definite president, but no definite God. Although "the powers that be are ordained of God," yet you must not recognize that God.

That is for State institutions. Then what among the people? There would be a mixture of elements that would be worse than nitro-glycerine and silica. A religious dynamite, that would blow up the foundation of society, would soon be let loose upon the people. You cannot mingle creeds and religions in the state, says Mr. Adler. No more can they be mingled among the *people*. What cannot be done in the legislative halls, cannot be safely done in social circles.

The tendency of the hour is to make this government irreligious! no religion in state institutions, and all religions in social companionship. And what then? Why, the foundation would be gone, and ruin would be inevitable. By Protestant worship, by the Bible in our schools, and by humble recognition of our Lord Jesus Christ, this government was established, built up, and preserved through its awful baptism of blood. On no other condition could it have been made what it now is in its prosperity. Shall this government become irreligious? Look at the history of France and take warning. Shall it deny Jesus? Look at the Hebrew nation, and learn a lesson. Shall it become Romanist? Look at Spain and the dark ages. Shall it be thoroughly Protestant? Every government of such a kind has prospered. When this government ceases entirely to recognize Protestantism in its state institutions, its woe is the third and last. Then cometh its end.

Some one may say, All this is no matter to those looking for the Lord soon to come. Shall things be left to satan, because Jesus is coming soon? *How* soon is Jesus coming? Who can tell us? If he tarry a few years longer, shall we not be applauded by him for seeking to keep his name in prominence in the halls of legislation? Will he call us his friends, if we let his name be trampled upon by rulers, and make no remonstrance? And if he come to-morrow, will he not regard lovingly every effort to continue his religion till he comes? Adventists are as [illegible] We pray "Thy kingdom come;" let us, as we pray, and do all we can to save men from irreligion and damnation.

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A TIME OF DANGER.

This is a time of great danger to all; but especially to us as a people. Our position now is a critical one—more so than ever before. A number of things contribute to make it so. 1. The continuing of the dispensation beyond the apparent time for its close, thus lessening the confidence of many in all efforts to understand the prophetic periods. 2. A strong worldly influence of a varied character, irresistible without the Holy Spirit's presence and power in the heart. 3. The many direct temptations of the adversary, presented suddenly, and often with a blinding fascination. 4. The low type of religion, and absence of true, vital godliness almost everywhere. There are other things that might be mentioned, which, with the above mentioned render now our condition most critical and dangerous.

As a people we have been blessed with great light. But if we now call this light darkness, then a darkness will surely come over us, and we shall not know whither we go. We stand by our faith; but our faith if denied will become void and of no value. A faith to be saving must be continually declared and carried out in life. Testimony and work must go in company; both the offsprings of faith.

Pressing on to the end is the only assurance of salvation and reward. The traveler must keep in mind his place of destination, and pursue his journey until he arrives there. If he halts and goes not on, he had better not have begun the journey. He loses what he has expended in time and means, with all the joy of reaching the place he started for. Can we, after coming thus far, think of halting and returning to our starting point?

The dangers on the way back are many more and greater than those ahead, great as these are. Back to Egypt is slavery and death. On to Canaan, rough though be the way, is rest and life. To deny the fitness of the way we have come, is to say God has led us wrong. If our experience in looking and waiting for redemption has not been approved of in heaven, then we may say we know not why, for many sinners have repented by the preaching of this gospel of the kingdom, and looked for redemption also.

But there are many dangers now: The danger of falling from our steadfastness; danger of drawing back unto perdition; danger of despising the way in which God has led us; danger of denying that his hand has brought us hither; danger of planning contrary to the plan of God; danger of being directed by our own wisdom instead of the Holy Spirit; danger of building up ourselves instead of exalting the grace of God and Christ. There are all these dangers, and more. There is the danger of grudging one against another; the danger of despising one of Christ's little ones; the danger of speaking lightly of one another; the danger of loving distinction, and having an ambition that is not heavenly, and in which the glory of God is not sought; the danger of desiring the uppermost seats, which desire Jesus does not commend; the danger of depending upon our knowledge of the Bible for a preparation to meet the Lord; the danger of listening to other voices than that of Christ.

Dangers around, above, below;
Dangers wherever we may go;
But they who have the faithful Guide
Are kept from snares on every side.

EXPECTATION.

BY E. L. C.

"It doth not yet appear what we shall be; but we know that, when he shall appear, we shall be like him; for we shall see him as he is." 1 John 3: 2. O who can fathom the depths of comfort and consolation contained in this precious two-fold assurance of the final end of the Christian's hope? Sweeter than the notes of an Æolian harp its entrancing melody falls upon the ear, and cheers the heart of the weary watcher who earnestly longs for the coming of the dear absent One. But this is only one of the many promises upon which we rest our hope of seeing him,

"Whom absent we love,
Whom not having seen we adore."

Our belief is confirmed from the beginning to the end of the Scriptures by the testimony of "holy men of God who spake as they were moved by the Holy Ghost," but is most emphatically declared by the Saviour himself, and upon his words more than all the rest we love to dwell. Just previous to his passion to his dear disciples he said, "And ye now therefore have sorrow, but I will see you again, and your heart shall rejoice, and your joy no man taketh from you." John 16: 22. O how our hearts leap for joy, and how firmly we settle down upon his inviolable word that he will return to us! How often when our friends are about to leave us for a long time they seek to comfort us by telling us they will see us again; yet we cling to them tenderly and sorrowfully until the last moment, refusing to be consoled so deeply are we impressed with the sense of the uncertainty of mortal things.

But when Jesus says, "I will see you again," we doubt it not, for we know that "heaven and earth shall pass away, but his words shall not pass away." Firm as the everlasting hills they stand, "*I will see you again.*" Unbelief cannot refute them. Skepticism and infidelity can neither overthrow nor undermine them, and all the powers of darkness combined are unable to prevent their fulfillment. The mighty Conqueror will come, "in the glory of his Father, with the holy angels." Matt. 16: 27. And "we shall see him, and be like him."

We cannot draw aside the veil that hides the invisible, and see what awaits us when "the morning dawns, and the shadows flee away." We can but faintly conceive the rapture of the joy that we anticipate in our Father's kingdom, nor imagine the manner and magnitude of the change we shall experience "in a moment, in the twinkling of an eye," "for now we see as through a glass darkly." 1 Cor. 13: 12. "And it doth not yet appear what we shall be, but we know that when he shall appear we shall be like him for we shall see him as he is;" not as he was, the weary, homeless wanderer of Nazareth and Bethany; not as he was, the smitten sufferer of Gethsemane and Calvary; but as he is, the risen, glorified and glorious Lord, for "as is the heavenly such are they also that are heavenly; as we have borne the image of the earthy, we shall also bear the image of the heavenly." 1 Cor. 15: 48, 49.

"We shall be like him." No more tumult by the law of sin warring in our members against the law of God; no more tears stealing down over whitened cheeks; no more broken hearts, or hearts estranged by cruel distrust, for "The smile of love shall ever linger, and no look be cold;" no more cheeks furrowed deep with sorrow and grief; no more bent forms and crippled limbs; no more darkened eyes and dull ears; no more succumbing to the resistless power of the last enemy, for we shall be like him, and share with him the endless life. Glorious emancipation from the bondage and thraldom of sin! Wonderful redemption from the penalty of the curse; small wonder that such a "blessed hope" and precious faith" has led men to wander in deserts, and in mountains, and dens, and caves of the earth, in sheepskins and goatskins, destitute, afflicted, tormented, to suffer cruel mockings, scourgings, bonds and imprisonment; to be tortured, stoned, and sawn asunder, that they might share its consummation in the glorious hereafter. In quiet green valleys, in the depths of old ocean, upon Alpine mountains, under Arctic snows, and 'neath the shade of tropical verdure, lies the dust of a part of the "great company which no man could number," whose last consciousness was the triumphs of the blessed hope of a better resurrection. And we which are alive and remain shall not prevent them which are asleep. We shall be caught up together with them in the clouds, to meet the Lord in the air. "We shall see him, and be like him."

"The day is near—O, joyful thought
When we shall gain the prize.
This hope will then be turned to sight
Before our wondering eyes."

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THE TIME OF THE HARVEST.

BY S. S. BREWER.

With a careful study of the Holy Scriptures, there cannot remain a doubt in the mind as it regards the very near proximity of the great day of God's wrath. It appears to me that the present is what the Lord called "the time of the harvest." Anciently God called Nebuchadnezzar his servant to accomplish a determined purpose in the punishment of a rebellious people. Jer. 25: 9, and 27: 6.

God, who spake unto that people by his prophets, "hath in these last days spoken unto us by his Son" concerning certain agencies that are to be employed in "the time of the harvest" in gathering together the tares. Matt. 13: 30—"Let both grow together until the harvest; and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them; but gather the wheat into my barn."

There are now a number of secret orders among the kingdoms of the world that are fulfilling, so far as their mission is concerned, the prediction of Rev. 16: 13, 14, in binding the tares for the burning day. O how awful and overwhelming the consideration! The long drawn shadows of this world's eventful history are now visible to the eye of faith.

Earth's morn and noon are over and past,
Its evening shadows gather fast,
Gloomy portents round us lower;
Satan has come down in power;
His legions compass all about;
For blood and ruin bold they shout;
Full of vengeance, hate and strife,
Indifferent to law and life;
Sword, fire and dynamite,
In which they seem to take delight.
In secret they conceive and plan,
Disregarding God and man.

O God, thine aid to me afford;
Help me to love and keep thy word.
For safety I have fled to thee;
In mercy, Lord, my refuge be;
And when this dread suspense shall end,
And thou in judgment shalt descend
To end the conflict and all strife,
And give thy saints eternal life,
In mercy, Lord, O let me stand
Amid the just at thy right hand.

THE only real and truly Christian way of purity, is to live in the open world and not be of it, and keep the soul unspotted from it. There are no fires that will melt out our drossy and corrupt particles like God's refining fires of duty and trial, living as he leads us to live, in the open field of the world's sin and sorrows, its plausibilities and lies, its persecutions, animosities and fears, its eager delights and bitter wants.—*Bushnell.*

CHRIST is the Christian's exemplar; therefore, he should be studied closely and constantly.

WORK WITH THE LORD.

BY I. C. WELLCOME.

Except the Lord build the house, they labor in vain that build it: except the Lord keep the city, the watchman waketh but in vain. Ps. 127: 1, 2.

There are two grand central ideas in this text, the work of God and man united in construction and defence. A house is to be built, a city is to be watched over and defended. It is probable that Daivd wrote this Psalm under inspiration and in view of the fact that his son Solomon was to build "the house of the Lord" at Jerusalem, and make that a city of renown—the capital of the nation of Israel. It was a solemn warning to Solomon that although God had chosen him, and revealed the fact, to build him an house and found a city for the benefit of the family of David, yet all his works would be worthless, and go for nothing, unless he worked with the Lord and followed the Lord's directions. It was truly a grand and noble work for Solomon to do as a servant of God, to construct and bring to completion such a building as the house of the Lord at Jerusalem. Its equal in architecture, in magnificence, in beauty, has never been seen in this world. David had conceived it, planned it and gathered the material, chiefly, for that purpose. In prophetic vision he saw its foundation laid, and its completion. And although not permitted to build it, he was fully informed by the Lord that his son should complete the work. This was probably honor enough for him. And was not David inspired to conceive and to plan the work and prepare the means with which to build it? We cannot doubt it. Please read an account of it in 2 Sam., in Kings, and Chron. David had an experience which fully taught him that the Lord must be at the head of every good work. And the Lord intended Solomon should be informed of this fact, hence the text, "Except the Lord build the house, they labor in vain that build it: except the Lord keep the city, the watchman waketh but in vain." Solomon must have had a glad heart as he watched the progress and saw the completion of that wonderful structure. It was the work of David his father, and of Solomon; yet it was the work of God. Solomon believed it, and when, as king and priest, he dedicated it to the service of the Lord, and asked God's blessing upon himself and the people, the Lord confirmed his faith, and that of the people, by sending fire from heaven to consume the sacrifices they had laid upon the altar. It was a glorious day for Solomon, an high day indeed for all the tribes of Israel. But they forgot the fact that the Lord built the house, and kept the city.

For a time the Lord was worshiped and honored. They had some good kings, but more bad than good ones. They trusted in their forms and ceremonies, sacrifices and wealth. They forgot God and worshiped idols. They prayed to God, but turned their back upon his words, and despised and killed his prophets. The good government of good kings, and restraining influences and intercessions of godly prophets kept back divine wrath for a while. But judgment came at length. Their watchman awoke, and carefully guarded their city, but God was not with them, they did not watch in the fear and fellowship of God, their watching was "in vain." Their city was taken by the Chaldeans, its walls battered down, its treasures pillaged, and "Solomon's temple," the most grand of all buildings, burned with fire, while Israel was led into a strange land captive, where in sadness and grief they hung their harps upon the willows by the streams of Babylon, too much afflicted to sing their wonted "songs of Zion."

Passing over some six hundred years of sorrow and slavery, we notice a Jewish patriot, a prayerful servant of a king. His thoughts recall the history and greatness of his nation in former days. He considers the present condition of Jerusalem, in ruins, of the graves of his fathers, the slavery of the Jews. With sickness of heart, and deep grief marring his countenance, he performs his daily service in waiting upon the king. (See Neh. 2.) The king takes notice of his sadness, and asks the cause. Nehemiah is afraid, but lifts his prayer to God for wisdom and help, and tells the king, in a straightforward, honest manner, just the cause of his affliction. And, strangely, the king at once espouses his cause, yields to his requests for help to rebuild and restore Jerusalem. What an undertaking for a slave. How preposterous to ask permission, and then assistance, of a heathen king. It was faith in God which kindled a flame in his patriotic heart, and enlisted him to work with God. He, with the God of Israel, could do it. He acted his faith. But few indeed had courage to go with him to inspect the ruins of Jerusalem, and begin mission work. Nehemiah took a journey to the cite of ancient Jerusalem.

What is the object of this man's presence here? they who were there might query. He did not at once tell them. In the hours and solitude of night, when all were in slumber, he rode up and down, round about the foot paths, obstructed streets, and fallen walls of that once renowned city. He kept silence until he meditated and examined the situation and knew what must be done. He then made use of his enthusiasm to awaken and enlist his kindred, his countrymen. He told the rulers, the priests, the nobles and Jews, what was in his heart. "Ye see the distress that we are in, how Jerusalem lieth waste, and the gates thereof are burned with fire; come, and let us build up the wall of Jerusalem, that we be no more a reproach. Then I told them of the hand of my God which was upon me: as also the king's words which he had spoken unto me. And they said let us rise up and build. So they strengthened their hands for this good work." So the city was rebuilt, and the temple was rebuilt, amid the laughter, scorning, and threatenings of Sanballat, Tobiah, Geshem and company; "for the people had a mind to work," and to work with God.

The nation was restored, and very many of the prophecies and promises which God had given through his prophets, and which many are expecting to be fulfilled in the future, were fulfilled in the return and prosperity of Israel. But they forgot to watch with God, and forgot that the temple with its adornings and priestly service, their land and king and nationality were but typical of a greater temple—tabernacle, priesthood, land and nation; were but "a shadow of good things to come." Forgetting this they ceased to work with God in his appointed ordinances, and ceased to watch with God, and their building and watching became vain. They made the house a place of merchandise. Their city and temple were taken by their enemies, the "army of God," and destroyed, and their nation utterly ruined, as a nation, forever." "The chief cornerstone, chosen of God," on which to build his "Holy Temple," "Spiritual House," "Royal Priesthood," a "holy nation," was "rejected by those builders." They "fell upon that stone and were broken."

And now, my brethren, are we ever mindful of this fact, "Except the Lord build the house, they labor in vain that build it: except the Lord keep the city, the watchman waketh but in vain." We claim to be the Lord's workmen and watchmen, and to have accepted "the foundation of the apostles and prophets," and of "Jesus Christ, which is the chief corner-stone." Are we "the habitation of God, through the Spirit?" Are we "workers together with God"? It is God who builds and protects. But he has chosen us as his "builders," and his "watchmen." Paul was "a wise masterbuilder." We are not all masters, but we may all be builders. Are we united in heart to do what the Lord bids? Do we believe he will be with us, and build and watch with us? Do we give willingly and liberally of our treasures, as they did in the days of David, and of Nehemiah? Have we "all a mind to work," and say from the heart, "Let us rise up and build?" It is a noble position to be allowed to work with God. The time we have to work now is short. The means we have, above what we need till Jesus comes, can be used to great advantage in the work of saving men. Shall it be used? Have we the straightforwardness and patriotic faith of Nehemiah? Can we say to the Sanballat's, Tobiah's and Geshem's, "I am doing a great work, so that I cannot come down"? Thus, and thus only, can we say when fully working with God to prepare a people for Christ's coming kingdom.

☞ Let every friend of the Crisis send at least ONE new subscriber this month.

HAS JOHN 17: 5 BEEN PROPERLY TRANSLATED?

BY WM. HOBBS.

This question can be decided by the meaning of the following Greek words: "*eichon pro tou ton kosmon einai para soi,*" which are the final words of the original of this verse. *Eichon* means "had"; *pro* means "before"; *tou* is the genitive of the neuter article "to," and means "of the"; *ton* is the article in the masculine accusative, and means "the"; *kosmon* is of the same case as its article *ton*, and means "world"; *einai* is the infinitive mode, present tense of *eimi*, am, and means "to be", *para*, followed by a dative, means "with", *soi* is the dative of *su*, and means "to thee."

With these definitions one can understand the following extract of a criticism on this passage by one of the American revisers of the New Testament. Writing against making *einai* govern the final words *para soi*, he says, "*Ton kosmon* cannot be governed by *pro*, which governs only the genitive, but that it is the subject of *einai*, and that *tou*, the genitive of the neuter article 'to,' agrees with *einai* as a verbal noun. In such a connection the *time* expressed by *einai* depends on the principal verb of the sentence."—*Ezra Abbot.*

Now, since *ton kosmon*, "the world," is here declared to be the subject of *einai*, "to be," and *tou*, "of the," agrees with *einai* as a verbal noun, *pro tou ton kosmon einai* means "before of the, the world to be," and is so translated in the interlinear version of the Emphatic Diaglott. But the time expressed by *einai* is to be determined by the principal verb of the sentence. Well, the principal verb of this verse is *doxason*, "glorify": "And now glorify me, thou Father, with thyself." This request to be glorified includes an eternal future glory, and so the words that follow—"with the glory which had, before of the, the world to be, with thee"—relate to the future, instead of "before the world was."

The pronoun "I," *ego*, is not in the original, only as implied. But to emphasize this pronoun in connection with "had," and to change the tense of *einai* from the present to the past tense, "was," is overdoing it, to say the least. But it may be asked, how he had glory with the Father *before of the world to be?* This is to be determined somewhat by the personality of him who prayed. "He is the Son of man," and as such he was the Son of God; consequently he had an inherent and predestined right to that future glory for which he prayed, and together with his disciples had a foretaste of the glory of the world to be on the mount of transfiguration. Being a sinless being, and thus intimately associated with the Father, he shared in his glory "before of the world to be" all his lifetime upon earth, and more so when he arose immortal from the dead. But how could he have had glory with the Father before the world was, when his whole humanity is excluded therefrom?

WHEN God intends to fill a soul, he first makes it empty; when he intends to enrich a soul, he first makes it poor; when he intends to exalt a soul, he first makes it humble; when he intends to save a soul, he first makes it sensible of its own miseries, wants, and nothingness.

THE WORLD'S CRISIS AND SECOND ADVENT MESSENGER.

Boston, Wednesday, March 25, 1885.

☞ Take Notice!

☞ All subscriptions for the *World's Crisis* are at the rate of **$2.00** a year, payable **in advance.**

To Correspondents.

☞ We cannot discontinue or send your Orders unless you give us the *POST OFFICE* and *STATE* in PLAIN LETTERS.

SPECIAL.

☞ Please remember to send SHORT obituaries. Please write with a PEN, and write PLAINLY. BRIEF items from the churches are *welcome.* E. A. S.

☞ HEREAFTER ALL ARTICLES FOUND ON THIS PAGE WITHOUT A SIGNATURE WILL BE EDITORIALS.—*Editor.*

CORRECTION.

In Bro. Grant's article in the last *Crisis* he was made to say that he had been to *France*, and held meetings there. This was a mistake. Bro. Grant may visit France before he returns to this country, but as yet he has not left England. Where his article was made to read *France*, it should read *Frome.*—ED.

OUR PUBLICATIONS.

Of the *Crisis* it would not become the Editor to speak, further than to say that it is still our earnest purpose to make the paper as interesting, instructive and useful as we possibly can; and to maintain, as far as is consistent with the highest interests of the great cause to which it is devoted, unity and harmony among our great body of writers and readers.

If our correspondents, who sometimes feel hurt because their articles do not appear, could spend one week in the office with us and note the different views and arguments which come to our table, they would be convinced that the long established RULE of disallowing *controversy* in the *Crisis* is not only a *wise*, but also a necessary provision. But our writers are, with few exceptions, very patient and of a very considerate and kind spirit; manifestly desiring the good of the cause more than the prominence of their own peculiar views. They deserve and receive our sincere thanks.

But we desire especially to call attention to our Sunday School literature.

Not forgetting the success which has attended the *Young Pilgrim* in past years, we may safely say that the children's paper and the *Blessed Hope Quarterly* are at the present time giving *especial* satisfaction. The *Blessed Hope Quarterly* is a great favorite with our Sunday Schools and Bible classes. Bro. Burr, its Editor, is putting into it much care, study and ability. These publications are not only popular with our own people, but they are sought after, to some extent, by other denominations.

The *Young Pilgrim* and *Blessed Hope Quarterly* deserve a much more liberal patronage than they are receiving. They ought to be made self-sustaining, *without delay.*

The opening spring is an opportune time for increased zeal and activity in Sunday School work. We hope the many friends of this divinely originated institution will rally at once, and send to our publishing Agent a host of new subscribers for the *Young Pilgrim* and *Blessed Hope Quarterly.*

In the brief time allotted us for work, before the Master shall call us from labor to rest, let us do our uttermost to spread the voice and influence of *all* our publications. They are *all* needed. Each has its realm of usefulness—the *Crisis*, the *Foreign Journal of Prophecy*, the *Blessed Hope Quarterly* and the *Young Pilgrim.* Until the latest moment let us make the most of all our resources. While the great God is prophetically marching on towards the "great day of his wrath," let his people be incessant in their efforts to emphasize his word, and save lost men.

OUR FOREIGN CORRESPONDENCE.

We are sure that our readers will agree with us that our foreign correspondence is not only an added and fresh element in our family paper, but a very interesting feature.

Bro. Grant's weekly letters from London are decidedly readable and instructive, not only giving the details of his own work, but also containing much historic and current information. No one can afford to miss reading them. These letters may be weekly expected while Bro. Grant remains abroad.

Added to this Bro. Silas Henn has kindly encouraged us to expect frequent, we trust weekly, contributions from his able pen. Bro. Henn's productions have been often reprinted in the *Crisis* and read with special pleasure and profit, particularly by our ministers. We hope he will be a regular correspondent.

And our foreign missionary correspondence, furnished us by Bro. H. H. Tucker, corresponding Secretary of our Foreign Mission Board, and by Bro. I. C. Wellcome and others, is of great interest and importance. These foreign letters, directly from the dark lands, should be read and circulated as a grand inspiration to increased zeal in the sublime work of sending the gospel of the soon coming kingdom to foreign and heathen countries.

This new feature of foreign correspondence ought to induce our friends to make a special effort to increase the circulation of the *Crisis.* As God opens the way, let us not fail to send forth the light and the truth.

☞ Who will send us ONE new subscriber? Who will send FIVE? Who will send TEN!

FROM MANY LANDS.

ENGLAND.

The eyes of the world are just now on the Queen's government. It is seldom that any nation is environed with so many serious difficulties at the same time as now threaten the English throne. Scarcely had Mr. Gladstone so narrowly escaped the proposed vote of censure on his Egyptian policy, when new and, perhaps, more troublesome complications arose out of Russia's menacing movement in Central Asia.

Russia's ambition is to absorb Afghanistan, which would furnish a needed outlet for her extended Asiatic possessions, and give her the coveted key to India. But England cannot afford to have Russia for a too near neighbor. The simple question in dispute is: Shall Russian territory be allowed to border on English territory in Central Asia?

Will England and Russia fight? is a question which time alone can determine. From present aspects we might look for an early and bloody encounter of these two great powers. But back of appearances lie many reasons why Russia may hesitate to precipitate an appeal to arms at the present time.

But the old maxim—"Whom the gods destroy they first make mad"—is not yet obsolete. And in these ends of the world, when the "nations are angry," all predictions of prudence may fail, and great governments may rush to arms suddenly, and on very slight pretexts.

One thing is certain: if England and Russia should appeal to the arbitrament of the sword, great European complications could not fail to follow.

The very latest advices are to the effect that England and Russia have come to an agreement as to the Afghan-Turkoman boundary, which ensures peace between those two countries for the present. So Christ's words come true: "There shall be wars and rumors of wars."

Meantime England is suffering still further defeat and humiliation in the Soudan. And another vote of censure is likely to be moved in Parliament.

But later reports say that the British have won a great victory over Osman Digna's forces in a five hours' battle near Hasheen. If this prove true it will change the current of feeling in London.

IRELAND

has smoothed her ruffled feathers and will receive the Prince and Princess of Wales at Limerick with, at least, official cordiality.

EL MAHDI

is reported in the London papers as rapidly losing power, several dervishes having denounced him as an impostor. But the latest news of the engagement at Hasheen will hardly bear out this report. We have no doubt that El Mahdi is ONE of the false Christs predicted in the Word of God. But we doubt if his career is likely to end just yet. He may be in the field at the head of his Arab hordes when the *true* Christ shall come to destroy *all* his enemies, and set up HIS universal kingdom of righteousness and peace.

And so the lines of prophecy in history converge. The focal point must soon be touched. The END must be near. Let us awake and watch, for we know not what a single day may bring forth. The night is far—*very far*—spent. The day is at hand.

"Then shall wars and tumults cease,
Then be banished grief and pain."

All hail the dawning of the endless day!

☞ Let every friend of the CRISIS send at least ONE new subscriber this month.

THE TABERNACLE WORSHIP.

The arrangement under the Levitical law was of divine appointment, and the apostle Paul pronounces it a "shadow of good things to come;" that is, the past arrangement foreshadowed a then future arrangement. That we may properly comprehend what is signified by the shadow, we shall do well to examine its fundamental features. God said to Moses concerning the erection of the tabernacle: "And let them make me a sanctuary, that I may dwell among them. According to all that I show thee, after the pattern of the tabernacle . . . even so shall ye make it." Ex. 25: 8, 9. Directions were then given to make two departments in the tabernacle, with a door of entrance on the east, the first department being called the Holy place, or sanctuary, this department containing the altar of incense, the altar of burnt offering, the candlestick with its lamps, and the table with its shew-bread; the second department being called the Most Holy place, containing the mercy seat, the ark of the covenant, with the Book of the law in the side of the ark (Deut. 31: 26), and the tables of the covenant within its interior, with the golden pot that had manna, Aaron's rod that budded, and the overshadowing cherubim. Between these two departments was a vail. From an outside standpoint there were two vails—one leading into the holy place, and one out of the holy place into the Most Holy; but from a stand point within the tabernacle, only one vail was counted—so that to be "without the vail" where the lamps were kept burning, was to be in the first department; but to be "within the vail" where the mercy seat was kept, was to be in the Most Holy place.

Paul thus speaks of this arrangement: "The first covenant had also ordinances of divine service, and a worldly sanctuary. For there was a tabernacle made, the first [part] wherein was the candlestick, and the table, and the shew-bread; which [first part] is called the sanctuary. And after the second vail, the [part of the] tabernacle which is called the holiest of all; which had the golden censer, and the ark of the covenant overlaid round about with gold, wherein was the golden pot that had manna, and Aaron's rod that budded, and the tables of the covenant; and over it the cherubim of glory shadowing the mercy seat . . . Now when these things were thus ordained, the [minor] priests went always into the first tabernacle, accomplishing the service of God. But into the second went the High Priest alone once every year, not without blood." Heb. 9: 1–7. The Lord said to Moses: "Thou shalt make a vail of blue. . . And thou shalt hang up the vail under the taches, that thou mayest bring in thither within the vail the ark of the testimony: and the vail shall divide unto you between the holy place and the most holy. And thou shalt put the mercy seat upon the ark of the testimony in the most holy place. And thou shalt set the table without the vail, and the candlestick over against the table." Ex. 26: 31–35. Here observe that "within the vail" means the most holy place, and "without" the vail the holy place, the blue vail separating the two places.

In the antitype Christ is our High Priest, giving us a hope that "entereth to that within the vail; *whither* the forerunner [the first to enter] is for us entered, even Jesus, made a High Priest." Heb. 6: 19, 20. Over 1800 years ago Jesus went within the vail" where the mercy seat is, which is the Holy of Holies. And now we "have boldness to enter into the holiest by the blood of Jesus." Heb. 10: 19. The "mercy seat" was never in the first department called the holy place, or the sanctuary; but always in the second department, or Holy of Holies, "within the vail;" and Christ went into the antitype of this very place at his ascension. The holy place to which he then went, instead of being the sanctuary, was rather that Holy place to which the High Priest was admitted once every year, as shown by the following testimony: "But Christ being come a High Priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building; neither by the blood of goats and calves, but by his own blood he entered in once into the holy place. . . For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us; nor yet that he should offer himself often, as the High Priest entered into the holy place every year." Heb. 9: 11, 12, 24, 25. The particular holy place here mentioned is the one to which the High Priest went yearly in the type,—not the sanctuary, but the Holy of Holies, which is sometimes called the "holy place" both in the Old and New Testaments, as well as the most holy.

If "heaven itself," instead of one department of heaven, is the Holy of Holies, what is meant by the holy place called the sanctuary? If it does not typify one department of heaven, what is its antitype? That it cannot typify heaven is evident from various reasons: 1. This department contained the "altar" where the sacrifices were offered, and the victims were slain by its side "at the door of the tabernacle;" but Christ was not slain in heaven in the antitype. 2. This department was the place where the minor priests officiated daily; but no such priests officiate in heaven as an antitype.

3. This department contained the sevenfold "candlestick," and the table of shew-bread, which things find no antitype in heaven.

4. This department is said to be "without the vail," while Christ is expressly said to have gone "within the vail." Where, then, is the antitype of the sanctuary? It is certainly where the antitypical lamb was slain, and where antitypical minor priests can officiate daily. In the type it is expressly called a "worldly sanctuary;" so in the antitype, in some sense, we must look for an antitypical "worldly sanctuary"—not in the sense of being *of* the world, but *in* the world. Christ said to his disciples, "I have chosen you out of the world"—out of carnality—and yet they were still on earth; so, on this principle, it is possible to have an antitypical worldly sanctuary without having it carnal—a sanctuary in the world, but not of the world.

On earth, as well as in heaven, there is a holy place in gospel experience, where is applied "the blood of sprinkling;" and "we have an altar, whereof they have no right to eat which serve the (typical) tabernacle" (Heb. 13: 12), being "of the household of God, and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone, in whom all the building fitly framed together, groweth unto a holy temple in the Lord; in whom ye also are builded together for a habitation of God through the spirit." Eph. 2: 20–22. In the same line of thought, Peter affirms that we "are built up a spiritual house, a holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ . . . a chosen generation, a royal priesthood." 1 Pet. 2: 5, 9. Here we have in the antitype a "spiritual house," "an altar," a "priesthood," and "spiritual sacrifices," all on earth," and not in heaven. In keeping with this thought Paul says: "By him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips, giving thanks to his name. But to do good and to communicate forget not: for with such sacrifices God is well pleased" (Heb. 13: 15, 16), and thus we "sit together in heavenly places," even on earth. We are the antitypical minor priests, offering up "spiritual sacrifices;" we "have an altar;" individually we are priests, but in the aggregate we are a "spiritual house" for this sacrificial worship—thus the gospel arrangement furnishes the antitype of the old tabernacle arrangement, with its two departments, a holy department on earth where the minor priests officiate, and a most holy department above where Jesus our High Priest officiates, the two departments being separated by the curtains of blue sky. The furniture of the "worldly sanctuary" typified nothing in heaven above, but foreshadowed events in the church on earth. The golden candlestick in seven branches, is thus explained by the Revelator: "The seven candlesticks which thou sawest are the seven churches." Rev. 1: 20. And surely there are not seven churches in one department of heaven to be typified. Nor can the table and shew-bread be a type of anything in heaven, but rather relates to the church on earth.

When the claim is made that the furniture of the Holy of Holies, including the "tables of the covenant," shows that there are real tables in heaven with the engraven commandment to keep the seventh day Sabbath, with other real articles described in the type, the type and the antitype is thereby confounded, by making each thing typify itself, instead of foreshadowing something else; but if this principle were allowed, it would as really take into heaven the Book of Moses that was placed in the side of the Ark, with its ceremonies and sacrifices, making too much proof. But the "sanctuary" which Daniel saw in vision, with its host of sacrificial worshippers, and against the Prince of which host he saw the Roman horn magnify itself, and finally take away "the daily sacrifice," and cast down the "place of his sanctuary" [the temple], was not the sanctuary of the antitype, but of the type. It was not the sanctuary of the antitype, for its "spiritual sacrifice" has never been taken away, nor can it be by human power; neither can the place of that sanctuary be cast down by force of arms. The legal arm cannot touch it. Shut the worshippers up in prison, and their spiritual sacrifice is being offered still. Persecution cannot even produce an abatement in true heart worship. Even if the antitypical sanctuary were meant, it would not place the treading down and cleansing work in heaven, as some have insisted, but rather on the earth, where the antitypical minor priests are offering up "spiritual sacrifices," in the very place of the candlesticks, or churches, which are not in heaven. The typical sacrifice which should have ended at the cross, did not end till the Roman prince came against Jerusalem with his army, and caused it to "cease" by military force; and since then, the sanctuary (being a component part of Jerusalem) has been "trodden down of the Gentiles," and will be till the cleansing day comes, and God shall "beautify the place of his sanctuary," and remove the curse from all the earth.

But what means the purification of "the heavenly things?" Under the law all inanimate things received purification simply as an act of dedication, and not in the sense of removing sin. Paul thus speaks: "Neither the first testament was dedicated [purified, margin] without blood . . . It was therefore necessary that the patterns of things in the heavens should be purified [dedicated] with these [sacrifices], but the heavenly things themselves with better sacrifices than these." Heb. 9: 18, 23. In the type, not only was the furniture of the sanctuary "sprinkled" with blood as an act of dedication, but likewise that of the Most Holy Place: "And he shall take of the blood of the bullock, and sprinkle it with his finger upon the mercy seat. . . . Then shall he kill the goat of the sin offering, that is for the people, and bring his blood within the vail, and do with that blood as he did with the blood of the bullock, and sprinkle it upon the mercy seat." Ex. 16: 14, 15.

The mercy seat was in the Most Holy Place, and not in the sanctuary, but received the sprinkling of blood. So Christ with his own blood entered heaven, and thus dedicated the "heavenly things" in the Holy of Holies, while the "blood of sprinkling" is also applied by faith in the department below, where the minor priests are offering up "spiritual sacrifices." This purification took place when Jesus entered heaven, "within the vail." There are no departments to heaven. Our High Priest will soon lift the blue vail, and come back to the then purified sanctuary, and to his immortalized people. W. S.

MISSIONARY DOCUMENTS.

We have now important reading matter that might be made more extensively to do missionary work outside of our own ranks, both in the periodical and tract line. A good work is already being thus accomplished, but it can be, and ought to be augmented. The *Crisis* might be made a more potent auxiliary. If we should *once a month* prepare a copy with special reference to making it a missionay document (by simply omitting in that number items of a local nature, and themes that we are not all agreed upon in our own ranks) it might fill a place that tracts do not reach; and I doubt not our *Crisis* officers would be glad to act upon this suggestion, provided large orders for extra copies should be timely sent in, the papers for this purpose being furnished to all distributors at low figures. I make this suggestion for your consideration. Perhaps it may be so well seconded as to warrant action in the line proposed.

One thing is certain, our literature ought to be more widely circulated among outsiders, including books, tracts, and papers. We have already inaugurated the incipient stage of a wide revolution in public thought, in spite of all efforts to conceal the fact; and we should be ashamed to get discouraged now, and begin to be lax in our efforts. Instead of this, it is about time to make a charge. Every man to his post all along the line. W. S.

NEVADA, OHIO.

Bro. Stockman:—The Advent Church at this place is now destitute of a pastor, Eld. Hobbs having left for Minneapolis, Minn. This church is the strongest one in the town, and has the best people of the town among its membership, in the opinion of some outsiders, as some of them told me when I was there last week. They have sustained a pastor for many years, some sixteen or more. Eld. E. McCulloch was then pastor some eleven or twelve years, I think; and for "a flying message" that is unusual. Eld McCulloch is very much beloved, as is also Eld. Hobbs. There seems to be a general desire among members of the church, and also those who are friendly to them, for Eld. McCulloch to return there, and stay till the Lord comes, which will not be very long, we hope.

They own a house with seating capacity of three or four hundred, a working church, and a good Sabbath School. The school has it regular session each Sabbath, when there is no preaching. I really hope that Eld. McCulloch, or some good capable pastor, will be secured before the enemy succeeds in scattering that precious flock of the Lord. C. P. WHITTEN.

REQUEST.

Bro. Stockman:—I wish through your paper to request prayers for my poor suffering husband; also, that you will have the church in Boston, which we love so much and have often met with in the past, make his case a specialty. We believe much in prayer, and he has faith that if some of the Elders would come to his house and anoint him in the name of the Lord, he would be raised up; otherwise we fear that the enemy death will claim him as his victim. He is a great sufferer, not being able to lie in bed. I do hope that some of the brethren will feel it a duty to visit him at his home very soon, that the work of the Lord may not be hindered. ABBIE PETERS.

West Medford, Mass.

A SENSATIONAL SERMON.

CHICAGO, March 16.—The Rt. Rev. Bishop Samuel Fallows, of this city, preaching in the St. Paul's Reformed Episcopal Church here last night upon the "Signs of the Times," made some unusual statements. He said it was a remarkable fact that the great mass of intelligent, far-seeing business men, politicians and worldly-wise people generally, could not, or would not, read the signs of the times in their bearing upon that far more important matter, the second coming of Christ. A great many of the important events which have happened in modern times were foretold, the speaker thought, centuries ago, and were foreseen then by the students of the signs of the times. He believed the events of to-day were as pregnant of indications as those of 1,800 years ago. The present condition of Egypt was, to the preacher, a sign and an evidence of the coming fulfillment of the prophecy that Egypt would be ruled by the Jews. He considered the domination of England equivalent to that, as it would be a control in the interests of the Jewish bondholders. Earthquakes, pestilences and famines were prophesied as signs to be seen before the advent of Christ. The earthquakes in Italy, the approaching cholera pestilence and the famines which have prevailed in Asia were the signs to meet these prophecies. It had been prophesied that iniquity would abound, and the Bishop thought the full measure of this prophecy had been fulfilled.—*Selected.*

PLEASE READ AND REMEMBER.

☞ All appointments for preaching, and all notices concerning individual interests, or personal matters, must be directed to *J. HEMENWAY, Box 5140,* Boston, Mass.

☞ Put business matters and appointments upon *SEPARATE* pieces of paper.

☞ All business matters, remittances for books, tracts, or for the *Crisis* or *Young Pilgrim, Blessed Hope Quarterly and Journal of Prophecy*, must be directed to *J. HEMENWAY, Box 5140, Boston, Mass.*; and all money orders, drafts, checks, etc., must be made payable to him.

☞ All persons addressing us will please give their POST OFFICE, TOWN, COUNTY and STATE *PLAINLY* and *DISTINCTLY.* Those wishing their paper sent to another place, must give in their present address, or we cannot comply with their request.

☞ All communications intended for the Editor, should be directed to *E. A. STOCKMAN,* EDITOR WORLD'S CRISIS, *Box 5140,* Boston, Mass.

☞ All articles must be accompanied with the writer's *NAME* for the Editor's information, even if the article or name is not published.

☞ By complying strictly with the above, all matters with our subscribers, patrons and correspondents, will be much more promptly attended to. AGENT.

RESIGNATION.

About seven years ago we assisted in the organization of the Second Advent Christian Church in Boston, Mass., and from that time to this we have served them, more or less; and for the last two years we have had the pastoral charge of the church, and have preached for them constantly.

Our editorial work and responsibility constantly increasing, we are satisfied that it would be imprudent for us to longer continue the amount of labor and care now upon our hands; and so we have resigned the pastorate of the Boston church.

The church is united, strong, and in excellent spiritual condition. The membership numbers, we believe, about a hundred and twenty-five. A more important and interesting field for Advent preaching and pastoral labor is not within our knowledge. A better and more efficient company of workers we have never seen.

We part from them in confidence and love, and with thronging memories of the most tender, and sacred character, and in full assurance of looking into their faces and clasping their hands in the land of ceaseless song and deathless friendships.

May the blessing of God, and the grace of our Lord Jesus Christ, abound unto the church and people of the Second Advent congregation in Boston.

E. A. STOCKMAN.

☞ THE QUARTERLY JOURNAL OF PROPHECY is doing a good work in India. Subscribe for it, and help preach the gospel of the kingdom in foreign lands. 40 cts. per year.

NOTES.

We have received *forty* new subscribers for the *Crisis* this week. We call upon all that are interested in the truths published from week to week in the *Crisis*, to unite in an effort to increase our list *one hundred or more per week.* As a people we are not awake to the important work God has given us to accomplish through the press. Our efforts are often circumscribed to our locality or church, whereas we ought to send the message of "Life through Christ" to every family in the land, through missionaries, tracts, books and papers. Many are satisfied to simply supply their own wants as to reading matter, and many neglect even that for the want of interest. We need more interest in the work of publishing and sending the truth to the lost. A writer of some note in England writes that if the object of publishing the doctrines we hold was properly set before the people, a list of hundreds of thousands of subscribers for a paper could be obtained.

Each new subscriber added to our list adds to our means to increase our work. Say, beloved brethren and sisters, shall we make an aggressive move in this direction?

We have commenced to send out weekly about three hundred copies of the *Crisis* to those who do not take the paper, through our "Dime Mission Fund," trusting in the Lord and his stewards to supply the necessary means. We shall increase the number of papers according to means. We have the names of about *twenty thousand persons* to whom we intend to send sample copies of the *Crisis* and *Quarterly Journal of Prophecy.* Give us your prayers and means. H.

TRACTS AND BOOKS.

Our new books are appreciated by those who have secured copies, and highly spoken of by many clergymen of different denominations, to whom copies have been sent by some friend who desired to let them know what we believe, and why we are a separate people. The doctrine of immortality through Christ alone is gaining ground in the different denominations. We as a people, who bore the burden and heat of the day in the front ranks, ought not to slacken our hand now, just at the point of a glorious victory.

Formerly we accomplished much through our publications. The door is open for more of the same kind of work. We here give an extract from a private letter, showing what can be accomplished with one tract:

"I owe my present faith in God's Word, and the cheering hope of immortality and eternal life when the Lifegiver comes, to a TRACT thrown off a steamboat a number of years ago and picked up by father J. C. and companion, who were brought out into the light of the doctrine of the Bible, God's definition of soul, and the question of life and death as taught in his Holy Word, the coming of his Son from heaven, and kindred doctrines, resulting in the organization of a church in ——, amid much bitter persecution. A goodly number have seen and enjoyed the truth as they never realized before. Therefore I am interested in the tract cause." H.

HADES.

DEAR BRO.:—I have just finished reading "*Hades.*" I consider it a very candid, able and scholarly production. I wish it might be read by every minister on this continent. I hope it may have a very wide circulation.
Your Bro. in Christ, W. H. MITCHELL.
Kennekunkport, Me., March 18, 1885.

DIME PREACHING.

We commence this week to send *three hundred copies* of the *Crisis* to those who do not take the paper. This number will be continued weekly until we send to the address of *twenty thousand persons.* The expense will be defrayed from the Dime Mission Fund. What a good congregation to preach to—*twenty thousand sermons!* Send in the *dimes*, and let them preach the Gospel.

"FLOWERS FROM A PURITAN'S GARDEN."

By C. H. Spurgeon. We have just received a few copies of this spicy work, that is full of good practical suggestions. 25 cts. per copy in paper covers.

"THE CHRISTIAN'S SECRET OF A HAPPY LIFE."

The new edition. We are now ready to fill orders. It is neatly bound in cloth. Price postpaid 75 cts.

"THE BLESSED HOPE QUARTERLY"

for the second quarter is now ready.

THE beauty of holiness is a beauty that never fades. There is no decay from time, no deformity from over-strain, and no loss of form or bloom from the burden and heat of the day. And it hath not yet attained, neither is already perfect. It doth not yet appear what it shall be. But it daily gravitates toward the great white light that is round the throne of God.—*Sel.*

ENGLAND AND RUSSIA.

Will the two great empires of England and Russia be thrown into war by the present causes of alarm? Human foresight and knowledge is too imperfect to answer the question. There is no particularly new question of strife between them. The originating cause of this difficulty is found in the "*Eastern Question*" the substance of which is this: Who shall take possession of the Sultan's dominions when he shall be dethroned at Constantinople?

When the Moslems took Constantinople in 1453, A. D., it was considered by all Christendom a wicked and unauthorized intrusion upon the territory and rights of Christianity. All Christian nations, from that day, felt that it would be a righteous act to hurl the intruder from his throne, and wrench from his bloody hands the conquered Christian countries.

Two hundred years after the desecration of the altar of St. Sophia, the Grand Turk agreed on a war of conquest with the Christian nations, until the battle of Vienna, when the great Polish general drove the Moslems to the wall, from which defeat they have never recovered. From that time the Turkish government commenced to decline, and the Christian nations began to contemplate driving the Moslems out of Europe and taking possession of their dominions.

When the Turks took Constantinople they slew every heir to the throne of the Greek Empire except Sophia, who was, in 1472, married to Ivan II. of Russia, thus, according to the law of "*the divine right of kings*" investing the Russian Court with the sovereignty of Constantinople and the great "*water way.*" From that day to the present Russia has been seeking an opportunity to take possession of what she claims to be her legal inheritance.

When Peter the Great saw death approaching he made his memorable will, in which he virtually bequeathed to his successors in the imperial office the right and power to drive the Moslems out of Europe and take possession of their dominions. Russia has engaged since that time in at least seven bloody wars for the ostensible purpose of taking possession of Constantinople and opening to her fleets a free passage to the Mediterranean.

To this arrangement the other Christian nations have never given their consent. Out of this disagreement of the *Great Powers* have resulted directly or indirectly the principal wars of Europe for more than a century. The Christians have all agreed that it is not wise nor just that the Moslem religion should longer hold under the scepter of its tyranny the countries once devoted to the liberty and blessings of the gospel. But the great difficulty in settling this question has been that the nations will not consent to let any *one* nation come into possession of the dominions taken from the last Greek emperor.

Napoleon undertook, during the closing days of the eighteenth century to seat himself by the coveted waters of the "*Golden Horn,*" but Russia and England assisted the Sultan in stopping his victorious march eastward, and he retired from that field. He afterward attempted to negotiate with the Czar, to divide the Sultan's possessions between them, but Alexander would not yield the claim that Peter had willed the nation.

Omitting several wars waged by Russia for the same purpose, we come to the Crimean war, where the same objects and difficulties were experienced. This time England and France disputed the right of Russia to the coveted spoils. After that came the last Russo-Turkish war, and as the Cossack was in the act of triumphantly entering the long-sought city, England said imperiously If you advance another step you shall be made to realize the deadly power of my navy. The Cossack then stood by the waters where the guns on those decks could reach him. He quailed, halted and retired. But a deadly hatred burned in his heart and in the heart of his mighty empire. The nation immediately arranged a new program, by which they were determined that in the next movement they would draw England to a place where she could not bring her naval guns to rain missiles of death upon the columns of her great army. Russia had relatively a small navy, which could not withstand the English navy, but she had an army much superior to the English army.

The new program was to construct a military road through Central Asia from the borders of the Russian empire to the borders of Victoria's Indian empire. By this plan the Czar knew that he could compel England to send a land force to meet his army in the field. Russia has for twenty years been quietly but steadily progressing in executing this expensive and masterly plan. She has prepared a water-way over rivers, lakes and seas, as far as practicable, and where she had no water to utilize, for that purpose she has built Rail Roads, and with these she has already reached the borders of Afghanistan, a government under the protectorate of England. This actually brings the Lion and Bear face to face, and at a point where, if they fight, it must be a land force against a land force, and where no naval power can decide the victory.

Since the commencement of England's embarrassment in Ireland and Egypt, Russia has hastened the completion of her road, its fortifications, the forwarding of military stores and the concentration of troops, with all possible haste. Mr. Villard, the late President of the Northern Pacific R. R., is now employed to push the Rail Road through from Merve to Herat, for the transportation of troops, with all possible speed. Russia has also ordered to be delivered immediately 200 of the heaviest Krupp guns, to be mounted on the fortifications of this road. Detachments of Russian troops are being taken from many military stations on this entire line, under order to hasten to the front near Herat. The advance column is now (March 13th) at Pal-i-Khatan.

England has for some time anticipated Russia's movements, and has challenged every advance, demanding an explanation of her ultimate designs. England has feared this movement, and has commenced the building of a Rail Road from Quettah to Herat, called "*Quettah-Herat Road.*" It was designed as a military road, and is now being completed with the greatest possible dispatch. Neither England nor Russia are quite prepared, as far as these roads are concerned, for an immediate collision. Each desires a delay of the final war which they understand must come.

To suppose that this war-making *Eastern Question* can be permanently settled by a patched-up peace between two contending nations is as vain as to suppose that pouring a barrel of oil upon the Atlantic Ocean would prevent all future storms. Such a peace relating to that question has been established more than a score of times within the last two hundred years, and yet it is becoming more difficult to adjust at each recurring effort. The present winds may possibly be held a little longer, as they have been in the past, but there has never been a time when so many formidable circumstances were combined to forbid it. Many of these threatening events we cannot present in this article, but we hope to be able to give more of them in the future.

J. C.

☞ Now is your time to subscribe for the CRISIS. Do not delay.

PRESENTS FOR GETTING NEW SUBSCRIBERS.

We propose to give a valuable present to each one that will secure us subscribers during the next three months, commencing Feb. 1st. Remember that this offer is for THREE MONTHS ONLY.

To any one sending us *TWENTY* new subscribers for one year, we will send by express one copy of *Webster's Unabridged Dictionary.*

For *FIFTEEN* new subscribers for one year, one *Teacher's Bible.* Price $7.00.

For *TWELVE* new subscribers for one year, one *Teacher's Bible.* Price $5.00

For *NINE* new subscribers for one year, one copy of *Young's Analytical Concordance.* Price $3.50.

For *FOUR* new subscribers for one year, one copy of *Cruden's Complete Concordance.* Price $1.50.

For *TWO* new subscribers for one year, one copy of *Our Hope*, or one copy of *Hades*, or one copy of *Nature and Duration of Future Punishment.* We will send the three for *FIVE* new subscribers for one year.

To the person that will send the greatest number of subscribers over *FIFTEEN*, we will present a copy of the *Unspeakable Gift* in addition to the premium offered. Those sending names for premiums will please so inform us, that we may register their names.

This is a work in which any one can engage, and we trust that a host of agents will immediately commence to send us the names, and receive these valuable books. AGENT.

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A Chromo-Lithograph (mounted on canvas) about 22 feet long by 27 inches wide, put up on ROLLERS, turned by cranks, $15.00. In PORTFOLIO, $15.00. In BOOK form, $10.00.

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A student will acquire more knowledge of the history of the world in one day with this Chart than with books without the Chart with one month's study. It is of the same design as the great Chart used by Bro. Grant at our Campmeetings.

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☞ SPECIAL NOTICE.

AMERICAN ADVENT MISSION SOCIETY.

All Drafts and Money Orders for THE AMERICAN ADVENT MISSION SOCIETY must be made payable to *J. HEMENWAY*, Treasurer, and also all payments of pledges for HOME or FOREIGN BOARD must be sent to *J. HEMENWAY*, Box 5140, Boston, Mass.

All correspondence relating to the Society and Home Board, also all applications for Mission work and funds, should be directed to *A. W. SIBLEY*, Corresponding Secretary, 12 Arch Street, Haverhill, Mass. AGENT.

NOTICE.

Any one wishing to send the *Crisis* for THREE MONTHS to any person or persons *who have never taken it before*, can do so for 35 CENTS. We cannot allow any commission on the above offer.

J. HEMENWAY, Agent for A. C. P. Society.

Sunday School People—Attention!

Just what you want—a complete, comprehensive, biblical, and intensely interesting treatise on each S. S. Lesson. Send 6 cts. in stamps to Box 5140, Boston, Mass., for sample copy of *The Blessed Hope Quarterly.*

☞ Special Notice.—Change of Time.

All appointments and notices of all kinds which demand *immediate* insertion in the *Crisis* must be received at the office as EARLY as MONDAY NOON, as the paper must go to press EARLY TUESDAY MORNING. AGENT.

NOTICE.

All communications of business relating to the *Quarterly Journal of Prophecy*, and connected with the Foreign Board of Missions, should be directed to J. HEMENWAY, *Crisis* Office, Boston, Mass.

LETTER FROM BURMAH.

NOTE.—We here find fruits of tract distribution. We hope our friends will keep us supplied with funds to push this work into new fields. We are receiving encouraging reports from Belfast, Ireland, Sweden, Italy and India. J. H.

BRITISH BURMAH, FEB. 2, 1885.

Dear Brother:—Feeling sure that the readers of the *Crisis* would be pleased to hear how the truth of life only through Christ is penetrating this part of the world, I beg to give you an account of the circumstances which led me to see these truths clearly.

About a year and a half ago a correspondence on the subject of baptism and Christ's second coming sprang up between a faithful Christian brother and myself, this brother (I refer to Mr. J. Spence of Perambore, Madras,) sent me a selection of tracts and papers treating on the doctrine of conditional immortality, the reading of which so shocked me that I consigned the whole lot to the flames, honestly believing that the teaching was from satan himself. I had always been taught the doctrine of the immortality of the soul, and its necessary sequel eternal misery, etc., and I had never seen anything teaching different, although I confess I never could see either the justice or utility of it except as an instrument of terror in the hands of priests, preachers and teachers generally; still I believed it was taught in God's Word, and accepted and taught it myself. I wrote to Bro. Spence telling him that I believed the tracts he had sent me were of the devil, and the teaching devilish, informing him that I had burnt them, as I considered them unfit to be read. I also undertook to give him a bit of advice to mend his way, etc. Bro. Spence wrote kindly in reply, expressing his grief at my precipitancy; and at that, as a matter of course, our correspondence dropped.

But the seed of truth was sown. I soon began to reason thus: Eternal torment is true, or it is a horrible falsehood; which is it? I searched the Scriptures, if not daily, frequently, to see "whether these things were so," noting every passage referring to the future state. Months passed on, and I commenced to find that the burden of the Scriptures pointed as distinct as finger-posts to "death" on the one hand, signified under different terms, but still illustrating emphatically "death"; and on the other hand "life." The few passages which I had supposed to support the idea of endless pain as the punishment of the wicked now seemed most unsatisfactory, and almost without knowing it I became a believer in Conditional Immortality. My search for truth had extended over a year; light came gradually, and as the old mists of traditional teaching rolled away a sweet, trustful peace filled my soul, and now I can joyfully exclaim, "I know whom I have believed, and am persuaded that he is able to [and will] keep that which I have committed unto him against that day."

I scarcely need say that Bro. Spence's forgiveness for my uncourteous behavior was soon sought and obtained. He is now helping me with books, etc., which by God's grace I am enabled to scatter far and wide, and which have already been the means of leading several into the light, while others are looking at the words "*life*" and "*death*" in their natural light, and will in time understand that when God speaks he means what he says. Christians seem ripe to cast off traditional teaching and take to search-

ing the Scriptures. Not very long ago in our meetings for prayer such expressions as "never-dying soul" and "immortal soul" were often openly used, but now they are carefully guarded against, showing that the old dogma is practically disbelieved.

A copy of Bro. Pettingell's work, "The Unspeakable Gift," with a number of tracts have gone into the hands of some young missionaries working among the wild Karen tribes on the frontiers of Upper and British Burmah, and will I believe be used of God in the faithful proclamation of life and light to the many thousands now "sitting in darkness and in the shadow of death."

Last, but not least, one to whom this truth has been presented has had his eyes opened and has fled "from the wrath to come" and laid hold of "the gift of God . . . eternal life through Jesus Christ our Lord." In writing of his change of heart and opinions he says: "On the whole, Christianity appears to me now much more simple than it was formerly." I may remark here that the doctrines of life only in, and the advent of, Christ run together like water.

Toungoo, British Burmah. W. Wood.

☞ THE TRIPLET SET—FAITH, HOPE, AND CHARITY. Each book contains selections of Scripture for each day, in harmony with the title of the books. Printed on tinted paper in colors. Price 25 cts. each; 75 cts. per set, postpaid.

REPORT OF CENTRAL ILL. A. C. CONFERENCE EVANGELIST.

Since Dec. 22, 1884, to March 5, 1885, have preached fifty-six times, as follows: McKeen and vicinity, twenty-three times; Spatts' school-house, Clark County, seven times; Marley, M. E. Church, seven times; Nevins, Baptist and Christian Churches, Edgar Co., ten times; Dennison, Clark Co., four times; Jewett, Cumberland Co., five times. Have baptized six, and fourteen have been added to the church. Have obtained four subscribers to the *Crisis;* sold six "Jubilee Harp"; six "Our Hope"; two "Hades"; three "Gospel in Song," and one "Life of Munger." Have distributed fifteen hundred pages of tracts, and thirty copies of *Quarterly Journal of Prophecy.* Have traveled some eight hundred miles, at an expense of $14.13, and received $20.75, leaving a balance in my favor of $6.62, for which I am thankful.

In connection with this report I wish to say that the great dispensational truths of the gospel have taken deep root in the hearts of the people, in the various places where preached, and nearly all have embraced it—many pracically, the others theoretically; so that other denominations have given them up to hardness of heart and blindness of mind. There are open doors for us in all directions in that section; and if the dear Master, through some of his beloved people, furnishes us sufficient aid, we shall continue our work in that section. The Lord direct in all things.

Marshall McCulloch, *Conf. Evang.*
North Henderson, Mercer Co., Ill.

☞ BIBLE DAISIES FROM THE PSALMS. Selections for morning and evening, each text surrounded with a wreath of daisies, printed on tinted paper. Beautiful in design, sweet in sentiment, and rich in divine promises. Just the thing for Christmas and New Year's presents. Price 25 cts.

Kansas climate is proving too severe on the colored people who settled there one year ago, and many of them are leaving for New Mexico, and other points in the Southwest.

Married.

HANNUM—WILKINS. At Somerville, Mass., March 18th, 1885, by Rev. D. T. Taylor of Hyde Park, Harry A. Hannum, of New Haven, Conn., and Fanny Wilkins, of Somerville.

HOPKINS—BULLOCK. In North Bucksport, Me., March 8th, 1885, by Elder John F. Clothey, Mr. Andrew S. Hopkins, of North Bucksport, and Mrs. Caroline M. Bullock, of North Bucksport.

ELDRIDGE—GOODWIN. At Gardiner, Maine, March 14th, 1885, by Eld. W. P. Jackson, Mr. Richard Eldridge and Miss Charity P. Goodwin, both of Gardiner.

WOOD—PAYNE. In Philadelphia, Pa., by Elder L. F. Baker, March 12th, 1885, Matley Wood, formerly of Lawrence, Mass., and Miss Annie E. Payne, of Philadelphia, Pa.

Notices.

Conference Notice.

The second Quarterly Session of the Advent Christian Conference of Central Illinois will be held with the church (old Antioch) at Denver, Hancock Co., Ill., April 10th and hold over Sunday. We should like to see as many of our brethren and sisters present as can come. Denver is on the Keokuk division of the "Wabash." Those coming over this line will change cars at Clayton for Denver. Those coming over the C. B. & Q. R. R. will change at Golden for Denver. Let all arrange so as to be at the meeting on the first day. Come praying. Geo. W. Hurd, Sec.

Conference Notice.

The A. C. Conference of North West Michigan will hold its first Quarterly Session for 1885 at the Olmstead School-House in Georgetown, Ottawa Co., commencing Friday evening, April 17th, and hold over Sunday. Teams will meet the brethren at the Eagle Hotel in Grand Rapids at half-past one o'clock on Friday, the day of appointment, also the four P. M. train going east at Grandville. A general invitation is extended to all. Kind hearts and welcome homes will greet you all. Make this meeting a subject of prayer. Come imbued with the Spirit of God, that souls may be saved, and God glorified.

A. L. Fox, President.
Geo. H. De Bois, Secretary.

Conference Notice.

The first Quarterly Session of the North Western Pennsylvania A. C. Conference will be held with the church at Geneva, Crawford Co., Penn., commencing Friday, April 17th, and continuing over the Sabbath. The church cordially invite all interested in our distinctive views to be present. Brethren and sisters, let us go praying that good may result.

Mrs. L. M. Stoddard, President.
Mrs. S. A. Atwater, Secretary.

Conference Notice.

The next session of the York Co. A. C. Conference will be held at Berwick, Me., commencing Thursday, March 26th, and holding over the following Sunday. Homes will be provided for all. We hope the brethren and sisters will make a special effort to attend this meeting.

Jesse Gay, President.
T. J. Coolbroth, Secretary.

Quarterly Conference.

The Quarterly Conference of New Brunswick will be held with the church in Middle Simonds, N. B., commencing Thursday evening, March 19th, and continuing over the following Sunday. Come filled with the love of God, love for the brethren, and love for the perishing. All come who can. For the church,

S. A. A. Dickinson, Secretary.

Notice.—A Second Advent Society has been organized in this city of Keene, N. H., the 25th day of February, 1885. Meetings in the Good Templar's Hall on Washington St., Sunday 1.30 and 6.30 P. M. Prayer meeting Wednesday evenings, 7.30.

Geo. W. Page, Elder and Cor. Secretary.

Notice.—A Protracted Meeting will be held at North Troy, Vt., commencing March 26th, and holding over the Lord's day. Brethren Addison Drown and Sylvester Allen are expected. Let all come that can, and help us.

Charles McClure.

Notice.—A Quarterly Meeting will be held at Magnolia, Rock Co., Wis., Friday evening, April 3d, and hold over Sunday. All are invited.

R. A. Becker.

Notice.—To the churches and brethren that I have visited, and others who may desire help on and after March 21st, my address will be Box 325, Palmer, Mass. H. C. Smith.

Notice.—Will correspondents please note the change in my address from Lake Village, N. H., to Westville, Ct., Box 384? A. J. Wheeler.

Change.—My foreign post office address is changed from 449 Strand, to Exeter Hall, Strand, London, E. C., England. Miles Grant.

ANNUAL CONFERENCE AT CHELSEA, MASS.

The S. A. C. Conference of Massachusetts will be held with the church in Chelsea, Mass., at the Advent Chapel, Heard Street, near the Eastern R. R. Depot, commencing Tuesday evening, March 31st, 1885, and continue during the week, and over the following Sunday.

Rail Road Arrangements.

Boston and Maine R. R. Fare is reduced on this road over all its Divisions *one half.* Those coming over the Western and Northern Divisions will purchase regular tickets to Boston. Those coming over the Eastern Division will purchase regular tickets to Chelsea, and receive a return check to the station where they started from, countersigned by A. W. Sibley.

Old Colony R. R. Fare on this road is reduced to *three cents* a mile for the round trip. Special tickets will be put on sale for Boston at the following stations: New Bedford, Fairhaven, Mattapoisett, Middleboro, Taunton, Tremont, Brockton, Bridgewater, Somerset, Plympton, North Easton, and Fall River. Call for Advent Conference tickets to Boston, and at Chelsea receive a return check countersigned by A. W. Sibley.

If any reduction can be had on other roads due notice will be given.

Let every church belonging to the Conference see that they are represented by the proper number of delegates according to the following Section of the Constitution:

Article II., Section 3d of the Constitution reads as follows: "Any church which is a member of this Conference is entitled to one delegate, and an additional one for every twenty-five members above the number ten."

A cordial invitation is extended to our brethren and sisters to come to the Conference. The church in Chelsea will do all they can to care for and make comfortable those who come to attend the meetings. In the meantime let much prayer go up to God that this gathering of saints may be one of the best ever held in Massachusetts.

E. A. Stockman, President.
A. W. Sibley, Secretary.

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Eld. John Bower, Sylvester, Michigan. Eld. W. J. Bursell, 521½ N. Washington Avenue, Minneapolis, Minn. Eld. A. P. Moore, 927 North Halsted Street, Chicago, Ill. Eld. D. Webster, Lebo, Kansas. *Secretary and Treasurer,* H. Pollard, Alexis, Warren Co., Ill.

Correspondence solicited. Remittances in aid of mission work in the West will be promptly acknowledged by the Treasurer.

ILLUSTRATED LECTURES By Elder and Mrs. L. C. McKinstry.

Two courses are given in each place.

Subjects—I. The Redemption—in *three* lectures, by Elder McKinstry, occupying the first Sabbath in each place. Illustrated by paintings.

II. The World's Great Empires—in *nine* lectures, by Mrs. McKinstry, commencing on Monday evening, and continuing over the following Sabbath: illustrated by a map and charts of symbols.

Note.—Only the Sabbath dates are given; the intervening evenings being understood.

Appointments.

Lincolnville, Me. . . . . . March 22—29
Woods Hall, Mass. . . . . . April 5—12

For arrangements address Eld. L. C. McKinstry at the time and place of any appointment.

Both courses of the lectures—The World's Great Empires and The Redemption—are published, and the books will be on sale at each place.

Special Notice.

There is to be a Campmeeting again this year, as was requested by those who were at the one held last year. It will be at the time when brethren desire it, and think it will best accommodate them. We have the refusal of the grounds June 21st to 28th, but we wish to know when brethren prefer that it be held. We also propose to have a day devoted to Sunday Schools—perhaps Saturday, June 20th. We wish a full expression as to TIME from any in Maine who feel interested about the matter, and from all Sunday School workers. We have specially low rates for Sunday School scholars. Direct to us at places of appointments.

I. C. McKinstry.

[Our brother does not say *where* this meeting is to be held, but we presume he means at Sebago Lake, a better place than which we do not know of.—Ed.

Notice.—Having moved from Nevada, Ohio, and become pastor of Messiah's Advent Church, Minneapolis, Minn., all who correspond with me will address me at Minneapolis, Minn., 1306 2nd Avenue Street. W. J. Hobbs.

Notice.—Chas. Goodrich's post office address is *144* Hanover Street, Boston, Mass. Not 164.

AGENTS FOR THE WORLD'S CRISIS and Books for sale at the Office.

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PHOTOGRAPHS.

We have obtained the photographs of some of our leading preachers, to sell for the benefit of the Tract Fund. They are cabinet size, and taken by one of the best artists in the city. We have the following:

E. A. Stockman, Editor of the *World's Crisis.*
J. Couch, Editor of the *Quarterly Journal of Prophecy.*
F. Burr, Editor of the *Young Pilgrim* and *Blessed Hope Quarterly.*
J. Hemenway, Business Agent and Treasurer of the A. C. P. Society.
A. W. Sibley, Secretary of the A. A. Mission Society.
Miles Grant, W. H. Mitchell, H. Munger, L. Boutell, Chas. Goodrich.

We have also the photograph of Wm. Miller, taken from an old picture.

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Appointments.

☞ Appointments must be received as early as MONDAY NOON (as our paper goes to press Tuesday Morning) to insure insertion for the coming week.

MASSACHUSETTS.

BOSTON, ADVENT CHRISTIAN CHURCH, Lincoln Hall, 49 West Concord Street, near Washington.

Chelsea (Adv. Chris. Church) Heard Street. E. M. Andrews, Pastor.

Clinton (S. A. Church).—Isaac Barnes, Cor. Clerk.
Frank Burr .... Sunday, March 29th

Chicopee (Adv. Church).—Harold Whitley, Com.
F. W. Clough .... Sunday, April 5th

Attleboro Falls.
G. W. Kent .... Sunday, March 29th
C. W. Rathbun .... Sunday, April 12th

Athol.
J. A. Gardner .... Sunday, March 29th

Brimfield.—Emerson Wetherell, Cor. Clerk.

East Pepperell (Parker's Hall.)—John Gray Corresponding Committee.

East Weymouth.—W. H. Crockett, Pastor. Preaching brethren will please correspond with W. H. Crockett, North Weymouth, Mass., before sending appointments.

Fairhaven.—G. F. Haines, Pastor.

Haverhill (Walnut St. Chapel) A. W. Sibley, Pastor.

Lawrence.—(Advent Chapel, Concord Street.) J. Couch, Pastor.
L. Boutelle .... Sunday, March 29th
Frank Burr .... Sunday, April 5th

Lynn, Second Advent Church.—(Chapel on Liberty Street.)—Cor. Com., M. M. Libby, 255 Essex Street.
J. Couch .... Sunday, March 29th
Edwin Burnham .... Sunday, April 5th
G. F. Haines .... Sunday, April 12th
Edwin Burnham .... Sunday, April 26th

Lowell, Second Advent Church (Mechanic's Hall Dutton Street.)—A. Bissell, 49 Worthen Street, F. K. Ranger, 26 Lane Street, Committee.
B. S. Emery .... Sunday, March 29th
Albion Ross .... Sunday, April 5th
Geo. W. Sederquist .... Sunday, April 19th
Frank Burr .... Sunday, May 31

Maplewood, Advent Christian Church (Methodist Congregational Hall, Salem St.)—B. P. Jones Clerk.
A. Fogg .... Sunday, March 29th

Marblehead, S. A. C. Church (Advent Hall, 43 Pleasant Street.) Correspond with J. S. Doane.
F. W. Clough .... Sunday, March 29th
E. M'Culloch .... Sunday, April 5th

New Bedford (Advent Christian Church) corner of Kempton and Foster Streets.—L. W. Smith Pastor.

North Rutland.—Henry H. Mundell Corresponding Committee, North Rutland.
W. M. Hall .... 1st Sunday in each month
Wm. O. Hale of Worcester .... 2d Sunday in each month

North Carver (A. C. Church).—Corresponding Committee: James Breach, Elmer Raymond, D. W. Nash
B. McLellan .... Sunday, March 29th

Newton Upper Falls.—Meetings every Lord's day at the house of L. T. Cunningham.

Palmer.
M. A. Potter .... Sunday, March 29th
Enoch Phelps .... Sunday, April 5th
S. G. Mathewson .... Sunday, April 19th
A. E. Phelps .... Sunday, April 26th

Somerville, Second Advent Church.—(Chapel corner of Bow Street and Somerville Avenue.)—T. H. Wayland Corresponding Committee, No. 10 Central Market, Boston, Mass.
D. T. Taylor .... Sundays, March 29th and April 5th
A. W. Sibley .... Sunday, April 12th
D. T. Taylor .... Sundays, April 19th and 26th

Salem (Hardy Hall, Washington Street.)—Committee: E. F. Hinckley, F. W. Lyford, S. Striley.
E. A. Stockman .... Sunday, March 29th
Geo. W. Sederquist .... 1st Sunday in each month

Springfield.—(Adv. Chris. Church, Pynchon St., Franklin Hall.)—G. H. Wallace, Pastor. Residence 59 Greenwood Street.

Taunton (Advent Christian Church) High Street, opposite Wales Street depot, Ward Room No. 2.—C. E. Cornell, corresponding committee.
Geo. E. Pullen .... Sunday, March 29th

Worcester.—Ministerial Committee: F. G. Higgins, E. S. Gage, H. H. Nash.
D. T. Call .... Sunday, March 29th
S. G. Mathewson .... Sunday, April 5th
E. A. Stockman .... Sunday, April 12th
J. Couch .... Sunday, April 19th
S. G. Mathewson .... Sunday, April 26th
B. McLellan .... Sunday, May 3d
J. Couch .... Sundays, March 10th and 17th
S. G. Mathewson .... Sunday, May 31st

Westfield.
Rufus Wendell .... Sundays, March 22d and 29th

Winchendon (Adv. Chris. Church.)—Corresponding Committee: L. B. Underwood and Daniel Clark.
E. M'Culloch .... Sunday, March 29th

Webster (Christian Advent Chapel, corner of Park and Myrtle Streets.)—J. E. Crane, Pastor.

Wakefield.—Meetings at the residence of J. B. Adams, No. 1 Church Street, every Sunday afternoon at two o'clock.

Northfield .... Sunday, April 12th
F. W. Clough.

Westport Factory .... every Sunday for the present
A. Damon.

Westboro .... Sunday, March 29th
C. Goodrich.

Worcester .... Tuesday evening, March 31st
Salem .... Wednesday evening, April 1st
Lynn .... Thursday evening, April 2d
Boston .... Friday evening, April 3d
Sabbath, April 5th, at liberty. Hiram Munger.

Mattapoisett .... every Sunday for the present
Geo. E. Pullen.

Stoughton (at St. Osgood's on Summer Street) the first Sunday in each month. Z. Randall.

Braley's Station (at 2 P. M.) .... Sunday, April 5th
Plainville (New Bedford) Sunday evening, April 5th
C. H. Sweet.

Plymouth .... Sunday, March 29th
J. S. White.

NEW HAMPSHIRE.

Alton (Kimball Hall.)—Isaac E. Stockbridge and George E. Varney, Corresponding Committee.
N. Glidden .... Sunday, March 29th
J. C. Clough .... Sunday, April 5th
Mark Stevens .... April 11th and 12th
J. C. Clough .... Sunday, April 19th
N. Glidden .... Sunday, May 3d

Belmont.—Correspond with Alvin T. Bean.

Concord.—Address C. P. Rowell, Rumford St.
John Parsons .... Sunday, March 29th
M. A. Potter .... Sunday, April 12th
Rufus Wendell .... Sundays, April 19th and 26th

Dover.—C. A. Phelps, Pastor.

Exeter.—Daniel D. Page, Pastor, will occupy the pulpit the 1st, 2d, and 3d Sunday in each month.

East Rochester.—J. Quimby and J. C. Shorey Elders.
B. S. Emery .... 1st Sunday in each month
M. Stevens .... 4th Sunday in each month

East Sandwich.—Correspond with John Cove or Calvin Watson.

Farmington (Advent Chapel.)—H. B. Lary, C. E. Drew, J. M. Burnham, Corresponding Committee.

Franconia (Union Hall.)—Meetings every Sunday

Hampton.—Cor. Com. Frederick L. Lamprey.
C. S. Shattuck .... Sunday, March 29th

Keene, N. H. (Good Templar's Hall, Washington St.)—Geo. W. Page Elder and Corresponding Com.
John G. Hook .... Sunday, March 29th

Lake Village (North ...) ...

Loudon.—Geo. W. Richards, Cor. Committee

Loudon Ridge.
J. Parsons .... 1st Sunday in each month
A. Kidder .... 2d Sunday in each month
A. S. Williams .... Sunday, March 29th

Manchester (Advent Chapel, Arlington Street).—C. W. Dockham, Pastor, 231 Pearl Street.

New Hampton.—Meeting at the Advent Church every Sunday at half-past ten o'clock.
J. G. Smith .... Sunday, March 29th

Northfield Depot (Union Chapel).—Correspond with S. A. Dow.

Nashua (Spalding's Hall, corner of Maine and Hollis Streets.—O. W. Heyer, corresponding committee, Lock Box 1417.

Portsmouth (Advent Chapel on Hanover St.)
C. R. Crossett, Jr., Pastor.

Penacook (formerly Fisherville.)—Lowell B. Elliott, J. M. Shepard, Corresponding Committee.
G. G. Haynes .... Sunday, March 29th

Rochester Advent Christian Church (Odd Fellow's Hall.)—Enoch Morrill, Pastor.—J. W. Horne, Elder and Committee.
Enoch Morrill .... 1st Sunday in each month
B. S. Emery .... 2d Sunday in each month
W. H. McDaniels .... Sunday, March 29th

Seabrook.—W. Hadley, Pastor.

Sugar Hill.—H. H. Tucker, Pastor.

Sutton (Adv. Chris. Church.)—First and third Sundays in each month at Sutton Gore. Second and fourth Sundays in each month at South Sutton Village. A. Cressy, Pastor.—A. Cressy Corresponding Secretary.

South Barnstead .... 1st Sunday in each month
Wm. Bodge.

East Wakefield (Woodman's Mills) 2d Sunday in each month.

South Wolfboro .... 4th Sunday in each month
T. L. Churchill.

Wakefield (Woodman's Mills) 4th Sunday in each month. J. L. Chute.

Enfield (East Hill school-house) 1st and 3d Sundays in each month. H. C. Drown.

Whitefield.—Old church meetings every Lord's day. Daniel Gregory, Pastor.

East Lebanon (Union Hall) every 2d and 4th Sundays in each month, at two o'clock. G. G. Haynes.

New Durham Plains .... Sunday, March 29th
F. S. Knowlton.

Rye .... Sunday, March 29th
Enoch Morrill.

Tuftonboro Neck .... 1st Sunday in each month
Melvin Village .... 2d Sunday in each month
Sandwich .... 3d Sunday in each month
Melvin Village .... 4th Sunday in each month
T. W. Piper.

Warner Gore (at Bro. Andrews).. Sabbath, April 12th
Simeon Roby.

Pittsfield .... two Sabbaths in each month
C. S. Shattuck.

Rye .... 1st Sunday in each month
Joseph W. White.

Deerfield (District No. 6) .... Sunday, April 5th
London Ridge (at Wm. Batchelor's) Wednesday evening, March 25th. A. S. Williams.

MAINE.

Berwick (Odd Fellows Hall.)—E. B. Morrell, P. O. Box 152, Corresponding Committee.
Mark Stevens .... 1st Sunday in each month
E. Johnson .... last Sunday in every month

Bridgton (Advent Chapel.) Mrs. Geo. E. Ham Clerk.
E. P. Woodward .... 1st Sunday in each month
A. W. Taylor .... 2d Sunday in each month

Biddeford.—Thomas W. Applebee Cor. Committee.
Wm. H. Mitchell .... 1st and 2d Sundays in each month
Jesse Gay .... 3d Sunday in each month
B. S. Emery .... 4th Sunday in each month

Bath (Middle St. Chapel.)—H. M. Foster Cor. Sec.
H. A. Mitchell .... Sunday, April 5th
Frank G. Plummer .... Sunday, April 12th

Bonny Eagle.
Mrs. M. E. Kilborn .... 1st Sunday in each month

Bowdoinham Village (Hinckley's Hall.)

Bangor, Advent Christian Church (Temperance Hall, Exchange Block.)—J. F. Clothey, Pastor.

Cape Elizabeth (Advent Chapel.)—L. S. Roberts and W. H. Libby, Elders. P. O. 33 Temple Street, Portland, Maine.
Jared Whitman .... 1st Sunday in each month
Jesse Gay .... 2d Sunday in each month
J. Hill .... 4th Sunday in each month

Camden (Washington Street Chapel.)—T. F. Wadsworth Corresponding Committee.
M. M. Stevens, March 26th, and over Sun., March 29th

Fairfield.—Committee: S. P. Shepherd, Winslow, Me. Henry A. Fish, Fairfield, Me.

Goodwin's Mills, (Union Hall.)—J. Hill, Pastor.

Hollis Centre.
Mrs. M. E. Kilborn .... 4th Sunday in each month

Kennebunk, Lower Village (Adv. Chapel.)—O. H. Wallace, Pastor.

Lewiston, A. C. Church.—Committee: A. S. Prescott, Auburn, Chas. McAllister, Lewiston.

North Topsham (New Chapel.)
O. E. Dinsmore .... Sunday, March 29th

Old Orchard (Adv. Chapel, near the Tower.)
Jesse Gay .... 1st Sunday in each month
J. Hill .... 2d Sunday in each month
B. S. Emery .... 3d Sunday in each month

Portland, Second Advent Church (Union Hall Free Street.—Committee: George E. Smith, 275 Cumberland Street, W. G. McGlauflin, Jas. Pearson.
W. H. Mitchell, Sunday, March 29th, the last two Sundays in each month, and the 5th Sunday in every month that it occurs.
Rufus Wendell .... Sunday, April 5th

Rockland (Adv. Chris. Church) N. A. Burpee Hall. G. B. Macomber, S. Choate, C. F. Cassens, Corresponding Committee.

Sabattus (Jones' Hall.)
E. S. Moulton .... 2d Sunday in each month
Jared Whitman .... 4th Sunday in each month

South Berwick (Great Works.)—Correspond with Morrill Goodwin or S. E. Goodwin.
C. M. Willand .... Sunday, March 29th
T. Harry Rose .... Sunday, April 5th
J. W. White .... Sunday, April 12th
Howard Mitchell .... Sunday, April 19th

South Elliot.—Samuel Dixon, Committee.
H. A. Mitchell .... Sunday, March 29th

South Hope.—Corresponding Committee: Dura Ames, Mark Walker, Daniel Howard.
M. M. Stevenson .... 3d Sunday in each month
Frank G. Plummer .... Sunday, April 26th

Vinalhaven Church.—Committee: J. Sellers, Wm. Roberts, A. F. Smith.
M. M. Stevenson .... 1st Sunday in each month
Frank G. Plummer .... Sunday, April 17th

Newcastle and Damariscotta.—Edwin Sperrin, Corresponding Committee, Newcastle.

North Deer Island, Sunday, March 22d, and evenings
Swan's Island .... Sunday, March 29th
Indian River .... Sunday, April 5th, and evenings
Machiasport .... Sunday, April 12th, and evenings
E. Cotton.

South Gardiner .... Sunday, April 5th
North Bowdoin (Briery school-house) Sun., April 19th
East Bowdoinham .... 4th Sunday in each month
E. O. Dinsmore.

South Berwick (Grant's school-house) last Sunday in each month. J. P. Goodwin.

Daggett's Corner .... Saturday evening, March 28th
Friendship .... Sundays, March 29th and April 5th and intervening evenings. E. S. Moulton.

St. George (Martinsville) .... Sunday, March 29th
Bremen (Ozier Neck) .... Sunday, April 5th
Round Pond (Bristol) .... Sunday evening, April 5th
Frank G. Plummer.

West Parsonsfield .... 2d and 4th Sundays in each month
D. W. Stevens.

Mechanic Falls .... Sunday, March 29th
I. C. Wellcome.

Lebanon (Lord's school-house) .... Sunday, April 5th
M. M. & A. A. Young.

South Gardner (Booker meeting-house) Sun., March 29th. H. M. York.

VERMONT.

Vernon.—J. Hemenway 1st Sunday in each month. Also supply for the third Sunday. All communications should be directed to J. Hemenway, Athol, Mass.
J. A. Gardner .... Sunday, April 5th

Bridgewater.—B. B. Chedel, Pastor.

Bristol.—S. P. Hayward, Pastor.

Castleton.—J. Albert Libby, Pastor.

Mendon (A. C. Church) D. P. Perkins, Pastor.

North Sherburne. (Adv. Chris. Church.)
C. W. Jackson, Pastor .... once in four weeks

North Shrewsbury.—Geo. F. Earle, Pastor.

North Hyde Park (Adv. Chris. Church.)—Charles Clark Pastor.—Preaching alternate Sundays.
John H. Smith .... Sunday, March 29th

Hartland (Densmore Hill.)—J. M. Densmore, Corresponding Committee.

Rutland (Church of the Redeemer) T. L. Drury Pastor.

St. Johnsbury.—F. L. Piper, Pastor.

Warren (A. C. Church.)—Allen C. Greenslit Corresponding Secretary.

Woodford (Adv. Chris. Church.)

Ely Mines .... every Sunday until further notice
O. Beckwith.

East Roxbury .... two Sundays a month
L. H. Brigham.

Factory Point .... 2d Sunday in each month
Chittenden .... last Sunday in each month
Wm. J. Blanchard.

Morgan Beach (Union Church) .... Sunday, once in two weeks. G. W. Chapman.

CONNECTICUT.

Bridgeport.—Advent Christian Church, Temperance Hall, Beach Street, E. D.—E. M'Culloch Pastor.

Bristol Adv. Chris. Church.—John C. St. John Pastor.

Danielsonville (Advent Chapel, corner of Academy and School Streets. Preaching every Sunday.
Warren N. Tenney Pastor.

East Woodstock.
A. E. Johnson .... Sunday, March 29th
Wm. O. Hale .... Sunday, April 5th
A. A. Fowler .... Sunday, April 12th
P. S. Butler .... Sunday, April 26th
S. G. Mathewson .... Sunday, May 10th

Hartford (Melodeon Hall.)
H. Davis .... Sunday, March 29th
D. Mathewson .... Sundays, April 5th and 12th

New Britain, Adv. Chris. Church (Grand Army Hall.
G. L. White (communion) .. 1st Sunday in each month
Wm. F. Hilton .... 2d Sunday in each month
D. C. Dudley .... 3d Sunday in each month
S. Woodruff .... 4th Sunday in each month

New Haven.—(Beers Street Chapel.)—A. J. Wheeler Pastor.

Putnam (Adv. Chris. Chapel)—John Jeffrey, Pastor.

Square Pond (Second Advent Church.)—Chas. O. Smith, Corresponding Secretary.
D. C. Dudley .... Sunday, March 29th
M. A. Potter .... Sunday, May 3d
A. Elliott .... every fourth Sunday

South Norwalk (Adv. Chris. Church) Temperance Hall, Main Street. F. S. Ainsworth, Cor. Clerk.
Mrs. C. S. Whitney .... Sunday, March 29th
D. C. Dudley .... Sunday, April 12th

Southington (Gospel Mission Chapel.)
Hezekiah Davis, Pastor.

Scitico (Adv. Chris. Church.)—H. W. Perkins, Pastor.

Waterbury (A. C. Church, Bronson's Hall, Bank Street.)—Geo. L. Teeple, Pastor. Residence 112 West Main Street.

Wallingford.—(School-house, South Main Street.)
D. T. Call, Pastor.

Woodstock Valley .... preaching each Sabbath
P. S. Butler, Pastor.

Prospect (New Chapel) .... Sunday, April 5th
D. C. Dudley.

Abington, Conn .... Sunday, April 19th
M. A. Potter.

Prospect (New Chapel) .... 3d Sunday in each month
S. Woodruff.

INDIANA.

Union Mills.—D. R. & E. S. Mansfield, Pastors.

NEW YORK.

Hebron .... 1st and 3d Sundays in each month
Wm. J. Blanchard.

Massena, St. Law. Co.—W. A. Burch, Pastor.

Hoosick (A. C. Church).—Geo. A. Streeter, Pastor.

New York City.—J. Cox, Pastor.—Meeting three times on the Sabbath, and Wednesday evenings, at 138 West 24th Street.

The Second Advent Church worship at Brooklyn Institute, Washington Street, Brooklyn.
L. L. Howard, Pastor.

Sandy Hill (Adv. Chris. Church, corner of Maine and Willow Streets.)—W. O. Higley, Pastor.

Rochester, (Advent Christian Church.)—Over No. 273 East Main Street, corner North Street.
Geo. W. Wright, Pastor.

RHODE ISLAND.

Bristol (Advent Christian Church, High Street.)—A. A. Hoyt, Pastor.

Central Falls.
H. K. Flagg .... 1st Sunday in each month
H. K. Flagg Church correspondent, Box 95.

Escoheag.
Mrs. E. L. Crumb each 1st Sunday. A. Bourne each 2d Sunday. E. R. Wood each 3d Sunday.

La Fayette (A. C. Church) Chas. E. Preston, Pastor.

North Scituate.—Correspond with the pastor, Wm. H. Durfee, North Scituate, R. I.

Providence (Advent Christian Church, Hammond Street.)—Norman P. Cook, Pastor.
Rufus Wendell .... Sunday, April 12th

Woonsocket.—A. A. Fowler, Committee.
C. Goodrich .... 1st Sunday in each month
J. Miett .... Sunday, March 29th
J. S. White .... Sunday, April 5th
C. Goodrich .... Sundays, April 12th and 19th

NEW BRUNSWICK.

Woodstock.—(Advent Christian Church.)—F. W. Blackmer, Pastor.

MINNESOTA.

Messiah's Advent Church, corner of Second Avenue South and 14th Street, Minneapolis.

Winona Adv. Chris. Church.—(Chapel on Broadway, between Washington and Winonah Streets.)

Monticello.—A. J. Bolster, Pastor.

High Prairie, Goodhue Co., preaching every Sunday morning and evening. Sunday School 12.30 P. M. P. and H. and M. Ramer Pastors. Post office address Cannon Falls, Minn.

LeRay, Saturday evening, March 28th, and Sunday, March 29th. Winnebago Agency Sunday evening.
G. T. Wellcome.

PENN.

Philadelphia, (7th below Poplar Street.)—E. F. Sergisson, Pastor.

Church of the Second Advent, Mount Vernon St., below Broad.—Elder L. F. Baker Pastor. Residence, 2152 North 13th Street.

Edinboro.—Mrs. L. M. Stoddard, Pastor.

MICHIGAN.

Every other Lord's day, morning and evening, at the Advent Christian Church of Assyria, Barry Co.
P. Holler.

Buchanan, (A. C. Church.)—Benj. Finney Pastor Post Office Box 228.

Port Sanilac .... 10.30 A. M. each Sunday
Shore and Ridge Churches at 3.30 P. M. each alternate Sunday. Lexington Sunday evenings. C. Pike.

ILLINOIS.

Chicago (A. C. Church) No. 91 South Green St.—J. F. Myers, Church Elder, 149 West Monroe Street.

Auburn (Adv. Chris. Church.)—J. F. Adair, Pastor

In the Lecture Room of the first Baptist Church of Aurora every Sabbath. C. W. Smith.

IOWA.

Red Oak (German Evangelical Church) every Sunday
Wm. McCulloch.

Manchester, Nov. 16th, at 11 A. M. and every two weeks
E. A. Marsh.

Sioux City (Advent Chris. Church.)—Corresponding Committee: J. W. Young or J. H. Culver.

QUEBEC.

Hatley (McConnell school-house) .. Sunday, Dec. 21st and onward once in four weeks.

Magog (Ketchum school-house) Sunday, Jan. 4th, and onward once in four weeks. G. W. Chapman.

Ayer's Flat .... Sunday, March 22d, and onward
By permission of my friends I will have no appointment for Waterloo until further notice. C. P. Dow.

Dudswell and Brookbury, once every four weeks.
H. D. Selby.

Way's Mills (Union Church).—Second Adventist Min. Com. E. Vaughan, H. W. Davis, J. W. Heath.
H. D. Selby .... Sunday, March 29th
George E. Brown .... Sunday, April 12th
D. W. Sornberger .... 10.30 A. M. Sunday, April 19th

TENNESSEE.

Memphis.—Advent Christian Church, 35 Seventh Street. H. H. Wilbourn, Pastor

OHIO.

Axtel (Adv. Chapel) .... 10.30 every Sunday morning
Birmingham .... 6.30 every Sunday evening
A. N. Dunbar.

Nevada (Adv. Chris. Church.)—W. J. Hobbs Pastor.

WISCONSIN.

Belleville, each alternate Sunday.—Anson Brown.
Mifflin.—A. M. Barber.

NOVA SCOTIA.

Litchfield .... Sunday, April 19th, and evenings
Victora Beach .... Sunday, April 26th, and evenings
Smith's Cove .... Sunday, May 3d, and evenings
Bear River .... Sunday, May 10th, and evenings
Pubnico Beach .... Sunday, May 17th, and evenings
Bearpoint, Barington .. Sun., May 24th, and evenings
Cape Island, Barington .. Sun., May 31st, and evenings
Shelburne .... Sunday, June 7th, and evenings
Brooklyn .... Sunday, June 14th, and evenings
Halifax .... Sunday, June 21st, and evenings
E. Cotton.

Business.

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Smith	2
F. H. Myers	2
F. Davis	5
H. A. M.	2
M. L. Tower	1

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  And my victories great,
My wide reign in the past
  Has been high in estate.
I, in future, shall reign
  In dominion as wide
As in the past, and gain
  More power to my side.
I challenge all monarchs,
  All warriors and hosts;
The strength of my bulwarks
  Defies mightiest boasts.
Who can break my firm line?
  Who can scatter my gloom?
Who, in ages of time,
  Can break gates of the tomb?
My dark prisons are full
  Of the millions of earth;
I haunt every soul
  From the moment of birth!
I feast on the wealthy,
  And the poor, and the good,
And the vile; the healthy
  And the sick are my food.
I spare not the lovely—
  Not the aged, or young.
All mankind must prove me;
  I will have all—each one.
I will crowd my dark prisons,
  As I "gather them in";
I will learn them sad lessons
  Of the evils of sin.
I will gloat over groans,
  And sighing; and mock fears
In my pride, and the moans
  Of the dying, and their tears.
I will make pale the face
  Of the strongest of men,
As I thin out the race,
  Multiplying the slain.
What sad partings I make!
  What sad breaking of ties!
I spare none for love's sake,
  All friendship I despise.
I will not be bribed
  With abundance of gold,
To free one captive led
  Unto my dark, strong hold.
But one thing do I fear:
  There is a strange report,
Which I daily do hear,
  Of a mighty effort
Of One stronger than all
  Living men, who declares
That he will me appall!
  And for this he prepares
His great name is "THE WORD,"
  The armies of heaven
Follow him as their Lord;
  Unto him is given
All power forever.
  He was once in my hands,
My chains he did sever,
  And broke all my bands.
I tremble before him!
  He scorns my victories,
He despises my sting,
  He may spoil my glories,
And himself be the King.
  Must my great dominion
Be all broken at last?
  Must I, a spoiled one,
In strong chains be held fast?
  Alas! for my power,
Alas! for my great pride.
  I dread the final hour
That my fate shall decide.

SANCTIFICATION.

BY C. H. SWEET.

Probably no subject has called forth more controversy among us as a people during the past few years than this one. Much has been said and written upon it by our ablest speakers and writers. And yet the subject has not been decided. Various opinions are still held as to what sanctification is, and as to when and by what means it is effected. So if all my readers are not brought to embrace my views of it I shall not be disappointed. However widely we may differ upon other points I think we can all agree in saying that sanctification is a Bible subject, and as such demands our most serious attention; and I hope that none of my readers will be so uncharitable as to accuse me of fighting sanctification simply because I may not be able to take the same view of the subject that they do. I say to you all criticise carefully every proposition that I make, and believe nothing but what I clearly prove by plain texts of Scripture; but do believe all that I quote from that Blessed Book. After carefully studying this book upon the subject, I have come to the following conclusions:

1. *That all Christians sustain a sanctified relation to God.* What stronger proof can be desired upon this point than the teaching of Paul in 1 Cor. 1: 30, where it is said that God has made Christ sanctification to all those that are in him? That every true Christian is "in Christ" no believer will question for a moment. This, the apostle gives us to understand, is their place or standing before God. Can there be any improvement in this standing? There certainly cannot be if Christ is its measure. How, then, are we to avoid the conclusion that the standing of Christians must always be complete, as much so for the young convert as for the older and more advanced Christian?

That the church of Christ as a whole is a sanctified church, is plainly taught in such Scripture texts as, Acts 20: 32, 26: 18, 1 Cor. 6: 11, Heb. 2: 11; 10: 10, 14, 29, and Jude 1.

2. *That sanctification is also a matter of experience and practice, and as such is a progressive work.* While it is true that every person who is in Christ is sanctified through him, it is also true that there is a difference in the piety and usefulness of such persons, and that they become more pious and useful as they advance in Christian experience. I can notice only a very few of the many passages of Scripture which bear upon this point. I will first call the reader's attention to Peter's testimony. In the fifth chapter of his first epistle he reminds Christians of the standing which grace has given them "in Christ Jesus," and then exhorts them to add certain attainments to their standing, or, in other words, to add to their faith such moral qualities as would make them "neither barren nor unfruitful in the knowledge of their Lord and Saviour Jesus Christ." He also says, "But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ." And the clearer our view of the standing which grace has given us with God, the more room we shall see for growth before we come unto the measure of the stature of the fulness of Christ. When we do attain to that then all our thoughts, our desires, and our acts will be as free from evil as the sunbeam is from darkness. This being true, whatever our present condition may be, I think that we, like Paul, should count not ourselves to have apprehended, but while thanking God for the grace hitherto given us, and for the victories we have already won, keep pressing forward and reaching forth to higher attainments, remembering the exhortation. "Having these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." 2 Cor. 7: 1.

How can those persons who fall back upon feelings or blessing or excitement, and affirm that they have not committed a single sin [illegible] years, and that they cannot get into any better condition or holier state; obey such injunctions as these?

Again, does not this theory of instantaneous experimental sanctification have a tendency to discourage conscientious, and naturally timid Christians, and to induce others to believe that they are rich and increased in goods, when they are really exceedingly weak and poor in Christian experience? I am fully convinced that it does, and this is one reason why I am now running the risk of offending some of my good brethren and sisters in Christ by writing this article.

Soon after the conversion of the Thessalonians we find the apostle Paul urging them to practical sanctification or living holiness. See 1 Thess. 5: 23. What he would have them seek was not a hidden and mysterious work shut up in the heart, and manifesting itself only in certain peculiar raptures, and much boasting, but a work which was to cleanse and fully set apart to God and his service such faculties of their minds as their attention, reflection, meditation, memory, imagination and will. Also such parts and faculties of their bodies as the five senses, the appetites, the working faculties, the tongue, etc., and to have their lives so sanctified as to be willing at any time to lay them down for God and his truth. Can it be possible that all this was to be the work of a moment?

Turning to Paul's epistle to the Colossians, we find him, in the first chapter first giving thanks for their standing, and then praying for their growth. He could not pray for any improvement in their standing for he says in the second chapter, "Ye are complete in him." But he could and does pray "That ye might walk worthy of the Lord unto all pleasing, being fruitful unto every good work, and increasing in the knowledge of God."

When writing to the Corinthians Paul exhorts them to put away evil, and yet says to them, "Ye are unleavened." How could this be when they were indulging in that which was wrong? I answer, in Christ they were unleavened, but practically they were not, and hence the apostle could say to them, "Purge out the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our passover is sacrificed for us. Therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth." 1 Cor. 5: 7, 8.

We have a good illustration of the gospel teaching upon this subject in the Old Testament account of the ceremonial cleansing of a leper. The very moment the blood was sprinkled by the priest, the person was pronounced clean; and yet he was told to go out and cleanse himself. Must we not conclude from this that when the blood was sprinkled he was cleansed before God, but when he had cleansed himself he was practically clean?

Thus I understand it to be with all true Christians; through Christ they "are washed," "sanctified," "justified," "accepted." This is their state and standing before God. Their sanctification takes place at the same time, and is just as complete as their justification, for Christ is the measure of both in God's sight. But what Christian, either young or old fully apprehends all this, and fully manifests it in his spirit or life? And is it not both reasonable and scriptural to conclude that as the blessed truth unfolds itself to their understanding they will advance in a life of purity and true holiness? This brings me to my last proposition, viz.:

3. *That this practical sanctification is effected through the truth.* Please take your Bibles and read Jno. 17: 17, 15: 3, 1 Pet. 1: 22. It is not grounded upon flights of feeling, but upon the immutable truths of God's word. It is the truth received through the mind, and practically carried out in the life. Of course those who thus receive and obey God's truth will not be destitute of good feeling. They have an inward satisfaction for well-doing, and God encourages and strengthens them by bestowing rich blessings upon them. These blessings are sometimes accepted as an evidence that the work of practical sanctification was completed in them. But inasmuch as our knowledge of God's truth is progressive, our sanctification through that truth must necessarily be progressive also.

In short practical sanctification is receiving with meekness the engrafted word and growing thereby, or growing in grace and in a knowledge of the truth, or growing up into Christ our living head, or being changed from glory to glory into the image of Christ. Does this view of the subject lower the standard of piety? Is it true that those who adopt it "do not believe in holiness?"

Fairhaven, Mass.

☞ Now is your time to subscribe for the CRISIS. Do not delay.

FROM W. J. CUSTAR.

Bro. Stockman:—I thought it might be of some benefit to those of like precious faith to know something about the Master's cause in this place, and also in West Va., through the instrumentality of father John Chambers and his devoted companion. He has since fallen asleep, but mother Chambers is still living, patiently waiting, faithfully watching, and joyfully expecting to see the King in his beauty. The doctrine of the Bible was introduced, a minister procured, and a church established of some twenty members about the year 1868, organized by Eld. S. P. Whitney, who has since gone into West Va., and by the help of God has succeeded in establishing an A. C. Conference, called the West Va. and Southern Ohio Conference. In the meantime the writer with his family moved to this place (Chambersburg), where, becoming acquainted with the membership of the Advent Church, thought their doctrine very strange indeed, and often wondered if such a doctrine could be true; but by careful reading and good instruction given by the kind friends who became interested in my behal, I soon found that I, like thousands of others, had been taught tradition in place of the pure word of eternal truth. Through the operation of the Spirit of God I was brought out into the marvelous light of the gospel of Jesus Christ.

My experience since that time has been mixed with joys and sorrows, successes and reverses, disappointments, afflictions and bereavements. Notwithstanding all this, I am yet with a little band here holding on, looking up, knowing that our redemption draweth nigh. I request all who know the worth of prayer to remember us, that the Lord may bless us with sustaining grace.

Eureka P. O., Gallia Co., Ohio.

Bro. Stockman:—I enclose for our family paper, the *Crisis*, the enclosed clipping from one of our county papers, which was written as a rejoinder to an article from the editor a week previous, and which appeared during the week of our late semi-annual Conference; and as many of our brethren desired a copy, I send it to you for publication, hoping it may be beneficial to the general readers of the *Crisis*. I am still trying to get the truth before this people through the columns of our county papers, three in number. I am accorded much liberty, which does seem to me, as the Lord's doings;" and I pray that I may be humble, and faithful, and so honor the dear Lord and his truth. D. O. HINK.

IMMORTALITY ELOQUENTLY AFFIRMED.

Many others beside the late Geo. D. Prentiss have given utterance to some remarkably eloquent and impressive passages, such as "we were born for a higher destiny than earth," and that "it cannot be that earth is man's only abiding-place," or that "there is a realm where the rainbow never fades, where the stars will be spread out before us, like the islands that slumber on the ocean, and where the beautified beings that pass before us like shadows will stay forever in our presence," and "it cannot be, that our life is a bubble cast upon the ocean of eternity, to float a moment upon its waves, and sink into nothingness," etc.

But are such eloquently-expressed thoughts true? and because true, right? are they true because eloquently expressed? or, because "these high and glorious aspirations, which leap like angels, from the temple of our hearts" declare, it must be so? Can it be, that we are left to determine the great question of man's destiny, by the "pithy utterances of a man, even though he is able "to condense his meaning in the fewest words," and to roll those words out with the grandest eloquence possible? assuredly not; else, the Scriptures are an enigma, and were given in vain. Is it true, that "we were born for a higher destiny than earth?" and that "there is a realm where the beautiful beings that pass before us like shadows, will forever remain in our presence?" If so, do "these high and glorious aspirations, which are said, to leap like angels from the temple of our hearts," give us any evidence of its truth? and is it true that, because men have aspirations for immortality, therefore they must be immortal, because men aspire for "a higher destiny than earth," and a "realm" of shadowy, ghostly existence, "where the beautiful beings that have passed on before us shall forever dwell in our presence," therefore, such a realm and destiny must and shall be obtained? If so, then it may just as truthfully be said, that because men have aspirations for wealth, honor, influence, position, and a thousand other desirable things, therefore they shall become wealthy, influential, occupying positions of honor, and all become kings and queens, presidents and senators; if not, why not? "shall these high and glorious aspirations, forever be mocking us with their unapproachable glory?" The old adage "if wishes were horses, then beggars might ride" has quite a fitting application even here.

The fact is—and facts are stubborn things—that there must be something more than the leaping forth of these angel aspirations from the temple of our hearts, in order to secure and obtain a "higher destiny," whether that destiny is wrought out on this earth, or in some far away distant realm, amid shadowy surroundings and equally shadowy beings, who will stay with us forever. The fact is—just what everybody knows—that whoever would realize the earnest desire and longing of his nature to become wealthy, or honored with positions of distinction and responsibility among men, must first be suitably qualified to undertake the realization of the inspiration that possesses him, and then there must be a corresponding effort commensurate with the object in view, else that man's inspiration and intense longing will prove a mere "will o' the wisp," "castles built in the air;" and this fact holds good in regard to man's destiny beyond the confines of his present earth life; and it is high time, that the illusion—for such it certainly is—should be dissipated, that "man is born for a higher destiny."

All the facts connected with man's existence go to show, that "man at his best state is altogether vanity;" and while it is true that man is endowed with powers and capabilities which may prompt him to earnest longings for "immortality" and a "higher destiny," yet, these earnest longings of man's nature will assuredly prove abortive, unless these powers and capabilities are first brought into active operation to qualify and prepare him for immortality and the enjoyment of the higher life; and, the fact is—if I rightly understand the matter—"that our life is a bubble cast upon the ocean of eternity to float upon its waves and sink into nothingness" or, be merged into the "Spiritual" or higher life which the Son of God came to impart to the children of men, upon the terms expressed in his blessed gospel,—hence, there will be "a survival of the fittest." Again, if the hypothesis of man's "natural immortality" and his being born for a higher destiny be correct, what is to become of the orthodox—so-called—notion, of a world of lost spirits, who are enduring the pains and torments of eternal conscious suffering, without any mitigating circumstances, or the faintest hope of release. Have they entered upon the "higher destiny" for which they were "born?" or, are we to conclude that orthodoxy is wrong, and that spiritualism is right, in its beautiful (?) theory of immortal spheres, where each one works out for himself, the higher destiny for which he was born, and thus, there is to be a perfect and universal enfranchisement of all, who have ever had a part in this present earth life? If the last be true, then, was it not worse than useless, for God to give his Son, "to be lifted up, that whosoever believeth upon him might not perish but have everlasting life?" and, did not John, the Baptist, utter a falsehood in declaring that, "he that believeth not the Son, shall not see life, but the wrath of God abideth upon him?" But if the first, or orthodox view, be correct, then it is not only out of harmony with man's natural birth-right to a higher destiny—as orthodoxy puts it—but it is also, a most unjust and severe reflection upon the divine character, whose dealings with mankind are equal, just and right.

Beautifully-expressed ideas may suit those who would build their house upon sand, but surely it is much wiser to follow the Great Teacher's instruction to "dig deep, and build upon the rock." Getting down to rock bottom is quite often more laborious than beautiful, and may not be so readily undertaken by the masses who are simply content with the tinsel and show of the mere superficial. Finally, Jesus Christ, the blessed Son of God, uttered no unmeaning words when he said, 'I am the way, the truth, and the life." If there is any "higher destiny" other than this present earth life, he it is that reveals the truth of it, he that has opened the way to it, and he it is that imparts the life to enter upon it. Thanks be to Jesus Christ.—D. O. H., in *Maryville Times*.

UNDER THE SHADOWS.

BY J. ALBERT LIBBY.

To Bro. and Sister Andrews, of Cumberland Mills, Me., and Bro. and Sr. Jordan, of North Windham; each family having had to lay away a dear son in death.

Under the shadows of a great affliction
  You sit and mourn because your boy you miss;
He hath passed out from under your protection—
  Beyond your tender claspings and your kiss.

But this is sweet to know, my sister, brother,
  These dear ones hidden in death's valley dim,
Are not beyond the notice of our Father—
  Death cannot snatch our loved away from him.

Our Jesus watches where the jewels slumber,
  And waits the time, as we wait too the day,
When he shall shout unto the countless number—
  Arise! from death and darkness come away.

And they shall come, each face with beauty beaming,
  And with unfailing life in every form;
Then we shall find, amid the myriads turning,
  The ones we laid away in sorrow's storm.

O how we haste through the brief time remaining,
  With faith, and hope, and love, toward that dear home;
And though we bear life's ills all uncomplaining,
  We cannot help but pray, "Thy kingdom come."

Look up, dear ones, your hearts half broke with sadness,
  Yet still look up, and trust earth's dearest friend;
He cometh bringing in eternal gladness,
  And earth's long night of grief shall have an end.

How the sore trials of a life-time's travel,
  And the deep mysteries that perplex the face,
The light of that clear day will then unravel,
  As we behold our lost ones face to face.

Castleton, Vt., March 3d, 1885.

Obituaries.

WENTWORTH. In South Levant, Me., March 8, 1885, Ellen M. Wentworth, aged twenty-three years.

Stricken down in her youth and beauty, a terrible blow has fallen upon the bereaved relatives, almost crushing them to the earth. Upon the dear mother in her declining years it comes with overwhelming force. Unless the hand of God had been interposed to break the force of this sudden stroke, reason would have tottered on her throne; but the grace of God has sustained, and his promised succor has come in this hour of need. The absent husband too far distant to reach his home in season to obtain a last look upon the loved features of the dear companion, will be called upon to pass through a terrible ordeal of suffering. God alone can understand the anguish brought upon poor suffering humanity by the enemy death. Thank God the time is rapidly approaching when death shall be swallowed up in victory, then the ransomed of the Lord shall return to Zion, with songs and everlasting joy upon their heads, and sorrow and sighing shall flee away. Words of comfort from Rev. 21: 4. J. F. CLOTHEY.

DRAKE. Mrs. Lavina M. Drake, aged seventy-nine years, ten months and fourteen days, fell asleep in Jesus at the home of her son, Mr. B. F. Drake, Lake Village, N. H., Jan. 22nd, 1885.

Our mother to-day sleeps in Jesus. After much suffering she was relieved by the cold, icy hand of death. She embraced the Advent faith in 1844, and since that time she has ever lived a consistent Christian life. [illegible] many were the times when the servants of God were welcome in her household. In her death the church here loses one of its pillars, and all deeply feel and mourn her loss. She leaves one son, with whom she resided at her death, who provided for her every temporal want and necessity as long as life lingered, and now deeply feels the great loss. Mother only waits for the resurrection morning when the trumpet shall sound and the dead come forth, and she will "be recompensed at the resurrection of the just." Words of comfort were spoken by the writer from Mark 8: 11. A. J. W.

WHITTER. In Farmington, N. H., Aug. 11th, 1884, George Whitter, aged fifty years and four months.

Bro. Whitter was born in Dover, N. H. He sought and found the Lord about eighteen years ago and embraced the Advent faith. He lived and died in hope of soon seeing Jesus and being made like him. He leaves a Christian wife and daughter, and a large circle of friends. He is greatly missed at home and at the meetings, of which he was a constant attendant. He was always ready to help support the truth he loved so well. His home was free to all of the saints of God. He was a kind, indulgent husband and father, but his work is done and he is resting in hope of a better resurrection when life and immortality shall be given to all of God's dear saints. M. STEVENS.

BURGESS. In South Ashburnham, Mass., Feb. 23d, 1885, Bro. Joshua B. Burgess, in the eighty-fifth year of his age.

It was related to the writer, after the funeral services were over, that Bro. Burgess had lived so long in the place, and was so well known as an upright Christian man, that even persons who were in the habit of criticising professors of religion generally, and expressing doubt whether there were any real Christians, would invariably except Mr. Burgess, saying, "There is *one* Christian in the place, and that is Joshua Burgess." Bro. B. was a leader in the meetings of the Adventists in the place, and will be greatly missed. At the widow's request, hymn No. 333 of the New Jubilee Harp was sung. The leading text on the occasion [illegible] 14: 10. T. M. PREBLE.

BAILOR. Near Farmington, W. T., Feb. 17th, 1885, Edwin A., infant babe of John H. and Emma Bailor.

The enemy death in a mysterious form has entered our home again and caused us sore trials. But we sorrow not as those that have no hope. Our Father's will be done, not ours; and he that giveth taketh away. Blessed be his name!

Two little graves in a graveyard wide;
Two little babes lie side by side;
Two little brothers resting there;
All free from sorrow, pain or care.
They came to our home one by one;
We loved them dearly, but they are gone;
The enemy death, we so much dread,
Has entered our home, and they are dead.
One by one we have laid them away;
They will sleep in the dust till the judgment day;
Angels will watch their sweet repose
Till Christ shall come, and time shall close.
JOHN H. BAILOR.

HUSSEY. In Brewer, Maine, March 5th, 1885, Elizabeth C. Hussey, aged sixty-four years.

Amid the lamentations of many friends a loving mother, after a short illness, has gone down to the dark valley. A godly and consistent life has left its impress upon the hearts of the bereaved ones, and many fond memories of the dear departed one will linger with them. Christ was her solace, his coming again her hope. The message fell with sweetness on her ear, and it cheered and comforted in her last hours. We hope to greet her on the eternal shore. Services by the writer. [illegible]

JACKSON. Fell asleep in Aurora, Illinois, Feb. 18th, 1885, Miss Ella M. Jackson, aged [illegible] [illegible]

STATISTICAL DIAGRAM,

Showing the comparative numerical strength of the various denominations in the United States in 1881.

Adventists—1282 churches, 746 ministers, 89,333 members; one minister to each 106 members.

Baptists—24,794 churches, 15,401 ministers, 2,133,044 members; one minister to each 139 members.

Six Principal Baptists—20 churches, 17 ministers, 2,075 members; one minister to each 122 members.

Seventh Day Baptists—87 churches, 81 ministers, 8,606 members; one minister to each 122 members.

Free Will Baptists—1,485 churches, 1,286 ministers, 76,706 members; one minister to each sixty members.

Congregationalists—3,689 churches, 3,589 ministers, 383,685 members; one minister to each 107 members.

Christians (Disciples of Christ)—4,861 churches, 3,658 ministers, 567,448 members; one minister to each 155 members.

Church of God (Winebrennerian)—569 churches, 498 ministers, 20,224 members; one minister to each 41 members.

Cumberland Presbyterians—2,474 churches, 1,386 ministers, 111,855 members; one minister to each 81 members.

Evangelical Association—1,332 churches, 1,340 ministers, 99,607 members; one minister to each 74 members.

Friends—621 churches, 876 ministers, 67,643 members; one minister to each 77 members.

Free Methodists—287 churches, 601 ministers, 12,120 members; one minister to each 20 members.

Jews (Total Population 230,457)—269 synagogues, 202 Rabbis, 13,683 members; one Rabbi to each 68 members.

Lutherans—5,556 churches, 3,102 ministers, 684,570 members; one minister to each 230 members.

Moravians—74 churches, 96 ministers, 16,112 members; one minister to each 116 members.

Methodist Episcopal—16,721 churches, 9,261 ministers, 1,680,779 members; one minister to each 181 members.

Methodist Episcopal (South)—3,593 ministers, 828,013 members; one minister to each 230 members.

Independent Methodists—13 churches, 17 ministers, 2,100 members; one minister to each 150 members.

Wesleyan Methodists—260 churches, 472 ministers, 17,847 members; one minister to each 38 members.

Methodist Episcopal (colored)—1,031 churches, 648 ministers, 74,195 members; one minister to each 115 members.

New Jerusalem—91 churches, 81 ministers, 4,734 members; one minister to each 58 members.

New Mennonites—31 churches, 44 ministers, 2,990 members; one minister to each 68 members.

Presbyterians—5,338 churches, 4,920 ministers, 573,377 members; one minister to each 117 members.

Presbyterians (South)—1,928 churches, 1,031 ministers, 119,970 members; one minister to each 116 members.

Primitive Methodists—121 churches, 50 ministers, 2,370 members; one minister to each 67 members.

Reformed Church in America—189 churches, 519 ministers, 78,917 members; one minister to each 152 members.

Reformed Episcopalians—55 churches, 68 ministers, 10,459 members; one minister to each 154 members.

Reformed Presbyterians—41 churches, 31 ministers, 6,020 members; one minister to each 154 members.

Reformed Church in United States—1,384 churches, 752 ministers, 154,742 members; one minister to each 206 members.

United Evangelical—366 churches, 363 ministers, 144,000 members; one minister to each 396 members.

United Brethren in Christ—2,207 churches, 2,200 ministers, 155,437 members; one minister to each 74 members.

United Presbyterians—793 churches, 658 ministers, 80,236 members; one minister to each 122 members.

Universalists—776 churches, 724 ministers, 37,945 members; one minister to each 52 members.

Shakers—17 churches, 68 ministers, 2,400 members; one minister to each 35 members.

Mormons—654 churches, 3906 high priests, 110,377 members; one high priest to each 28 members.

The Brethren (*Dunkard Baptists*)—710 churches, 1,665 ministers, 90,000 members; one minister to each 54 members.

Unitarians—342 churches, 394 ministers, 17,960 members; one minister to each 50 members.

Anti-Mission Baptists—1,090 churches, 888 ministers, 40,000 members; one minister to each 45 members.

American Communities—14 churches, 8 ministers, 2,838 members; one minister to each 355 members.

The Protestant Episcopal—3,049 churches, 3,242 ministers, 323,876 members; one minister to each 100 members.

Protestant Methodists—1,501 churches, 2,120 ministers, 118,170 members; one minister to each 56 members.

Seventh Day Adventists—608 churches, 138 ministers, 14,733 members; one minister to each 107 members.

Roman Catholic—5,670 churches, 6,012 priests, 6,174,202 Roman Catholic population; one priest to each 1,027 Roman Catholic of the United States.

Making in all 96,183 churches, 76,752 ministers, 15,156,298 members; one minister to each 197 members.

More than one third of the population of these United States belongs to the so-called churches. If all these 96,183 churches were letting the light of Jesus shine, what a well-lighted nation this would be. If the 76,752 professed ministers of divine truth were the true ambassadors of Christ, what a [illegible] sinners would enter the ears of the Lord of Sabaoth; and if the 15,156,298 members were alive to Christ's cause, and were the true representatives of the Son of God, America would be something like the garden of God. To be sure evil would be present among the good, but the grand and majestic army of saints would march on to victory such as is now unknown. But, alas! more are engaged in pulling down than in building up the cause, I fear.

May the Lord *awake* and *arouse* the true church to the call of the hour. The eastern sky, the rumors of war among the nations, the cry of the laborers who have reaped down the fields of the rich, the disturbed forces of the heavens, the scattering of the power of the holy people, the Ethiopian holding out his hands, the iron and clay state of all peoples, the near accomplishment of the preaching of *this gospel of the kingdom* to all nations as a witness, the thickening of the mockers and scoffers, the "falling away," as Paul puts it, the departure from the faith, [illegible]

A MITE SONG.

Only a drop in the bucket,
  But every drop will tell;
The bucket would soon be empty
  Without the drops in the well.

Only a poor little penny,
  It was all I had to give;
But as pennies make the dollars,
  It may help some cause to live.

A few little bits of ribbon,
  And some toys; they were not new,
But they made the sick child happy,
  Which has made me happy too.

Only some outgrown garments—
  They were all I had to spare;
But they will help to clothe the needy,
  And the poor are everywhere.

God loveth the cheerful giver,
  Though the gift be poor and small;
What doth he think of his children
  When they never give at all?

CONFERENCE REPORT.

The fourth Quarterly Session of Bristol and Plymouth Counties A. C. Conference convened at New Bedford, Mass., Wednesday, Feb. 25–27, at 10.30 A. M., President G. F. Haines in the chair. After prayer by Benj. Gifford, voted that the chair appoint a committee of three to nominate officers for the year ensuing, and the following named brethren were thus appointed: A. Jenne, B. F. Shaw and E. B. Church. The committee reported for President, C. H. Sweet; Vice President, A. Jenne; Secretary, L. W. Smith; Treasurer, Benj. Irish. Exec. Committee, P. White, B. E. Horr, R. A. West. Voted, to consider these names singly, and they were elected.

We will state here that the President, Eld. G. F. Haines, had expressed a strong desire to withdraw from his position, as he expects to go away soon from the limits of this Conference; which desire was reluctantly granted by his co-laborers, with whom he has served so faithfully and well.

Report of Executive Committee was accepted by vote, followed by Missionary Report for the last quarter by Eld. C. H. Sweet, Conf. Evangelist, which was quite encouraging. Some have been converted to Christ, and others reclaimed from a Laodicean state of backsliding. Opposition was found in some places, but God's word went forward in victory.

Voted, to accept and adopt the report of Bro. Sweet.

Adjourned until 2 P. M., after which remarks were made by several brethren, and it was voted unanimously to appoint Elder C. H. Sweet as Conference Evangelist for the ensuing year; also voted to authorize the Executive Committee to appoint an assistant in the mission field, as Bro. Sweet may need and desire.

Voted, that the whole matter of financial measures be left to the Exec. Committee. Adjourned to call of Chair.

Thursday, 10 A. M. Conference called to order by the President, C. H. Sweet, and reports of ministers were called for. G. F. Haines reported for Fairhaven church, where he is pastor; also at Lynn, where he has held revival meetings with a large degree of interest. Eld. Geo. E. Pollen reported for Mattapoisett and vicinity, where he has labored with success. C. W. Rathbun, Attleboro Falls, reported favorably of his field of labor. Bro. G. W. Kent, of Attleboro, stated: We have banded together and endeavor to do the work of the Lord as best we may. God has greatly blest us thus far, and we intend to go on, trusting that the great Head of the church will still use us to his glory, and graciously preserve amid the corruptions and perils of these last days.

Eld. L. Boutelle gave an interesting account of his labors in various places. New Bedford church was reported by Bro. E. E. Church. Under many discouragements we have been led out by the hand of Providence thus far, and our prospect ahead seems much brighter. Eld. L. W. Smith is our pastor elect.

Bro. Gifford of Fairhaven stated: Three of our members died during the year, and several are sick, but the church is holding on to the faith of God as it is in Jesus. Bro. Haines has not shunned to declare the whole counsel of God.

Bro. Shaw, Srs. Robinson, Winslow and others made remarks also of an encouraging nature, with reference to the work. As only a part of the subjects used by the speakers were noted, we do not particularize, but will state that prayer and testimony meetings were held three times each day, and preaching every afternoon and evening. The services all throughout were deeply spiritual, and resulted as we trust in much good, in the strengthening and encouraging of believers.

Treasurer's report showed that $28.90 remain in treasury after all expenditures.

Adjourned. L. W. SMITH, *Secretary.*

A. C. MISSION B. AND P. COUNTIES in account with Benj. Irish, Treasurer.

Sept. 4, 1884. Amount in hands of Treasurer at this date	$32 35
Dec. 2. Collection by C. H. Sweet	9 00
Dec. 20. Collection at Fairhaven	15 00
Feb. 1885. Monthly subscriptions	38 00
	$94 35
Cash paid C. H. Sweet at different times since last report	65 45
In hands of Treasurer	$28 90

New Bedford, Feb. 26, 1885.

☞ BIBLE DAISIES FROM THE PSALMS. [illegible]

BY C. H. WILLIAMS.

Rather a singular theme to introduce in a religious paper, says one. Well, yes, in one sense it is; but then there are some things in this line analogous to spiritual matters as they pertain to man? Let us see.

The entire human family are suffering more or less from physical ills which are in some way, either directly or indirectly, the outcome of moral ills. [illegible] remedies are administered. Reasoning upon the principle of cause and effect, it seems evident that the prime evil in man's case was a violation of moral law, which led to the transgression of physical laws, resulting in various forms of disease, greatly limiting temporal existence. [illegible] sought after by a loving heavenly Father whose commiseration is extended in the provision of a physician who has opened the pharmacy of heaven, and visited in person our dark domain of contagion and death, leaving with us at his departure a valuable household volume of directions for treatment; and in this precious Book we are assured that the panacea obtained of the divine pharmacist never fails to cure.

Sometimes the condition of the human organism is determined by an examination of the tongue: so we are instructed that the moral condition of man may be known somewhat by the use made of the tongue, and by which moral ills are developed: for we read "the tongue is a fire, a world of iniquity: so is the tongue among our members, that it defileth the whole body, and setteth on fire the course of nature: and it is set on fire of hell." But, thank God, the fire and poison of an unholy tongue can all be taken out with the spiritual antidote offered by our Physician. Then we can say with Paul, "the law of the spirit of life in Christ Jesus hath made me free from the law of sin and death.

We have heard it stated that according to tradition the Indian race are looking for a great personage from heaven, whom they call "the medicine man;" and when he appears they expect to receive great benefits. And we think in a spiritual sense the idea is correct, for Christ will soon come and administer the never-failing panacea of immortality. And while we wait for this complete cure we may avoid the augmentation of present ills, and by unwavering faith they may, in a degree, be mitigated by divine power; for the blessings promised to God's children are not all deferred to the future, as some of them are realized in this world. Therefore we read that "godliness is profitable unto all things, having promise of the life that now is, and of that which is to come."

Oh, that all would accept God's remedy and be healed morally and physically; for salvation can be obtained in no other way. Many nostrums are prepared by men, and few if any have the desired effect. But when our great Physician shall come from heaven, we shall receive a remedy that will rebuke disease and give everlasting release from corruption. Reader, will you be a recipient of this immortal remedy?

Marysville, N. Y.

The term "witnessing for Jesus" is so generally restricted to the declaration of what he has done for us, or the relation of our Christian experience, that we are apt to lose sight of the fact that some of the most important witnessing for him lies in other directions. When John the Baptist witnessed for him it was by declaring his true character and mission, and the direct effect of this testimony was to induce two of his own disciples, Andrew and John, the evangelist, to follow him. The most effective way in which we can witness for Christ is to exhibit such devotion for him in every day life, that all with whom we come in contact shall know and acknowledge that we are his disciples, and that our lives are purified and exalted thereby.—*Domestic Journal.*

TEMPERANCE.

A SHORT ARGUMENT.

Some years ago a lecturer visited Middleboro, Mass, and closed his address with the following:—

Doth rum give strength? Why then I'm sure
Your horse or oxen need it more;
They tug and toil with all their might,
From early morn till late at night,
To plough or drag the harrow
Across the fields of Middleboro.

Yet is there one within the town,
Who would think of pouring down
His horse a glass of sling, or toddy,
To give him speed or strength of body?
Would make a man roll in the furrow
To see such things in Middleboro.

Will it improve your reputation,
Or raise you to a higher station?
Perhaps it may; a score of fellows
Have been raised by it to the gallows—
Though never such a scene of horror
Was witnessed here in Middleboro.

Could I persuade you all this night
To embrace the truth, to choose the right,
For this great cause to take your stand
Till temperance pervade the land,
Rejoiced I'd leave you on the morrow,
And bid farewell to Middleboro.

—*Selected.*

INFLUENCE AND EXAMPLE.—At a large and well-known boarding-house a guest was asked at dinner if she would have some plum-pudding with brandy sauce. "I will have some of the plum-pudding, please, but none of the brandy sauce," was her reply. Her friends laughed at her, and insisted that she should take some; but she replied: "I decline upon principle; I take no alcohol in any form."

The conversation turned to other topics, but after dinner a young man whom she had noticed sitting opposite her at dinner approached her and, requesting a word with her, said: "I want to tell you how much good you did me to-day by your prompt rejection of the pudding sauce. I have been deliberating what I would do, being strongly tempted by the smell of it, which reached me. I think I should have yielded to my desire and the solicitations of my friends, who called my resolution a [illegible] if I had not heard your refusal. That gave me courage to resist the temptation. I have an inherited appetite for liquor, but by the grace of God I have been able to control it; but if I had got a taste of the spirit to-day I feel confident I should have fallen again."—*Ex.*

THE GRAVES OF SIX DRUNKARDS.—Mr. W. Forbes related the following at one of his recent meetings at Melton Mowbray: "In a village in the United States a public meeting had been called for the inhabitants to express their opinion as to what number of public-houses they wished to be kept open for the next year. The doctor, the minister, and saloon-keeper were present. After a brief conference a motion was proposed that things should remain as they had been. This proposal was just about to be carried, when a poorly-clad old woman rose, and addressing the doctor, said: 'I once had a good husband, and five fine sons, but you advised them to drink rum, and they did it.' Turning to the minister, she said, 'And you came and drank with them.' And now, addressing the saloon-keeper, she said, 'And you sold the rum to my husband and sons. You have now got what was our farm and all our estate. In yonder cemetery there are the graves of six drunkards—a father and his five sons. I now leave this meeting to return to the poor house—my only home on this side of the grave.' After this incident the [illegible] concluded that their village would be the better without any drink- [illegible]"—*Ex.*

The World's Crisis
AND SECOND ADVENT MESSENGER.

"BEHOLD I COME QUICKLY: AND MY REWARD IS WITH ME."

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THE WORLD'S CRISIS AND SECOND ADVENT MESSENGER, Issued every Wednesday Morning by the ADV. CHRIS. PUBLICATION SOCIETY, At No. 144 Hanover Street, Boston, Mass. J. HEMENWAY, Treasurer and Business Agent.

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☞ The Crisis is devoted to the exposition of all Bible truth; especially the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and final destruction of the wicked.

PLEASE READ, REMEMBER, AND ACT ACCORDINGLY.

☞ Will all of our friends and patrons be particular and address all business communications, also all notices, appointments, or orders for [illegible], books, tracts, or anything of the kind, to J. HEMENWAY, Box 5140, Boston, Mass., and be sure to make all Checks, Drafts, and Postal Orders, payable to J. HEMENWAY, and also all registered letters should be directed to him. A strict compliance with the above request will save us much trouble and delay.

Also, all sending POSTAL MONEY ORDERS, CHECKS, or DRAFTS, to the A. A. Mission Society, make them all payable to J. HEMENWAY, Treasurer, Box 5140 Boston, Mass.

Newspaper Decisions.

1. Any person who takes a paper regularly from the post office—whether directed to his name or another, or whether he has subscribed or not—is responsible for the pay.

2. If a person orders his paper discontinued, he must pay all arrearages, or the publisher may continue to send it until payment is made, and collect the whole amount, whether it is taken from the office or not.

3. The courts have decided that refusing to take newspapers and periodicals from the post office, or removing and leaving them uncalled for, is *prima facie* evidence of intentional fraud.

FOREIGN CORRESPONDENCE.

LONDON.

BY MILES GRANT.

I have not found so much difference between English and American society as I expected; yet there are some things that attract the attention of an American, when in London, that he does not see in our large cities in the States. My conviction is that the London Police force is superior to that of any other city I have visited. They are tall, powerful, and noble-looking men, who command the respect of the people; and are trusty men, who carefully guard the public welfare. They honor their calling by commendable conduct, and are a terror to evil-doers. This cannot be said of the Roman Catholic policemen in American cities.

The cost of living in London is less than in Boston, New York, or Chicago. Some things are as high as in the States, but many are fifty, and even a hundred *per cent*. less. There are respectable eating-rooms where one can get a good meal for a sixpence, and twelve and a half cents. Clothes can be obtained for about half what it costs in America. As a rule, the people in London do not dress as extravagantly as they do in America. It could not be said here with the force it is often said in the States: "The tailor makes the man." There is much less display of vanity in English than in American society. The latter are copying after Paris rather than London. The London houses are not as showy in their exterior as the American. They are not as tasty and inviting in their appearance. Nice residences are often surrounded by high stone or brick walls, as though they wished to exclude all intercourse with the outside world. It is rare that an open wire or picket fence is seen, such as we have in the States. Their door-yards are entirely unseen [sic] only by the family and their special visitors. A bell-handle will be found in the outside wall, next the street, marked "Visitors," and another marked "Servants." No one knows what is behind the street wall till the gate is opened. A large number of the fashionable houses have some special name at the outside gateway, by which they are designated. It is some word connected with "Villa," or "Lodge," "Tree," or "Vine," or "Flower," "Cottage," or [illegible] names, of a romantic nature. They pay as much attention to these as to the naming of their children.

The expense of London traveling on railroads, omnibuses, cabs, and hansoms is only about half as much as in the States.

The streets of London are the best I have found in any city, except Washington, D. C. They are very smooth and kept exceedingly clean. On the great thoroughfares are boys kept constantly at work with a large dust-pan and coarse brush, cleaning up all the horse manure upon the streets, and depositing it in iron boxes, some five feet high, by the sidewalk. These boys show much dexterity in keeping from being run over by the constantly passing teams. Special watchfulness is required on their part. It would be a tremendous drill for a lazy boy. I have seen no workmen who earned their wages more faithfully than these street-cleaning boys. The pavements of the streets are largely wooden blocks, or concrete. The wooden is very nicely laid, and is an excellent pavement, much better than any of the kind I have seen in America. The streets are so smooth that the wheels make but very little noise. About all the noise heard is from the feet of the horses. There is a marked contrast between London and New York in this respect. The concrete is very smooth. When it is frosty, the streets are quite slippery, and horses often fall down. To remedy this, fine gravel is sprinkled like water upon the streets.

On account of the great amount of teams passing on the principal streets, it became quite dangerous for footmen to cross. If they escaped the teams going up, they might run into those coming down the street. A very good remedy has been provided against this special danger. In the middle of the street crossings is placed a lamp-post, surrounded by a platform, about eight inches high, some ten feet long and five feet wide, more or less, according to the amount of travel, and the room that may be appropriated for this purpose. Around this platform are set some four to ten stout stone posts or guards. All teams are required to "keep to the left" in passing these safety platforms. Now, when the footman wishes to cross one of these great thoroughfares, he has but one stream of teams to watch at a time. When he sees a chance to get through the current going up, he hastens to the centre platform, where he is safe, till he sees an opening in the down current of teams, when he darts over the remaining half of the street.

The sanitary arrangements in London are the best I have ever seen in any city. Cleanliness is a specialty. If it were not so, it would be very unhealthy, because of the immense population. The most unhealthy and disagreeable thing in London is the fog and smoke, which obscures the sunshine. These are very trying to weak lungs. As a security against the chilly, unwholesome winter atmosphere, many wear a "respirator." At a distance, they look like a piece of black cloth put over the mouth. When I saw the first ones, I took them to be coverings over cancers about the mouth; but I was surprised to meet so many having that terrible disease. On inquiry I found out my mistake.

CONVEYANCES.

London affords great and cheap accommodations for travel. The underground railroad makes a complete circuit around the city. It is like a large and continuous depot, and built at great expense, affording special accommodation to London travelers. These underground cars run about every five minutes, and take one quickly from one station to another. There is but very little smoke, or disagreeable atmosphere in these underground roads, which was contrary to my expectation. They are as free from these things as our best American depots. The railroad managers are much more watchful against accidents in England than America. Passengers are not allowed to walk across the railroad track from one side of the station to the other, but must go *over* the track on an elevated bridge. It is very rare that railroad tracks cross on a *level*, but one goes *over* the other.

Now no railroad company can secure a charter to build a road crossing another on a *level*. Some of the first roads were allowed this privilege; but not now. This adds much to the first cost of building the roads. The ticket office is called the "Booking Office." There are several immense stations in London, among the fourteen railroads that enter the city. Their *width* equals the *length* of the long ones in America. About 150,000 people enter and depart from London daily. The fare in the third-class cars is one penny, or two cents a mile. I have not bought a ticket on any other since I came to England. This is a little more than one-half what is paid for a seat in the first-class. The trains make good time, and run with great speed. Baggage is handled with great carefulness.

Horse cars are called "trams," and the road a "tramway." Most of them carry passengers on top. The omnibuses carry twelve inside and fourteen outside. In several cities the "tram cars" are run by steam power. In cabs and hansoms the fare is one shilling, or twenty-five cents, for any distance within two miles, and six pence, or twelve and a half cents, for every mile, or part of a mile not completed, beyond the two mile. Two persons are carried in cabs and hansoms for the same price as one; but if there are more than two, an extra twelve and a half cents is charged for each additional passenger. Two pence, or four cents, is charged for a trunk or each other piece of baggage carried *outside* of the cab or hansom. Only two can ride in the hansom, which is a two-wheeled vehicle having the driver on an elevated seat behind, with the reins passing over the top of the hansom. It is named after the inventor. They are convenient and much used. They are driven faster than any other horse conveyance. A double-tree door opens in front, which shuts in the passenger, but allows a fine outlook over the top of the doors. The bottom of the hansom is low, so that they are easily entered. They are much to be preferred to the American herdic. There are many thousands of them in London. There are some 9,000 omnibuses, and 16,000 horses connected with them.

London has but few electric lights in the streets or buildings; but the stores and shops are well lighted by lamps, many of which are unlike any I have seen in the States; being more brilliant, because of their peculiar construction. The people in London sit up late nights and lie in bed late in the morning, and this is true of all the cities where I have been. But little business is done before 10 o'clock in London. Grocery stores that would be opened at 6 in America, would not be opened till 8 o'clock in England. The *hurry* manifested in America is seldom seen in England. Their motto here seems to be "slow and sure." I am up in the morning some three or four hours before the families where I stop. My rising hour is about 4.30 A. M., in summer and winter.

There is not the extravagant display of dress in England that we see in the States. It could not be said here that "the tailor makes the man."

The people are not measured by their dress as in the States; but more by their real merit; excepting the titled nobility. The aristocracy of England is not honored as in earlier times. The common people feel towards them as do the laboring classes towards the rich in America. They are a threatened class, and are trembling for fear of the dynamite. Their situation is becoming more and more disagreeable and dangerous, as we approach the closing hours of Gentile dominion. A woe seems to hang over their heads, causing real alarm. They are *perplexed* over the state of things, and their riches and honors are becoming burdensome.

THE CHRISTIAN'S NEED OF DISCIPLINE.

BY SILAS HENN.

(*Concluded.*)

It is a sign of strong faith in God and his providence, and uncommon Christian simplicity, when we are so intent on doing his will, on rendering him a cheerful service, and seeking more of his light and love, that we are unmindful of ourselves, or of the opinions which men may form of us, or of the things which they may say of us. In seeking God, in being ever on the stretch after immortality, the things of this life recede and dwindle into insignificance. Things that must so soon perish have lost their former estimated value to us; we look now for what is durable, for what is eternal.

Acquiescence in God's order, allowing the divine discipline to work out its true design, will result in a deep flowing peace. The sweet tones of God's love and mercy will ring in our hearts if we are obedient to his will; in the midst of the trials of life we shall be lifted up high above them; yea, the afflictions and sorrows common to the present state shall discipline and train us and perfect us for the state beyond.

There is a tendency in us, when our feelings are excited, to live by our emotions and to take the measure of our feelings to be the measure of our religion; and when our feelings subside, or become low, to doubt the reality of our religion. These changes in our feelings are beyond our power to prevent, and should not weaken our faith. Our faith in God,—in his providence, in his government, and in his promises, should be constant and unchanging.

They are often the happiest who have had the most buffetings, the greatest trials, the fiercest temptations, the bitterest persecutions, and the fewest of this world's luxuries. These things have been overruled by divine providence and used as discipline to bring into the ascendency all that was divine, and great, and good, and lovely in their nature. Men have thought their life a burden, and counted them most miserable, when they have been daily drinking at the fountain-head of true happiness. Lightly esteemed by the world, heaven regards them as among God's noble sons and daughters. Their true manhood has unfolded the more fully because of the difficulties they have striven to overcome. They have learned to look on the bright and sunny side of things. Alphonse Karr says, "Some people are always finding fault with nature for putting thorns on roses; I always thank her for having put roses on thorns." In the same light and in the same spirit must Christians look at the daily events of providence. They must dwell not on the evils that are permitted, but on the blessings that are bestowed. There is no power that can harm us spiritually as long as we are in Christ. The assaults of the world and the devices of the devil are powerless by the power of Christ, which is ours in the time of need. And our power will become greater as our faith becomes stronger, because our faith will the better grasp the power of Christ. His power is ours in our weakness just as much as his wisdom is ours in our ignorance. When we are overcome, it is because we do not lay hold of his strength, but endeavor to meet our foes in our own strength.

The man who for Christ's sake submits to obloquy and scorn, to inconvenience, hardship, suffering, and want, and who loses his earthly all in his endeavors to save men, shall find his all in Christ. By divine grace, by the strength of Omnipotence, he has got that which is animal in him at the bottom, and that which is rational and spiritual and divine within him at the top. He has got his moral sensibilities fully vitalized, and under the guidance of eternal wisdom and under the support of Almighty power, he triumphs over the evil, treads the world under his feet, and rises higher and higher.

> "Teach me to live! my daily cross to bear,
> Nor murmur, though I bend beneath the load.
> Only be with me: let me feel Thee near,
> Thy smile sheds gladness on the darkest road.
> Teach me to live, to find my life in Thee,
> Let me not falter, but untiringly
> Press on, to gain new strength and power each day."

By observing the conduct of holy and eminent Christians under severe trials, we learn how to suffer for righteousness' sake. By watching the courage and bravery of others in the Christian warfare, we learn how to be faithful and courageous.

But it must be hard to carry heavy burdens with no Saviour to lighten them, to bear great troubles without the consolation of the Spirit, to suffer bereavement with hopes all withered and dead. They have to endure all in their own strength. Without faith in God and his providence their life is one of unhappiness. Discontent, fretfulness, misgiving, and complaining tincture their spirit and their conversation. They are under clouds with no hope of sunshine; almost overwhelmed with sorrow with no expectation that the morning will bring joy. They are dissatisfied with themselves, with the world, and with all around them.

TO-DAY.

BY J. A. GARDNER.

Our life is passed in days and hours, and they are bringing us to the great judgment day; but they pass one hour at a time, improved or misimproved. Time moves on. God has placed us here, and we are accountable to him for each moment. We are not here to live for ourselves, but every one has a duty to perform towards his brother to-day. If we neglect it, then it is gone forever. The work of to-day cannot be done to-morrow.

Each day has its cares and crosses, its duties and blessings. One little duty neglected to-day may bring years of sorrow and remorse. There is no time like the present; if we would have peace with God and joy in our hearts, we must do our work to-day. "To-day if you will hear his voice, harden not your heart."

God is speaking to us to-day, and we are obedient, or we are refusing to hear. Can we expect that he will speak to-morrow if we refuse his words to-day? Our duties may not be the same in character, but are they not duties just the same? You may be called upon to speak to some wanderer from the fold, and you may feel your weakness; but if God wants you to speak, he will give you strength and courage, and clothe the words with power. Is he not able to take the weak things to confound the mighty? Yes, bless his name! If we would have strength to perform our daily work, we must submit all to God each day. His will must be ours; but we think so much of to-morrow, we overlook the duties of to-day. Jesus said, "Take therefore no thought for the morrow, for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof." We have all that we can do to-day. We must seek for help from God to be able to do each day's duties. How often we neglect our duties, and then try to bear the burdens of two days, or weeks, in one. So our lives become crowded and unsatisfactory to ourselves, and all with whom we come in contact.

There is a brighter side to life, and it is when God leads and we follow. Is religion a burden to you? Then you have neglected to-day's work. The Lord said, "Go work in my vineyard, and whatsoever is right I will give you." Can you not trust him, dear reader? Perhaps you would like to wait until to-morrow, but the Master will send another, and you will lose the blessing. If we would be always rejoicing we must be obedient to the Master's call. We must do our own work, be it great or small. As individuals we must stand before the bar of God, and answer for to-day's work.

We often lose sight of our work by looking at the duties or failings of others. Many would work if they could do some great thing; but the little things must be done to-day, and it requires just as skillful a hand to sow as it does to reap. Jesus said, "He that is faithful in that which is least, is faithful also in much." Will he not say, You have been faithful over a few things, I will make you ruler over many? There are many opportunities to work for Jesus to-day; there are little children to instruct, hungry saints to feed, thirsty souls to lead to the water of life, sorrowing hearts to comfort, naked ones to clothe, sinners to lead to the Saviour, and these must be done to-day. Dare we put it off for to-morrow? The trumpet may sound before the dawning of another morning. Oh, then the harvest will be past, and where are the sheaves?

Dear reader, are you doing to-day's work faithfully? Is it your will to do the will of God? Do not wait for a more convenient season, but begin to-day, finish each day's work, and make your calling and election sure, and make this world better by your being it it.

Boston, Mass.

WHAT WE WERE, AND WHAT WE SHALL BE.

BY GEO. [illegible]

"That at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world." Eph. 2: 12.

In this text of Scripture man's normal state is clearly and impartially declared. Whatever man may claim to be as the result of his moral adventures, however high the flight of his imagination or the real altitude of his attainments, there is a moral certainty that he was born in sin and that he is an heir of death. "For the wages of sin is death." Man is represented everywhere in the Bible as a sinner by nature. By generation he descends from corruption, and in the language of the pious patriarch, "Who can bring a clean thing out of an unclean?" The answer is, "Not one."

The Bible declares that "all have sinned"; that "sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." Ruined, depraved, demoralized, physically, morally and spiritually; no soundness in him, from the crown of the head to the sole of his foot; [illegible] God's description of man in the fall,—"Dust thou art, and unto dust shalt thou return." Man is not only declared to be a sinner, which is true, and in consequence of which he has forfeited his claim and right to life, but he is more than a sinner; he is an enemy—at enmity with God, his Creator and Friend. He is represented also as a rebel fighting against God; full of all wickedness and deceit. The Father, nevertheless, in love sends to the rebel a message of mercy, an invitation to return, and this is the message: "Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." Isa. 1: 18. Again, man in his natural state is represented as an alien, a wanderer from home, estranged from the home of his nativity, "far off," having no rights and privileges as a citizen, without hope, and without God in the world. Thus as a sinner, an enemy, an alien, a stranger, a foreigner, a child of wrath, dead in trespasses and sins, Pollok in his "Course of Time" has pictured the natural man in the lines below.

> "That man—that every man of every clime
> And hue, of every age and every rank,
> Was bad—by nature and by practice bad;
> In understanding blind, in will perverse;
> In heart corrupt, in every thought and word,
> Imagination, passion and desire,
> Most utterly depraved throughout, and ill
> In sight of heaven, though less in sight of man;
> At enmity with God, his Maker, born,
> And by his very life an heir of death:
> That man—that every man was, farther, most
> Unable to redeem himself, or pay
> One mite of his vast debt to God—nay, more,
> Was most reluctant and averse to be
> Redeemed, and sin's most voluntary slave."

Here men's utter ruin is described, and that ruin is final and eternal, unless a remedy is provided. Is there a remedy? Where? In the heart of Jehovah—in the bosom of God. He had given his only Son, the darling of his bosom, whom he freely gave as a ransom for all. "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him might not perish, but have everlasting life." He tasted death for every man by the grace of God. It has been said that God was under no obligation to man either to pity his misery or repair his ruin. But what are the possibilities in his case? Why, that man may be saved from sin, yea, from *all* sin; and instead of his being under the dominion and condemnation of sin, he can be made free from sin. We use the term *save* or *saved*, when we speak of conversion, as it relates to man's spiritual condition, a change from death unto life. The term means that his sins are forgiven in consequence of his believing in the name and blood of Jesus, whose name and blood only can place man in a saved condition. It signifies that the sinner is pardoned, and in a state of justification before God.

The ground of the sinner's justification is faith in Christ, who gave himself a ransom for all. This includes every sin that man may commit. Man's utter ruin is met by an "uttermost" salvation. Wherefore Paul says, "He is able to save to the uttermost all that come unto God by him, seeing he ever liveth to make intercession for us." Thus all who are far off can be brought nigh by the blood of Christ. Rebels can become reconciled to God, and taught to ground the weapons of their rebellion, and then become the loyal subjects of a heavenly state. Strangers can be brought nigh, and form very intimate relations with the Father and the Son. Yea, it is possible for a true friendship to spring up and continue. Foreigners and aliens can return home, and become "fellow citizens with the saints and of the household of God." The prodigal can learn his wretched condition, and awake to the importance of returning to his Father's house; he can come, and the Father will pity and love him, put on him the best robe, "make merry and be glad." Hence sinners become saints, enemies become friends, foreigners become citizens, children of wrath become children of God. Men dead in trespasses and sins are quickened together with Christ, and become "living stones, built up a spiritual house."

Here we have the contrast illustrated in a very striking manner. We have man's helpless condition in his normal state represented throughout the Scriptures as ruined, and unwilling to be saved; capable of sinning and capable of dying; "having no hope, and without God in the world." "But God who is rich in mercy"—here is the spring of human redemption—"not that we loved him," but he first loved man. Christ, the only begotten Son, hath full atonement made. In his love and in his pity he paid the price which justice demanded. "To as many as received him gave he power to become the sons of God, even to them that believe on his name."

The gospel affords us much consolation. It does not leave the believer without hope. Hence the question, What we shall be? let the Bible answer. John says, "It doth not yet appear what we shall be, but we know that when he [Christ] shall appear, we shall be like him, for we shall see him as he is." Paul says, "We look for the Saviour, the Lord Jesus Christ, who shall change our vile body, that it may be fashioned like unto his glorious body." "For we shall all be changed, in a moment, in the twinkling of an eye." Jesus says, "Neither can they die any more; for they are equal unto the angels; and are the children of God, being the children of the resurrection." "This corruptible must put on incorruption, and this mortal must put on immortality." "Kings and priests unto God," "glorified together with him," "we shall reign on the earth." Thus ransomed, justified, sanctified, glorified, we shall be like him. Jesus says, "I give unto them eternal life"; "fellow citizens with the saints"; "equal unto the angels"; "heirs of God, and joint heirs with Christ." These will possess the heavenly kingdom forever and ever. Amen.

Salem, Mass.

THE APPROACHING END OF THE AGE.—No. 5.

BY GEO. E. FULLEN.

In the fifth and sixth chapters of Revelation we have narrated at length the vision of a book sealed with seven seals. Events transpire under the sixth seal that bring us to the commencement of the day of God. Let us notice briefly, these events, and learn if possible our position on the stream of time.

The opening event of this seal is a great earthquake. On Nov. 1st, 1755, Europe was visited by an earthquake, the shock of which was felt all over the globe, and multitudes of people were killed in a few minutes. This is said by some to be the greatest earthquake recorded in history. Its effects were most keenly felt at Lisbon, Portugal, where 60,000 people perished in six minutes, and St. Ubes was swallowed up in the sea.

The next event is thus described by the Revelator: "The sun became black as sackcloth of hair." May 19th, 1780, from 10 A. M. till evening was the most memorable dark day recorded in history. It came at just the right time to fulfill the prophecy. The sun before disappearing presented a black and smoky appearance. The inspired seer continues: "The moon became as blood." The night succeeding the dark day was as unusually dark as the day, and toward morning the moon assumed the color of blood. In 1822 the same phenomena was witnessed in the old world. Mr. Beadle, missionary at Aleppo, says, "The moon appeared as red as blood. This greatly alarmed the inhabitants, who were continually crying out that the day of judgment had come."

Next in the divine order comes the falling of the stars, by which we are not to understand the fixed stars, but what are commonly called shooting stars, or meteors. This event is thus described: "And the stars of heaven fell unto the earth, even as a fig-tree casteth her untimely figs when she is shaken of a mighty wind." In these few words is described what actually transpired on the night of Nov. 13, 1833. For five and a half hours appeared the grandest display of celestial fireworks ever seen, at least within the annals covered by history. The darkness of the night was illuminated by millions of dazzling meteors. To use the words of an eye-witness, "the heavens appeared to rain fire."

Thus far the prophecy has been fulfilled to the letter. What is said to follow next? "The heavens departed as a scroll when it is rolled together." Stupendous thought! Are we standing where we can expect soon to see the opening heavens reveal the majestic form of the Son of man descending to earth accompanied by bright angelic hosts? How can we escape this conclusion without denying the veracity of the sure, prophetic Word?

What shall the wicked of the earth do when he appears? We turn to the record and read: "The kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bond man, and every free man, hid themselves in the dens, and in the rocks of the mountains." Here we see all classes of wicked men involved in the same awful calamity, all subject to the same awful doom. Consternation seizes upon all, and in mortal terror they attempt to hide themselves from the vast, the awful form that has so suddenly appeared. They hope, but in vain, to find refuge among the rocks and mountains from the terrible presence of the Judge. In despair they cry out to the mountains and rocks, "Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb: for the great day of his wrath is come; and who shall be able to stand?"

The prophet Isaiah has described the same event in these words: "And they shall go into the holes of the rocks, and into the caves of the earth, for fear of the Lord, and for the glory of his majesty, when he ariseth to shake terribly the earth." Isa. 2: 19. The question, Who shall be able to stand? is one we cannot afford to pass by. It is evident that none of the ungodly shall stand; only the pure in heart can stand in that great and trying day. Let us strive to be of that number.

Mattapoisett, Mass.

WHICH GENERATION?

BY S. HALL.

In our Lord's great prophecy, as narrated by his apostles, a series of events were given that should transpire during the long period of his absence that would serve as guides to his tried and persecuted followers. For as they saw the fulfillment of these events, one after another, they would know they were drawing so much nearer the time of his return, and their own reward. And in our day we can clearly see the almost complete fulfillment of all things he foretold in answering the disciple's question in regard to his coming and end of the world.

In the last of the series Christ gave some signs which as he said would show to his people when his advent was specially nigh. But just here I was for a long time not a little perplexed. In further considering the subject, however, no difficulty seems to exist; all appears clear and plain, and I know not but it does to many others.

After the signs had been witnessed, Jesus said that events of great magnitude, including his own coming, would be near. He proposed to them also this comparison: Consider the fig tree and the other trees. When ye observe them shooting forth, ye know that the summer is nigh. In like manner when ye shall see these things happen, know that he is near, even at the door.

But when these things begin to come to pass, then look up, and lift up your heads, for your redemption approacheth. And the church has done this to a considerable extent. It is said that when the sun was darkened hundreds of ministers were moved to proclaim that it was a sign of the Lord's coming. But this was fifty-three years before the falling of the stars, and his coming is not said to be nigh at hand until ye shall see all these things transpire; and then its nearness is measured by the generation. And it does not appear that any other than these celestial signs were ever given by our Lord to indicate his near coming. The record of his discourse, as given by Mark, agrees with that of Matthew, that following these signs would be the shaking of the powers of heaven; and this with the sign and coming of the Son of man are the events to which the signs point; and according to Luke, Jesus, after saying "There shall be signs in the sun, and in the moon, and in the stars," expressly declares that a time of great consternation and fearful foreboding will come upon the nations, not from seeing these signs, but gives this as the reason: "For the powers of heaven shall be shaken." Heb. 12: 26. He elsewhere foretold the characteristics of the last times (Luke 17), as do the apostles in their letters, but these were not designed to aid in computing the time of the advent very definitely.

In the prophecy the signs and the events which they portend are given connectedly. We will not confound the one with the other, if we heed the parable. The budding trees were not referred to as showing summer to be already here. They do not show it, they only show it to be near. Thus it appears an unavoidable conclusion that the present is the last generation, and that thousands of those who when young witnessed that wonderful phenomena in 1833, and have a vivid recollection of it, will also see the ushering in of the day of the Lord. And that this will be the case, is also made, I think, indubitably clear by other prophecies.

Hartford, Ct.

THE MIDNIGHT OF THE CHURCH THE WORLD'S NOONDAY.

BY PHILO HITCHCOCK.

Earth has its night time. It has been a long one, a dark one. It shall not be an eternal one. Night began on earth when sin entered. So great was the change, and so terrible the effect, that the birds of paradise ceased their singing, the animals became beasts of prey, and the garden that God's own hand had planted assumed the livery of death. From that day to this the groaning creation has throbbed with the destroying curse.

It is still night on earth, God being the judge. He decides its character by its moral quality. Not by its number of railroads, newspapers, arts or sciences. He does not pronounce a thing grand and beautiful unless it is pure and holy. It is very evident that the masses love earth's night much better than the glories of coming day. Beasts of prey love the darkness of night. They roam in search of victims who are innocent of all danger. The peaceable lamb retires in silence during the night hours, and leaps for joy at the approach of day.

The church of God are passing through the latest hours of her midnight journey. Satan and his vile companions are having a jubilee. A thousand bacchanalian feasts, like Belshazzar's feast of old, are in active operation. They are in the church and out of it. Pleasure parties are in full blast, and the prayer meeting cries for help. Church members, sick or well, will travel long miles to a worldly festival, while a mild dew will keep them from the house of God. This is the condition of earth to-day. But upon the walls of these feast chambers God's hand writing is being seen. Soon Jehovah's announcement will be heard: "Weighed in the balances and found wanting."

CHRIST'S SECOND COMING.

BY MRS. S. B. HAWLEY.

Jesus' personal mission on earth being accomplished, he gathered his apostles around him on the Mount of Olivet, and gave them his farewell message. He had given his life a ransom for the sins of a guilty world, that those who believe in him might have everlasting life. Stern justice had been satisfied, and now he was about to return to his Father. We are told that he led them out as far as to Bethany, and lifted up his hands and blessed them; and while he blessed them he was parted from them and carried up into heaven. What must have been the feelings of those disciples as they saw their once crucified but risen Saviour ascending from their view, watching him until the clouds received him out of their sight! But while they stood thus gazing up into heaven, behold two men stood by them in white apparel, which also said, "Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven."

He had left his disciples, but left them a promise that he would come again. But when will this promise be fulfilled? Do not the signs of the times all point to his speedy return? Has not the gospel been preached to nearly all the world? Are there not wars and rumors of wars? Have not earthquakes prevailed to a greater extent than usual? Do not men hate one another, and are not some without natural affection? Are not the prophecies nearly all fulfilled? And although Jesus said, "but of that day and hour knoweth no man," yet he has also shown by the parable of the fig tree that when we shall see all these things come to pass, we may know that it is near, even at the doors. Was not Noah warned of the approach of the flood, and ordered to build an ark for the saving of himself and household?

We are told that as it was in the days of Noah, so shall it be in the end of the world. The wicked would not believe that the flood was coming to destroy them. And are there not many now scoffing at those who are looking for the soon coming of Jesus, watching for the Bridegroom when he shall come to claim his bride. But the question with us is, are we ready to meet him when he comes? Will he find us watching for his return? Shall we be able to say, "This is our God, we have waited for him? Shall we hear the welcome plaudit, "Well done, good and faithful servant, enter thou into the joy of thy Lord, to go no more out forever? Will he hide us until the indignation be overpast, until the earth shall be burned up, with all the works that are therein, until the new earth in its Eden beauty shall appear?

I have often thought as I have looked upon the earth, especially at this season of the year, when the trees give promise of the coming fruit, and the ground is covered with grass, dotted here and there with wild flowers that delight the eye, that if this earth under the curse of the broken law is so beautiful, what beauties and pleasures will await us on the new earth, when we shall be permitted to meet dear friends who have slept in Jesus, and with them partake of the tree of life, where separation will be no more feared, where no one shall say I am sick, where there will be no more graves. For the curse will be removed, and nothing will harm or make afraid.

But what will be the doom of those who slight God's invitations of mercy so freely offered? What will they do when they see Jesus coming in the clouds of heaven? We are told that every eye shall see him, and they also that pierced him. Although some will call on rocks and mountains to fall on them and hide them, yet rocks and mountains will not obey; they must be brought to judgment to receive their sentence, which will be, "depart, ye cursed, into everlasting fire, prepared for the devil and his angels." And from the sentence there will be no reprieve; it will be too late to seek for pardon. But now there is a way of escape, there is an open door. Flee for thy life, sinner; look not behind thee until thou art safe within the fold! Accept of offered pardon on gospel terms, and thou art safe.

> "Safe in the arms of Jesus,
> Safe on his gentle breast;
> There, by his love o'ershaded,
> Sweetly thy soul shall rest."

May God grant that in that day we may be able to find rest within the fold.

East Kent, Conn.

PREACH THE WORD.—No fanciful exegesis, no evasive, conciliatory glosses. The word—the word from Sinai, spoken on earth; the word from Calvary; the word given on the day of Pentecost. "The soul that sinneth, it shall die." "Except ye repent, ye shall all likewise perish." "He that believeth shall be saved." "There is no other name given under heaven among men whereby we must be saved." These and the like are the testimonies of the gospel. The uncompromising demand for conviction, repentance, justification, regeneration, and a holy life, is the only thing that will satisfy the requirements of the day. True morality is impossible without these, and the highest measure of manhood and life are to be attained in no other way. They offer the only antidote to the inwrought, abiding and destructive depravity of the people of all classes, from the highest to the lowest.—*Bishop Wilson.*

THE generous never enjoy their possessions so much as when others are made partakers of them.

THE WORLD'S CRISIS AND SECOND ADVENT MESSENGER.

Boston, Wednesday, June 24, 1885.

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OUR ANNUAL GATHERINGS.

It seems but yesterday that our great camps at Amboy, Springfield and Alton Bay broke up. Looking forward *then* another year stretched away like a long, toilsome journey beset with thronging dangers; looking back *now* it seems as the rush of a fevered dream. A little more hard toil; a few more sharp contests; here and there another brave hand palsied, another heroic voice silenced, another manly form gone down in the struggle; a few more volleys of truth, all along the line, poured into the confused ranks of error—and here we are face to face again with our great annual encampments—a kind of grand and solemn review; a reunion of comrades in arms.

There is a deep tinge of the pathetic in these great meetings. Some who went forth to the battle last year, arm in arm with strong and trusted companions, return singly and alone; and many voices which helped to swell the great songs of tented worship are hushed in the stillness of the death slumber—silent, not forever, but until, at the great Master's call, they shall "*awake and sing.*" In the mighty volumes of praise that will fill the leafy amphitheatres this year, there will be strains of sadness, touching many an aching heart.

But these annual meetings have, also, an atmosphere of gladness. It is indeed a pleasure for the thousands of toilers to meet in these great convocations, look into each other's faces, and feel the throbbings of a multitude of hearts, all swayed by the same grand impulse, fired by the same divine inspiration, and allied by the power of the same "blessed hope." There can be no harm in the hearty greetings of thousands of our people who are privileged to see each other's faces but once a year.

But Campmeetings should be lifted far above *mere* occasions of pleasure—specially Advent Campmeetings. They should be devoted to the most effective work for God and souls. They offer unequalled opportunities for proclaiming the great message of the coming kingdom. They afford rare occasion for preaching and promoting *real personal* holiness. There are many who hear but little preaching during the intervening months, who depend largely upon the Campmeetings for instruction and comfort. The spiritual needs of this class should be faithfully met. And many come to these meetings in a state of partial or total backsliding. They should be aroused, startled, shocked, by the most solemn and persistent appeal. And multitudes of sinners will come of every grade, from the convinced moralist to the confirmed infidel. These should not be allowed to escape the thunders of the Holy Word. Day by day, service after service, they should be warned of approaching wrath, and hard pressed by the terrible truth of final judgment at hand. Within the precincts of the camp-grounds the gospel has full right of way: and sinners who choose to appear there should not be let off lightly. They should be charged—always in tenderness and love—at the very point of the bayonet. They should be skillfully hunted out of all their false defences, and captured for God. *Many* conversions should be *expected*.

The Campmeeting is a critical ordeal for preachers. Satan is a regular attendant at these annual convocations. He is at the preacher's stand early and late, armed with peculiar temptations. The preachers are to be listened to by people from all parts of the country, representatives of many churches. It is a golden opportunity for the manufacture of *ministerial* reputation. Many a pastor has been chosen on the impression made by a Campmeeting sermon—usually followed by sad disappointment. Half unconsciously, perhaps, the preacher wishes to appear at his best, and selects some favorite theme. The Holy Spirit does not sanction the effort. The speaker becomes declamatory, there is little or no feeling among the people, the effort is a failure, the preacher is chagrined, a grand opportunity is lost—worse than lost.

If there is a place on earth where the preacher needs special help of God it is at Campmeeting. If there is a time in mortal life when it is spiritual treason for the preacher to present *himself* instead of the gospel, it is at the Campmeeting.

If the preachers will prayerfully select and prepare subjects with reference to the *real demands* of the occasion, and in humility seek aid of God, they will be likely to have freedom in delivery, and will rarely fail to preach in demonstration of the Spirit and with power.

In the selection of preachers for the Stand the Committee need the guidance of divine wisdom. When great congregations are present, made up largely of people who are not acquainted with our views, the demand for *able, attractive* preaching is thought to be *imperative*. There is some force in this, but it should not be carried too far. A plain, common-sense, homely sermon, surcharged with the fire and power of the Spirit, aflame with direct communication with the Throne, is far better for the truth, for souls and for God, than the most entrancing rhetoric—which is *only* rhetoric.

At the zenith of Robert Hall's great pulpit power and popularity, a young man fresh from Oxford preached one day in his pulpit. The discourse was fine, finished, faultless. As the young man sat down and looked wistfully to the great preacher for some word or glance of commendation, Hall clasped his hands, closed his eyes, and in great earnestness cried, "Lord, set fire to it! Lord, set fire to it!"

Let us hope that the Campmeetings this year will surpass in power and success any heretofore experienced. That would, indeed, be expecting great things. But there is no good reason why it may not be realized. The possibilities of faith and prayer and earnest work are immense. The motives for supreme effort were never before so grand and inspiring.

PROPHECY OF ZECHARIAH.
Chapters 12, 13, and 14.

CHAPTER 14.

Verses 1, 2. "Behold, the day of the Lord cometh, and thy spoil shall be divided in the midst of thee. For I will gather all nations against thee to battle, and the city shall be taken, and the houses rifled, and the women ravished; and half of the city shall go forth into captivity, and the residue of the people shall not be cut off from the city."

The day of the Lord's temporal "wrath on this people," instead of the final day of judgment, is here introduced. After the ravages of the Roman war (the armies being composed of all nationalities) half of the people remaining were taken into captivity, while a broken spirited remnant were left in the land of Judea, poverty stricken and helpless, to suffer. The chastisement was terrible. the Roman forces, composed of various nationalities, being used as the scourge, in the hand of the Lord, to produce this national calamity, in fulfillment of the prediction of the Saviour: "For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side, and shall lay thee even with the ground, and thy children within thee; and they shall not leave within thee one stone upon another; because thou knewest not the time of thy visitation." Luke 19: 43. Again: "And they shall fall by the edge of the sword, and they shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled." Luke 21: 24. So this captivity was to span "the times of the Gentiles," before the next feature of the prophecy should be due. But after this long captivity is over, covering so many centuries, what next is foretold by the prophet? Answer:

Verse 3. "Then shall the Lord go forth, and fight against those nations, as when he fought in the day of battle." When? Not at the capture of the city, as some have supposed, but next in order after the predicted captivity, which lasts till the close of Gentile times, or till the end of this dispensation: then, and not till then, comes the "battle of the great day." Then, at the coming of the Lord, he shall conquer all the nations of earth.

Verses 4–11. "And his feet shall stand in that day upon the Mount of Olives which is before Jerusalem on the east, and the Mount of Olives shall cleave in the midst thereof toward the east and toward the west, and there shall be a very great valley: and half of the mountain shall remove toward the north, and half of it toward the south. And ye shall flee to the valley of the mountains; for the valley of the mountains shall reach unto Azal: yea, ye shall flee, like as ye fled from before the earthquake in the days of Uzziah king of Judah: and the Lord my God shall come, and all the saints with thee. And it shall come to pass in that day, that the light shall not be clear, nor dark [or "*shall not* be clear in some places, and dark in other places of the world." *Margin*:] but it shall be one [continual] day which shall be known to the Lord, not day, nor night: but it shall come to pass, that at evening time it shall be light [instead of growing dark.] And it shall be in that day, that living waters shall go forth from Jerusalem; half of them toward the former sea, and half of them toward the hinder sea: in summer and in winter shall it be. And the Lord shall be king over all the earth: and in that day there shall be one Lord, and his name one. All the land shall be turned as a plain from Geba to Rimmon south of Jerusalem: and it shall be lifted up, and inhabited in her place, from Benjamin's gate unto the place of the first gate, unto the corner gate, and from the tower of Hannaeel unto the king's winepresses. And men shall dwell in it, and there shall be no more utter destruction; but Jerusalem shall be safely inhabited."

Here we have a glowing description of the coming of the Lord, the gathering of the saints, the restitution, and the final reign of Christ "over all the earth," after which "there shall be no more utter destruction; but Jerusalem shall be safely inhabited:" so what follows in this chapter cannot be in consecutive order—cannot be fulfilled subsequent to this graphic picture—but must revert back to an earlier point in Jerusalem's history. With this thought in mind, we proceed.

Verses 12–21. "And this shall be the plague wherewith the Lord will smite all the people that have fought against Jerusalem; their flesh shall consume away while they stand upon their feet, and their eyes shall consume away in their holes, and their tongue shall consume away in their mouth. And it shall come to pass in that day, *that* a great tumult from the Lord shall be among them: and they shall lay hold every one on the hand of his neighbor, and his hand shall rise up against the hand of his neighbor. And Judah also shall fight at Jerusalem; and the wealth also of the heathen round about shall be gathered together, gold, and silver, and apparel, in great abundance. And so shall be the plague of the horse, of the mule, of the camel, and of the ass, and of all of the beasts that shall be in these tents, as this plague. And it shall come to pass that every one that is left of all the nations which came against Jerusalem, shall even go up from year to year to worship the King, the Lord of hosts, and to keep the feast of tabernacles. And it shall be that whoso will not come up of all the families of the earth unto Jerusalem to worship the king, the Lord of hosts, even upon them shall be no rain. And if the family of Egypt go not up, and come not, that have no rain; there shall be the plague, wherewith the heathen that come not up to keep the feast of tabernacles. This shall be the punishment of Egypt, and the punishment of all nations that come not up to keep the feast of tabernacles. In that day there shall be upon the bells of the horses, holiness unto the Lord; and the pots in the Lord's house shall be like the bowls before the altar. Yea, every pot in Jerusalem and in Judah shall be holiness unto the Lord of hosts: and all they that sacrifice shall come and take of them and see the [boil] therein: and in that day there shall be no more the Canaanite in the house of the Lord of hosts."

Here, the prophet instead of continuing consecutively after having reached the end of his chain, simply reverts back to the beginning of the prophecy in the 12th chapter, where he alluded to making Jerusalem "a cup of trembling," and a "burdensome stone for all people," that should be hostile to Jerusalem: and pictures the national greatness to which they were entitled by obedience, and the curses that should fall upon their foes; but, alas, these conditions not having been complied with, specified in the Divine contract, their claim to national grandeur, and miraculous displays of wrath against their foes, was forfeited. If they had fully obeyed the Lord, they would have been exalted as a nation above their foes after Nehemiah had reorganized them into a nation with a fortified capital; and the Lord would have interposed miraculously to have overthrown their foes, and have made them subservient and tributary to the Jews, and have compelled them to visit the Jewish capital annually under pain of punishment in the line of the stipulated curses; and holiness in the Jewish nation would have been the order of the day, being inscribed upon the bells and pots throughout the nation; and the work of offering sacrifices, and the celebration of the feast of tabernacles would have been respected by all the people far and near.

It will avail nothing to say that Zachariah did not say, in uttering this national prophecy, that its fulfillment depended upon a compliance with conditions, since God himself connects conditions with every national prophecy, whether relating to temporal elevation, or to temporal degradation: "At what instant I speak concerning a nation, and concerning a kingdom, to pluck up, and to pull down, and to destroy it; if that nation against whom I have pronounced, turn from their evil, I will repent of the evil that I thought to do unto them. And at what instant I speak concerning a nation, and concerning a kingdom to build, and to plant it; if it do evil in my sight, that it obey not my voice, then I will repent of the good, wherewith I said I would benefit them." Jer. 18: 7–10. Nothing can be plainer than this rule which underlies all national predictions, whether always repeated, or not; and it is certain that the Jews, in the light of this rule, forfeited all claim to the national elevation portrayed by Zechariah, and remained a diminutive people, tributary to their enemies.

When this prediction, so full of "sacrifices," and "feasts of tabernacles," is taken out of the age to which these ceremonies belonged, and is placed in an age subsequent to their abrogation, a great mistake is made, and confusion is thrown in where all is otherwise harmony. And all this arises from overlooking the fact that the prophet had reached the end of his prophetic chain at the close of the eleventh verse of the 14th chapter, and then, instead of continuing on beyond the end of his chain, he merely recapitulates, and enlarges upon the first part of his prophecy, which related to the sacrificial age—specifying plagues and punishments to fall upon those who should make war on the Jewish nation, and portraying the elevation to which the Jewish kingdom was entitled to rise, towering high above other nations, being the "head," and not the "tail" of earthly nations; but at the very beginning of their history the information was given them that this national greatness was contingent on stipulated conditions, and that if they did not meet these conditions fully, this national greatness and glory should never be enjoyed by them. Many other glowing promises of national exaltation have failed, and ever will fail of a fulfillment, because the conditions have been disregarded. When God says, If you will not keep your part of the contract, I will not fulfill on my part, he will surely keep his word with every nation. W. S.

TWO RESURRECTIONS.

"Thou shalt be recompensed at the resurrection of the *just.*" Luke 14: 14. The Saviour had been telling how to make a feast. He said: "When you makest a feast, call the poor, the maimed, the lame, the blind, and thou shalt be blessed; for they cannot recompense thee; for thou shalt be recompensed at the resurrection of the *just.*" Provided all are to be raised at the same time, why did the Saviour say they should "be recompensed at the resurrection of the *just?*" Why did he not say "at the *resurrection?*" If he had said "at the *resurrection*," then we could reasonably conclude that either all will be raised at the same time, or that the wicked will not be raised at all. One may be considered as standing on very safe ground, who says, if all rise at once, when Jesus comes, then all will be saved, or else the wicked will not be raised. But if there are to be two resurrections, the first of the just, and the second of the unjust, with a period of time between; then it would be quite *proper to* say, "*Thou shalt* be recompensed at the resurrection of the *just.*"

Are the unjust to be raised? The only correct answer must come from the Bible. What is the testimony of the inspired on this subject? There shall be a resurrection of the dead, BOTH of the *just* and *unjust.*" Acts. 24: 15. The fact that *all* will be raised could not be more clearly expressed than in this passage just quoted. Jesus also says: "*All* that are in the graves shall hear his voice, and shall come forth: they that have done good unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." John 5: 28-29. This plain declaration of our Saviour should satisfy every one, that *all* the dead will be raised. He knows. From his testimony there can be no appeal. So, before Christ came, the prophet Daniel was inspired to say, when speaking of those who "sleep in the dust of earth," that they "shall awake, some to everlasting life, and some to shame and everlasting contempt." Dan. 12: 2. Thus we find Paul, Christ and Daniel all declaring the great truth that *all* will be raised from the dead, "both of the just and unjust." If the testimony of these inspired witnesses is disputed, it would be useless to bring more.

As it is settled by Divine testimony that "both . . . the just and unjust" shall rise from the dead, and that the righteous *shall* "be recompensed at the resurrection of the *just;*" the next question to be settled is, will they all rise at the same time, when Christ comes to gather his saints; or will the unjust remain in their graves for a period after the just have been raised? We turn to the last revelation from God, and read: "But the rest of the dead lived not again until the thousand years were finished." Rev. 20: 5. Here is a plain statement, that there is to be a "thousand years" between the two resurrections. We then read: "Blessed and holy is he that hath part in the first resurrection; on such the second death hath no power, but they shall be priests of God and of his Christ, and shall reign *with* him a thousand years." Rev. 20: 6. We find these thousand specified six times and they are fixed between the resurrection of the saints and those who die the "second death." Now all is plain, and in harmony with the saying of Jesus, in Luke 14: 14, that his disciples will "be recompensed at the resurrection of the just." But if all are to rise at the same time, why does the Lord say: "Blessed and holy is he that hath part in the *first* resurrection?" There is no meaning to the word "*first*" in this connection, if there is not to be a second. But all questioning and reasoning are put to silence by the positive statement: "But the rest of the dead lived not again until the thousand years were finished." Let us believe the Lord, if it spoils all our theories. M. G.

THOSE LEAFLETS.

I have just read them. They are rich. Let everybody send to the *Crisis* Office for a package, or what will be better, send for a dollar's worth, and scatter them. Do it at once, and let them preach. 15 cents a package; eight packages for $1.00.

CHAS. GOODRICH.

FOR SUNDAY SCHOOL WORKERS.

BY [illegible] BURR.

The interest in Sunday School work still continues, although the methods employed to keep it up are mostly of a local character. It seems to me it would be a grand thing if our Campmeeting Committees could be induced to give one half day service on the camp grounds to the topic of Sunday School work. Why not? A great proportion of the converts who have joined our churches the last year were from the Sunday Schools. It is very strange that any should feel inclined to neglect the youth, or to leave them to find their religious associations elsewhere than where the parents do. A good Sunday School indicates a working church.

The *Blessed Hope Quarterly* for the third quarter is now ready for delivery. Its circulation is on the increase, and we hope it is of much use in assisting our Sunday School workers in teaching the truth. Those who make the most thorough use of the *Quarterly* like it the best. A school is greatly benefitted by having proper and interesting introductory and closing exercises. The superintendents should see to this. A ten minutes' general talk with the school before it closes, is a good way to promote interest. Study up the topic of the lesson, and get something to tell, or to ask about it.

We are going to study the lives of Elijah and Elisha in the lessons the rest of this year. The lessons are full of points of interest. Children like to hear about these old prophets. You will find interesting things about them in the notes of the *Quarterly*. You who do not go to Sunday School will find much information and thought which you can read and study at home, if you get a *Quarterly* and follow the lessons in it. Try it, and see. Six cents will get a copy, and it will give you the lessons for three months.

FROM B. FORESTER.

Dear Editor:—The Master's cause is flourishing here. I have three regular appointments. Hazel Grove, Highland, and East Nodaway. At the first named place we have a very earnest church. It is only a little over a year old, but they are *laborers*. It is a "feast of fat things" to me to meet with them in the prayer and social circles. They are now conducting a splendid Sunday School. May the Good Shepherd teach them how to feed the lambs, and to lead them out into the light and love of God.

Activity is necessary to life, as well as usefulness. Inactivity is the mother of uselessness, stagnation and death. Christian work is co-operative. "We are laborers together with God." Nor will God do our part. We can no more reap a spiritual harvest where we have not sown, than we can mow where we have not planted.

"When we have finished with time, 'twill be known
How we have gathered and how we have sown."

May God grant that the dear ones at Hazel Grove may continue their "labor of love" until Jesus shall say, Enough.

I told you last winter of my meeting at Highland. I have been preaching there once in two weeks ever since. June 20th we have appointed to set in order a church there. This is one of the oldest and principal M. E. neighborhoods in this section. On that account we felt reluctant about organizing another church (for we can truly say we have no disposition to rejoice over the adversity of any one); but if there is anything in *truth* that they will not accept which hurts them, I cannot help them, for I do not feel that I dare put my "light under a bushel."

There has been no little stir at this place. The Presiding Elder and two other ministers have tried to stay the change of public opinion, but all to no purpose. We hope to see a church built up there that will "*adorn* the doctrine of God in all things."

At East Nodaway we have no church organized. This is the home of our much esteemed brother, P. S. Buck. His daily walk has won him many friends, and done much to remove the stain left by those who "hold the truth in unrighteousness." When a storm threatens, some people leave "their light burning." Would it not be well if in these times when "darkness covers the land and gross darkness the people," more lights were left burning throughout the week? We have found very earnest help and sympathy in Bro. and Sr. I. M. Tomlinson, who now live at Nodaway. May God bless them. I hope to be able to "preach the word" in its purity to this people, for it is "the power of God unto salvation."

I hope we shall have a glorious rally at our Campmeeting this year. Brethren, let us get ready.

Mt. Etna, Iowa.

WHEN we are most ready to perish, then is God most ready to help us.—*Luther.*

PLEASE READ AND REMEMBER.

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☞ All persons addressing us will please give their POST OFFICE, TOWN, COUNTY and STATE *PLAINLY* and *DISTINCTLY*. Those wishing their paper sent to another place, must give in their present address, or we cannot comply with their request.

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☞ All articles must be accompanied with the writer's *NAME* for the Editor's information, even if the article or name is not published.

☞ By complying strictly with the above, all matters with our subscribers, patrons and correspondents, will be much more promptly attended to. AGENT.

GREAT REDUCTION IN PRICE.

We have reduced the price of "OUR HOPE," "HADES," and "DURATION AND NATURE OF FUTURE PUNISHMENT" to 60 cts. per copy by mail; $6.00 per dozen by express. AGENT.

THE CO-OPERATIVE ASSOCIATION

Is legally and thoroughly organized under the corporate name of "The Christian Burden Bearers' Association." The application blanks are in the press (June 13), and will be forwarded to such who have expressed a desire to join, and any others sending a stamp with their address will also be supplied. The blanks now ready will give all needful information. We cannot reasonably expect our excellent editorial committee would permit an article upon this subject to appear in the *Crisis* very often, for important as this temporal matter is, matters of eternal interest should not give place to it; so if you do not see this subject mentioned in these columns do not think it dead, for I fully believe the Lord is in the work, and we shall push it in his name, and by his divine favor. We are all ready to receive members. Address your brother in Christ, C. R. CROSSETT, Portsmouth, N. H.

NOTE. Under the complications which attach to this matter, we feel that it is due to Bro. Crossett to publish this brief notice, although we do not intend to open the paper to this kind of business matter.—AGENT.

CHURCH NEWS.

G. W. BAILEY, Worcester, Mass., writes:—"The little church in Rutland enjoyed a rich treat last Sunday, June 14th. We had a most blessed meeting in the Lord. About thirty went up from Worcester in an omnibus and private teams, some sixteen miles, starting in the early morning and getting there in season for the morning meeting. We had an excellent social meeting in which nearly all took part. The Spirit of the Lord was there to bless. At the noon hour we repaired to the water near by and had the privilege to witness, at the hands of Bro. Wm. O. Hale of Worcester, the baptism of five into the likeness of Christ's burial and resurrection; and a most blessed season it was. In the afternoon we had the privilege of listening to Bro. Hale from Rom. 6: 17. After the discourse we had the Lord's supper. At half past five we had the closing meeting of the day, and an excellent meeting it was, nearly all testifying to the goodness of the Lord. It will be a day long to be remembered by the little church at R."

MR. GLADSTONE'S RETIREMENT.

The downfall of the Gladstone ministry partakes more of the character of a victory than a defeat. The Conservatives could hardly come into power under more untoward circumstances, and seldom has a ministry had less promise of permanency than that of Lord Salisbury. It is really Mr. Gladstone who is master of the situation; and it would seem that nothing short of a miracle could prevent an overwhelming Liberal victory in the general elections which must soon take place.

The defeat of the Government came suddenly and unexpectedly. It was not the result of a long and desperate party struggle over a vital question of public policy, such as the Sudan and Afghan disputes have presented several times, nor of a determined effort of the Conservatives to regain ascendency. More than once they tried, when the public mind seemed ripe for a change, to break down the Government's support in Parliament, and come into power on a wave of popular favor; but they only succeeded in reducing the Liberal majority. The feeling of indignation toward the Government for its vacillating course in the Sudan, and for its neglect of Gordon was strong and deep, and if the Conservatives had had leaders of ability and tact, they might have forced it to resign. Such a leader as Beaconsfield would certainly have used an opportunity like this, or like that which arose when the Russians marched against the Afghans, to reinstate his party in power. But the Conservatives, conscious of their lack of an able and judicious statesman, seemed to prefer to let matters take their natural course, and rely on chance or the faint hope of success in the coming elections. It certainly was not their design or choice that the transfer of government responsibility should be made at this juncture. But they have decided to accept the duty so suddenly forced upon them, though with reluctance.

The question on which the ministry suffered defeat was a ridiculously small one, compared with issues involving the honor, integrity and prestige of British rule, such as the foreign policy of the Government has given rise to in the past two years. But the Briton's conscience and courage are roused to the highest pitch when his personal possessions and privileges are threatened; and while he might suffer Russia to march her victorious army to the borders of India, and even condone the neglect which sacrificed the hero Gordon to the barbarous vengeance of the False Prophet, he hurls a ministry from power the moment it proposes to increase the tax on alcoholic liquors. It is indeed a strange and unedifying spectacle—British statesmen resisting to the utmost an additional tax on whisky for the purpose of revenue, and defeating a ministry because it would not levy instead an extra duty on tea or sugar. Mr. Gladstone might well warn the Conservatives that the vote was one of life or death, and they must accept the consequences. But, of course, the difference on this question does not tell the whole story of the defeat. There was a serious, if not irreconcilable, division in the ministry on the Irish Coercion measure. The minority would not consent even to a modified bill. The Act had expired by limitation, and the necessity for it had ceased, and Mr. Chamberlain and some of his ministerial colleagues thought the pacification of Ireland would be hindered rather than helped by reviving, even in mild form, the obnoxious measure. The Irish Liberals voted with the Conservatives, not because they wanted a Conservative government, but to express their feeling against Mr. Gladstone's coercion policy. The defeat was the result of a combination of circumstances, against which Mr. Gladstone might easily have prevailed, if he had cared to do so. It is quite evident that he is glad to retire from a position which had become difficult and harassing, and allow the Conservatives to assume control, under great disadvantage.

How the Marquis of Salisbury, who is not noted for great political wisdom and prudence, will be able to conduct a Conservative Government in the next six months so as to accomplish anything but disaster for his party, it is hard to see. Parliament cannot be immediately prorogued nor dissolved, because public business has not yet been reached. Such business as a Tory Ministry may bring forward must be transacted by a Liberal Parliament. A Premier who comes into power at a critical moment, with a Parliament politically opposed to him, and a discontented party behind him, has anything but a happy outlook. If the Marquis succeeds in distributing the coveted positions so as to placate the clamorous Churchill faction, he must frame a policy that will provide for the extra revenue needed, without disturbing any industry or branch of business. He seems to have an impossible task before him, while Mr. Gladstone, the greatest statesman and most skillful political adversary in England, if not in Europe, freed from the responsibility of government, will see that the Liberals lose no opportunity to strengthen themselves for the elections. This is the second great surprise the "grand old man" has given those who credit him with little political strategy. The vote of credit by a reluctant and suspicious Parliament was a tribute to his genius as a maneuverer, and the dilemma his retirement has forced on the Conservatives proves him to be a leader of remarkable sagacity.—*The Independent.*

FROM MANY LANDS.

FOREIGN.

LONDON, June 19. Great crowds of people throng all the streets in the neighborhood of the Parliament House. The outpouring of the people to-day is greater by far than at any time since the beginning of the present crisis in public affairs. The police have great difficulty in keeping the entrances to the houses of Parliament clear that members may have easy access. There is an unusually full attendance of members to-day. Liberals and Conservatives are occupying their usual seats.

In the House of Lords to-day the Marquis of Salisbury rose amid cheers and asked Lord Granville to consent to an adjournment of the House until Tuesday next. He said the conferences of Liberals and the Conservatives had not yet reached a stage to enable either side to make a statement. Therefore, it would be more convenient for all to postpone any discussion until Tuesday next, as he had suggested. He wished, however, to make just one observation. It was in respect to a very important order on the paper. He was aware of the importance of pushing the Redistribution of Seats bill to a conclusion, but a very serious question had unfortunately arisen in connection with the measure. It had become known that the Redistribution of Seats bill had destroyed one set of constituencies. The Marquis of Salisbury further objected to the Redistribution of Seats bill, because, when passed in its present form, it would prevent, even in case of necessity, an appeal to the country before November. The motion of the Marquis of Salisbury to adjourn until Tuesday next the consideration of Redistribution of Seats bill was then adopted by a vote of 124 ayes to 56 nays.

In the House of Commons this afternoon Mr. Labouchere asked if it was true that the Marquis of Salisbury was prevented from taking office by his failure to obtain assurances of assistance from the retiring Government. Mr. Labouchere added that he himself and many other Radicals strongly objected to any assurance being given the Conservatives in the event of their taking office.

Mr. Gladstone, in reply to the question of Labouchere, said that when he was last asked a similar question he stated that he had not at that time had any conference with the Marquis of Salisbury. Since then, however, he had received overtures from the Marquis of Salisbury. Should there be any result of any correspondence between the Marquis and himself, it would be made public. There would be no secret understanding whatever. In that the Marquis of Salisbury himself concurred. The House then, on motion of Mr. Gladstone, adjourned until Tuesday next.

ST. PETERSBURG, June 19. The Novoski publishes the following statement: "The Ameer of Cabul has massed nearly all his troops in Afghan Turkestan under his own command. One detachment of the Ameer's troops is armed with 3000 breech-loading guns and 15 field guns, which were presented by the Indian government. This action threatens communications between the Russian troops and their advanced outposts, and endangers the Russian troops should they move towards the Oxus river.

DUBLIN, June 19. Midnight. Earl Spencer's farewell levee and almost royal method of departure, as per official programme in all yesterday's papers, has just been countermanded, and he remains in the castle for the present. This is considered by politicians of both parties as decided evidence of the correctness of the rumors rife all the evening in political circles "that Lord Salisbury will give over the attempt to form a government, and that Lord Hartington will be summoned by the Queen to rearrange the Liberal ministry."

BERLIN, June 19. A serious strike of stonemasons is in progress in this city. The efforts of strikers to prevent other masons from working in buildings in process of erection have led to riots, and many arrests have been made.

DOMESTIC.

LEMARS, IA., June 17. As the reports from outlying districts come in, it becomes evident that the tornado which swept over Plymouth and Cherokee counties was attended with great loss of life. The killed so far reported are: Mrs. William Galo and child, at Marcus, 20 miles east on the Illinois Central road; Nick Mackel, aged 65 years; W. Goechle, aged 26, found in a lake; he was struck over the heart with a plank and instantly killed. Sixteen are reported killed in Cherokee county. Those fatally injured are: Daniel Hayes, Nick Goedert, Mr. and Mrs. Rudolph Lane, Mr. Kennedy of Remson, Mr. Moeske, aged 50, Lizzie Moeske and Adam Goechle. Those severely wounded are: John Swain, Mrs. Cramer, Mrs. D. Hayes, and two other ladies in the house; John Gatchle, his wife and two children; John Beaucaire and Mrs. Silas Forbes. The duration of the storm at Lemars was about an hour and a half. The damage in Cherokee county will amount to $20,000; in Woodbury county, $100,000; in Plymouth county, $100,000; in Monona county, $50,000; Ida county, $50,000. There are also reports of damage in Buena Vista, Sac, Pocahontas, Calhoun and Webster counties, but not enough to form an estimate of the loss. At Bavard and Fort Dodge the storm was in the form of wind and rain, having spent its fury.—*Ex.*

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All communications of business relating to the *Quarterly Journal of Prophecy*, and connected with the Foreign Board of Missions, should be directed to J. HEMENWAY, *Crisis* Office, Boston, Mass.

PHOTOTYPES.

We have phototypes of four of our mission workers in India, in a group—J. Spence, Paul, Daniel, Masillamani. The size of the picture is four and a half by three and a half inches. This will make a valuable souvenir for the Album of the noble-hearted men who have engaged heart and soul in holding up the light in the dark places in India. For sale at the *Crisis* Office. Price postpaid 15 cts., or $1.50 per dozen. AGENT.

DIME PREACHING.

We are sending *three hundred copies* of the *Crisis* to those who do not take the paper. This number will be continued weekly until we send to the address of *twenty thousand persons.* The expense will be defrayed from the Dime Mission Fund. What a good congregation to preach to—*twenty thousand sermons* Send in the *dimes*, and let them preach the gospel. AGENT.

Married.

GRAY—BEACH. In Springfield, Mass., June 10th, 1885, by Elder G. H. Wallace, Lawrence W. Gray and Hattie M. Beach.

MEVIS—McQUESTEN. In Springfield, Mass., June 13th, 1885, by Eld. G. H. Wallace, Lyman Mevis and Laura J. McQuesten.

PORTER—RICHARDSON. In Gaysville, Vt., June 16th, 1885, by Elder P. G. Lord, Mr. Howard L. Porter, of Hartford, Vt., and Miss Nettie E. Richardson, of Gaysville.

Notices.

Conference Notice.

The next Quarterly Session of the Northwestern Pa., A. C. Conference will be held with the church at Plum, Venango Co. Penn., commencing Friday evening, July 24th, and continue over Sunday. The brethren at that place desire us to state that they will have conveyances to meet those coming by rail at Hydetown station. They also desire to see a large attendance. The Lord has signally blest this little church.

MRS. L. M. STODDARD, President.
MRS. S. A. ATWATER, Secretary.

NOTICE.—The third Quarterly Meeting for the Southern District will be held with the Magnolia church. The friends from adjoining churches are cordially invited. We anticipate a good meeting. Let as many as can come, and enjoy the meeting with us. Meeting to commence July 17th, at 7.30, and hold over Lord's day. B. N. MEIGS.

NOTICE.—There will be a Fourth of July meeting on the Washington, Maine, camp-ground, commencing July 3d, and holding over Sunday. Come prepared to care for yourselves, and to do and get good in the name of the Master. Elds. G. W. Weeks, J. R. Hall, M. M. Stevenson and others are expected.

NOTICE.—There will be a Tent Meeting in Erie, Penn., commencing June 28th, and continue as long as the interest may demand. We hope to see many from the towns around who will come to hear concerning the signs of the times and the soon coming of the Lord from heaven. Eld. M. R. Miles of Wolcott, N. Y., will preach, assisted by others. Let much prayer ascend for this meeting that the perishing may be reached and saved, and the children of God quickened to duty.

MRS. L. M. STODDARD.

NOTICE.—My address for the present will be Pleasant Valley, Conn. Shall be at liberty to go as the Lord may direct. G. G. HAYNES.

Annual Meeting of the Second Advent Christian Association.

The next annual meeting of the S. A. C. Association will be held (D. V.) at Chelsea, Mass., in the Chapel on Heard Street, commencing at 2 o'clock P. M. on Tuesday, August 19th, 1885.

According to the present Constitution, each Conference co-operating with the Association has a right to one delegate, and an additional delegate for every three hundred members of churches in its limits.

A church, or churches, in territory not embraced in any Conference limits, may send one delegate.

Any Conference two hundred miles from the place of meeting, may authorize one or more resident delegates to cast its entire vote.

Conferences of one thousand miles distance may be represented in entirety by a non-resident delegate; provided said delegate does not act as delegate for any other church or Conference, and also that he is a member of some church or Conference co-operating with the Association.

All delegates must individually be acting in sympathy and co-operation with the work of the Association. The Committee on Revision of Constitution will report at this meeting.

For the Board of Managers,
E. A. STOCKMAN, President.
FRANK BURR, Secretary.

Conference Notice.

The Penobscot Valley A. C. Conference will hold its next Quarterly Session at the grove of Bro. John F. Emerson, West Levant, Me., commencing on Thursday evening, July 2nd, and holding over the following Sunday. In former years the Fourth of July meetings have been held at this place. It is hoped that the Maine Mission Tent will be secured for this meeting, and if successful in our arrangements, notice will be given next week. Brethren having tents are invited to bring them. Let all come with a spirit of labor for the salvation of the perishing.

O. S. FRENCH, President.
JOHN F. CLOTHEY, Sec'y.

NOTE.—The Lord permitting, we shall attend the above meeting, and hope to see a large gathering of the veterans of the cause that we labored with in former years. Come—come, brethren and sisters, let us have a grand rally in the name of the Lord. J. HEMENWAY.

Conference Notice.

The next Quarterly Session of the Hoosick Valley A. C. Conference will meet with the A. C. Church at Manchester Depot, Vt., commencing Thursday evening, July 2nd, and hold over the following Sunday. Manchester Depot is on the Bennington and Rutland Rail Road. The church will provide homes for all who come. Let every church be represented either by delegates or letter. Come, brethren and sisters, let us rally to this meeting; and come to work for our blessed Master. Soon he will reckon with his servants.

GEO. A. STREETER, President.
W. O. HIGLEY, Secretary.

Basket Meeting.

There will be a Basket Meeting at Danielsonville, Ct., the 4th of July, in Danielson's Chestnut Grove. Preaching at 10.30 A. M. and 2.30 P. M. Band of Hope and Sunday School exercises at 1 o'clock. The entrance to the grove is through the "Hawkins' Farm" yard, Broad Street, opposite the head of Cottage Street. The Band of Hope and Sunday School will meet at the Advent Chapel, and all start together at 9 o'clock. Brethren and sisters in the vicinity, come to this meeting. We expect some help from preaching brethren. WARREN N. TENNEY, Pastor of Danielsonville Church.

Tent Meetings.

Feeling burdened for the many who are without the light of the "blessed hope," in the providence of God I am permitted to labor again in the mission work this summer. The Hoosick Valley Conference tent will be pitched first at Norwood, N. Y., where meetings will commence June 27th, and hold over three Sabbaths. Pray for us, that we may have the needed laborers, and see the salvation of souls. Contributions for the work will be thankfully received. WM. A. BURCH.

BEEBE PLAIN CAMPMEETING.

Providence permitting, a general Campmeeting will be held at Beebe Plain, P. Q., commencing Saturday, June 20th, at 6 o'clock P. M., and closing June 28th. We extend a cordial invitation to all to attend this meeting; and to those who have never visited the camp-ground at Beebe Plain we would say, it is situated in one of the most beautiful maple groves of Canada, and is surrounded by a neat little village. The trains run directly to the ground, so the trouble and expense of moving baggage, etc., from the station is saved. Board will be furnished at the boarding-house on the grounds by the meal or day at as low rates as possible. Good stabling will be provided at reasonable rates. These departments will be under the management of the Committee, and all profits accruing from them will be used for the support of the meeting. Arrangements have been made with different Rail Roads as follows.

The Passumpsic R. R. will sell tickets good to go and return at a trifle over half fare. On the Grand Trunk R. R. fare will be one and one third round trip, if twenty-five or more come over the road; and if less than that number, fare will be one and two thirds. The persons who purchase the tickets must ask the agents for certificates, which will be filled out by the Secretary on the ground. Tickets should be purchased to points of junction with the Passumpsic R. R., and then Campmeeting tickets for Stanstead Junction.

Those coming over Central Vermont Rail Road, purchase tickets to points of junction with Passumpsic, then purchase Campmeeting tickets and receive of the Secretary on the ground return checks on the Central Vermont.

The Boston and Lowell R. R. will sell Beebe Plain Campmeeting tickets at one fare round trip from Boston to points of junction with the Passumpsic. The Rail Road formerly known as the St. Johnsbury and Lake Champlain R. R., now a branch of the Boston and Lowell R. R., will sell Campmeeting tickets at all the principal stations at one full fare round trip.

Ministers who will earnestly labor for the cause of Christ will be entitled to a free pass over the Passumpsic R. R. by forwarding their names at once to the Secretary, G. W. Clark, Stanstead, P. Q. Dear brethren and sisters, come to this meeting with hearts prepared to do in the service of the Lord, both in form of worship and finance. Our interest will be manifested by the sacrifice we make. Pray for this meeting that great good may be done.

Elders J. Couch, J. Hemenway, S. G. Mathewson, H. H. Tucker and others are expected to attend the meeting and preach the gospel.

ELD. S. G. MATHEWSON, President.
ELD. C. L. PERCIVAL, Vice President.
Eld. A. S. Williams, R. W. Warner, J. Hoyt, F. W. Weare, Eld. Moses Hastings, A. B. Hartwell, Committee.
R. W. CLARK, Secretary and Treasurer.

NOTICE.—The Annual Meeting of the Beebe Plain Advent Campmeeting Association will be held on the camp-ground at Beebe Plain, P. Q., on Thursday, June 25th, at eight o'clock A. M., for the election of officers for the ensuing year, and for the transaction of all other regular business. There are also some changes to be made in the Constitution of the Campmeeting Association, so it is hoped that all who are interested in the success of the meeting will be in attendance.
G. W. CLARK, Sec.

NOTICE.—The church at East Washburn, Maine, will hold a conference meeting at the Crouse school-house, commencing Thursday evening, July 2nd, and continuing over the following Sabbath. Preaching brethren, Eld. C. S. Pitcher, M. W. Corliss, James Lenfest, Hiram Raymond, and F. W. Blackmer are expected. We hope to see a large delegation of brethren and sisters from New Brunswick. All the lovers of Jesus and his blessed cause who can conveniently come are cordially invited. Come and labor with the church here for the salvation of souls and the upbuilding of the Redeemer's cause.
For the church, GOULD CROUSE, JR.

Illinois Campmeeting.

The Annual Campmeeting of the Northern Ill. A. C. Conference will be held at Paw Paw, Lee Co., Ill., commencing on Saturday, June 20th, and hold over two Sabbaths.

Those desiring tents for this meeting will please notify me at Foreston, Ill. Tents 9 by 9, $2.50; 9 by 12, $2.75; 12 by 12, $3.50; 14 by 14, $4.50; family tents, five rooms, $5.00.
J. AUGUST SMITH.

RAILROAD CONNECTION.

Those coming on the C. B. and Q. (main line) will do well to start so as to reach Earl at 7.30 P. M. Those coming from the East on the Chicago and Iowa should reach Shabbona 7.10 P. M. Those coming from Rochelle will do well to take the early morning train to avoid having to lay over, as the A. M. train leaves Shabbona for Paw Paw at 5 A. M. Those coming on the Illinois Central can leave Amboy at 7.23 A. M. or 7.40 P. M. L. H. DAVIS.

NOTICE.—A. J. Wheeler, of New Haven, Ct., will deliver his new and popular lecture, entitled, "Evolution or Revelation—Which?" at the Universalist Church, Leeds Centre, Maine, Sunday, Aug. 2nd, at 3 P. M. This lecture is very instructive, and cannot be repeated again this fall.

CAMPMEETING CALENDAR.

Campmeetings will commence at
Baraboo, Sauk Co., Wis. .... June 9th.
Beebe Plain, P. Q. .... June 20th.
Tremont, Mass. .... July 27th.
Sebago Lake, Me. .... August 2d.
Springfield, Mass. .... August 5th.
Alton Bay, N. H. .... August 22d.
Plainville, Conn. .... August 29th.
Lakeside, Me. .... August 29th.
Bethel, Vt. .... Sept. 2nd.

FOURTH OF JULY MEETING AT ALTON BAY.

We learn that there are excursion tickets to Alton Bay and return at reduced rates from the following stations: Boston, Lowell, Lawrence, Haverhill, Exeter, Dover, and Portsmouth. There will be tickets at the three last mentioned stations for sale on the morning of the fourth.
A. W. SIBLEY.

NOTICE.—There will be a meeting on the Alton Bay camp-ground Saturday, July 4th, and hold over the Sabbath. All are earnestly invited to come and unite with us on this occasion.
For the brethren, M. STEVENS.

Western Board A. A. M. Society.

ELD. JOHN BOWER, Sylvester, Michigan. ELD. W. J. BURSELL, 729–20th Avenue N. Minneapolis, Minn. ELD. A. P. MOORE, Nevada, Ohio. ELD. D. WEBSTER, Lebo, Kansas.

Secretary and Treasurer, H. POLLARD, Alexis, Warren Co., Ill. Correspondence solicited. Remittances in aid of mission work in the West will be promptly acknowledged by the Treasurer.

General Western Campmeeting.

This meeting will be held at Manchester, Iowa, commencing Saturday, Sept. 5th, and holding over the 13th. Full particulars will soon be given.
J. AUGUST SMITH, Chairman.
W. J. HORNE, Sec. Campmeeting Com.

Special Notice.

Our address until further notice will be BEEBE PLAIN, VT., and we shall be at liberty to supply places with Sabbath preaching, where we have been invited, or elsewhere. Those wishing such arrangements will address us as above, and any who desire our LECTURES the coming season should also write us soon, as we purpose to resume our lecture work after a few weeks, and wish arrangements completed early.
ELD. & MRS. L. C. MCKINSTRY.

NOTICE.—Any one wishing to purchase lumber of any kind for use on the Lakeside camp-ground of the Association, before Aug. 10th, correspond with Bro. J. T. Fifield, Belgrade, Me.; also in regard to location of lots. And any wishing to engage rooms in the Boarding House, correspond with Eld. O. S. French, 32 Maple St., Bangor, Me. The Maine Central R. R. will transfer lumber from Fairfield for building purposes at one half regular rates. Pay full rate, and receive a rebate of one half on presentation of freight bill to me at the general meeting.
T. J. CARLE, Secretary.

NOTICE.—Rally for the Fourth of July meeting on Lakeside camp-ground. Said meeting will commence Friday, July 3d, at two o'clock P. M., and hold over Sunday, July 5th. Cottage rooms free through this meeting for all those coming who will bring bedding and food. Fare on the Maine Central R. R. is reduced one half for round trip tickets, good from July 1st to Monday, July 6th. Call for "Fourth of July meeting tickets for Lakeside," and come filled with the Spirit of Jesus to labor for the lost and perishing ones, and to celebrate the praises of Him who died for our redemption, and will soon come as King of kings and Lord of lords. H. B. SEVEY.

Terry Island Basket Meeting.

Our third annual Basket Meeting will be held July 4th, and over the following Sunday. A cordial invitation is extended to all who love the "sure word of prophecy." We hope to see a goodly number at this meeting, as in all probability this will be the only meeting this year in which the study of prophecy will be a specialty. House and barn room; also, if notified in time, will have tent room for any that wish it. Our station is Windsor Locks; from there walk up the canal bank to the Island Ferry. D. C. TERRY.

Conference Notice.

The next session of the Knox and Lincoln Quarterly Meeting will be held with the church [illegible] June 25th, and holding over Sunday, June 28th. We hope to see a goodly number of our preaching brethren present. Come all who can, and work for God and the salvation of the unsaved. Homes will be provided for all. Please call on G. H. Lincoln, M. M. Stevenson, L. A. Wentworth, A. P. Mears.
G. W. WEEKS, President.
M. M. STEVENSON, Secretary.

NOTICE.—To all who have written me, and to those who may contemplate doing so in relation to preaching in the Advent Church at Dover, N. H. in the month of August, I am instructed to say, the church will be closed Sundays, August 15th, 23d and 30th. For the Committee,
CHAS. A. PHELPS, Pastor.

NOTICE.—There will be a Grove Meeting in Hooksett, N. H., July 4th and 5th, on land of D. C. Elliott, about three-fourths of a mile from the depot. Preaching at half past 10 A. M. and half past 1 P. M. All are cordially invited.
D. C. ELLIOTT.

NOTICE.—All wishing to do any business in buying, selling or renting tents at Alton Bay, should correspond with J. T. Langley, Alton Bay, N. H.

NOTICE.—There will be a Fourth of July meeting at Kingston, N. H., at Bro. Hale's meeting-house, at 10.30 A. M. and 1.30 P. M. Daniel D. Page and others are expected. All invited.

NOTICE.—The annual session of the Advent Christian Conference of Nova Scotia will be held at Bear River, Digby Co., commencing on Thursday, June 25th, and hold over the following Sunday. All are invited. J. M. TOZIER.

NOTICE.—Providence permitting, I will be at the Nova Scotia Conference at Bear River, June 25th, and over the Sabbath June 28th.
G. W. SEDERQUIST.

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Appointments.

☞ APPOINTMENTS must be received as early as MONDAY NOON (as our paper goes to press TUESDAY MORNING) to insure insertion for the coming week.

MASSACHUSETTS.

BOSTON, ADVENT CHRISTIAN CHURCH.
Lincoln Hall, 60 West Concord Street, near Washington.
J. A. Gardner .... Sunday, June 28th
Geo. W. Sederquist .... onward till July 5th

ATTLEBORO FALLS.
J. S. White .... Sunday, June 28th
C. W. Rathbun .... Sunday, July 12th

ATHOL.
Geo. L. Teeple .... Sunday, June 28th

BRIMFIELD.—Emerson Wetherell, Cor. Clerk.
H. C. Smith .... Sunday, June 28th
Geo. L. Teeple .... Sunday, July 5th

CHELSEA (Adv. Chris. Church) Heard Street. E. M. Andrews, Pastor.

CLINTON (S. A. Church.)—Isaac Barnes, Cor. Clerk.

CHICOPEE (Adv. Church).—Harold Whitley, Com.

EAST PEPPERELL (Parker's Hall.)—John Gray Corresponding Committee.

East Weymouth.—W. H. Crockett, Pastor. Preaching brethren will please correspond with W. H. Crockett, North Weymouth, Mass., before sending appointments.

FAIRHAVEN.—Albert Jenney, Cor. Com.

HAVERHILL (Walnut St. Chapel) A. W. Sibley, Pastor.

LAWRENCE.—(Advent Chapel, Concord Street.) J. Couch, Pastor.

LYNN, Second Advent Church.—(Chapel on Liberty Street.)—Cor. Comp., M. M. Libby, 255 Essex Street.
Edwin Burnham .... Sunday, July 5th
E. A. Stockman .... Sundays, July 19th and 26th

LOWELL, Second Advent Church (Mechanic's Hall Dutton Street.)—A. Bissell, 49 Worthen Street; A. M. Hamilton, Lowell, Mass., Pawtucketville Box.
G. M. Little .... Sunday, July 5th

MARLBOROUGH, Advent Christian Church (Methodist Congregational Hall, Salem St.)—[illegible] Jones Clerk.

MARBLEHEAD, S. A. C. Church (Advent Hall, 43 Pleasant Street.) Correspond with J. S. Doane.

NEW BEDFORD (Advent Christian Church) corner of Kempton and Foster Streets.—L. W. Smith Pastor.

NORTH RUTLAND.—Henry H. Mundell Corresponding Committee, North Rutland.
W. M. Hall .... 1st Sunday in each month
Wm. O. Hale .... 2d and 4th Sundays in each month

NORTH CARVER (A. C. Church).—Corresponding Committee James Breach, Elmer Raymond, D. W. Nash.
Frank Burr .... Sunday, July 5th

Newton Upper Falls.—Meetings every Lord's day at the house of L. T. Cunningham.

PALMER.
Mrs. E. L. Crumb .... Sunday, June 28th
Geo. L. Teeple .... Sunday, July 12th

SOMERVILLE, Second Advent Church.—(Chapel corner of Bow Street and Somerville Avenue.)—T. H. Wayland Corresponding Committee, No. 10 Central Market, Boston, Mass.
D. T. Taylor .... Sunday, June 28th

SALEM (Hardy Hall, Washington Street.)—Committee E. F. Hinckley, F. W. Lyford, B. Staley.
Edwin Burnham .... Sunday, June 28th
L. F. Baker .... Sunday, July 19th

SPRINGFIELD.—(Adv. Chris. Church, Pynchon St., Franklin Hall.)—G. H. Wallace, Pastor. Residence 59 Greenwood Street.

TAUNTON (Advent Christian Church) High Street, opposite Wales Street depot, Ward Room No. 2.—John B. Francis corresponding committee.
T. M. Preble .... 4th Sabbath in each month

WORCESTER. Ministerial Committee E. G. Higgins, E. S. Gage, H. H. Nash.
C. Goodrich .... Sunday, June 28th

WESTFIELD.
Rufus Wendell .... Sunday, June 28th and Sundays, July 12th, 19th, and 26th

WINCHENDON (Adv. Chris. Church).—Corresponding Committee L. B. Underwood and Daniel Clark.

WEBSTER (Christian Advent Chapel, corner of Park and Myrtle Streets.)—J. E. Cross, Pastor.

WAKEFIELD.—Meetings at the residence of J. B. Adams, No. 1 Church Street, every Sunday afternoon at two o'clock.

North Wilbraham .... Sunday, July 5th
MRS. E. L. CRUMB.

Newburyport .... Sunday, June 28th
JOSHUA DENTON.

Stoughton (at St. Osgood's on Summer Street) the first Sunday in each month.
Z. RANDALL.

New Bedford (Cannonville) .... every Sunday evening
FRANK S. STANTON.

[illegible]
C. H. SWEET.

NEW HAMPSHIRE.

ALTON (Kimball Hall.)—Isaac I. Stockbridge and George E. Varney, Corresponding Committee.

Belmont.—Correspond with Alvin T. Bean.

CONCORD.—Address C. P. Rowe, Rumford St.
L. F. Baker .... Sundays, June 26th and Aug. 2d

DOVER.—Chas. A. Phelps, Pastor.

EXETER.—Daniel D. Page, Pastor, will occupy the pulpit the 1st, 2d and 3d Sundays in each month.

EAST ROCHESTER.—J. Quimby and C. Shorey Elders.
B. S. Emery .... 1st Sunday in each month
M. Stevens .... 4th Sunday in each month

East Sandwich.—Correspond with John Cove or Calvin Watson.

FARMINGTON (Advent Chapel.)—L. B. Lary, C. E. Drew, J. M. Burnham, Corresponding Committee.

FRANCONIA (Union Hall.)—Meetings every Sunday.

HAMPTON.—Cor. Com. Frederic L. Lamprey.
Joshua Denton .... Sunday, July 5th
C. S. Shattuck .... Sunday, July 26th

KEENE, N. H. (Good Templar's Hall, Washington St.)—Geo. W. Page Elder and Corresponding Com.

LAKE VILLAGE (North Church.)
F. S. Knowlton .... Sunday, June 28th
Geo. M. Little .... Sunday, July 26th

LOUDON.—Geo. W. Prichard, Cor. Committee.
John G. Hook .... Sunday, July 5th

LOUDON RIDGE.
J. Parsons .... 1st Sunday in each month
A. Kidder .... 2d Sunday in each month
A. S. Williams .... Sunday, July 19th

MANCHESTER (Advent Chapel, [illegible]ington Street).—C. W. Dockham, Pastor, 231 Pearl Street.

NORTHFIELD DEPOT (Union Chapel.)—Correspond with S. A. Dow.
John G. Hook .... Sunday, June 28th

PORTSMOUTH (Advent Chapel, Hanover St.)
C. R. CROSSETT, JR., Pastor.

ROCHESTER Advent Christian Church (Odd Fellow's Hall.)—Enoch Morrill, Pastor.—[illegible] W. Horne, Elder and Committee.
Enoch Morrill .... 1st Sunday in each month
B. S. Emery .... 2d Sunday in each month

SALISBURY (Smith's Corner.)
A. Cressy .... Sunday, July 5th
Simeon Roby .... Sunday, July 12th

SOUTH BARNSTEAD.
Wm. Bodge .... 1st Sunday in each month

SUGAR HILL.—H. H. Tucker, Pastor.

SOUTH SUTTON (Advent Chapel Church.)—Meetings every Sabbath for the present. [illegible]
F. E. Ferry Elder.—A. Cressy Corresponding Sec.

SEABROOK.—W. Hadley, Pastor.

East Wakefield (Woodman's Mill) 2d Sunday in each month.
South Wolfboro .... 4th Sunday in each month
T. L. CHURCHILL.

Middleton Corner .... Sunday, June 28th
C. COLMAN, T. L. CHURCHILL.

Wakefield (Woodman's Mills) 4th Sunday in each month.
J. L. CHUTE.

Water Village .... 3d Sunday in each month
A. G. DAVIS.

Rye .... 2d Sunday in each month
JOSHUA DENTON.

South Dutton .... Sunday, June 28th
Bradford (Pond meeting-house) .... Sunday, July 12th
C. H. FLETCHER.

Whitefield.—Old church meetings every Lord's day.
DANIEL GREGORY, Pastor.

London (Barn Meeting) .... Saturday, July 4th
JOHN G. HOOK.

Strafford (Robert's school-house) .... Sunday, June 28th
W. M. HARMON.

Birch Intervale, Tamworth .... Sunday, June 28th
Oak Hill, Wakefield .... Sunday, July 12th
E. JOHNSON.

South Rochester .... first Sunday in each month
J. T. LIBBEY.

Tuftonboro Neck .... Sunday, July 12th
J. T. LIBBEY. C. H. WILLEY.

New Hampton .... Sunday, June 28th
JOHN PARSONS.

West Epping (at the Chapel) .... Sunday, June 28th
DANIEL D. PAGE.

Tuftonboro Neck .... 1st Sunday in each month
Melvin Village .... 2d Sunday in each month
Sandwich .... 3d Sunday in each month
Melvin Village .... 4th Sunday in each month
T. W. PIPER.

Bradford (Pond meeting-house) .... Sunday, June 28th
SIMEON ROBY.

Moultonboro (Middle school-house) .... Sun., June 28th
New Hampton .... Sunday, July 5th and first Sunday in each month.
J. G. SMITH.

Northwood Narrows .... Sunday, June 28th
W. W. SUTHERLAND.

Pittsfield .... two Sabbaths in each month
C. S. SHATTUCK.

Rye .... 1st Sunday in each month
Greenland (Methodist Church) .... Sunday, June 28th
JOSEPH W. WHITE.

Bradford (Pond meeting-house) .... Sunday, July 5th
Warner (Waterloo school-house) .... Sunday, July 12th
A. S. WILLIAMS.

MAINE.

BERWICK (Odd Fellows Hall.)—E. B. Morrell, P. O. Box 152, Corresponding Committee.
J. T. Libbey .... Sunday, June 28th
A. G. Davis .... Sunday, July 5th
E. N. Hinckley .... Sunday, July 12th
Geo. M. Little .... Sunday, Aug. 9th
Mark Stevens .... 1st Sunday in each month
Enoch Morrill .... 2d Sunday in each month
A. A. Robinson .... 3d Sunday in each month
E. Johnson .... last Sunday in each month

BRIDGTON (Advent Chapel.) Mrs. Geo. E. Ham Sec.
E. P. Woodward .... 1st Sunday in each month
A. W. Taylor .... 2d Sunday in each month
D. H. Kilbreth .... Sunday, June 28th

BIDDEFORD.—Thomas W. Applebee Cor. Committee.
Wm. H. Mitchell .... 1st and 2d Sundays in each month
Jesse Gay .... 3d Sunday in each month
B. S. Emery .... 4th Sunday in each month

BATH (Middle St. Chapel.)—H. M. Foster Cor. Sec.

BONNY EAGLE.
Mrs. M. E. Kilborn .... 1st Sunday in each month

BOWDOINHAM VILLAGE (Hinckley's Hall.)

BANGOR, Advent Christian Church (Temperance Hall, Exchange Block.)—J. F. Clothey, Pastor.

CAPE ELIZABETH (Advent Chapel.)—L. S. Roberts and W. H. Libby, Elders. P. O. 33 Temple Street, Portland, Maine.
Jared Whitman .... 1st Sunday in each month
Jesse Gay .... 2d Sunday in each month
J. Hill .... 4th Sunday in each month

CAMDEN (Washington Street Chapel.)—T. F. Wadsworth Corresponding Committee.

FAIRFIELD.—Committee S. P. Shepherd, Winslow, Me. Hehry A. Fish, Fairfield, Me.

GOODWIN'S MILLS, (Union Hall.)—J. Hill, Pastor.
J. Hill .... 1st Sunday in each month
J. Chute .... 2d Sunday in each month
Mrs. M. E. Kilborn .... Sunday, June 28th

HOLLIS CENTRE.
Jessie E. Jordan .... Sunday, June 28th
Mrs. M. E. Kilborn .... 4th Sunday in each month

KENNEBUNK, Lower Village (Adv. Chapel.)—O. H. Wallace, Pastor.

LEWISTON, A. C. Church.—Committee: A. S. Prescott, Auburn, Chas. McAllister, Lewiston.

OLD ORCHARD (Adv. Chapel, near the Tower.)
Jesse Gay .... 1st Sunday in each month
J. Hill .... 2d Sunday in each month
B. S. Emery .... 3d Sunday in each month

PORTLAND, Second Advent Church (Union Hall Free Street.—Committee George E. Smith, 275 Cumberland Street, W. G. McGlauflin, Jas. Pearson.
Mrs. L. C. McKinstry .... Sunday, July 5th
W. H. Mitchell, the last two Sundays in each month, and the 5th Sunday in every month that it occurs.

ROCKLAND (Adv. Chris. Church) N. A. Burpee Hall. Wm. M. Brewster Clerk and corresponding committee.

SABATTUS (Jones' Hall.)
Jared Whitman .... 4th Sunday in each month

SOUTH BERWICK (Great Works.)—Correspond with Morrill Goodwin or S. E. Goodwin.
C. M. Willand .... Sunday, June 28th

SOUTH HOPE.—Corresponding Committee Dura Ames, Mark Walker, Daniel Howard.

SOUTH ELLIOT.
Geo. W. Brown .... 1st Sunday in each month

VINALHAVEN CHURCH.—Committee J. Sellers, Wm. Roberts, A. F. Smith.

Newcastle and Damariscotta.—Edwin Sperrin, Corresponding Committee, Newcastle.

Camden .... Sunday, June 28th
L. BOUTELLE.

East Washburn .... Sunday, Sept. 6th, and evenings
Milltown .... Sunday, Sept. 20th, and evenings
Princetown .... Sunday, Sept. 27th, and evenings
West Princetown .... Sunday, Oct. 4th, and evenings
E. COTTON.

East Bowdoinham .... 4th Sunday in each month
E. O. DINSMORE.

South Berwick (Grant's school-house) last Sunday in each month.
J. P. GOODWIN.

West Parsonfield .... Sunday, July 19th
F. JOHNSON.

Weeks Mills .... 1st Sunday in each month
Lewiston .... 2d Sunday in each month
Hartford (Methodist Chapel) 3d Sunday in each month
D. H. KILBRETH.

Union Falls .... Sunday, June 28th
South Berwick .... Sunday, July 5th
Alfred .... Sunday, July 12th
Kennebunk Depot .... Sunday, July 19th
Union Falls .... Sunday, July 26th and 4th Sunday in each month.
H. A. MITCHELL.

North Waterboro .... Sunday, June 28th
H. MAINS.

West Parsonsfield .. 2d and 4th Sundays in each month
D. W. STEVENS.

South Leeds, meeting-house (baptism) Sun., June 28th
J. C. WHEELER.

Wells, Gray's Corner (at the Chapel) Sun., June 28th
M. M. & A. A. YOUNG.

VERMONT.

VERNON.—J. Hemenway 1st Sunday in each month. Also supply for the third Sunday. All communications should be directed to J. Hemenway, Athol, Mass.
C. Goodrich .... Sunday, July 5th

BRIDGEWATER.—B. B. Chedel, Pastor.
B. B. Chedel .... every alternate Sunday
C. W. Jackson .... every alternate Sunday

BRISTOL.—S. P. Hayward, Pastor.

CASTLETON.—J. Albert Libby, Pastor.

MENDON (A. C. Church) D. P. Perkins, Pastor.

NORTH SHERBURNE. (Adv. Chris. Church.)
C. W. Jackson, Pastor .... once in four weeks

NORTH SHREWSBURY.—Geo. F. Earle, Pastor.

NORTH HYDE PARK (Adv. Chris. Church.)

HARTLAND (Densmore Hill.)—J. M. Densmore, Corresponding Committee.
A. S. Williams .... Sunday, June 28th
C. H. Fletcher .... Sunday, July 5th

RUTLAND (Church of the Redeemer) T. L. Drury Pastor.

STRAFFORD (Old City.)
J. H. & W. F. Harding .... Sunday, June 28th and every alternate Sunday.

ST. JOHNSBURY.—F. L. Piper, Pastor.

WARREN (A. C. Church.)—Allen C. Greenslit Corresponding Secretary.

WOODFORD (Adv. Chris. Church.)

Ely Mines .... every Sunday until further notice
O. BECKWITH.

East Roxbury .... two Sundays a month
L. H. BRIGHAM.

Factory Point .... 2d Sunday in each month
Chittenden .... last Sunday in each month
WM. J. BLANCHARD.

Morgan Beach (Union Church) .... Sunday, once in two weeks.
G. W. CHAPMAN.

Stony Brook .... Saturday evening, June 27th and over Sunday, June 28th.
P. G. LORD.

CONNECTICUT.

ABINGTON.—A. C. Johnson, Pastor.

BRIDGEPORT.—Advent Christian Church, Temperance Hall, Beach Street, E. D.—E. M'Culloch Pastor.

BRISTOL Adv. Chris. Church.—John C. St. John Pastor

DANIELSONVILLE (Advent Chapel, corner of Academy and School Streets.) Preaching every Sunday.
WARREN N. TENNEY Pastor.

EAST WOODSTOCK.
P. S. Butler .... Sunday, June 28th

HARTFORD (Melodeon Hall.)
Elder D. Mathewson, Pastor, 35 Chapel Street.

NEW BRITAIN (Chapel on Arch Street.)—Norris L. Booth Secretary.

NEW HAVEN.—(Beers Street Chapel.)—A. J. Wheeler Pastor. Residence 518 Chapel Street.

PUTNAM (Adv. Chris. Chapel)—John Jeffrey, Pastor.

SQUARE POND (Second Advent Church.)—Chas. O. Smith, Corresponding Secretary.
A. Elliott .... every fourth Sunday

SOUTH NORWALK (Adv. Chris. Church) Temperance Hall, Main Street. F. S. Ainsworth, Cor. Clerk.

SOUTHINGTON (Gospel Mission Chapel.)
Hezekiah Davis, Pastor.

SCITICO (Adv. Chris. Church.)—H. W. Perkins, Pastor

WATERBURY (A. C. Church, Bronson's Hall, Bank Street.)—Geo. L. Teeple, Pastor. Residence 112 West Main Street.

WALLINGFORD.—(School-house, South Main Street.) D. T. Call, Pastor.

WOODSTOCK VALLEY.—Preaching each Sabbath.—P. S. Butler, Pastor.

Bristol .... 7.30 Thursday evening, June 25th
Waterbury .... 7.30 Friday evening, June 26th
Sabbath, June 28th, at liberty. HIRAM MUNGER.

Winsted (house of A. Waters) Thursday evening, June 25th.
Newfield Friday, June 26th, 7.30 P. M. Sunday, June 28th, 12.30 P. M.
Drakeville school-house, 10.30 A. M. and 7 P. M., Sunday, June 28th. M. A. POTTER.

Prospect (New Chapel) .... Sunday, June 28th
S. WOODRUFF.

ILLINOIS.

CHICAGO (A. C. Church) No. 91 South Green St.—J. F. Myers, Church Elder, 149 West Monroe Street.
AURORA (Adv. Chris. Church.)—J. F. Adair, Pastor.
In the Lecture Room of the first Baptist Church of Aurora every Sabbath. C. W. SMITH.

TENNESSEE.

MEMPHIS.—Advent Christian Church, 35 Seventh Street.—A. J. Sanderlin Pastor.

NEW YORK.

Hebron .... 1st and 3d Sundays in each month
WM. J. BLANCHARD.

Massena, St. Law. Co.—W. A. Burch, Pastor.

DARIEN, Genesee Co.—H. H. Brown Pastor.

Hoosick (A. C. Church.)—Geo. A. Streeter, Pastor.

NEW YORK CITY.—J. Cox, Pastor.—Meeting three times on the Sabbath, and Wednesday evenings, at 138 West 24th Street.

The Second Advent Church worship at Brooklyn Institute, Washington Street, Brooklyn.
L. L. HOWARD, Pastor.

Sandy Hill (Adv. Chris. Church, corner of Maine and Willow Streets.)—W. O. Higley, Pastor.

Rochester, (Advent Christian Church.)—Over No. 278 East Main Street, corner North Street. Elder C. H. Williams, Pastor, 91 Pearl Street.

Newburgh .... Sunday, July 5th
RUFUS WENDELL.

RHODE ISLAND.

BRISTOL (Advent Christian Church, High Street.)—A. A. Hoyt, Pastor.

CENTRAL FALLS.
H. K. Flagg Church correspondent, Box 95.
H. K. Flagg .... 1st Sunday in each month
G. W. Kent .... Sunday, June 21st
A. A. Fowler .... Sunday, July 26th

ESCOHEAG.—(Advent Christian Church).—Eld. E. R. Wood Pastor.

LA FAYETTE (A. C. Church) Chas. E. Preston, Pastor

NORTH SCITUATE.—Correspond with the pastor, Wm. H. Durfee, North Scituate, R. I.

PROVIDENCE (Advent Christian Church, Hammond Street.)—Norman P. Cook, Pastor.

WOONSOCKET.—A. A. Fowler, Committee.
C. Goodrich .... Sundays, July 12th and 19th
H. K. Flagg .... Sunday, July 26th
J. Miett .... Sunday, Aug. 2d
J. S. White .... Sunday, Aug. 9th

OHIO.

NEVADA (A. C. Church.)—A. P. Moore, Pastor.
Axtel (Adv. Chapel) .... 10.30 every Sunday morning
Birmingham .... 6.30 every Sunday evening
A. N. DUNBAR.

MINNESOTA.

Minneapolis (Messiah's Advent Church, corner of Second Avenue South and 14th Street.)—W. J. Hobbs Pastor.

Winona Adv. Chris. Church.—(Chapel on Broadway, between Washington and Winonah Streets.)

High Prairie, Goodhue Co., preaching every Sunday morning and evening. Sunday School 12.30 P. M. P. and H. and M. Ramer Pastors. Post office address Cannon Falls, Minn.

Monticello.—G. H. Dewing, Pastor.—Preaching every Sunday, at 10.30 A. M.

MICHIGAN.

Every other Lord's day, morning and evening, at the Advent Christian Church of Assyria, Barry Co.
P. HOLLER.

Buchanan, (A. C. Church.)—Benj. Finney Pastor Post Office Box 228.

Port Sanilac .... 10.30 A. M. each Sunday
Shore and Ridge Churches at 3.30 P. M. each alternate Sunday. Lexington Sunday evenings. C. PIKE.

INDIANA.

Union Mills.—D. R. & E. S. MANSFIELD, Pastors.

DELAWARE.

Wilmington (Household of Faith Church.)—House of worship on Tatnall Street.
GEO. W. WRIGHT, Pastor.

PENN.

Church of the Second Advent, Mount Vernon St., below Broad.—Elder L. F. Baker Pastor. Residence, 1926 Brown Street.

Edinboro.—Mrs. L. M. Stoddard, Pastor.

South Oil City.—Preaching each Sunday A. M. and evening. Prayer meeting Thursday evenings.
C. W. STEPHENS.

IOWA.

Red Oak (German Evangelical Church) every Sunday.
WM. MCCULLOCH.

Manchester, Nov. 16th, at 11 A. M. and every two weeks.
E. A. MARSH.

Sioux City (Advent Chris. Church.)—Corresponding Committee J. W. Young or J. H. Culver.

QUEBEC.

Hatley (McConnell school-house) once in four weeks
Magog (Ketchum school-house) .... once in four weeks
G. W. CHAPMAN.

Way's Mills (Union Church.) H. D. Seiby, Pastor
Second Adventist Ministerial Committee F. Vaughan, H. W. Davis, J. W. Heath.
D. W. Sornberger .... Sunday, July 19th

WISCONSIN.

Belleville .. each alternate Sunday.—ANSON BROWN.

NEW BRUNSWICK.

WOODSTOCK.—(Advent Christian Church.)—F. W. Blackmer, Pastor.
Moncton .... Sunday, July 19th, and evenings
Riverside .... Sunday, July 26th, and evenings
St. Mary's .... Sunday, Aug. 2d, and evenings
New Zealand .... Sunday, Aug. 9th, and evenings
Woodstock .... Sunday, Aug. 16th, and evenings
Jacksontown .... Sunday, Aug. 23d
Middle Simonds .... Sunday, Aug. 30th, and evenings
Benton .... Sunday, Sept. 13th, and evenings
E. COTTON.

NOVA SCOTIA.

Scott's Bay .... Sunday, June 28th, and evenings
Cold Brook .... Sunday, July 5th, and evenings
Port George .... Sunday, July 12th and evenings
E. COTTON.

CALIFORNIA.

Tustin City, Los Angeles County. D. F. Hunt Pastor.

Business.

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J. HEMENWAY, Treasurer.

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Dimes.—F. E. Imes 1, M. B. 10; J. E. Sterling 3, Friend 2½; Mrs. J. H. Newcomb 2½; C. Rice 2½. G. E. Tyler 10; O. Avery 6; H. G. L. 10, C. D. Cooper 1, E. Kemp 1.

Please Notice!

☞ Hereafter we shall publish a list of the names of persons sending us letters containing money; and when their names appear in this list, they may know that the letter has been received.

Allen R C, Austin J, Avery O, Aldrich L, Andrews J, Bronaugh E C, Baker W T, Boyce O, Bourne C H, Bassett H S, Butman B F, Baxter J C, Brigg E M, Bartlett C E, Brown J, Bowker W H, Baxter H, Briggs S R, Chamberlain J L, Coburn C V, Colby E, Chittenden H A, Case C M, Clark J E, Carr A, Cooper C D, Cheadle W W, Camp J E, Dubor G A, Dickenson J D, Dexter H N, Dow E F, Doubleday O M, Eaton R I, Edwards A T, Emerson W C, Elliott D C, Eagon R C, Edgar O T, Frostick J, French G J, Foster H, Forester B, Griswold L S, Gibson W I, Gordon A M, Gordon S E, Gates S L, Grinnell W E, Gibson S K, Hawley E B, Higley W O, Hubbard M E, Harding S, Houghtalin W N, Hayward S P, Hubbell M B, Holmes L J, Johnson H V, Kimberly H, Kelley E C, Kent B M, Kemp E, Kilborn M E, Kimpton G, Knowlton F S, Lyon F, Lesuer A S, Lamb C R, Lenesler N S, Lee T A, Lewis H G, Low C M, Mitchell I W, Martin E J, Moore J, Morgan C A, Moffit S, Manning A, McGlatham W, Nash F, Newcomb J H, Nichols W D, Nickerson J F, Nickerson M, Orton W F, Osborn C A, Perkins H, Preston A, Payne H H, Palmer W M, Packard J A, Pettis J E, Potter M A, Pike S, Richardson S O, Robertson J L, Randlett F E, Rogers J, Ross H L, Ronquist N, Rollins M, Ranney H H, Snow Z, Sterling J E, Stone C, Saulpaugh L E, Snow M M, Seymour E, Seavey F, Safford W H, Sprague C A, Skaggs W P, Skillings M, Smiley H G, Shaffer J, Stanley M, Townley A, Taylor P, Taylor A C, Tyler G E, Vickery W H, Van Tassel I, Watkins L B, Wooding H, Williams C H, Wadsworth D H, Woods J K, Wyman A, Wells J H, Weltner D C, Wolfenstetter J, Walton M, Wentworth B, Yeo G W, Yake O, Young J F.

☞ Will Mrs. Luther P. Horne please give us her Post Office address?

☞ Will Levi Garrett please give us his Post Office address?

BOOKS AND TRACTS SENT.—By Mail—Austin J, Andrew J, Brinkerhoff J, Bristol I P, Bond C A, Brown R C, Baker W T, Bassett H, Burson A, Butman B F, Blackman C M, Chamberlain J L, Coburn C V, Chittenden H A, Durgin G E, Dickenson J D, Eaton R I, Emerson W C, Grinnell W E, Gibson S K, Hulbard S F, Hawley E B, Hubbard W E, Hayward S P, Hubbard M E, Holway L J, Jenkins H A, Jones J, Longee C S (2), Morse A, McCullock W, Myers J M, Newcomb J H, Oleson C A, Pike C, Purinton O B, Palmer W M, Ramsey H H, Ross H L, Seibert M E, Seavey F, Snow Z, Stoddard L M, Stacy G T, Seymour E, Skagg W P, Trefethen F, Tracy J (2), Taylor A C, Van Tassell I, Wilson T E, Woods J K, Watkins L B, Williams W A, Wells J H, Yeo G W.

PHOTOGRAPHS.

We have obtained the photographs of some of our leading preachers, to sell for the benefit of the Tract Fund. They are cabinet size, and taken by one of the best artists in the city. We have the following:

E. A. STOCKMAN, Editor of the *World's Crisis*.
J. COUCH, Editor of the *Quarterly Journal of Prophecy*.
F. BURR, Editor of the *Young Pilgrim* and *Blessed Hope Quarterly*.
J. HEMENWAY, Business Agent and Treasurer of the A. C. P. Society.
A. W. SIBLEY, Secretary of the A. A. Mission Society.
MILES GRANT, W. H. MITCHELL, H. MUNGER, L. BOUTELL, S. G. MATHEWSON, C. GOODRICH.

We have also the photograph of WM. MILLER, taken from an old picture.

The above are for sale at the *Crisis* Office. Price postpaid, 25 cts. each. AGENT.

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It is with pleasure we present to the Christian public our new publications, in which the reasons of our faith are presented in a candid and logical manner, and with such a vast amount of scriptural testimony that the books must command the respect of all candid thinkers and Bible students.

"OUR HOPE," OR, WHY ARE WE ADVENTISTS?

The large and increasing demand for this work is an expression of the high appreciation of its merits among our people, and we believe it will accomplish much good in removing unjust prejudice, and enlightening many minds upon the great subject of Christ's Second Advent, and the restitution of all things spoken by the prophets of olden times. We wish that a copy might be placed in the hands of every clergyman in the country. Price single, postpaid, 60 cts.; per dozen, by express, $6.00. AGENT.

HADES, OR THE INTERMEDIATE STATE OF MAN.

A companion volume to "OUR HOPE." By Rev. H. Constable, A. M., containing 367 pages, neatly bound in cloth, lettered in gold, making it ornamental and attractive. This is a reprint of the English edition, and the third edition of the work. The former price was $1.25 per copy. We are able to put them at 60 cts. per copy, $6.00 per dozen, by express. The large sale of this work in the old country is undoubted evidence of its great merit. It is the only work extant, with which we are acquainted, that fully presents an extensive historical and scriptural testimony on the state of man in death. AGENT.

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ANOTHER NEW TRACT.
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BY WM. H. MITCHELL.

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We have just received from New York an invoice of Oxford S. S. Teachers and other pocket Bibles, which we can sell at *greatly reduced prices*. These Bibles are fresh and new. Below we give you some of the prices. Oxford S. S. Teacher's Bibles, size 5 x 7¾ x 1¼ inches, minion type, best Levant binding, silk sewed, divinity circuit, containing Concordance, Index, Maps, etc., regular $7.50 edition. We sell it for $6.25 postpaid. The same *Indexed for $7.50*. *Imitation Levant binding*, same as above, $1.00 less for each kind. We also have a lot of fancy Bibles suitable for S. S. presents, etc., from 75 cts. to $3.00 postpaid. S. S. Teacher's Bible, ruby type, containing all the helps, best Levant binding, regular price $5.50. We offer it at $5.00 postpaid.

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THE SABBATH.

"IS IT THE DUTY OF A CHRISTIAN TO OBSERVE THE SEVENTH DAY?" We have received a small lot of tracts on the above question, setting forth the subject in a clear light. AGENT.

LIGHT.

BY EDWIN BURNHAM.

Light "let there be"! Jehovah said.
Light "was"—at his command.
Light "out of darkness" quickly sped.
Light spread on sea and land.
Light shined through the heavens vast.
Light streamed from the sun.
Light on the opaque moon was cast.
Light on all nature shone.
Light gleamed from the starry host.
Light brought earth's beauties forth.
Light shined to the uttermost.
Light gave man's years their birth.
Light blesses the wide world of man.
Light blesses beasts and birds.
Light brings new joys, and ever can.
Light highest good affords.

Light, *perfect* "light," that light "is life"!
Light, "true," shines from "the Son."
Light cometh not by human strife.
Light is for all—each one.
Light shineth everlastingly.
Light shineth from God's throne.
Light shineth both by night and day.
Light shines to guide man home!
Light will shine clearer at the last.
Light will illume the tomb.
Light will shine clear when "night" is past.
Light will destroy death's gloom.
Light will adorn God's "city" fair.
Light will shine on earth "new."
Light will garnish the heavens there.
Light all "the pure" shall view.
Light will burnish the saintly crowns,
Light will shine on robes white.
Light shall shine where true joy abounds.
Light shall the good delight!

THE GRAVY OF THE GOSPEL.

BY H. MUNGER.

Bro. Stockman:—On reading the first *Crisis* in June, this illustration came to mind. Bro. Stockman has selected out of his articles of spiritual food a good, suitable variety for one meal; and all that have good appetites can find something to eat. Bro. Couch's article on the prophetic state of the nations was like corned beef, salted and good, and well cooked; just the thing for strong stomachs. Bro. Collier's article would need stronger digestive powers than many have; but the strong will work at it. Bro. Grant's account of sights seen and work done was another variety which made good sauce for the table; but it was across the table and had to be passed, as all could not reach it; and it was baked a month ago, but it made a good variety. When we got to the two editorials, these were like the two kinds of bread which are expected at every meal; but neither was raised with the leaven of the Pharisees, for Christ's coming and the object of his coming are the main pillars of the editorials.

But with all this good solid food we need *gravy*, which the Editor has furnished by devoting a column to correspondence from warm Christian hearts on experience, in the different localities. Without these little letters from little writers, the *Crisis* would be like a good dinner without gravy. Some, who are fond of a good paper and a good meeting, withhold little testimonies for Jesus, and thus deprive the dinner of the gravy. I never knew God to work among the people without the weaker members being called into action. God commands us to bestow more abundant honor upon the weaker members. 1 Cor. 12: 22-26. Ever so good logical, prophetical or historical steady preaching will fail to feed a large class of people. Sometimes a little tearful testimony will cut down a hard sinner that nothing else will touch. This is what the colored people call "*the gravy of the gospel.*" When, at one of their Campmeetings, a preacher more learned than the rest preached a logical sermon, one brother cried out, "Give us more gravy, brother, to soften up the dry, hard junks."

A religious paper needs some gravy articles to soften up the dry sophistries of some of its matter. We have had gravy, as the colored people call it, in most of our papers of late, with the solid meat of Bible truth. There is more gravy in short, pithy articles, than in long arguments drawn out of a little capital stock. Articles could be condensed one half, which would give more space for little pithy, experimental articles. Those who write the longest and dryest articles feel the worst if they are not published; and this tries the patience of the Editor. An Editor showed me a pigeon hole of some fifty or one hundred articles that he could not publish in six months.

But the brethren are doing better about long obituary notices and Conference reports. Give the gravy of the Conference, and thus help the Editor and benefit the readers of the *Crisis*.

The gravy of a Campmeeting is the stirring testimonies of past and present blessings, and the hope we cherish through grace of future good. All parts of the meeting are necessary, if well managed and not too long. I hope there will be an effort this year to get the church to work instead of so many great sermons and so much visiting and fine dressing. Those who go in for show do but little praying. The Lord is soon coming, and there is too little labor among the members. If all go to work, there will soon be reports for the *Crisis* that will furnish gravy for some of the food that is dry.

DEATH'S EXPERIENCE.

BY C. F. DOW.

Death is described as the "*bourne* from which no traveler returns." Death has its secrets, and will tell them to no one. All who journey to the vale of death, the land of silence, will most certainly come back at the time appointed; and the secrets of death's experience will be better known. Those recovered from drowning can reveal as much of death's experience as those who actually and finally die and remain dead. Those nearing death's dark portals—"the living," who "know that they must die," or may die, while the actually "dead know not anything," can get some of death's real experience, or a knowledge of it; and all the facts thus gleaned, from whatever field of research, do but the more confirm and explain Bible testimony. Hanging, or death by strangulation, and the sudden arrest of circulation and of life's processes, thus tell of dying sensations.

Take some recorded examples, as a question has arisen which very few living persons are in a condition to answer; viz., What are the sensations experienced during hanging? Some of the few who have been able to give any account of their consciousness at so critical a moment, say that, after an instant of pain, the chief sensation is that of a mass of brilliant colors filling the eyeballs.

The *Quarterly Review*, vol. 85, treating on this matter, says: "An acquaintance of Lord Bacon, who meant to hang himself partially, lost his footing, and was cut down at the last extremity, having dearly paid for his curiosity with the risk of his life. He said he felt no pain, and his only sensations were of fire before his eyes, which changed first to black, and then to sky blue. These colors were even a source of pleasure."

A Captain Montague, who was executed in France during the religious wars, but was rescued at the gibbet through the intercession of Marshal Turrenne, complained that, having lost all pain, in an instant he had been taken from a light which defied all description.

Another criminal, who escaped through the breaking of the halter, said that, after a second or two of suffering, a light appeared, and across it a most beautiful avenue of trees. All agree the uneasiness is quite momentary; that a pleasurable feeling immediately succeeds; that colors of various hues start up before the eyes, and that these having been gazed at for a limited space, the rest is oblivion. The mind, averted from the reality of the situation, is engaged in scenes the most remote from that which fills the eye of the spectator.

Two remarkable examples are on record of persons who allowed themselves to be hung for the entertainment of an audience. An account of one of them is in the *Lancet* of April 17th, 1847. The man's real name was John Harnshaw, but he performed throughout England under the high sounding profession title of Monsieur Gouffe. He was an athlete, and among other feats it was customary with him to exhibit the process of hanging. In this he relied for security on the strength of the muscles of the neck and throat. He had a rope with a fixed knot, which could not slip, and passed both ends of the loop up behind one ear. The whole act was so adroitly managed that he prevented any pressure of the rope on the windpipe or the jugular veins, and could even sustain a weight of one hundred and fifty pounds in addition to that of his own body. On three separate occasions Harnshaw mismanaged the rope and became unconscious, being luckily rescued each time. Dr. Chowne, who writes the account, says very truly: "It can not be doubted that, as far as sensation and consciousness are concerned, Harnshaw passed through the whole ordeal of dying; and had he been permitted to remain hanging until actually dead, he would have passed out of existence without further consciousness."

Now this man stated, not with particular reference to either accident, but as common to all, that "he could hardly recollect anything that happened to him; that he lost his senses all at once, the instant the rope got in the wrong place he felt as if he could not get his breath—as if some great weight were at his feet; could not move only to draw himself up; felt as if he wanted to loosen himself, but never thought of his hands." And he added: "You cannot move your arms or your legs to save yourself; you cannot think." He did not see sparks or light, but had in his ears a rattling sound.
—*Popular Science Monthly*.

CAMPMEETINGS.

BY EMMA L. COLT.

In looking over the last *Crisis* I see that the time for the commencement of many of the annual gatherings in tented groves has already been fixed; and as I read of future purposes there comes to me "o'er memory's breezes stealing" sweet recollections of like convocations in the past; and my heart throbs and pulsates with emotions that no human tongue or pen can adequately describe, as I review the happy seasons of the sacred associations that cannot be, as I often wish they might, "lived over again." The songs of praise, sung in strains so enrapturing that their music has seemed to blend with the harmonies of the unseen choir in the heavenly world; the rehearsal of the story of redeeming grace that has awakened in the hearts of believers such responsive strains that the happy shouts of "Amen!" and "Glory to God!" that have swelled spontaneously up from their depths have re-echoed in the far-off recesses of the leafy wood; the fervent prayers whose importunity must have hastened the angel messengers who bore them to the mediatorial throne; the oft-witnessed tears that spoke of penitent hearts, the joyful meetings of long separated friends; the forming of new ties so strong that death alone can sever; and the sad farewells and parting scenes; these are memories that will abide till Jesus comes.

Following the retrospect of the past there looms up the prospective view of the renewal of these scenes in the near future, and I cannot refrain from urging all who are expecting to attend these meetings to consider the importance of preparing for them more carefully and prayerfully than ever before. The possibility is that before another year shall roll around, the "day of God" shall be ushered in, and all opportunities for doing good forever ended. Should it not be thus, the solemn probability and even certainty is, that many dear sinners will go to these meetings to hear for the last time the words of life and salvation; to listen for the last time to the Spirit's gentle pleadings; that many Christians will implore for the last time Heaven's mercy upon the lost; that many unsaved ones will for the *last* time cross their pathway and give them a last chance to snatch them from the jaws of death and win them as jewels for the Master's crown. These thoughts should inspire in every faithful heart a deep desire to prepare by *entire consecration* and a seeking for Holy Ghost power for the awful responsibilities they incur.

The enemy is, through his agents, making a great effort to pervert the original purpose of Campmeetings, as well as of all other religious institutions, and turn them into mammoth picnics and dress parades, whose apology shall be a form of godliness without the power; and he is altogether too successful, even among those who profess to be looking for the immediate coming of the Lord. Of course, the ungodly will frequent such places, to have, as they term it, a jolly time and see the fun; but they should find there serious, candid men and women, both young and old, filled with the Spirit and its blessed fruits, from whose powerful influence they can hardly turn away without being almost if not quite persuaded to become Christians.

Dear brethren and sisters, I do not write this from sour censoriousness, but in love and kindness, and I trust some of you at least will not think me guilty of exaggeration when I say, I have often turned away heartsick from the scenes I have witnessed on and around our camp-ground, of which Christians have formed no small part, and especially young Christians, for it is these unwary ones for whom satan delights to spread his fatal snares. Oh, if they would only persuade their young friends who are out of Christ to go with them always to the prayer circle, where they would be *safe*, instead of allowing them or coaxing them away to places of amusement outside of the grounds, where they are both often led into the company of persons of questionable character, whose baneful influence counteracts all the good influences that God's people attempt to throw around them.

May God arouse every one of us to a thrilling sense of our respective duties, and in the room of wasting the precious hours of service in unprofitable conversation, and spending the intervals between in mingling unnecessarily with the giddy crowds at the depots and wharves, thus destroying our spirituality, let us repair to our tents and there seek by communion with God the strength that shall enable us to "come up to the help of the Lord against the mighty." Let us make a determined raid on the enemy's forces, and roll back from the encampments the hosts of sin, resisting to the death any efforts to compromise, and the results of the Campmeetings of '85 will be grand and glorious.

THE PATIENCE OF HOPE.

The farmer scatters in the ready furrows
The tiny grain,
That by and by will yield abundant harvest
In tenfold gain.

He waits serenely through the long cold winter,
Secure in faith
That waving summer fields will surely follow
Apparent death.

He does not murmur that beneath the snowdrift
The blades lie hid,
He knows the growth that slowly is maturing
The flakes amid.

He rests upon the word of God, unshaken,
Though doubt assail,
He trusts the promise old, "Seed time and harvest
Shall never fail."

So shall the Christian, going forth with weeping
To scatter seed,
Wait in serenity the time of harvest,
By God decreed.

The promises are sure to one who soweth,
And still believes,
That man shall doubtless come at even, bearing
Abundant sheaves. —*Selected.*

KEZAR FALLS, ME.

Reluctantly we bid adieu for a while to the little band of loyal believers at Kezar Falls, and took the cars for Bridgton Me., where, in response to earnest invitation, we go to labor for a few days with the faithful few of Adventual believers there, who are bravely and earnestly contending for "the faith once delivered to the saints," of which you will hear more in our next.

We soon perceived on arriving here at Kezar Falls that it was too late in the season to carry forward and sustain the interest that we were necessarily compelled to leave a few weeks before. Farming was very late, and everybody busy, and felt obliged to work hard and late, so if they came at all they were late and tired. But we did all that we could under the circumstances to build up God's cause among them, and to secure the results of our labors there.

We visited Porter, Me, two miles away, two evenings, preaching to interested gatherings, who evidently enjoyed the warm practical truths we gave them. There are some solid, whole-hearted Adventists here. Being invited up the river, three miles away, to Freedom Bridge, we went and discoursed to a hungry assembly upon "Christ our Refuge." But while there seemed to be more *points* to the mosquitoes, than to our remarks, yet apparently they were glad we came, and did the best we could under the somewhat trying circumstances. Though they have a good little chapel of their own, yet they have but little preaching there of any kind, as there are but a few of them left. Some have died, others have moved away, and the few that remain are too poor to feel able to sustain regular preaching now. But we were glad to find some who were just beginning to see the light of life as it is in Jesus; that in him only inheres our life to come.

Returning to Kezar Falls, in association with Bro. A. G. Davis on Sunday, June 7th, amidst a driving rainstorm, we immersed four happy disciples of our Lord in the pure waters of the great Ossipee river. One of them, Sister Illingworth, formerly of Sabbatisville, Me., came out of her gospel water-grave with a face all radiant with victory, over a cross she had shrank from for many years. We all felt they had indeed left all to follow Jesus in the narrow, world-despised way to life eternal. May the blessing of God continue to rest upon them each, and may they never be ashamed of God's truth. Establishing for them a weekly prayer meeting in addition to their regular Sabbath services, we left them for Bridgeton, Maine, bidding all "God-speed" in the good way till next we may be permitted to meet them. Our next will be from Bridgeton. R. F. EMERSON.

"CHRIST THE NEEDED ONE."

BY A. J. WHEELER.

"Without me ye can do nothing." The Lord can do without man, but man cannot do without the Lord. It is just as impossible for us to do anything without the presence of him, as it is for the branch to bear fruit without being connected with the vine. We may put forth every available effort to accomplish good and to see fruits from our labors, yet they are all in vain if left to ourselves.

One of the most precious promises in the word of God is: "Lo I am with you alway, even unto the end of the world." Christ's presence is indispensably necessary for the christian ministry, to instruct and to save. What darkness enshrouds us without him. How gloomy the aspect within unless Christ be there "the hope of glory." But what light beams forth in beauteous splendor as we have him within our souls "the way, the truth, and the life."

The simple sentence with Christ in it can accomplish more for the good of mankind, than a thousand of the most eloquent and powerful sermons delivered alone by man. So barren is the soil of men's hearts that the seed will die unless it be fructified by the spirit of Christ. We have truth enough: we need more of Christ and his power. Power means strength; and strength implies victory; and victory is what all need. Seek not therefore for honors, they are but few and cost much. Seek not for riches, they are uncertain and fleeting. But seek ye for the needed one, Christ Jesus our Lord. In him you can find peace and joy in this life, and the promise of that life which is very soon to come.

New Haven, Conn.

A MAN INSIDE.

BY C. H. COPP.

In the manufacture of steam boilers the red-hot rivets are put through by a man inside, and held there until a man on the outside heads them down. This makes sure, solid, durable work.

There are many hard-headed and harder-hearted skeptics that it is useless to hammer on the outside with arguments; there must be somebody inside with the red-hot Word piercing through this armor that invests them. "It is not by might, nor by power, but by my Spirit, saith the Lord." The Spirit of God will produce in a man an experience that nothing else will. "He will reprove (margin, *convince*) the world of sin, and of righteousness, and of judgment. John 16: 18.

There is nothing like experiencing a thing to be convinced of it. Man may reach the mind through the eye and ear; but God speaks to the heart. The work of God must be *felt* there or faith is not properly kindled. There are things that are difficult to describe with rules and compasses, cube root and evolution—language itself. There are "those who have tasted of the heavenly gift, and were made partakers of the Holy Ghost"—"tasted the good word of God and the powers of the world to come"—"tasted that the Lord is gracious." They know about these things; but there are others who never can have that knowledge hammered into them from the outside by arguments.

A man might cipher and argue till doom's-day how sweet honey was, but one never knows till he has tasted for himself. The honey touches his palate and the argument his brains that is the difference. It is easy enough for the adversary to turn folks away from these things who have never had this experience; but those who have tasted do not turn away so easily. And those who turn away having tasted are never satisfied, but are miserable all their lives till they return to Father's house—especially so when some same circumstance brings the old experience back to their memory.

Personal testimony goes far toward convincing the unsaved. Those who know about these things, and feel accordingly, seldom fail in the hearty recital of them to move others. But the heart must be appealed to and reached. The emotional nature of man must be satisfied with divine things. Converted brains is not enough. When a man or woman has to go to the theatre to be moved with emotional fiction, it is pretty good evidence that God's emotional truth has not yet touched their hearts as it ought. They have simply a little head religion; they worship Christ "with their lips, while their hearts are far off" after the world. "Son, give me thine heart, and let thine eyes observe my ways," saith the Lord. The very thing he wants above all others you withhold.

The writer in his sceptical younger days had much hammering from the outside, and [illegible] but after a while there was somebody got at work on the inside, and then it was easy work to clinch the work. Their are many things that have never got through his head yet, but he knows that wherein he was once blind he now sees; that his Redeemer liveth. He has not found out yet just how Joshua made the sun stand still; but he knows how the Lord made his tongue stand still which used to profane his name. There are others who might know these things if they would. They will join secret societies that they know nothing about till they are initiated—and likely as not then wish they did not know, but why not dwell "in the secret place of the Most High, and abide under the shadow of the Almighty?" Ps. 91: 1. Who ever wanted to get out when once fairly in there? "O taste and see that the Lord is good."

GOOD NEWS.---No. 66.

FROM INDIA.

Our brethren and sisters who are waiting for the Lord, and working out their faith in publishing this gospel of the kingdom of God, will gladly read the good news of the progress of truth in Bangalone, India. So we give below some portions of another letter just received. I. C. WELLCOME.

"*Bangalone, India, May 5, 1885.*—Dear Bro. I. C. Wellcome:—I most gladly address you, as I have good news to tell you, viz., that the truth is spreading fast in this city, so famed for Orthodoxy. Long have I besought the Lord to open the way by which his word and work might be more fully made known in Bangalone. I struggled hard some years ago, and spent a good deal of money on books which I sold and gave away. But I was suddenly and unexpectedly placed in circumstances which prevented my continuing the work. But since finding Bro. Spence, and he finding me, hundreds of tracts have been scattered which are beginning to bear fruit. There is a 'shaking among the dry bones,' especially among the W—— church. Rev. Mr. —— called on one of his oldest church members, an official member, the other day, and said to him, "Your wife and daughter are circulating those tracts. Do you think it right for them to do so?' He replied, 'Yes, I do, for I think they contain the truth.' The minister said, 'Then you must give up all offices connected with our church.' The man replied, "All right, sir, I am quite prepared to do so.' The minister said, "My church is becoming quite unsettled, and if you do not stop those tracts, you must leave it.' There the matter rests at present.

"Never was there such a spirit of inquiry at Bangalone as at the present time. Something more must be done now. We have gone too far to draw back. The old creeds have been undermined, and are tottering amongst a great many. They have dubbed me 'the little pope.'

"This is I suppose the largest military station in the Madras Presidency. We have in Bangalone twenty churches. All have ordained ministers excepting our own dear little church, over which we have 'a great High Priest' who is watering the seed sown with the dews of heaven. There is a great work to be done here. We need the means to advertise our faith to make ourselves known. . . . I want books and tracts tracts for the unconverted. Also anti-infidel tracts, temperance tracts, and tracts to send to the soldiers. We have four soldiers in the H. M. 43rd R., who will distribute them among the troops. One Church of England minister is reading 'The Unspeakable Gift.' I send you by mail a copy of Dialogue No. 1 on the 'Nature of Man.' This is read with avidity by the educated natives, who, notwithstanding their education, are very simple in religious matters, simple as children, but very quick to see the difference between our teaching and that of the other teachers. I am, dear brother, yours in the patient waiting for Christ. C——."

THE SPARROW'S VOICE.

I am only a little sparrow,
A bird of low degree;
My life is of little value,
But the dear Lord careth for me.

He gave me a coat of feathers,
It is very plain, I know,
With never a speck of crimson,
For it was not made for show.

But it keeps me warm in winter,
And it shields me from the rain;
Were it bordered in gold and purple,
Perhaps it would make me vain.

I have no barn or store-house;
I neither sow nor reap;
God gives me a sparrow's fortune,
But never a seed to keep.

If my meal is sometimes scanty,
Close picking makes it sweet;
I have always enough to keep me,
And "life is more than meat."

I know there are many sparrows;
All over the world we are found—
But our heavenly Father knoweth
When one of us falls to the ground.

Though small, we are never forgotten;
Though weak, we are never afraid,
For we know that our dear Lord keepeth
The life of the creatures he made.

I fly through the thickest forest;
I light on many a spray;
I have no chart or compass,
But I never lose my way.

And I fold my wings at twilight,
Wherever I happen to be;
For the Father is always watching,
And no harm can come to me.

I am only a little sparrow,
A bird of low degree;
But I know the Father loves me—
Have you less faith than me?
—*Selected.*

TEMPERANCE.

TELL THE BOYS.

In a sermon delivered by Dr. T. De Witt Talmage he gave the following account of Sabbath desecration, which ended in a tragedy: "In the front door of this church, summer before last, this scene occurred: Sabbath morning a young man was entering here for divine worship. A friend passing along the street said: 'Joe, come along with me; I am going down to Coney Island, and we'll have a gay Sunday.' 'No,' replied Joe; 'I have started to go here to church, and I am going to attend service here.' 'O Joe!' his friend said, 'you can go to church any time! The day is bright, and we'll go to Coney Island, and we'll have a splendid time.' The temptation was too great, and the twain went to the beach and spent the day in drunkenness and riot. The evening train started up from Brighton. The young men were on it. Joe, in his intoxication, when the train was in full speed, tried to pass around from one seat to another, and fell and was crushed. Under the [illegible] his life away on the grass, he said to his comrade: 'John, that was a bad business, your taking me away from church; it was a very bad business. You ought not to have done that, John. I want you to tell the boys to-morrow when you see them that rum and Sabbath-breaking did this for me. And, John, while you are telling them, I will be in hell, and it will be your fault.'

"Is it not time for me to pull out from the great organ of God's Word, with many banks of keys, the *tremolo* stop? 'Look not upon the wine when it is red, when it moveth itself aright in the cup, for at the last it biteth like a serpent and stingeth like an adder.'"—*Selected.*

A TIMELY WARNING.

When I was at Chicago some years ago I remember seeing on some house a notice: "Small-pox is here." I thought it was a very good notice to put up, so that those who had business or those whose friendship led them there might go, but that others might not carelessly go where there was small-pox. But, young men, there is something worse than small-pox in every drinking-shop—drunkenness, ruin, death! There is "Death" over the door of every public-house. You need not go to the public-house to find it. It is to be found in the social circle, it may be found in polite society. There are those to whom a little indulgence may prove fatal. But suppose you say: "Well, it will not be fatal to me; I know there is no danger; I am perfectly certain I shall never fall." You cannot be quite certain. Very few people ever began to drink saying: "I will be a drunkard." They began to take a drink for pleasure, thinking a little in moderation would do no harm; and thus they were led on unconsciously. Should we not think of other people? Suppose I am absolutely safe from falling myself, can I do anything by my example to make it easier for the drunkard to abstain?—*Rev. Newman Hall.*

LIQUOR AND LIFE INSURANCE.

The well-known facts, says the *Journal of Inebriety*, that life insurance companies find excessive mortality in their risks in certain sections of the South and Southwest, has been the subject of some interest lately. Several of the Hartford companies who have examined the facts have found that this mortality came from inebriety, and was due to the liberal interpretation of the agents, who did not realize that any risk of inebriety was perilous unless the insured had suffered from delirium tremens many times. No use of alcohol, either moderate or occasionally immoderate, was thought to be dangerous. The agents and examiners had no clear conception of the danger of alcohol, and treated the companies' views as extreme.

The result was that special examiners were sent from the home office to cancel all the risks of ten thousand and upward, where the insured were using alcohol to excess. Finally some of the companies withdrew their agents altogether, and do not solicit business in certain sections. In one case twenty-eight deaths were all traced to the excessive use of alcohol, and were all paid simply because it was cheaper to settle than to contest.

At a recent meeting of the Tennessee State Board of Health, the secretary reported that a Hartford life insurance company has ordered its agents not to issue any policies in six counties in the state, owing to the excessive mortality of the policy-holders. The question came up as to the cause of this mortality; as no reports indicated any special disease in this section, a letter was addressed to the secretary of the company to know the reason. The answer was that from the amount of insured lives in these counties, the average loss to the company should be about $68,000, when in fact it was over $150,000—more than double the loss of any other section, and that without any special cause or epidemic disease. The real explanation was the want of care in taking risks, and the number of inebriates who had been taken as proper cases. It is the same old blunder of supposing drinking to be a mere vice at the control of the victim, and in no way periling life unless used to great extremes.—*Christian.*

CHURCH NEWS.

Bro. Stockman:—On May 13th Elder C. W. Stephens and family arrived at Oil City, and on May 17 he was duly installed as pastor of the Advent Church in this city. Bro. S. was with us last fall two weeks, and since that time the church has given him a call, and he has accepted, and is now located in South Oil City. Bro. Stephens has been well received, not only by the church but by all who have heard him. We all feel to rejoice that we have some one to break the bread of life, and tell men what they will have to do to be saved.

Since Bro. S. has arrived here an open door is found some seven miles south of Oil City, where the people have never heard an Advent sermon. They have a Union Church Building, and this has been opened, and Bro. Stephens goes out to-day to preach to them, and next Friday, June 19th, Bro. S. goes to Sutton Mills, forty miles southeast of Oil City, to hold meetings at a school-house which has been opened. So you see the good work goes on. Our church will grant Bro. Stephens one half his time for preaching in new places as doors are opened, and assist in spreading this last message among the unsaved.

Yours in hope, R. G. WORDEN.

J. G. BURNHAM writes:—"Yesterday (Sunday, June 14th) was a good day with the church in Lynn. At our social meeting in the morning the Holy Spirit was with us in much power, and hearts were melted, and tears flowed. At its close we repaired to the beautiful waters of Flax Pond, where Bro. G. F. Haines buried eleven happy souls in baptism in presence of a large company of witnesses. It was a scene that will never be forgotten by many.

At the close of a very interesting and instructive sermon by Bro. Haines in the afternoon, the candidates received the right hand of fellowship, and then eighty lovers of Jesus sat down to the communion of the Lord's supper. Bro. Haines' labors have been crowned with marked success among us, and we sincerely regret that he is called to distant fields to labor. May the blessing of God attend him."

OLDEST CITY IN THE WORLD.

Damascus is the oldest city in the world. Tyre and Sidon have crumbled on the shore, Baalbec is a ruin; Palmyra is buried in a desert; Nineveh and Babylon have disappeared from the Tigris and the Euphrates. Damascus remains what it was before the days of Abraham—a center of trade and travel—an island of verdure in the desert; "a presidal capital," with martial and sacred associations extending through thirty centuries. It was near Damascus that Saul of Tarsus saw the light above the brightness of the sun; the street which is called Straight, in which it was said he prayed, still runs through the city. The caravan comes and goes as it did a thousand years ago; there is still the sheik, the ass and the water-wheel; the merchants of the Euphrates and the Mediterranean still "occupy" these "with the multitudes of their wares." The city which Mohammed surveyed from a neighboring height, and was afraid to enter "because he was to have but one paradise, and for his part he was resolved not to have it in this world," is to-day what Julian called "the eye of the East," as it was in the time of Isaiah, "the head of Syria." It is still a city of flowers; the streams of Lebanon and the "silk of gold still murmur and sparkle in the wilderness of the Syrian gardens."—*Selected.*

SPECIAL ANSWERS TO PRAYER.

☞ WE SOLICIT BRIEF, WELL AUTHENTICATED STATEMENTS OF SPECIAL ANSWERS TO PRAYER, IN THE HEALING OF DISEASES, OR OTHER REMARKABLE DELIVERANCES.

The Promise Fulfilled.

"And if they drink any deadly thing, it shall not hurt them." Mark 16: 18.

Dear Brother:—In reply to yours of recent date, inquiring about my being healed from the effects of deadly poison, in answer to prayer, I must begin by saying that about one and a half years since, myself and wife, through the preaching of the Word and the convictions of the Spirit, were brought to see ourselves as sinners against God, and to accept salvation through the blood of the crucified one. Our conversion was very clear, and we had the witness in our souls that we were born of God. But for nearly a year our Christian lives were very unsatisfactory. There were times when, through the neglect of duty and of watchfulness, we lost the witness of the Spirit, and wandered in darkness and doubt. Last New Year, through the drawings of the Spirit, my wife was led to consecrate herself entirely and for all time to the service of the Lord, and received the assurance that the Holy Spirit had wrought in her soul the work of entire sanctification, and my own soul was greatly quickened.

One day in the month of July, not being very well, I did not go to my work, and about nine o'clock in the morning I went to the drug store and bought two grains of strychnine with which to poison rats. When I returned home I put it into a water glass, and placed it on the upper shelf in the cupboard. At about eleven o'clock my wife reminded me that I ought to take some quinine, which she said was in a glass in the cupboard. Not thinking about the strychnine, I took a powder that was in a glass. About an hour later, while lying on the lounge, my wife called me to dinner, but on attempting to rise I found I was unable to do so, and just then I had a slight convulsion. Then I thought about the strychnine, and asked my wife to go and see if the quinine was where she had left it. The examination showed that I had taken the strychnine, and my wife at once gave me some strong coffee, and her brother at the same time went for the doctor, but before he came I had a hard convulsion. Feeling sure that my time had come, I wondered what would become of my poor wife and little children. But the Lord enabled me to commit them to his care. After the convulsion was over the doctor gave a powerful emetic, but without any favorable results. I then asked one of the doctors (there were two) what would be the result? He replied that one more such convulsion would land my spirit in eternity, and at the same time I heard the other doctor express himself in a similar manner to my wife.

My sufferings were excruciating during the first convulsion, but during the second and third convulsions my mind had rested down on the Lord Jesus, and I am sure that at that point he sanctified my soul, and I did not suffer in the least. Between the second and third convulsions I bade my family good-bye, and begged them all to meet me in heaven. When the third convulsion came on, I heard the doctor say, "He is going now, nothing can save him." My skin was turning blue, my limbs were rigid, and my tongue was still in my mouth, and although I could hear every word that was spoken in the room, I could not answer or move a muscle. When my wife heard the doctor say that I was dying, she said to her brother, "My husband shall not die; let us take him to the Lord in prayer." So they all joined in prayer, my wife going amongst the shrubbery in the garden, her brother in the cellar, and the children, one in a wagon, and the others in a bedroom, all praying that the Lord would restore me. Soon after, my wife came into the room, and seeing me raised on the lounge, asked me how I felt? I replied, "Praise the Lord, I am not going to die, but I shall live," and slipping down on my knees I asked all present to join with me in praising God for my restoration. That was about three o'clock, and in the evening a good many holiness people came in and praised God with us. In the evening the doctor returned, and was surprised to find me alive. He said that I could not go out for a month, but I went on Monday morning two miles to do some business. I am now about well, giving God all the glory for my restoration. Your brother in Christ, HENRY WHOLLER.

North Topeka, Kansas. —*Selected.*

ONLY A WORD.

Only a word for the Master,
Lovingly, quietly said;
Only a word,
Yet the Master heard,
And some fainting hearts were fed.

Only a look of remonstrance,
Sorrowful, gentle, and deep;
Only a look,
Yet the strong man shook,
And he went alone to weep.

Only some act of devotion,
Willingly, joyfully done;
"Surely 'twas naught"
(So the proud world thought),
But yet souls to Christ are won.

RECEIVING THE NEW PREACHER.—How? The *Church Record* admonishes the people to receive their preachers as the servants of the Lord. "Receive them gladly for their work's sake. Co-operate with them at once, and heartily, in all their efforts to save souls and to advance the interests of the church. Don't hang back and criticise until your preacher proves his worthiness of your love and esteem. Assume that much until he shall prove the contrary. Provide at once for his temporal wants. Ask for some definite, personal work in the church. Don't be a drone nor a dead-head. The harvest is plenteous, the laborers are few."—*Evangelical Messenger.*

THE blessed founder of our faith, to his command to render to all their dues, added the force of his own example in the payment of tribute to the Roman ruler. An old writer quaintly remarked: "Even when Christ borrowed Peter's boat to preach a sermon out of it, he paid him for the same by a great draught of fishes."—*Sel.*

CHRISTIAN obligation cannot be made to accord with a law of expediency. The Christian maxims are: "Do right, though the heavens fall." "Do right, because you are bound to do right." There is a world of difference between "you had better," and "you are bound to."—*F. L. Patton.*

A TREE will not only lie as it falls, but will fall as it leans. And the great question every one should bring home to himself, is this: "What is the inclination of my soul? Does it, with all its affections, lean toward God, or away from him?"
—*Ex.*

WISE SAYINGS.

To die well, one must first live well.

THE greatest of faults is to be conscious of none.

WHERE there is no hope, there can be no endeavor.

PERSEVERANCE is the foundation of the success of every undertaking.

IT is great wisdom to know when to speak and when to be silent.

THOSE who watch for the Lord, shall know of his loving kindness.

WISDOM is oftimes nearer when we stoop than when we soar.

A TRULY noble nature recognizes a friend be-more he needs help.

IF you want a short definition of the Christian life, take this: Likeness to Christ.

THOSE who scatter the "Word of God" ought never to despair of results.

KEEP thy heart, and then it will be easy for thee to keep thy tongue.

SIMPLICITY of character is the natural result of profound thought.

DO not allow idleness to deceive you; for while you give him to-day, he steals to-morrow from you.

BOOKS are good friends or evil companions, according to the choice we make of them.

NOTHING greater can be said of faith than it is the only thing which can bid defiance to the accusation of conscience.

MOST people affect to dislike ceremony; yet they are quick to resent any little omission of respect due to themselves.

ALL men may not be great men, as the world counts greatness, but all may be faithful.

THE path of obedience may seem steep and difficult; yet it is the only path to peace and glory.

IF we truly believe in Jesus, our faith makes us rich in an inheritance that shall be ours forever, though now unseen.

J W C Emerson 10c85

THE WORLD'S CRISIS AND SECOND ADVENT MESSENGER, Issued every Wednesday Morning by the ADV. CHRIS. PUBLICATION SOCIETY, At No. 144 Hanover Street, Boston, Mass. J. HEMENWAY, Treasurer and Business Agent.

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☞ The Crisis is devoted to the exposition of all Bible truth; especially the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and final destruction of the wicked.

The World's Crisis

AND SECOND ADVENT MESSENGER.

"BEHOLD I COME QUICKLY: AND MY REWARD IS WITH ME."

VOL. LXI. BOSTON, WEDNESDAY, SEPTEMBER 9, 1885. NO. 13.

PLEASE READ, REMEMBER, AND ACT ACCORDINGLY.

☞ Will all of our friends and patrons be particular and address all business communications, also all notices, appointments, or orders for papers, books, tracts, or anything of the kind, to J. HEMENWAY, Box 5140, Boston, Mass., and be sure to make all Checks, Drafts, and Postal Orders, payable to J. HEMENWAY, and also all registered letters should be directed to him. A strict compliance with the above request will save us much trouble and delay.

Also, all sending POSTAL MONEY ORDERS, CHECKS, or DRAFTS, to the A. A. Mission Society, make them all payable to J. HEMENWAY, Treasurer, Box 5140 Boston, Mass.

Newspaper Decisions.

1. Any person who takes a paper regularly from the post office—whether directed to his name or another, or whether he has subscribed or not—is responsible for the pay.

2. If a person orders his paper discontinued, he must pay all arrearages, or the publisher may continue to send it until payment is made, and collect the whole amount, whether it is taken from the office or not.

3. The courts have decided that refusing to take newspapers and periodicals from the post office, or removing and leaving them uncalled for, is *prima facie* evidence of intentional fraud.

REPORT OF THE TWENTY-SIXTH ANNUAL MEETING OF THE SECOND ADVENT CHRISTIAN ASSOCIATION OF AMERICA.

The Twenty Sixth Annual Meeting of the S. A. C. Association of America was held at Chelsea, Mass., in the Heard St. Chapel, commencing on Tuesday, Aug. 18th, 1885, at 2 o'clock P. M., pursuant to the call of the Board of Managers. Eld. E. A. Stockman, President, and Eld. Wm. Sheldon, Vice President, presided over the meeting.

The opening was by religious services of song, reading of 90th Palm by Eld. A. F. Moore, of Vt., and prayer by Elds. C. W. Smith, of Ill., and Jere. Hill, of Maine.

The President gave an opening off hand address, in which he spoke of reasons for gratitude to God for our continued life and strength. It is *grand* to live just now. Our present status as a people, and in Bible doctrine, is the most unique of any in this dispensation. You had no idea of being a sect in the outset. You expected translation right away. But the disappointment came. Why did not this uproot the whole movement? Because there was God in it. The world—the *pulpit*—scoffed. How could the movement survive? The truth *always* survives. A great people has been called out, and they are increasing. We are a denomination. But others also receive the Word. There are many among other people who believe in Jesus' soon coming, and conditional immortality. The Juggernaut of eternal torment is greatly disturbed. Adventism, so-called, is preached in ten foreign tongues. Our literature is largely read at home. Our papers are flourishing. We are seeing the signs fulfilling in our times. Our Lord is at the door. Common men, with the Word, can meet the most scholastic anywhere. That is because we have the *truth*. This is the hour for united action. No time for division, nor diversion. We should strike with *power*, near and far. We need to *push out* all along the line. We must remember the brethren in the West, and help them to spread the truth. We need to regard the distribution of our offices among the people. We must keep *near* the people. We need to take good care of our young men. They cannot feel as the older ones; we cannot expect them to, for their experience is not the same; but we expect loyalty and fealty to our interests, and we believe they feel thus. No meridian between the young and old. No rivalry, nor jealousy. All we are brethren. The great burden of our work is, the certainty of the near coming of Jesus. This should be the resolute cry, while *holiness*—clean hands, hearts and behavior—should become us all. There is an awful grandeur in this work. How dark would the world be without this truth! We stem the tide of infernal deceits. The Lord is at the door.

"Praise God, from whom all blessings flow!"

A committee on Credentials was then appointed by the Chair, as follows: C. Goodrich, M. McCulloch, D. D. Page.

A committee on Order of Business was also appointed, consisting of L. C. McKinstry, Jere. Hill, and N. P. Cook.

The following were reported as the delegation composing this annual meeting, and report adopted:

MASS. CONF.—E. A. Stockman, J. Couch, S. G. Mathewson, M. Grant, L. Boutelle, G. H. Wallace, J. Hemenway, F. Burr, H. H. Tucker, C. Goodrich, C. H. Sweet, C. R. Crossett, G. L. Teeple, E. Cox.

NEW HAMPSHIRE CONF.—C. H. Fletcher, J. Brooks, C. H. Willey, A. Ross, C. B. Parker.

MAINE CONF.—I. C. Wellcome, S. Collins, Jere. Hill, M. Stevens, T. J. Carle.

CONNECTICUT CONF.—H. W. Perkins, O. D. Woodruff.

R. I. AND EAST CONN. CONF.—N. P. Cook, P. S. Butler.

HOOSICK VALLEY CONF.—G. A. Streeter, —three votes.

VERMONT CONF.—A. F. Moore, D. D. Page, Wells Hadley.

P. Q., NORTHERN N. H. AND NORTHERN VT. CONF.—L. C. McKinstry, Daniel Gregory—four votes.

NEW YORK CONF.—M. R. Miles, B. P. Stevens, J. Phelan.

NORTHERN ILL. CONF.—C. W. Smith—two votes.

CENTRAL ILL. CONF.—M. McCulloch—two votes.

WISCONSIN CONF.—Wm. Sheldon—three votes.

NORTHERN IOWA CONF.—E. M. Andrews, —proxy, two votes.

KANSAS CONF.—A. W. SIBLEY—proxy, three votes.

NORTHERN PENN. CONF.—E. G. Higgins —proxy, one vote.

NORTHERN ALA. CONF.—J. A. Gardner—proxy, two votes.

CALIFORNIA CONF.—Mrs. M. McKinstry —proxy, three votes.

PHILADELPHIA, PENN., *Church of the Second Advent*—L. F. Baker.

The committee on Order of Business reported as follows:

1. Report of Sec'y of S. A. C. Association.
2. Report of Sec'y of A. C. P. Society.
3. Report of Treasurer of A. C. P. S.
4. Report of Bus. Agent of A. C. P. S.
5. Report of Com. on the Constitution.
6. Appointment of Standing Committees.
7. Election of Officers of S. A. C. Ass'n.
8. Election of Officers of A. C. P. Society.
9. Election of Editors of *World's Crisis*, *Young Pilgrim* and *Blessed Hope Quarterly*.
10. Report of Standing Committees.
11. Miscellaneous Business.

This order was adopted, and the Secretary of the Association read his report for the year just past, which was approved. The Treasurer of the Association, J. Hemenway, reported no funds received, and none paid out.

The Report of the Secretary of the A. C. P. Society for the last year was then read and approved, as follows:

REPORT

For the year ending August 18, 1885.

The first meeting of the A. C. P. Society for the year ending August 18, 1885, was held in Boston, Mass., at its office, 144 Hanover St., Oct. 24th, 1884. Members present: J. Couch, A. W. Sibley, M. Grant, Z. Boody, W. H. Mitchell, L. Boutelle, S. G. Mathewson, J. Hemenway, F. Burr, and also E. A. Stockman, Editor of *World's Crisis*.

Meeting was called to order by J. Couch, President. Prayer by S. G. Mathewson.

The subject of meeting the stockholders of the Bible Banner Association was brought before the Society by Eld. M. Grant, he being one of a committee appointed by the S. A. C. Association at Amboy, Ill., in September, said committee having been appointed to confer with the B. B. Association in regard to consolidating the publishing work of the two Associations. Eld. Grant said that the S. A. C. A. committee could do nothing without the approval of the A. C. P. Society, and therefore he wished the Society to take action in the matter. It was therefore voted, that a committee of five be appointed from the A. C. P. Society to meet the stockholders of the B. B. Association, and confer with them in regard to matters proposed by the S. A. C. Association, in reference to consolidating the two publishing interests. Voted, that the Chair appoint said committee. The following were appointed: Elds. E. A. Stockman, F. Burr, S. G. Mathewson, J. Hemenway, and A. W. Sibley.

Voted, that the Editor of the *World's Crisis* be invited to a seat in this body the ensuing year.

It was voted to pay the Editorial Committee of last year the sum of seventy-five dollars for their services. It was voted to pay the Secretaries of the Society and Association the sum of twenty dollars each for services last year.

The recommendation of the S. A. C. Association to adopt the *Blessed Hope Quarterly* was then considered. It was voted, that, in accordance with said recommendation, this Society do accept the B. H. Q., with all its appurtenances, etc., from the S. A. C. S. S. Union, and adopt the publication as our own, if the said "Union" be so disposed.

J. Hemenway proposed the subject of purchasing the plates of H. Constable's two books, "Hades" and "Future Punishment," said plates being the property of Eld. Wm. Kellaway. It was voted to purchase said plates at a price of $210.

Voted, that we favor judicious advertising of our publications, by our Business Agent, in other papers of proper circulation.

Voted, that the matter of the putting up office signs on the outside of this building be left to the discretion of the Business Agent.

Voted, that the A. A. Mission Society be invited to occupy the rooms of the A. C. P. Society for its business, the same as last year.

Voted, that twenty five copies of "Our Hope" be put in the hands of Eld. M. Grant, for free distribution, at his discretion, on his contemplated tour in Europe next month. Voted, that twenty five dollars be appropriated in tracts for Bro. Grant to distribute in Europe. Voted, that this Society give Bro. Grant an open letter of recommendation, signed by the President and Secretary of this Society.

Voted, that the Secretary ascertain if the Business Agent's bonds be good for another year; if not, that they be renewed.

A vote of thanks was passed to Bro. C. H. Woodman for his faithful services as clerk the past year.

Voted, that the members of this Society be paid two dollars per day and expenses for actual service the ensuing year.

Voted, that we approve the Bus. Agent's inquiring for feasible rents on the ground floor, and reporting to this Society if he finds what seems to him satisfactory room and price for book-store and office combined.

Voted, to adjourn to call of Chair.

The second meeting of the Society was held, by the call of its President, in Worcester, Mass., Nov. 7th, 1884. Present—Elds. Couch, Hemenway, Grant, Boutelle, Burr, Mathewson and Stockman. Prayer by Eld. S. G. Mathewson.

Voted, that the sum of $200 be appropriated to pay to special writers to the *World's Crisis*, at the discretion of the Editor and President.

Voted, that W. H. Mitchell and L. Boutelle be the Auditors of this Society for the present fiscal year.

The committee appointed at the last meeting to meet the Bible Banner Association reported as follows:

Your committee met certain stockholders and representatives of the Bible Banner Association at Worcester, Mass., Nov. 6, 1884, at 8 A. M. Of your committee, all were present except S. G. Mathewson. For the B. B. A. there were present, J. D. Brown, A. M. Higgins, A. C. Taylor, V. P. Simmons and E. J. Wood. Eld. Stockman was chosen Chairman of the joint committee meeting. Eld. J. D. Brown read a document from a committee of the S. A. C. Association, but as nothing could be done by the joint committee, upon that document as a basis, an inquiry was therefore instituted, to learn if the representatives of the B. B. Association present at this meeting thought that the consolidation of the two Publishing interests represented by the joint committees was desirable and expedient. The B. B. A. committee generally expressed themselves as opposed to said consolidation. Several reasons were given therefor, among which were, prominently, a desire for independent journalism, censorship, and so-called free speech. Upon this, without farther consultation, the joint committee arose.

E. A. STOCKMAN,
A. W. SIBLEY,
J. HEMENWAY,
S. G. MATHEWSON,
F. BURR, } *Committee.*

The above report was accepted, and ordered to be referred to the S. A. C. Association Committee upon the same matter.

Voted, to choose a committee of three, our President being one, to prepare a statement for publication in the *Crisis*, calling attention to the proposition for a Western Branch office of the Society, and soliciting funds therefor. Elders J. Couch, E. A. Stockman and J. Hemenway were appointed said committee.

Voted, that in order to increase the subscription list of the *World's Crisis*, we favor the proposition made by the Bus. Agent, of offering suitable gifts to new subscribers.

Adjourned to call of the Chair.

The last meeting of the Society for this year was held in the office of the *World's Crisis*, Boston, Mass., Aug. 17th, 1885, at 11 A. M. Members present—J. Couch, J. Hemenway, A. W. Sibley, W. H. Mitchell, Z. Boody, L. Boutelle, F. Burr, and the Editor, E. A. Stockman. Prayer by Eld. L. Boutelle.

The Secretary's report for the year was read, adopted, and ordered read before the S. A. C. Association at its annual meeting. The reports of the Treasurer and Business Agent were also read, adopted, and ordered to be read at the next annual meeting of the S. A. C. Association.

Voted, that the A. C. P. Society assume the loss of funds in Postal Notes, to the amount of Sixty Two dollars and nine cents, so reported by the Business Agent.

Adjourned *sine die*.

FRANK BURR,
Secretary of A. C. P. Society.

The Report of the Treasurer of the A. C. P. Society for the year ending July 31st, 1885, was then read and approved, as follows:

TREASURER'S REPORT.

J. HEMENWAY, Treasurer, in account with the Advent Christian Publication Society.

DR.

For balance in Treasury Aug. 1st, 1884	$562 20
" Cash received for *The World's Crisis* from Aug. 1884 to Aug. 1885 inclusive	11,511 46
" " " *Young Pilgrim*	1,110 76
" " " *Blessed Hope Quarterly*	1,050 34
" " " Sale of Books, Tracts, etc.	7,330 91
" " " For *Crisis* Poor Fund	153 25
" " " Tract Fund	395 07
" " " Dime Mission Fund	114 30
" " " To help the Needy	50 40
" " " S. S. Work	51 50
	$22,330 19

CR.

For cash paid for publishing the *World's Crisis*, including paper, composition, press work, Editors, Editorial Committee, mailing *Crisis*, etc	$9,422 37
For cash pd. for publishing *Young Pilgrim*	945 36
" " " " *Blessed Hope Quarterly*	1,197 80
" " " " Books, Tracts, etc., bought and manufactured	5,554 92
Cash paid for rent of Office	600.00
" " Business Agent	1,000 00
" " Office Clerk	765 00
" " Postage on Books, Tracts, correspondence, etc	411 15
" " Fuel, insurance, wrapping paper, twine, expressage on Books, stationery, etc	1,228 73
" " Paid on the "to help the Needy" fund	32 00
Balance to new account	1,172 77
	$22,330 19

We, the undersigned, having examined the accounts of J. Hemenway, believe them to be accurately cast and correctly vouched.

W. H. MITCHELL, } *Auditors.*
L. BOUTELLE, }

The Report of the Business Agent of the A. C. P. Society was then read and approved, as follows:

BUSINESS AGENT'S REPORT.

Mr. President, and Brethren of the Second Advent Christian Association, Greeting:—We respectfully submit the following report of our business transactions from Aug. 1, 1884, to Aug. 1, 1885. Our assets Aug. 1, 1884, were estimated at $18,216.66. Our present capital is as follows:

By furniture and fixtures in the office, including safe, desks, counters, type and leading in compositor's room, etc	$1,394 95
Books and tracts on hand	3,677 28
Book and Tract plates	1,763 94
Buildings at Lakeside and Alton Bay	340 00
Amount due on the *World's Crisis*	8,800 00
" " on the *Young Pilgrim*	487 00
" " on the *Blessed Hope Quarterly*	100 00
" " on Book account	1,606 90
" " on "old book" account	700 30
Subscription list of *World's Crisis* and *Young Pilgrim*	2,500 00
Balance in the Treasury	1,172 77
	$22,543 23

The World's Crisis.

Number of subscribers on our list Aug. 1, 1884, was 8,004. We have at present 8,069, an increase of 55. During the year we have entered on our list 1,740 names, and discontinued 1,685. Six hundred and fifty-three of those entered were three months, or *trial* subscribers. On our free list we have 168, an increase of 15. We are sending 653 copies to ministers and the poor, at $1.00 per year.

Amount due on subscription list of the *World's Crisis* Aug. 1, 1885	$8,800 00
Due on papers discontinued since May, 1884	870 41
Amount due on the *Young Pilgrim* Aug. 1st, 1885	487.00
Whole amount due	$10,157 41

In May, 1885, we sent out 1,700 bills to those indebted for the *Crisis*, amounting to $6,846.75. Two hundred and fifty responded, and ninety of those ordered the paper discontinued. We received on bills sent out up to Aug. 1st, 1885, $793.94, about 11½ per cent. I would recommend the A. C. Publication Society to make a new departure in relation to subscriptions for the *World's Crisis*.

The Young Pilgrim.

For the first time in its history the *Young Pilgrim* has paid the expense of its publication. The number of names on the list Aug. 1st, 1884, was 5,393. We have now 5,413, an increase of 20 subscribers.

Blessed Hope Quarterly.

We have published four quarterly editions of 7000 copies each. Expenses per quarter, $299,47.

Amount	$1,197 89
Received by subscriptions	1,050 34
Deficiency	$147 55

I was instructed by vote of the Association last year to pay the Editor of the *Blessed Hope Quarterly* $75,00 for the first quarter. In absence of further instruction, I have continued the same each quarter.

Our Book and Tract Department.

During the year we have pulished 7,873 volumes of books as follows:

"Our Hope"	3,585
"Hades" (new)	497
"Future Punishment" (new)	492
"New Jubilee Harp"	1,199
"Life of H. Munger"	400
"Biography of Mrs. L. E. Fassett" (new)	1,000
"Good Tidings"	300

Also, 1,984,000 pages of tracts, including seventeen new tracts, as follows: Twelve "Leaflets," "End of the Impenitent," "Why are we a People?" "Sabbath Abrogated," "Recurrence of Doctrine," "Exposition of Rev. 20."

Crisis Poor Fund.

DR.

Balance from last Report	$66 98
Received from Aug. 1, 1884, to Aug. 1, 1885	153 25
Total	$220 23

CR.

By subscriptions granted	$126 15
Balance on hand	$94 08

Tract Fund.

DR.

To balance on hand Aug. 1, 1884	$65 95
" Cash received by donations from Aug. 1, 1884, to Aug. 1, 1885	395 07
Total	$461 02

CR.

Tracts donated from Aug. 1, 1884, to Aug. 1, 1885	$307 76
Balance on hand	$153 26

To Help the Needy.

DR.

To balance on hand as per last report	$22 00
" Cash received by donation to Aug. 1, 1885	50 40
Total	$72 40

CR.

Amount paid as directed by donors	$32 00
Balance on hand	$40 40

Dime Mission Fund.

Amount received to Aug. 1, 1885	$114 30

Sunday School Work.

Amount received from Aug. 1, 1884, to Aug. 1, 1885	$51.50

Assets.

Aug. 1, 1885	$22,543 23
" " 1884, they were	18,216 66
Increase	$4,326 57

The above does not include $870,41 due on subscriptions for *Crisis*, that have been discontinued since May, 1884.

All of which we respectfully submit.

J. HEMENWAY, *Business Agent.*

Voted, to have an evening session, to commence at 6.30 P. M. Adjourned at 5 P. M. Met at 6.30 P. M. Prayer by Eld. N. P. Cook.

Eld. M. Grant, chairman of Committee on Revision of the Constitution, reported amending Art. 12, by striking out the clause for provisional notice of revision. This was adopted. After much discussion on Art. 6, Sec. 4, concerning the two hundred mile clause, and other points in the Constitution, the Com. was relieved, and a new one chosen to revise and report as soon as convenient. M. Grant, A. F. Moore and I. C. Wellcome were appointed said Com.

Voted, to dispense with all standing committees at this meeting, except a committee on Resolutions. F. Burr, E. A. Stockman and M. Grant were appointed said committee, by the Vice President, Wm. Sheldon in the Chair.

Proceeded to ballot for officers of the S. A. C. Association for the ensuing year. A. W. Sibley, E. M. Andrews and H. H. Tucker were appointed Committee on Ballots. The following officers were then duly elected, viz:—

President of the S. A. C. Association:—E. A. STOCKMAN.

Vice President of S. A. C. Ass'n:—WM. SHELDON.

Secretary of S. A. C. Ass'n—FRANK BURR.

Treasurer of S. A. C. Ass'n:—J. HEMENWAY.

Voted, that a plurality ballot decide in the election of the Directors of the Association. The following were then chosen as

Directors of the S. A. C. Association.

J. Couch, M. Grant, M. R. Miles, J. Bower, D. R. Mansfield, L. Boutelle, E. G. Higgins, I. C. Wellcome and G. H. Wallace.

Adjourned at 9 P. M., to meet at 8 A. M. Wednesday, Aug. 19th.

Convened at 8 A. M. Aug. 19th. Prayer by Eld. M. R. Miles. Proceeded to ballot for Officers of the Advent Christian Publication Society. Eld. Couch declined any office in the Society. The following were duly elected:

President of the A. C. P. Society:—M. GRANT.

Secretary of A. C. P. Society:—F. BURR.

Treasurer and Business Agent of A. C. P. Society:—J. HEMENWAY.

Voted, that no person be eligible to two offices in the A. C. P. S., and that a plurality ballot elect the Editorial and Publishing Committees.

Editorial Committee—L. BOUTELLE, G. H. WALLACE, S. G. MATHEWSON.

Publishing Committee—E. M. ANDREWS, A. W. SIBLEY, W. H. MITCHELL, H. H. TUCKER, C. H. FLETCHER.

Proceeded to ballot for Editors. Concerning the Western Corresponding Editor of the *World's Crisis*, the Western brethren expressed their feelings that the present arrangement was satisfactory, and no change was desired. The following were then duly elected:

Editor of *World's Crisis*:—E. A. STOCKMAN.

Western Corresponding Editor of *World's Crisis*:—WM. SHELDON.

Editor of *Young Pilgrim*:—F. BURR.

Editor of *Blessed Hope Quarterly*:—F. BURR.

The Committee on Revision of Constitution reported some changes regarding the representation at the annual meetings, and after considerable discussion, the revisions were so varied, and of such note as to necessitate the reprinting of the Constitution in this report, as follows:

REVISED CONSTITUTION.

ARTICLE I.—This Society shall be known as the Second Advent Christian Association of America.

ART. II.—The object of this Association shall be the promulgation of Bible truth, especially the fulfillment of prophecy relative to the immediate second personal advent of our Lord, and a preparation for the event, through the Advent Christian Publication Society, and all other laudable means in harmony therewith.

ART. III.—This Association shall be divided into two districts, viz., Eastern and Western, the division line of which shall be the western boundary of the States of New York and Pennsylvania. The western district shall embrace all those States and Territories west of said boundary, and the eastern district all those States and Territories, embracing also the Dominion of Canada, east of said division line.

ART. IV.—The meetings of this Association shall be held annually between August 1st and September 30th, alternating between the East and West, and the fiscal year shall close July 31st. The time and place of the meeting shall be determined by the Board of Managers, or by its constituted authorities *ad interim*. At the request of ten members, the President shall call a special meeting of the Association by giving three weeks notice thereof, and therein specifying the object of the meeting. The President, with the counsel of the Vice President and Secretary, may call a meeting of the Board of Managers at any time and place, by giving two weeks notice thereof.

ART. V.—The officers of this Association shall be a President, Vice President, Secretary, Treasurer, and nine Directors, who shall constitute a Board of Managers.

ART. VI.—*Section* 1. The members of this Association shall consist of delegates chosen by Advent Christian Conferences of North America, co-operating in Christian harmony with the objects of this Association.

Sec. 2. Each Conference shall be entitled to one delegate to this Association, and one additional delegate for every three hundred members of churches belonging to and co-operating with the Association; the said delegates also acting in harmony and sympathy with the objects of this Association.

Sec. 3. In any State, Territory or Province where there are one or more Advent Christian Churches* wishing to co-operate with this Association, there being no Advent Christian Conference in said State, Territory or Province, said church or churches may elect one delegate to the Association. The Secretary of each Annual Conference shall present to this Association a written statement of the membership of churches of said Conference, on which is based the number of delegates sent to this Association, said statement to be made as often as an increase of membership may permit an increase of its number of delegates to this Association.

Sec. 4. Any Annual Conference may send, if it chooses, instead of the full number of delegates to which it is entitled, one or more delegates, members of said Conference, who, by those electing him or them, may be authorized, and shall be entitled to cast the whole number of votes to which his Conference may be entitled.

Sec. 5. Conferences of any State, Territory or Province, the capital of which is situated five hundred miles or more from the place where this Association holds its session, may choose one delegate who may *not be a resident* in said State, Territory or Province, provided he does not act as delegate for the churches of any other State, Territory or Province, and that he is a member of a Conference or Church co-operating with this Association in the State where he resides; said delegate shall be entitled to cast the whole number of votes to which the Conference electing him may be entitled.

ART. VII.—The Board of Managers shall have and exercise the powers and duties of the Association when the Association is not in session, such as the filling of any vacancy that may occur in any office or committee of the Advent Christian Publication Society, or the office of Editor or Editors, but in no case shall any appointment of the Board of Managers extend beyond the convening of the annual meeting of the Association, or any special session thereof. A majority of the Board, at any meeting duly notified, shall constitute a quorum to do business.

ART. VIII.—The annual meeting may be held at such time and place as may be decided by the Association or the Board of Managers, provided it is not at the session of any Campmeeting, or other meeting for religious worship.

ART. IX.—All the officers of this Association, and of the Advent Christian Publication Society, together with the Editor or Editors, shall be chosen by ballot at the annual meeting of the Association.

ART. X.—All members of this Association shall hold their membership during the term of one year, or until the next annual meeting of the Association.

ART. XI.—All officers of this Association, or of the Advent Christian Publication Society, shall be subject to removal by a majority vote of the Association, or a two-thirds vote of the Board of Managers, for any adequate cause.

ART. XII.—This Constitution may be revised or amended by a two-thirds vote at any annual meeting.

Adjourned at 12 M. to meet at 1 P. M.

Wednesday, Aug. 19th, 1 P. M. Prayer by Eld. S. G. Mathewson.

The salaries of the officers were voted as follows: Editor *World's Crisis*:—$1000; Business Agent and Treasurer:—$1000; Western Corresponding Editor:—$300; Editor *Young Pilgrim*:—$300; Editor *Blessed Hope Quarterly*, $300.

The Committee on Resolutions then offered the following, which were adopted:

Whereas, the year past has been one of much importance in the fulfillment of the prophetic word relating to the experience of nations and of religious bodies, in the things pertaining to the time and events just preceding the coming of our Lord; and Whereas, we are still enabled by divine grace to continue to proclaim that word to the world at large, by our publications and mission efforts, and the movement in this direction is still onward; therefore,

Resolved, That we express our feelings of gratitude for the success of our publication and mission work the past year, and that we take new courage to push on our work in the case of warning sinners of the near coming of our Lord Jesus Christ, and do call upon all interested in this glorious cause to devote themselves and their substance wholly to the Lord's work, as we feel that time is short, and the work is great.

Resolved, That the work accomplished in the past is but a tithe of what should be done in the year before us, if Jesus still tarry, and we trust that all will see the necessity of helping to increase the missionary, publication and Sunday School work, so that it may be said of us at last, "Well done, good and faithful servants."

Resolved, In response to the letter of the Philadelphia church to this Association, we express our gratitude to our Lord for his manifold grace to them and their pastor, and we strongly desire and pray for their continued prosperity.

Resolved, That we recommend all Christian people to assist in a gospel way all efforts to promote the cause of temperance and good morals in our land.

Resolved, That the Sunday School, when properly conducted, is a means of many conversions to Christ, and therefore there should be an active and increased interest in Sunday School work among our churches.

Resolved, That we highly approve of the course of Eld. Miles Grant in his mission work in England, during the past year, especially that relating to his chart expositions of the signs of the times, and refutations of probation to sinners in an age-to-come. We trust any further efforts he may make in the same work may be blessed of the Lord to the enlightenment and conversion of many.

Resolved, That the thanks of this Association are due, and hereby given, to the Chelsea Church for their kind entertainment during the session of this Association.

*Any body of believers in Christ who habitually associate for divine worship may be considered a church.

MISCELLANEOUS BUSINESS.

Voted, that a Committee of three in the East, and three in the West, be chosen to organize and call conventions in their localities, as they may deem advisable, for the mutual improvement of our ministers and people in the Word of God. J. Couch, F. Burr and S. G. Mathewson were chosen said Com. for the East, and J. Bower of Mich., W. J. Hobbs of Minn., and Wm. McCulloch of Iowa for the West.

Bro. J. Couch, at the request of the Association, made statement of the action of a committee of the A. C. P. S., of which he was chairman, in regard to establishing a Western Branch Office of the *World's Crisis*, by saying that notice had been given in the *Crisis*, and a request for funds to accomplish the work; but as no response had been made to the call, they had no report of progress to make at present.

A vote of thanks was tendered to the Executive officers of the Association in recognition of their acceptable service during its session.

Voted, to instruct the A. C. P. Society to constitute a General Committee to arrange for constituting a fund to be used for the support of poor ministers.

At 2 P. M. the business of the Association was concluded, and after a few appropriate closing remarks, on motion of adjournment, the President pronounced the benediction. Adjourned *sine die*. FRANK BURR,

Secretary of S. A. C. Association.

THE OFFICE AND MISSION OF THE HOLY SPIRIT.

AN ADDRESS *delivered by* SILAS HEWS *before the Second Annual Convention of "The Young Minister's Christian Union," in Providence, R. I., August 7th, 1885.*

PUBLISHED BY REQUEST.

"And I will pray the Father, and he shall give you another Comforter, that he may be with you forever."—John 14: 16.

"Howbeit when he, the Spirit of truth, is come, he shall guide you into all truth."—John 16: 13.

"But ye shall receive power, when the Holy Ghost is come upon you."—Acts 1: 8.

(*Continued.*)

Again, it is the mission of the Spirit to impart power to the words and the endeavors of Christians in the various fields of usefulness. With the gift of the Spirit there is always a measure of power, though that measure is varied according to the spiritual capacity and according to the faith of the receiver. It is important to understand, as far as possible, the nature of that power and the manner of its operation. "The baptism of the Holy Ghost," says a certain writer, "is a supernatural power from God himself imparted to the human soul. It is such a power as God only can give, and is a direct emination from him. It is the Holy Spirit taking control of our willing powers. The intellect, will, and heart, are at God's disposal." From this explanation you will see how full, how entire and unreserved our consecration must be, and how great and unhesitating our faith must be, ere God can thus take possession of us and use us as He will for His own glory.

But how may we know when God has full possession of us? We may know in the following way. If our souls are filled with thoughts of Jesus, and our desire to be more like Jesus is strong and constant, and our continual endeavor is to do his will, we must be filled with the Holy Spirit; it is evidence that the soul is not occupied by any opposing principle; that evil is wholly exterminated, and that satan is a conquered enemy. But we have no reason to think that we are filled with the Spirit if our desires are not constantly God-ward, and our temper is not sweet and loving, and our discourse is not seasoned with grace, and our daily walk is not in the truth.

Now the power of the Holy Ghost is a sainted power for which there is no substitute. There is nothing that can fill its place, that can answer the same end, or accomplish the same object. Learning cannot fill its place. Talent cannot fill its place. Violent gesticulation, vehemence of manner, or loud shouting cannot fill its place. Natural tenderness, natural earnestness, and natural eloquence cannot supply its place. Whatever qualification men may possess, or whatever qualification they may feign, if they have not the Spirit of God within them, it will be discovered by the spiritually minded. A man who is filled with the Spirit can generally discern the same gift when it is possessed by others, and he can generally detect the want of it when it is not possessed. No power in the outward man can supply the lack of power in the inward man. If the Holy Ghost fire is not in the soul, if the word is not accompanied with unction, whether spoken in the prayer meeting, the class-meeting, or the social circle, the effect produced only by that invisible agency will be lacking, and no other cause will be found adequate to produce the same effect.

We may remark here that the blessing of heart purity and the Holy Spirit's baptism the baptism of power as the highest qualification for usefulness, we mean,—are, in a sense, distinct. This baptism is never given where the heart is not pure; sometimes the baptism may be imparted with purity, but the heart may be cleansed when the believer does not receive this mighty endowment of power. In receiving purity, he receives the Spirit, and the Spirit abides in him forever. But he may not have received this baptism of fire and power for successful Christian work.

To be filled with the Spirit, to have this holy anointing, is a blessing past human utterance. "Justification is great," says William Bramwell, "to be cleansed is great; but what is justification or the being cleansed, when compared with the being taken into Himself? The world, the noise of self,—all is gone; and the mind bears the full stamp of God's image. Here you talk, and walk and live,—doing all in him and to him. Continual prayer, and turning all into Christ in every house, in every company,—all things by him, from him, and to him!" Oh, if Christians had this baptism of power, they would move quicker in works of benevolence, and run faster for eternal life; they would burn with greater heat, and shine with greater brightness, and their usefulness would be increased a hundred fold. A soul filled with the Holy Ghost does not need urging to work for Jesus: he is glad of every opportunity of doing good.

Persons who have this baptism of the Holy Ghost are led to think much about it; the indwelling of the Spirit with power is the theme they most delight to dwell upon; they are never so happy as when they are preaching a full salvation, and are urging believers to be holy, and to be filled with the fullness of God. And they have a wonderful love for, and drawing towards all, pure and holy souls. And they have a constant hungering and thirsting after a richer unction, a more gracious anointing, a more complete taking up into God.

But we remark further, that though baptised with the Holy Ghost, there may be times when, through various temptations and afflictions, your emotions may not be stirred, and you may not have any sensible evidence of the Spirit's operations. But if you are kept from sin, and your will is still one with God's will, you must still regard him as abiding with you. If we do not grieve the Spirit, the Spirit will never forsake us. He does not come for a period, but to abide with us forever. And he is present with us not only when we have joyous feelings, but when those feelings subside. If we do not sin, but make obedience to God in all things our choice and aim, our heart will be the constant abode of the Holy One. (*To be continued.*)

HEART-MELODY.

The apostle, writing to the Christians of Ephesus, exhorts them to "be filled with the Spirit," that they might speak to themselves "in psalms, and hymns, and spiritual songs, singing and making melody in their hearts to the Lord." (Eph. 5: 19.) Many of God's dear saints who are unable to make melody with the lips, know something of the music here spoken of, and down deep in their hearts are praising the Lord. The Psalmist, speaking of what the Lord had done for him, says: "He brought me up out of a horrible pit, out of the miry clay, and set my feet upon a rock, and established my goings; and he hath put a new song in my mouth; even praise unto our God." (Psa. 40: 2, 3). And if all who have experienced this wonderful change spoken of which we call conversion) cannot with the lips sing this song, they can sing it in the heart. For if any one can sing out of a glad heart it is the Christian.

The service of song has always occupied a large place in Christian worship; and we wonder sometimes if the sweet songs we sing on earth will not be sung in heaven. Will the songs of angels much excel ours when our hearts are full, and our lips are moved by the Spirit's power to sing? We are very sure that one of the sweetest themes of which we sing, the glad story of redemption, the angels have never learned.

Nature too sings, but her songs are all pitched in the minor key. The sighing of the breeze in the tree-tops, the moaning of the waves as they break upon the shore, the sound of the far-off waterfall, and the muttering of the distant thunder and the earthquake, all come to us in the minor strains, proclaiming the presence of the curse that rests upon the groaning creation, and her sighing for redemption. And so nature as well as the Christian sings in hope of deliverance, and of that glad morning when the curse shall be lifted and the shadows shall flee away.

A short time ago, in the far west, a sainted old woman lay dying. She had lived to the remarkable age of one hundred and sixteen years, but had never been able to sing; but just before passing away she sweetly sang the praises of God! It has been a source of deep regret to many of God's saints that they cannot with the voice join in the singing of his praises here. But it is a comforting thought that we shall all be able to sing then. In the glad chorus of the redeemed we shall all have a part, and join in singing the glad new song unto him: "Thou art worthy to take the book and to open the seals thereof; for thou was slain and hast redeemed us to God by thy blood, out of every kindred, and tongue, and people, and nation; and hast made us unto our God kings and priests: and we shall reign on the earth." (Rev. 5: 9, 10). Oh, what a glorious morning that will be, when the sighs and groans of this present time, shall give place to the glad song of the new creation! Hallelujah, for such a prospect!—C. H. WYER in *Messiah's Herald*.

MERCY.—After Queen Victoria had been crowned—after giving her nineteen or twenty years of age—Wellington handed her a death warrant for her signature. It was to take the life of a soldier in the army. She said to Wellington: "Can there nothing good be said of this man?" He said: "No; he is a bad soldier, and deserves to die." She took up the death-warrant, and trembled in her hand as she again asked: "Does no one know anything good of this man?" Wellington said: "I have heard that at his trial one said that he was a good son to his mother." "Then let his life be spared," said the Queen, and she ordered his sentence commuted.

Christ is on a throne of grace. Our case is brought before him. ... "Is there any good thing that can be said of this man?" Justice says: "None." Our ... says: "None." Nevertheless Christ bends over our pardon and asks us to live. Oh the height and depth, length and breadth of his mercy.—Ex.

THE WORLD'S CRISIS AND SECOND ADVENT MESSENGER.

E. A. STOCKMAN, Editor.

Boston, Wednesday, Sept. 9, 1885.

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SPECIAL.

☞ Please remember to send short obituaries. Please write with a pen, and write plainly. Brief items from the churches are *welcome*. E. A. S.

☞ HEREAFTER ALL ARTICLES FOUND ON THIS PAGE WITHOUT A SIGNATURE WILL BE Editorials.—*Editor.*

THE RECENT SESSION OF THE ASSOCIATION.

The Second Advent Christian Association is the denominational body. It represents all our people, in the United States and Canada. It elects, annually, its own officers, the officers of the Advent Christian Publication Society, and the Editors of the *World's Crisis*, *Young Pilgrim* and *Blessed Hope Quarterly*. The Editor of the *American Quarterly Journal of Prophecy* is elected by the Mission Society. The Business Agent and Treasurer of the A. C. P. S. makes his report annually to the Association, and is elected by that body.

The recent session held at Chelsea was in several respects quite remarkable, and deserves notice.

During the five or six years that we have served as President of that body, we can truly say that the late session was emphatically the most harmonious we have ever attended. There was not a ripple of ill feeling discernible from the beginning to the end. And as a consequence the business was transacted in less than half the usual time. An atmosphere of kindness and mutual consideration was noticeable.

There was an unusual proportion of young preachers in the body this year, and Christian affection and respect between the younger and elder members was manifestly reciprocal. And it was a source of comfort and encouragement that the old hands, the pioneers, the leaders of this great people, most of whom are quite advanced in years, are so wonderfully preserved in strength and vigor, being still able to guide and serve the body in efficiency and wisdom. There was a limited but *strong* representation from the Western and Middle States, who seemed as interested in the progress of our cause and work in the East as in their own section. Indeed, no sign of sectional feeling was manifested during the session

It was the unanimous sentiment of the body that we have reached the prophetical period when our Lord's return must be "nigh, even at the doors" in the most emphatic and solemn sense; but that while the day of mercy lingers, we must employ every agency within our reach to broaden and press our efforts to spread the glad tidings, and save the benighted and thoughtless from impending destruction. Earnest discussion was had of ways and means for increased circulation of our papers and periodicals; and our publishing and business Agent will doubtless have something important to say to our people before long.

If any have feared or prophesied that the Advent body is disintegrating and liable to fall to pieces, had they attended our recent Annual Meeting their minds would have been set at rest. We are sure that our brethren, of the East and of the West, separated in renewed confidence, faith and love.

We hardly need add that the Chelsea church fully maintained its high reputation for hospitality and skill in entertaining the delegates and visitors. May they find rich reward in the land of rest and bliss.

THE FALSE PROPHET.

There is no longer any doubt that El Mahdi is dead. As we have frequently said in these columns, the Mahdi has appeared to us from the beginning to the end of his career, as nothing more than one of the predicted false prophets of these last days. But that the failure of his aimless undertaking will be followed by tranquillity in the dark lands is not to be expected. A succession of false prophets may be looked for until our great Priest-King shall reveal himself in universal power and empire. The following is interesting:

A RELIGIOUS UPRISING.

The report which the American consul at Sierre Leone has sent to the state department concerning the uprising of the Mohammedans in the centre of Africa supports the assertion made some time ago by Mr. Winfred Blunt, to the effect that the Mohammedan religion was undergoing a strange and momentous fermentation of reform. This movement has shown itself in certain almost unmarked incidents in Arabia, in evidences of strong religious feeling in Morocco, in the crusade inaugurated by the Mahdi, and again by these warlike operations on the part of the colored Mohammedan Samulus. This is nothing less than a revival of that old spirit of religious fervor which, more than ten centuries ago, gave to the Moslems political ascendency in Africa and western Asia, which gained for them the kingdom of Spain, and which at one time threatened the extinction of the Christian religion throughout Europe. At that time the Christian and the Mussulman fought upon a common basis. In the matter of weapons and in the art of war it is possible that the Mohammedans were in some degree superior to their adversaries, and if, in the interval of centuries, both races had made equal progress in scientific research, we should now have good cause for alarm in reading of these military operations on the continent of Africa. As it is, it requires considerable force of the imagination to realize that the time once existed when what is termed Christian civilization was constantly in danger of destruction in consequence of the vigor and prowess of those whom we now look upon as inferior races of men. The effect of this uprising in Africa will, of course, be closely confined to the interior of that continent, since it would be impossible for the leader of the movement to successfully attack the European colonies that have been established at various points on the African coast. To us his success in the interior of the continent means the establishment of a better and higher type of government, which may in time permit of the building up of trade relations, which would be an almost impossible work so long as the inhabitants of this little known country were broken up into tribes of hostile savages.

ALTON BAY CAMP.

We had arranged to go to Alton Bay Thursday morning, but our plan was interrupted by sudden illness, and we did not reach the camp till Saturday at noon, and was obliged to return that night. The number in attendance on that day, and, as we were informed, throughout the meeting, was large; the order was noticeably excellent, and the meetings of worship were reported to be of a high spiritual tone, resulting in a goodly number of conversions.

Our Campmeetings make part of the religious life of our people, and are inwrought into some of the richest personal experiences. Alton Bay, Springfield, etc., etc., will be joyfully remembered in the better land.

PETER'S PENTICOST SERMON.

Peter's sermon on the day of Penticost, being the first one preached after the outpouring of the Holy Spirit, may be regarded as a *model* sermon, and its theology must be recognized as correct. It was not prearranged, but was given under the influence of inspiration. The outpouring of the Spirit had produced such a strange result among the disciples, that some said they were intoxicated, and Peter arose to correct this charge; and after showing them that it was rather the result of the Spirit's power, he proceeded to preach a thrilling sermon, containing the cardinal doctrines of the gospel, to which we refer:

The death of Christ not a farce, but a reality." Jesus of Nazareth. . . . ye have taken, and by wicked hands have crucified and slain." Acts 2; 22, 23. All knew that these words of Peter were not figurative, but related to the literal death of Christ, without any allusion to a disembodied state. Here was a good opportunity for Peter to have informed them that death did not kill him, if such a theory were tenable; but he leaves no other thought upon the mind than that he was really "slain"—as really as the "lamb" was that typified his death; thus furnishing an appropriate sacrifice.

2. *A physical resurrection*, instead of a spirit elimination. "Whom God raised up, having loosed the pains of death: because it was not possible that he should be holden of it. . . . David speaketh concerning him, I foresaw the Lord always before my face; for he is on my right hand, that I should not be moved; therefore did my heart rejoice, and my tongue was glad; moreover also my flesh shall rest in hope: because thou wilt not leave my soul in *hades*, neither wilt thou suffer thine holy One to see corruption. Verses 24, 28. As surely as the body of Christ, instead of his spirit, was raised from the dead, so surely the resurrection due the saints hereafter is of the same nature, his being the "first fruits" of the resurrection harvest; and it is also certain that a resurrection from a literal death must be as literal as the death from which the resurrection is a release. If in the case of Christ the resurrection reanimated the "flesh," so it will do with the sleeping million's of saints."

3. *Death does not convey saints to heaven.* "Men and brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day, . . . For David is not ascended into the heavens." Verses 29, 34. This sounds quite unlike the present theory of soul emigration to heaven. And if death did not send David to heaven neither does it send other saints there.

4. *Christ an heir to David's throne.* "Therefore [David] being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne; he, seeing this before, spake of the resurrection of Christ." Verse 29. Thus Christ "according to the flesh," in his resurrected state, is destined to occupy the throne of David, if Peter's Pentecost sermon contains correct theology. And the oath of Jehovah to place an heir of David on David's throne, relates to Christ; he is David's great heir, and must have the throne. But instead of being on David's throne, he is in a foreign realm, on a foreign throne; for the Father said to him: "Sit thou on my right hand, until I make thy foes thy footstool;" and it is affirmed in Scripture that he is "expecting from henceforth till his foes be made his footstool." He is "expecting" something in the future—even the subjugation of his enemies; then he will be seated upon the throne that he is heir to—the throne of David. Preparatory to this, he must leave heaven and come back to earth, when the "kingdoms of this world shall have become the kingdoms of our Lord and of his Christ, and he shall reign forever and ever." Rev. 11: 15. Though Christ is now in heaven, he is there not to remain perpetually, but simply till his enemies are given over to destruction; then the Father shall again "send Jesus Christ" to execute his plan.

5. Jesus is now both Lord and Christ—that is, a divine personality and a prospective king. "Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ." Verse 36. As a Saviour. he has now all power in heaven and earth—being our Lord—and at the same time he is the Christ, or *Anointed One;* anointed to be our future king, destined to begin his reign when he returns from heaven; for Jesus said: "When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory." Then, and *not till then*, will begin his glorious reign on earth in person.

6. Peter's sermon began with the claim that the "last days" had already come, in some sense, even 1800 years ago—evidently in a comparative sense—then where are we now, but in the last part of the last days?

These facts, clearly presented, produced conviction: "Now when they heard this, they were pricked in their hearts, and said unto Peter and to the rest of the apostles, "Men and brethren, what shall we do?" Peter informed them that repentance and obedience were necessary to salvation; and 3000 souls made haste to accept the terms.

This sermon was not a sensational speech to stir the emotional element of human nature, producing a mere surface work, but it was a sermon of solid gospel facts to be believed—facts that reach the judgment and understanding of men; facts that recognized a literal resurrection in the person of Jesus, and a resurrection just as literal for his saints hereafter, that allow that dead saints are previously in their graves, instead of being in heaven; recognizing Christ as an heir to David's throne who is now waiting in heaven till the time arrives for the subjugation of his foes on earth, coupled with the fact that we are living in the last days of time. Such gospel facts, however unpopular now among men, were proclaimed by Peter on the day of Pentecost, and believed by the people; and this belief led men to accept Christ as a present Saviour and a future king. Subsequently "they continued steadfastly in the apostle's doctrine and fellowship, and in breaking of bread, and in prayers"—this being a religion of correct doctrine, true obedience and fellowship, coupled with devotion. W. S.

ECCLESIASTICAL DOCTORS.

Sick men often need doctor's, and perhaps sick theology ditto: but why should we try to doctor the truth? Literary merits are not to be depreciated by any means, but rather to be prized as an important appendage: but high sounding titles aid but little in fitting ministers for their great work of saving the lost. The *Christian Witness* makes the following sensible remarks: "From the multiplication of theological doctors among us, one might judge that our theology was getting to be a little sickly. D. D.'s in great numbers are dropping down all around us. Some are bestowed by institutions of honorable standing; others by schools which would scarcely equal a first-class grammar-school. What such titles can amount to, we are utterly unable to divine. If they added to the ability or success of the recipients, it would be well; but observation convinces us that they do neither. The whole matter of doctorates, as now bestowed, is becoming a perfect burlesque. If there is to be no discrimination in the bestowment of these honors, the sooner they are entirely abolished the better. There are ministers who are justly entitled to such honors, if, indeed, they are ever proper, of which there is great doubt. Men who have distinguished themselves in authorship, or are at the head of our theological schools and universities; editors of our leading church periodicals, and old men, as a mark of recognition for long and valuable services in the pastorate—may very properly receive this honor. But to bestow such honors upon men who have never done anything to merit them; who have neither culture nor usefulness to commend them—to have a D. D. appended to their names, is, we repeat, a burlesque, and for the credit of the church and the honor of our institutions of learning, the practice should be abandoned."

To the above we say, Amen. W. S.

SHILOH.

In Gen. 49: 10, we read: "The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him *shall* the gathering of the people *be*." This passage has been *supposed* to refer to Christ. In the authorized version this is the only passage where the word Shiloh refers to a *person*. In Dr Smith's Dictionary of the Bible, this is said to be "a very difficult passage." The writer goes on to say "There are three objections to this translation, which, taken collectively, seem fatal to it. (1) The word Shiloh occurs nowhere else in Hebrew as the name . . . of a person. (2) The only other Hebrew word, apparently, of the same form, is Giloh (Josh. 15: 51; 2 Sam. 15: 12;) and this is the name of a city, and not a person. (3) By translating the word as it is translated everywhere else in the Bible, namely, as the name of the city in Ephraim, where the ark of the covenant remained during such a long period, a sufficiently good meaning is given to the passage without any violence to the Hebrew language."

The simple translation is, "The sceptre shall not depart from Judah, nor the ruler's staff from between his feet, till he shall go to Shiloh." It is further remarked, that this view is favored by "numerous learned men belonging to various schools of theology." The translation . . . . of Shiloh as the name of a city is to be regarded as the soundest."

Whatever interpretation of the present reading may be adopted, the one which must be pronounced entitled to the least consideration is that which supposes the prophecy relates to the birth of Christ.

M. G.

CHURCH NEWS.

Eld. Geo. R. Kramer, writing on business, adds:—"We have a beautiful church building now in this city (Brooklyn), where the Church of the Blessed Hope now worship. We baptize this evening a minister and his wife—Rev. Mr. Fuller; he has been laboring among the Congregationalists, but has been convinced of the truth, and to-night he will give his reasons for the step, and then I am to baptize him and his companion. Last Sunday we baptized an old gentleman near seventy or over."

Bro. John Jeffrey writes from Putnam, Ct., Aug. 25th:—"We have some encouraging news to send you from the Putnam church. I am still laboring with this people. Have had some additions, and for the grand and awful times in which we live the interest is very good. Last Sunday, Aug. 23d, two more on profession of their faith in the Lord Jesus Christ went with us to the Quinnebough River, and there received the ordinance of baptism. Our daughter Annie being one of the candidates, gave us much encouragement, and interest to the occasion. Two more have given up the ways of sin, cried for mercy, and found peace in believing. So we hope soon to send you more good news."

A young pastor once asked Dr. Lyman Beecher how a cold and lifeless church could be revived. He replied: "Get your own heart warm first by reading, meditation, and prayer. Then warm another heart, then a third, and when you have seven, you have a revival.—*Ex.*

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☞ Notice.—Received a letter and money order from Lebo, Kansas. (NO NAME.) Agent.

SPRINGFIELD CAMP.

BY MRS. A. E. BENNETT.

Our late Feast of Tabernacles at Camp-Springfield was a time of great refreshing from the presence of the Lord. As the congregation of Israel began to assemble there, individual hearts breathed out an inwrought prayer for a manifestation of God, to the end that souls might be saved.

At 8 o'clock A. M. each day the ministers all met with one accord and in one place—the Massachusetts tent, and continued in prayer and supplication that God would overshadow the leafy temple with his presence, and at the same time were little groups gathered in upper rooms, etc., sending up on the wings of faith and prayer the same petition, till there arose from the whole encampment, like incense, the prayers of the saints, till

"Heaven came down our souls to greet,
And glory crowned the mercy seat."

Much of the preaching seemed like special messages direct from God to the people. Our altar services were seasons of deep solemnity, happily blended with the songs of the redeemed. Our early morning meetings in the Tabernacle seemed a little nearer heaven than anything of the kind the writer has ever known. Our conversational meetings were also a very fruitful means of grace to many. For in these times of perfecting the Bride of Christ, there are many advanced Christians who have walked in clear experiences till God, in taking them on to a higher plane, had to take them by a way they knew not; so new and strange did it seem to them, that some of them had become confused thereby, and almost cast away their confidence. Many such gave testimony to being greatly helped. To God be all the glory.

The children's meetings, the nursery of the stronger holds of Zion, were not only blest to the children and young people at the time, but teachings received and lessons learned there will tell on and on like little wavelets on the lake's surface, long after the aperture is closed up where dropped the pebble. For is not "the child father to the man?"

And last, though not least, came the holy sacrament of the Lord's supper. To one who had been absent eleven years from that sacred spot and those loved disciples, that was a most precious season. The heart kept saying, "with desire have I desired to eat this passover with you." Thus ended the "week of Sabbaths," the best ever known by the writer.

Atlantic Highlands, N. J.

SHARING "THE GOOD WINE OF THE FEAST."

BY MRS. M. A. TIBBETS.

With the beloved disciple, I feel "in the Spirit on [this] the Lord's day." The early morning was given to prayer and reading the blessed Word, and then our dear *Crisis*, eagerly perusing the Springfield Campmeeting, to hear from the brethren and sisters, and of the "feast of fat things" enjoyed so many days together. Every day's work was very interesting; the various meetings, the subjects discussed, and the earnest, loving zeal of the ministers, feasted my heart, and made me more than ever long for a glorious immortality, when I hope to be with them in the enjoyment of the marriage feast of the Lamb. The children's meeting, made so interesting by dear "Aunt Abbie," brought joy to my heart to know that they were so early in life taught to love Jesus, and were so willing to give testimony of their love for his precious name. May God bless and preserve them unto his heavenly kingdom.

We, too, have a blessed child in our midst, eight years old, who every Sunday morning stands up and in a loud, cheerful voice repeats one whole chapter, and sometimes more. This morning it was the 33d chapter of Isaiah. His delight is to search the Word of God, and he is now getting up a lecture on "The Children of the Bible," commencing with Cain and Abel, which he will speak at a Union Sunday School in our neighborhood. He is the little son of our deacon, Henry Porter, and has been well trained by his father in the Scriptures of divine truth. O that parents in general would early commence to instruct their children in Bible truth, that they might the sooner be prepared for positions of usefulness in the church.

Bro. Stockman's subject, "The name of Jesus," thrilled through my heart with delight, for shut up as I am from the outward privileges of the gospel (save here at home), the blessed Bible, the name of Jesus, and the throne of grace are my sources of comfort in the trials of life through which I am called to endure, in common with other pilgrims, while waiting for the glorious appearing of our coming King.

And now, dear brethren and sisters, you who have been so spiritually refreshed in nature's grove, singing the praises of the Lord, fill the columns of our good paper for months to come with letters of your rich experience, that others may share your abundant joys, and be encouraged to press forward in their heavenly journey.

Volga, Ind., Aug. 30th.

FANCIFUL PREACHING.

BY EDWIN BURNHAM.

Some preachers seem wonderfully devoted to *fancy* in their preaching of what they call "God's Word." What is God's Word? Our crude, wild, vain, fanciful notions are not to be taken for God's Word. The Word of God is that clear revelation which he has given us of himself, his Son, and his will, in the exact sense of his own expression. If we put our own sense, or nonsense on to it, that is another matter. God does not allow us to play fancy with his Word. We are to "tremble at his Word." Men do not tremble when at play. "No prophecy of the Scripture is of any private interpretation." So no *part* of the Scriptures is to be interpreted according to any private, or fanciful, or special standard of our own. The Scriptures are one continuous chain of inter-connected truth. One part of God's Word belongs with all other parts of it. We are to "preach the Word" in the *exact* meaning of the "holy men" who spake and wrote. We are to find out what they *did* mean before we preach about it. This requires effort, study, patience, prayer, and sound common sense! We must regard referring David's shepherd's "rod and staff" to "Aaron's rod" of old, "laid up before the Lord," as wonderfully fanciful. Pride and vanity sometimes appear in an effort to create a sensation by preaching *queer*, strange, odd, wonderful sermons, that will make unstable people and "fools" wonder, stare, and praise. The Bible refers, approvingly, to words of soberness.

CORRESPONDENCE.

FROM A. N. SEYMOUR.

Bro. Stockman:—For over four months past I have been traveling about most of the time among our friends and brethren in the southern part of Michigan, our former field of Christian labor, and have done some preaching. I have visited between seventy-five and one hundred families, all of which have expressed much sympathy for me in my bereaved situation. All seemed to be much pleased to see me once more, although some never expected to see my face in the flesh again, and were surprised to see me able to be about. I was overjoyed in meeting and greeting so many of the dear saints who had been led to see and believe in the "faith once delivered to the saints" through our labors in days and years gone by. It was really comforting and heart-cheering. I exceedingly enjoy such welcome greetings. It was truly an oasis wherever I went. All seemed to spare no pains in making me welcome and providing for my necessary wants.

Notwithstanding I witnessed so much love, kindness and generosity, there was one very serious drawback to my enjoyment, and that was the absence of my noble and earnest Christian companion, who has faithfully stood by me for over forty years in trying to do good to our fellow beings. Could she have been present to have enjoyed these Christian salutations, my happiness would have been complete. But she has gone from me to quietly rest beneath the ground that covers her, in the precious assurance of reaping an incorruptible and immortal crown upon the sure return of our divine Nobleman, when he comes to gather up his scattered and sanctified jewels, over which death has gained a victory for only a limited space of time. I long for the dear Life-giver to place his face through the firmament, and come in all his power and glory, and gather his white-robed bride into his blessed and glorious residence, no more to suffer by disease or death.

By the abundant grace of God aiding me, I am doing my best in overcoming the wickedness of this world, and living in constant discharge of all the responsible duties of life, so that I can finally be admitted into that far more exceeding and eternal weight of glory soon to dawn upon this dark world, when our Deliverer shall come to restore all things spoken of by the holy prophets. I desire the sincere and effectual prayers of all the true and good that my future may be a life of usefulness, and a blessing to all with whom I may associate. Yours in hope of life eternal.

Coldwater, Mich, Aug. 23d.

FROM F. K. RANGER.

Bro. Stockman:—I have often been much interested as well as encouraged by reading the letters in the *Crisis* from those who are with me traveling the pilgrimage journey to the better land. As they tell of their experiences along the way, and recount some of their labors in the Master's vineyard, so I thought it might cheer some brother or sister as they journey on to hear from me.

I am pressing toward the mark, and though the race course is beset on every side with trials and temptations, yet the way never looked brighter, or the prospect more glorious than at present. Truly, the "path of the just is as a shining light, which shineth more and more unto the perfect day," and he that hearkeneth to the "commandments of the Lord," his peace is like a river, and his "righteousness like the waves of the sea." I left my home in Lowell, Mass., the first of last April, and came to Way's Mills, P. Q., where I found a very pleasant tarrying place with Bro. and Sister H. W. Davis. In the providence of God I have been permitted to attend nearly all the weekly prayer meetings of the little band of believers of like precious faith, which were held at the residence of Sr. Batchelder. The meetings have all been interesting, and some of them soul-stirring and heart-searching. I have not been negligent in attending the preaching services, having been permitted to listen to Bro. H. D. Selby, who is pastor of the church, a very earnest and godly man. Also to Brn. Moses Hastings, John Magoon, G. E. Brown, D. W. Sornberger, H. W. Davis, and others. It has also been my privilege to speak to the people on the Word of God. The Beebe Plain Campmeeting was one of the best meetings I ever attended.

One week ago I was permitted to attend the District meeting for the Hatley District. Those who were enabled to attend all through the meeting report it a very profitable season. The Tent meeting at Ayer's Flat, under the supervision of Bro. Magoon, aided by Brn. H. C. Holt, Roberts, Gordon, Geo. E. Brown, and others, was a success. Some souls were saved, and many quickened and strengthened. Praise the Lord for these services in the desert wilderness!

Brethren and sisters, we are almost home. The battle waxes hot, but forward must be the watchword. Through Christ we shall conquer. We must abide in him, and keep unspotted from the world. I have no definite plans for the future, only to follow as the Master leads the way. If I stay long in Waterville, hope to be of some service in the work of the Master. The Lord has blessed me thus far, and I trust that through the agency of the Holy Spirit the people have been benefitted, and the Master's cause advanced. Pray that the Lord may direct all my ways, and even keep me in a patient waiting for his Son from heaven. If any of my friends wish to write to me, they may direct to Way's Mills, P. Q.

FROM HATTIE NEWBERRY.

To all who love Jesus:—I have the privilege of reading the *Crisis* through Mother N's kindness. I have been a member of the Christian church since I was eleven years of age. I knew very little then except to love Jesus, and obey him as well as I could, but I never regret starting so soon. Do not hinder the children; but when they have been immersed, help them to "grow in grace and in the knowledge of the truth." During the four years of my married life I have had the truths of "Christ's coming kingdom" and "destruction of the wicked" brought before me, and have accepted them. My father and brother, both preachers, have tried to convince me of error, but to no purpose.

There are no Adventists here but one family, one woman, my husband and myself. I would love to help spread the glad tidings, but our means are very limited. I never heard an Adventist preach. If any of the brethren come this way, hope they will stop and give the people a little Bible truth. I am tired of such doctors of divinity as we have here. We are trying to do what we can in a union Lord's day school; but some are so easily offended, that they will not hear anything different from the ideas in the lesson leaves. We speak the truth, regardless of consequences, at every opportunity.

Aurora, Neb.

FROM JULIA FINTON.

Dear Brn. and Srs.:—I have been desirous for sometime to write a few lines for the *Crisis*, having been a constant reader of the paper for the past five years. How I love it for its blessed truths, and the assuring comforts it contains. I am eagerly watching and waiting for the coming of our dear Saviour. I am weak and wavering many times, but we have a tender Father, who has promised to be our friend. I often wonder why people cling with such tenacity to this wicked and sinful world, when our Father hath said we do not begin to know the pleasures here that we shall know providing we believe and obey him. The *Crisis*, and the loving pieces I read, cheers me on my way. To do all we can is but a small portion for our blessed Father.

We have an Advent preacher (Bro. Carmen) who walks eight miles every alternate Sunday to preach to a congregation who appreciate his goodness. I enjoy these meetings, and wish we could have more of them; but there are so few who believe in the soon coming of Christ, that they do not want to hear anything about it. God help us and save us, is the prayer of your hopeful sister.

Wakefield, Nebraska.

FROM MANY LANDS.

FOREIGN.

Madrid, Aug. 31. The statistics of cholera in Spain for the past week show roughly that there was a daily average decrease of 300 new cases and 140 deaths. In Granada and Saragona this decrease was most notable, while in Madrid and Barcelona there was no change. In Valencia, Toledo and Zamora there was an increase in the number of new cases and deaths.

A dispatch from Gibraltar says: One death from cholera occurred here to-day, making the 10th fatal case within Gibraltar since the outbreak of the disease in Spain. Six new cases of cholera and two deaths from the disease occurred within the Spanish lines at this point yesterday.

Dublin, Sept. 1. A banquet was given by the Lord Mayor at the Mansion House this evening in honor of Parnell and his Irish colleagues in the House of Commons. There were 300 guests present, exclusive of the members of Parliament. In a speech, Mr. Parnell said that if home rule were refused the Irish they would make it impossible for the English to legislate. England could either grant the Irish the right to rule themselves or make the country a crown colony.

Dublin, Sept. 1. During a torchlight procession at Galway last night in honor of Mr. Timothy O'Connor, a number of the processionists attacked a detachment of Yorkshire soldiers on garrison duty there. The noise of the disturbance attracted the attention of the latter's comrades and they issued from the barracks in force and joined in the melee. For four hours the fight waged fiercely, clubs and stones being freely used by both sides. A large number of windows were smashed and many persons injured. Finally the police, who had in the meantime been reinforced, with the aid of the military not engaged in the riot, quelled the disturbance.

Toulon, Sept. 1. Thirteen persons died here from cholera to-day. There is no apparent increase in the daily average of new cases. The temperature has fallen, and the weather has become much more favorable. At the St. Mandirer Hospital to-day 9 patients were admitted, 3 died, 2 were discharged and 99 remain under treatment. At other hospitals 3 patients were admitted, 1 has died and 35 remain under treatment. The Government has sent four surgeons from Paris to assist in caring for the sufferers. The exodus of to-day exceeds that of any previous day. Many shops are closed. One death from cholera is reported at Montagnac.

Berlin, Sept. 1. The Germania says that one hundred and forty Prussians have just been expelled from Warsaw. They were arrested and chained together and compelled to march, the women following the men and sleeping in the prisons. [illegible] wealthy Poles who have been expelled from Prussia.

Brussels, Aug. 31. The Independent Belge states that the Afghan question is settled. The Ameer of Afghanistan, it says, retains Zulfikar and Russia Maruchak.

3000 BOOKS TO GIVE AWAY!

Until further notice we offer the following to new subscribers for the *Crisis:*

One copy of "*DURATION AND NATURE OF FUTURE PUNISHMENT*," or one copy of *HADES* with the World's Crisis *one year for* TWO DOLLARS. The price of the book is 75 cts. each.

For nine new subscribers, and EIGHTEEN DOLLARS, we will send a copy of *WEBSTER'S UNABRIDGED DICTIONARY*. Express extra.

☞ All who send names expecting the premium, will please inform us at the time. We send no premium without the order. J. H.

ADVOCATE AND HERALD

Is published monthly by the Pacific Advent Christian Publication Society, Oakland, Cal. H. F. Carpenter, Editor. E. L. Priest, Business Agent and Treasurer. This paper is devoted to the advocacy of mission work on the Pacific Coast, the proclamation of the speedy coming of Christ to reign on the earth regenerated, Conditional Immortality and Bible Holiness. Price $1.00 per year.

We send the *ADVOCATE* and *WORLD'S CRISIS* to NEW subscribers for *CRISIS* at $2.50 per year. We cannot allow any commission on the above terms. All business relating to discontinuing the *ADVOCATE* must be directed to E. L. PRIEST, Oakland, Cal. Agent.

☞ SPECIAL NOTICE.

AMERICAN ADVENT MISSION SOCIETY.

All Drafts and Money Orders for The American Advent Mission Society must be made payable to *J. HEMENWAY*, Treasurer, and also all payments of pledges for Home or Foreign Board must be sent to *J. HEMENWAY*, Box 5140, Boston, Mass.

All correspondence relating to the Society and Home Board, also all applications for Mission work and funds, should be directed to *A. W. SIBLEY*, Corresponding Secretary, 28 Arch Street, Haverhill, Mass. Agent.

NOTICE.

All communications of business relating to the *Quarterly Journal of Prophecy*, and connected with the Foreign Board of Missions, should be directed to J. Hemenway, *Crisis* Office, Boston, Mass.

NOTICE.

Any one wishing to send the *Crisis* for three months to any person or persons *who have never taken it before*, can do so for 35 cents. We cannot allow any commission on the above offer.

J. HEMENWAY, Agent for A. C. P. Society.

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PHOTOTYPES.

We have phototypes of four of our mission workers in India, in a group—J. Spence, Paul, Daniel, Masilamani. The size of the picture is four and a half by three and a half inches. This will make a valuable souvenir for the Album of the noble-hearted men who have engaged heart and soul in holding up the light in the dark places in India. For sale at the *Crisis* Office. Price postpaid 15 cts., or $1.50 per dozen. Agent.

DIME PREACHING.

We are sending *three hundred copies* of the *Crisis* to those who do not take the paper. This number will be continued weekly until we send to the address of *twenty thousand persons*. The expense will be defrayed from the Dime Mission Fund. What a good congregation to preach to—*twenty thousand sermons*. Send in the *dimes*, and let them preach the gospel. Agent.

GOSPEL AND LORD'S DAY.

Why I quit keeping the Jewish Sabbath.

This is a pamphlet of sixty-four pages, by E. Hopkins. A good work to circulate among those who may be troubled about keeping the Seventh-day Sabbath. For sale at *Crisis* Office. Price postpaid, 20 cts. Agent.

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The subject of this Memoir was well known to a wide circle of friends, among whom for many years she lived and moved as an angel of love, carrying the gospel of Jesus, and by true devotion, womanly modesty and Christian principle, setting an example worthy of imitation by women everywhere. No wonder that she won the affections of hundreds, who ask now she is dead, to have some record of so exemplary a life. Her husband—certainly best qualified to perform the task—has in this beautiful book endeavored to meet the desire of friends. Tenderly has he written, and the tender-hearted will here and there drop a tear while reading passages in the book. The Biography is a work that will sell from its own recommendation. Agent.

A TRACT FOR THE TIMES.

THE RECURRENCE OF DOCTRINE.

By Pastor A. J. Gordon.

This is a reprint of a very striking address, recently delivered by the author before the Alumni of the Newton Theological Seminary. It is not stale reading by any means, but is luscious fruit from the tree of life. It shows how the great truths of inspiration continually recur in the history of the church. By this recurrence the Doctor claims that great revivals and reformations spring up, and perennial freshness is secured to truth. The Eucharist for the people—Salvation by the objective work and word of Christ,—and Last Eschatology, or the doctrine of last things, among the latter, "The Lord Cometh"—are apostolically pressed upon the attention of the Alumni. Good! The doctrine, the precious truth of Jesus' coming, is voiced by the Clarendon Street Baptist pulpit, without misgivings or mysticism.

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Note.—One brother has ordered one thousand copies for free distribution. Let everybody do something towards scattering this tract in the different churches and among the people throughout the land. Agent.

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YET ANOTHER NEW BOOK.

THE ONE FOLD, AND THE ONLY DOOR.

BY A. C. PALMER.

I. C. Wellcome, Yarmouth, Me., has just published [illegible]

Notices.

Lake View Campmeeting.

The eleventh Annual Session of this meeting will commence (D. V.) at Magog, Saturday, Sept. 5th, and hold over Sabbath, the 13th. Pay full fare to the meeting, and we expect to be able to give free return checks. On the Central Vermont R. R. from St. John's to Magog, and Wells River to Newport, and thence by steamboat (two lines) to Magog, we expect this to be so. The Lady of the Lake, of the Passumpsic R. R. line, will leave Newport at 1.10 P. M., and arrive at Magog at 3.30 P. M.; returns to Newport at 7 P. M. The Mountain Maid, of the Vt. Central line, leaves Magog at 11.15 A. M., arrives at Newport at 2 P. M., leaves Newport at 2.15 P. M., and arrives at Magog at 5 P. M. Both roads make forenoon trips to Georgeville, running from each end of the lake. We expect half fare on the boats. See that you get return checks when you pay your one fare. The Grand Trunk rate for such meetings is one fare and one third for the round trip. Good board on the ground as cheap as it can well be afforded. Let all who are able patronize. Also horse keeping, hay, oats, and stables, and perhaps pasture. Let all who can come to this meeting to do, as well as to get good. Bring what you need of food, bedding, money, and some to feed the ministers and the Lord's poor. For our ministers we will be satisfied with those the Lord will send. We shall advertise none, but expect our own ministry to do their part, and hope good ministers from abroad will be present to aid us. Bro. A. Bissell will be with us. Come in the fear and Spirit of the Lord, and let us worship together. It may be our last; may it be our best at Lake View. "The Lord is at hand." We expect good order and good results. Don't forget or fail to bring *lanterns*.

Committee: Elders L. Marsh, A. H. Tilson; Brn. Charles Davis, C. D. Jewell, R. Beers, Edward Vaughan. C. P. Dow, Pres. and Sec.

Place of Annual Conference.

We got an early and cheering response to our inquiry from the churches and good people of Way's Mills, P. Q., inviting our next Annual Conference session to be held there; and as the delegates from there at our last session on their part invited it, and now repeat the invitation so promptly, and express such general good will and hearty welcome, we deem it our duty, as it is our pleasure, to thankfully accept the kind invitation, and so announce. Final notice hereafter in good time by our Conference Secretary.

C. P. Dow, President of Conference.

NOTICE.—Having been called of the Lord to bear his word and labor in his vineyard "till he come," and feeling some time since the necessity of the call, I am ready as the way may open for labor, by appointment or otherwise. Having been licensed by the Mass. Conference for that purpose, I would be pleased to correspond with any wishing my services as the Lord may indicate by his providence. Any letters addressed to F. S. STANTON, New Bedford, Mass., P. O. Box 449, will receive prompt attention.

NOTICE.—The next session of the Kennebec County Conference will be held at South Smithfield, Me., City school-house, commencing Thursday evening, Sept. 17th, and holding over the following Sunday. A cordial invitation is extended to all who love our Lord Jesus Christ to come and unite in saving the lost and perishing. Call on Ivory Mosier, Isaac Varney and Howard Perkins, who will see that all are provided with homes.

F. E. BLAISDELL, President.
J. R. STURTEVANT, Secretary.

NOTICE.—The next session of the Sagadahoc Quarterly Conference will be held at Briery school-house, North Bowdoin, Me., commencing Thursday, Sept. 17th, at 7 o'clock P. M. We hope the brethren and sisters will make a special effort to atttend the meeting, to enjoy a season of refreshing from the presence of the Lord, to strengthen each other in our most holy faith, and to save the perishing. Call on Brn. George Ward, J. Ward, and J. W. Bailey, who will see that homes are provided for all.

I. C. WELLCOME, Pres.
E. O. DINSMORE, Sec.

NOTICE.—The Lake View Campmeeting, Magog, P. Q., will commence Saturday, Sept. 5th, and hold over Sunday the 13th. Usual favors are expected, and we hope for a good meeting as heretofore. Let all attend who can, and be in season with their preparations. More anon.

C. P. Dow, for the Committee.

NOTICE.—There will be a protracted meeting at Unity, N. H., Sept. 12th, and onward as the interest may demand. Brethren having the cause at heart are expected to be there to preach the word of life. And should the dear Lord send us a David, Paul, Peter, John, or even Mary with her precious gifts, you will receive a hearty welcome. Per order, J. B. S. PILLSBURY.

NOTICE.—The Annual Session of the Maine State A. C. Conference will be held at Bridgeton, Me., commencing Wednesday evening, Oct. 14th, at seven o'clock, and holding over the following Sunday. Particulars hereafter.

E. O. DINSMORE, Secretary.

Campmeeting and Conference.

The next Annual A. C. Conference and Campmeeting of Kansas will be held near Larkin, Jackson Co., commencing Sept. 10th, and hold over two Sundays. Larkin is on the Central Branch of the Union Pacific R. R., about ten miles east of Holton. Those coming from the East or West over the Atchison, Topeka and Santa Fe R. R., will change cars at Valley Falls. Those coming from the West over the Central Branch of the Missouri Pacific, east of Clifton, will stop off at Whiting, six miles notrh of the camp-ground. Those coming west of Clifton can change cars there, and again at Clay Centre, taking cars there for Larkin. There will be a boarding tent on the ground to accommodate all who come. Our new State Tent, with the old one, we think will accommodate all. Straw for bedding will be on the ground. Let all come filled with a desire to work for the Master. We hope to see our brethren and sisters from all parts of the State to preach the Word. Bro. Wm. McCulloch will be with us with his new Chart on Evolution.

By order of Campmeeting Committee.
MARY D. SMITH, Secretary.

NOTICE.—Those who expect to come to the Kansas Campmeeting by cars, will please drop a postal card to me, saying what day they will come, and teams will be at the station to take them to the camp-ground. Let all come to take care of themselves as much as possible. Wood and poles for tents will be on the ground free of charge.

ALBERT SMITH, Chairman Campmeeting Com.

Conference Notice.

The Annual Conference of the A. C. Church will convene at Park Hill school-house, in Dixon Co., Neb., on Saturday, Sept. 19th, at 10 o'clock A. M., and as there is important business to be transacted, it is necessary for every one to be on time. We appeal to all Advent believers in Northern Nebraska and North West Iowa to be prompt, for it may be our last meeting on this side of the coming of our blessed Saviour. The signs are thickening on every side, and we are almost home. Let us lay aside worldly cares, and come to work for the blessed Master. Let us lay all on the altar, and consecrate ourselves to him and his cause. Come praying for the Spirit of God to meet with us, and to bless us and the cause here. Those from a distance should come to Wakefield, and there will be conveyance to the place of meeting.

E. H. CARMAN, President.
HENRY N. SIKES, Sec'y.

Minnesota Conference.

The twenty-fourth Annual Meeting of the Minnesota A. C. Conference and Campmeeting will be held at Rockford, Wright Co., Minn., commencing Sunday morning, Sept. 20th, at 10.30 A. M., and holding over the following Sunday. The Annual Conference will be called to order on Tuesday, Sept. 22nd, at 1.30 P. M. Preachers belonging to the Conference will have their traveling expenses paid to and from the meeting, and they and their families will be provided for while in attendance. Persons coming on the cars by way of Minneapolis, or from the West, will stop at Delano, on the St. Paul, Minneapolis and Manitoba R. R., where conveyance will be found for transportation to Rockford, distance five miles. This last conveyance may be the regular stage; but if so, the fare will be refunded. Come, and bring the Spirit of the Lord with you.

E. K. SMITH, Secretary.

NOTICE.—The second Quarterly Meeting for the North Western District of Wisconsin will be held in Bro. G. Kimpton's neighborhood, about five miles north of Eau Claire, commencing Friday evening, Sept. 25th, and continuing as the Lord may direct. Brethren, let us pray that the Lord may meet with us in power, that the church may be strengthened, and the perishing saved.

C. A. SLOCUM.

NOTICE.—The Annual A. C. Conference of Northern Penn. and Southern N. Y. will be held with the Church of God at the North Fork school-house, near Bro. S. Gardner's in Brookfield Township, Tioga County, Penn., commencing Thursday evening, Sept. 17th, and hold over Sunday. We hope to see a large gathering at our Annual Meeting. Those coming by Rail Road will purchase ticket to Westfield, and inquire for A. Mallory.

A. A. JOHNSON, Secretary.

GENERAL WESTERN CAMPMEETING.

This meeting will be held at Manchester, Iowa, commencing Saturday, Sept. 5th, and holding over Sunday, Sept. 13th. Manchester is in Delaware Co., and located on the Ill. Central R. R., about forty miles west of Dubuque, Iowa. The church at Manchester are making great preparations, and will do all in their power to make this meeting a success. Those desiring to board themselves will be furnished with provisions at reduced rates; others can be boarded on the grounds at 25 cts. per meal. Tents will be furnished at the following charges: 9 x 9, $2.50; 9 x 12, $2.75; 12 x 12, $3.50; 14 x 14, $4.50; and family tents, $5.00. A reduction of fare has been secured on the following Rail Roads, and of this take particular notice. The Illinois Central and all leased lines, two-thirds reduction on return fare. Burlington, Cedar Rapids and Northern, two-thirds reduction on return fare from Independence, Waterloo and Iowa Falls. Chicago, Milwaukee and St. Paul, two-thirds reduction on return fare from Delaware. Those coming over this road should purchase tickets to Delaware, else no reduction will be granted. Chicago and North-Western, two-thirds reduction on return fare from Webster City, Iowa; and four-fifths from Galena, Illinois. Those coming from Illinois over this road should buy tickets to Galena, and from the West and Northwest to Webster City, else no reduction will be given. Central Iowa, two-thirds reduction on return fare from Ackley. Parties coming over this road will send to the chairman for certificates before starting, else no reduction will be allowed. So write him at once. Certificates over all other roads will be furnished at the meeting. The C. B. & Q. R. R. will make two-thirds reduction on return fare from Rock Island, Ill. Those coming on this road should purchase tickets to Rock Island, else no reduction will be granted.

The Camp is located about one mile from the depot, where a conveyance will be in waiting to take those coming by rail. Wood, straw, lumber and feed for teams will be furnished at reasonable prices. Let there be a general attendance from all the territory included in this meeting. We expect a large attendance of the ministry to feed us with the Word of God. Come, brethren and sisters, let us with the blessing of God make this meeting a profitable one. For further particulars about Rail Roads and tents, apply to J. August Smith, Foreston, Ill.; for camp supplies and boarding, to William H. Connell, Manchester, Iowa.

Campmeeting Committee: J. AUGUST SMITH, Chairman; W. J. HOBBS, Secretary.

Mechanic Falls Campmeeting.

This meeting will commence Sept. 5th, and hold over the 13th. The Grand Trunk Rail Road the same as last year. All who pay full fare to the camp-ground on the R. F. and Buckfield road, will call on the committee and get a free return pass. Those coming from Portland on the 3 P. M. train, can take Buckfield to camp-ground by paying ten cents. Boarding house and stable are under the charge of the committee. We hope all will be ready to pay their mite to support the meeting. Able preachers are expected, also the preachers of Maine are invited to come and work in saving lost men. Some of the committee will be on the ground Sept. 1st, and remain through the week. Brethren, come and help. If coming on the Buckfield R. R., send to Bro. C. Dennen and get a pass. Any wishing to build tents can have lumber sent free on the Buckfield R. R. by sending to Bro. C. Dennen.

The Maine Central R. R. grants one fare from Bangor, Bath, Portland, and intermediate stations. Some rooms over the boarding house to let. Apply to I. N. Thompson.

Committee: J. Whitman, C. Dennen, I. N. Thompson, E. G. Cole, D. J. Sawyer, A. W. Taylor.

Conference Notice.

The Lord willing, the next session of the York County Conference will be held with the friends at Kezar Falls, Me., commencing Thursday, Sept. 24th, at 2 o'clock P. M. Now, brethren and sisters, this is a new place for our faith and meetings, and but two or three families of our faith live in the village, but homes will be provided for all who come, provided they come to get salvation themselves or to help save others. All such will find a cordial welcome, and good homes with brethren living out of the village. Let there be an earnest effort to attend for the purposes named. Our preaching brethren are especially invited. Come strong in the grace that is in Christ Jesus, to do all the good you can to every body you can, and every where you can. The brethren and sisters will call upon Bro. Moses Norton, who will see they are provided for.

JESSE GAY, President.
T. J. COOLBROTH, Sec.

Conference Notice.

The next session of the Knox and Lincoln Conference will meet with the church at Camden, Me., Washington Street Chapel, Thursday, Sept. 24th, and hold over Sunday, the 27th. This is a newly organized church, and we hope to have such a meeting as will strengthen the church, and prove a blessing to all who may attend. We hope to see a goodly number of our preaching brethren present to preach the Word of life and salvation to the lost and perishing ones. We will try and get one fare on the Bangor boat. Accommodations for teams not very good, but homes will be provided for all who come. We want to have an old-fashioned gospel meeting in the name of our dear Lord, and to build up this branch of his Zion.

G. W. WEEKS, President.
M. M. STEVENSON, Secretary.

Conference Report.

The Northern Indiana and Southern Michigan Conference will hold their annual convention at Sumption Prairie, Ind., Thursday, Sept. 17th, and hold over Sunday the 20th, commencing in the evening. Churches are requested to send delegates. Do not fail in this, as there will be considerable business to attend to. Let there be a full attendance. We are living in a time when every Christian should be unusually interested in the work of the Master. Let there be many prayers offered, characterized by great fervency, for the success of this meeting. Come up to this meeting not only to receive strength, but bring a good supply with you to impart to others. Those who go by rail will please stop at South Bend, and there will be a conveyance provided to take them to the meeting. Please drop a card to I. H. Ruple, South Bend, Ind., Box 295, stating the time and train on which you will arrive. A business session will be held Saturday morning.

GEO. J. FRENCH, Secretary.

NOTICE.—The Annual Advent Christian Conference of Northeast Nebraska and Woodbury County, Iowa, will convene at Park Hill on Friday evening, Sept. 18th, and continue over the following Sunday. Park Hill is three and a half miles northwest of Wakefield, Dixon Co., Nebraska. Any parties wishing conveyance from Wakefield on Friday, will write to George Finton, Park Hill, or E. H. Carman of Concord, Dixon County, Neb. We hope to see a general rally of the friends of Jesus in Nebraska, and a good delegation from Dakota and Iowa. Come filled with the Spirit. Come to work for Jesus. Come in the fulness of the blessing of the gospel of Christ.

E. H. CARMAN, President.
N. S. KETCHUM, Corres. Sec.

Grove Meeting.

There will be a Grove Meeting at North Kent, to commence Sept. 12th, and to continue during the week and over Sunday, Sept. 21st. The meeting will be held in a romantic grove known as Saint Agnes Falls, near the line of the Housatonic Rail Road, and about one mile from the station known as Bruester, midway between Cornwall Bridge and Kent. There will be teams to carry to and from the station and meeting. Those who have tents will bring them, also bedding. There will be no boarding tent, but arrangements will be made so that provision can be had on the grounds at reasonable rates. This is a new field. Let there be a general rally in the name of the Lord of all those who desire to see the salvation of the perishing, and a people prepared for the coming kingdom of our Lord.

For the Committee, H. W. PERKINS.

Arrangements have been made with the Rail Road that those coming to the North Kent meeting over the Conn. Western R. R. will take the morning passenger train, or milk train in afternoon going south, and stop at platform at the grounds. Those coming over the New England R. R. will take train known as Can Train, and evening train north, and stop at grounds where I. Pitcher will be with teams to convey to the grounds. If any want tents put up ready when they get there, they can send them to E. B. Hawley, at camp-ground, with name on tent, and all will be carefully attended to. Please send card ahead of tents. Address all cards concerning tent to E. B. Hawley, Kent, Conn., in care of I. Pitcher.

NOTICE.—We wish to say to all those who have ordered and paid for the "Views" taken of the late Father Allen, and several of the ministers at Springfield Campmeeting Aug. 14th, will please be patient, and they will receive them soon. All those wishing to order any Cabinet Views, can do so by addressing H. D. WOODARD, Millbury, Mass. Price 50 cts. each.

NOTICE.—Having two or three months for evangelistic work, I am ready to go among any who may request my labors. My address will be J. E. Cross, Webster, Mass., till further notice.

NOTICE.—A Tent Meeting will be held at Craftsbury Branch, Vt., commencing Wednesday evening, Sept. 16th, and hold over the following Sunday, and onward as the interest may demand. A cordial invitation is extended to all who have the cause of God at heart, to come and help in the work. Christian homes will be provided for those coming from a distance. L. H. BRIGHAM.

NOTICE.—A Protracted Meeting will be held at Pittsfield, N. H., at the Town Hall, commencing Sunday, Sept. 20th, and continue every evening through the week, and over Sunday, Sept. 27th. All workers are cordially invited to assist in this special revival work.

GEO. W. SEDERQUIST.

NOTICE.—The Nova Scotia A. C. Conference will hold its semi-annual session with the church of Cape Island, Shelburne Co., commencing Oct. 1st. Come, brethren and sisters, filled with the fulness of the blessing of the gospel of Christ, to hold a ten days' meeting. S. WOODWORTH.

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The Numberless Host.......... " " "
Better Farther On.......... " " "
The Coming Saviour.......... By I. I. Leslie.
The Glorious Day.......... By C. W. Neal.
The Morning Cometh.......... " " "
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Hark the Ransomed.......... By E. Urch.
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PHOTOGRAPHS.

We have obtained the photographs of some of our leading preachers, to sell for the benefit of the Tract Fund. They are cabinet size, and taken by one of the best artists in the city. We have the following:
E. A. STOCKMAN, Editor of the *World's Crisis.*
J. COUCH, Editor of the *Quarterly Journal of Prophecy.*
F. BURR, Editor of the *Young Pilgrim* and *Blessed Hope Quarterly.*
J. HEMENWAY, Business Agent and Treasurer of the A. C. P. Society.
A. W. SIBLEY, Secretary of the A. A. Mission Society.
MILES GRANT, L. BOUTELLE, S. G. MATHEWSON, H. MUNGER, C. GOODRICH.
We have also the photograph of WM. MILLER, taken from an old picture.
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Appointments.

☞ Appointments must be received as early as MONDAY NOON (*as our paper goes to press Tuesday Morning*) *to insure insertion for the coming week.*

MASSACHUSETTS.

BOSTON, ADVENT CHRISTIAN CHURCH.
Lincoln Hall, 49 West Concord Street, near Washington.
Miles Grant.......... Sundays, Sept. 13th and 20th
A. W. Sibley.......... Sunday, Oct. 25th

ATHOL.
J. Hemenway.......... Sunday, Sept. 13th
J. A. Gardner.......... 3d Sunday in each month

CHELSEA (Adv. Chris. Church) [illegible] Street. E. M. Andrews, Pastor.

CLINTON (S. A. Church.)—Jesse Barnes, Cor. Clerk.
J. A. Gardner.......... Sunday, Sept. 13th and every 2d Sunday in each month.

CHICOPEE (Adv. Church).—Harold Whitley, Com.

EAST PEPPERELL (Parker's Hall.)

East Weymouth.—W. H. Crockett, Pastor. Preaching brethren will please correspond with W. H. Crockett, North Weymouth, Mass., before sending appointments.

FAIRHAVEN.—Albert Jenney, Cor. Com.

HAVERHILL (Walnut St. Chapel) A. W. Sibley, Pastor

LAWRENCE.—(Advent Chapel, Concord Street.) J. Couch, Pastor.

LYNN, Second Advent Church.—(Chapel on Liberty Street.)—J. G. Burnham, No. 23 Empire Street, Corresponding Secretary.
Edwin Burnham.......... Sunday, Sept. 13th
A. W. Sibley.......... Sunday, Sept. 20th
E. A. Stockman.......... Sunday, Sept. 27th

LOWELL, Second Advent Church (Mechanic's Hall Dutton Street.)—A. Bissell, 49 Worthen Street; A. M. Hamilton, Lowell, Mass., Pawtucketville Box.
A. W. Sibley.......... Sunday, Sept. 13th
Geo. W. Brown.......... Sunday, Sept. 20th
John Couch.......... Sunday, Sept. 27th
I. I. Leslie.......... Sunday, Oct. 4th
J. Hemenway.......... Sunday, Oct. 11th
Frank Burr.......... Sunday, Oct. 18th
Rufus Wendell.......... Sundays, Nov. 1st and 8th

MAPLEWOOD, Advent Christian Church (Methodist Congregational Hall, Salem St.)—B. P. Jones Clerk.
W. Kellaway.......... Sunday, Sept. 13th
A. Fogg.......... Sunday, Sept. 27th

MARBLEHEAD, S. A. C. Church (Advent Hall, 43 Pleasant Street.) Correspond with J. S. Doane.

NEW BEDFORD (Advent Christian Church) corner of Kempton and Foster Streets.—L. W. Smith Pastor.

NORTH CARVER (A. C. Church).—Corresponding Committee: James Breach, Elmer Raymond, D. W. Nash
F. S. Stanton.......... Sunday, Sept. 20th

NORTH RUTLAND.—Henry H. Mundell Corresponding Committee, North Rutland.
W. M. Hall.......... 1st Sunday in each month
Wm. O. Hale.......... 2d and 4th Sundays in each month

Newton Upper Falls.—Meetings every Lord's day at the house of L. T. Cunningham.

PALMER.
Enoch Phelps.......... Sunday, Sept. 13th

SOMERVILLE, Second Advent Church.—(Chapel corner of Bow Street and Somerville Avenue.)—T. H. Wayland Corresponding Committee, No. 10 Central Market, Boston, Mass.
E. A. Stockman.......... Sunday, Sept. 20th

SALEM (Hardy Hall, Washington Street.)—Committee: K. F. Hinckley, F. W. Lyford, S. Sriley.
Geo. W. Sederquist.......... Sunday, Oct. 4th

SPRINGFIELD.—(Adv. Chris. Church, Pynchon St., Franklin Hall.)—G. H. Wallace, Pastor. Residence 59 Greenwood Street.

TAUNTON (Advent Christian Church) High Street, opposite Wales Street depot, Ward Room No. 2.—John B. Francis corresponding committee.
F. S. Stanton.......... Sunday, Sept. 13th
J. S. White.......... Sunday, Sept. 20th

WORCESTER.—Ministerial Committee: E. G. Higgins, E. S. Gage, H. H. Nash.
Geo. W. Sederquist.......... Sunday, Sept. 13th
S. G. Mathewson.......... Sunday, Sept. 27th

WINCHENDON (Adv. Chris. Church).—Corresponding Committee: L. B. Underwood and Daniel Clark.

WESTBORO.—Meetings in Reform Club Hall.—Committee W. H. Bailey, Ellison Braley.
M. A. Potter.......... Sunday, Sept. 13th

WEBSTER (Christian Advent Chapel, corner of Park and Myrtle Streets.)—J. E. Cross, Pastor.

WAKEFIELD.—Meetings at the residence of J. B. Adams, No. 1 Church Street, every Sunday afternoon at two o'clock.

Northfield.......... Sunday, Sept. 13th
Orange.......... Sunday, Sept. 20th
S. W. BISHOP.

North Reading.......... Sunday, Nov. 26th, and evenings
E. COTTON.

North Wilbraham.......... Sunday, Sept. 13th
MRS. E. L. CRUMB.

Montgomery.......... last Sunday in each month
J. B. POTTER.

North Easton (Ripley's Hall) every Sunday, at two o'clock P. M. Z. RANDALL.

Tremont.......... Sunday, Sept. 18th
Plymouth.......... Sunday, Oct. 4th
J. S. WHITE.

NEW HAMPSHIRE.

ALTON (Kimball's Hall.)—Isaac L. Stockbridge and George E. Varney, Corresponding Committee.
N. Glidden.......... Sunday, Sept. 20th
J. G. Smith.......... Sunday, Sept. 27th

Belmont.—Correspond with S. S. Folsom.
F. S. Knowlton.......... Sunday, Sept. 13th

CONCORD.—Address C. P. Rowell, Rumford St.
E. N. Hinckley.......... Sunday, Sept. 13th
W. M. Harmon.......... Sunday, Sept. 20th
A. W. Sibley.......... Sundays, Sept. 27th and Oct. 4th
Not engaged Sundays, Oct. 11th and 18th. A. W. S.

DOVER.—Chas. A. Phelps, Pastor.

EXETER.—Daniel D. Page, Pastor, will occupy the pulpit the 1st, 2d, and 3d Sundays in each month.
Joseph W. White.......... Sunday, Sept. 13th

EAST ROCHESTER.—J. Quimby and I. C. Shorey Elders.
B. S. Emery.......... 1st Sunday in each month
Enoch Morrill.......... Sunday, Sept. 13th
M. Stevens.......... 4th Sunday in each month

East Sandwich.—Correspond with John Cove or Calvin Watson.

FARMINGTON (Advent Chapel.)—H. B. Lary, C. E. Drew, J. M. Burnham, Corresponding Committee.

FRANCONIA (Union Hall.)—Meetings every Sunday

HAMPTON.—Cor. Com. Frederick L. Lamprey.
Hiram Munger.......... Friday evening, Sept. 11th and over the Sabbath, Sept. 13th.
Daniel D. Page.......... Sunday, Sept. 27th
C. S. Shattuck.......... Sunday, Oct. 4th

KEENE, N. H. (Good Templar's Hall, Washington St.)—Geo. W. Page Elder and Corresponding Com.

LAKE VILLAGE (North Church.)
Daniel D. Page.......... Sunday, Sept. 13th
J. G. Smith.......... Sunday, Sept. 20th
Simeon Roby.......... Sunday, Sept. 27th

LOUDON.—Geo. W. Prichard, Cor. Committee

LOUDON RIDGE.
J. Parsons.......... 1st Sunday in each month
A. Kidder.......... 2d Sunday in each month
F. S. Knowlton.......... Sunday, Sept. 20th
A. S. Williams.......... Sunday, Sept. 27th

MANCHESTER (Advent Chapel, Arlington Street).—C. W. Dockham, Pastor, 231 Pearl Street.

NEW HAMPTON (Advent Chapel.)
J. G. Smith.......... first Sunday in each month
A. S. Williams.......... Sunday, Sept. 13th

NORTHFIELD DEPOT (Union Chapel.)—Correspond with S. A. Dow.

PORTSMOUTH (Advent Chapel on Hanover St., C. R. CROSSETT, JR., Pastor.

ROCHESTER, Adv. Chris. Church (Odd Fellow's Hall.)

SUGAR HILL.—H. H. Tucker, Pastor.

SOUTH SUTTON (Advent Chris. Church.)—Meetings every Sunday. First and third Sundays of each month at Sutton Gore.—A. Cressy Pastor.—F. E. Ferry Elder.

SEABROOK.—W. Hadley, Pastor.
Hiram Munger.......... Thursday evening, Sept. 10th
I. I. Leslie.......... Sunday, Sept. 13th

Whitefield.—Old church meetings every Lord's day.
DANIEL GREGORY, Pastor.

South Barnstead.......... 1st Sunday in each month
WM. BODGE.

East Wakefield (Woodman's Mills) 3d Sunday in each month.
South Wolfboro.......... 4th Sunday in each month
T. L. CHURCHILL.

Wakefield (Woodman's Mills) 4th Sunday in each month. J. L. CHUTE.

Water Village.......... 4th Sunday in each month
A. G. DAVIS.

East Holderness.......... Sunday, Sept. 20th
S. DINSMORE.

Rye.......... 2d Sunday in each month
JOSHUA DENTON.

East Canaan (at the Chapel) 1st and 3d Sundays in each month. D. EASTMAN.

London Village.......... Sunday, Sept. 27th
Strafford (Robert's school-house).......... Sunday, Oct. 4th
F. S. KNOWLTON.

South Rochester.......... first Sunday in each month
J. T. LIBBEY.

London Village.......... Sunday, Sept. 20th
J. T. LIBBEY. C. H. WILLEY.

Groton.......... Sunday, Sept. 13th
J. G. MOULTON. S. DINSMORE.

West Alton (meeting-house).......... Sunday, Sept. 13th
N. GLIDDEN.

Meredith (at Bro. Thomas Veasy's) evening, Sept. 11th
New Durham.......... Tuesday evening, Sept. 14th
DANIEL D. PAGE.

Tuftonboro Neck.......... 1st Sunday in each month
Melvin Village.......... 2d Sunday in each month
Sandwich.......... 3d Sunday in each month
Melvin Village.......... 4th Sunday in each month
T. W. PIPER.

Effingham Center (school-house).......... Sunday, Sept. 13th
Freedom (Advent Chapel).......... Sunday, Sept. 20th
F. PHILBRICK.

East Concord.......... Sunday, Sept. 13th
SIMEON ROBY.

Chichester (Pine Ground).......... Sunday, Sept. 20th
G. W. RANDALL.

Tamworth (Birch Intervale).......... Sunday, Oct. 18th
J. G. SMITH.

Rye.......... 1st Sunday in each month
JOSEPH W. WHITE.

Meredith (at Thomas Veasey's) Tuesday evening, Sept. 15th.
Campton (Bump school-house).......... Sunday, Sept. 20th
Salisbury (South Road).......... Sunday, Oct. 4th
A. S. WILLIAMS.

MAINE.

BERWICK (Odd Fellows Hall.)—E. B. Morrell, P. O. Box 102, Corresponding Committee.
Mark Stevens.......... 1st Sunday in each month
Geo. M. Little.......... Sundays, Sept. 13th, 20th, and 27th

BRIDGTON (Advent Chapel.) Mrs. Geo. E. Ham Sec.
E. P. Woodward.......... 1st Sunday in each month
A. W. Taylor.......... 2d Sunday in each month

BIDDEFORD.—Thomas W. Applebee Cor. Committee.
Wm. H. Mitchell... 1st and 2d Sundays in each month
Jesse Gay.......... 3d Sunday in each month
B. S. Emery.......... 4th Sunday in each month

BATH (Middle St. Chapel.)—H. M. Foster Cor. Sec.
M. M. Stevenson.......... 2d Sunday in each month
Geo. G. Haynes.......... Sunday, Sept. 20th

BELGRADE MILLS.—Thos. L. Golder, Cor. Com.

BONNY EAGLE.
Mrs. M. E. Kilborn.......... 1st Sunday in each month

BOWDOINHAM VILLAGE (Hinckley's Hall.)

BANGOR, Advent Christian Church (Concort Hall, Norombega, Central St.)—J. F. Clothey, Pastor.

CAPE ELIZABETH (Advent Chapel.)—L. S. Roberts and W. H. Libby, Elders. P. O. 33 Temple Street, Portland, Maine.
Jared Whitman.......... 1st Sunday in each month
Jesse Gay.......... 2d Sunday in each month
J. Hill.......... 4th Sunday in each month

CAMDEN (Washington Street Chapel.)—T. F. Wadsworth Corresponding Committee.

FAIRFIELD.—Committee: Henry A. Fish, Fairfield.

GOODWIN'S MILLS, (Union Hall.)—J. Hill, Pastor.
J. Hill.......... 1st Sunday in each month
J. Chute.......... 2d Sunday in each month
Enoch Morrill.......... Sunday, Sept. 20th
Geo. W. Brown.......... Sunday, Sept. 27th

HOLLIS CENTRE.
A. G. Davis.......... 2d Sunday in each month
Mrs. M. E. Kilborn.......... 4th Sunday in each month

KENNEBUNK, Lower Village (Adv. Chapel.)—O. H. Wallace, Pastor.

LEWISTON, A. C. Church.—Committee: A. S. Prescott, Auburn; J. G. Harmon, Lewiston.
D. H. Kilbreth.......... 2d Sunday in each month

NORTH TOPSHAM (New Chapel.)
John Lake.......... 4th Sunday in each month

NORTH WATERBORO.
A. G. Davis.......... 3d Sunday in each month

OLD ORCHARD (Adv. Chapel, near the Tower.)
Jesse Gay.......... 1st Sunday in each month
J. Hill.......... 2d Sunday in each month
B. S. Emery.......... 3d Sunday in each month

PORTLAND, Second Advent Church (Union Hall Free Street.—Committee: George E. Smith, 275 Cumberland Street, W. G. McGlauflin, Jas. Pearson.
Frank Burr.......... Sunday, Sept. 13th
Edwin Burnham.......... Sunday, Oct. 4th
W. H. Mitchell, the last two Sundays in each month, and the 5th Sunday in every month that it occurs.

ROCKLAND (Adv. Chris. Church) N. A. Burpee Hall. Wm. M. Brewster Clerk and corresponding committee.

SABATTUS (Jones' Hall.)
Jared Whitman.......... 4th Sunday in each month

SOUTH ELLIOT.
Geo. W Brown.......... 1st Sunday in each month
Joshua Denton.......... Sunday, Sept. 20th

SOUTH BERWICK (Great Works.)—Correspond with Morrill Goodwin or S. E. Goodwin.

SOUTH HOPE.—Corresponding Committee: Dura Ames, Mark Walker, Daniel Howard.

VINALHAVEN CHURCH.—Committee: J. Sellers, Wm. Roberts, A. F. Smith.

Newcastle and Damariscotta.—Edwin Sperrin, Corresponding Committee, Newcastle.

Milltown.......... Sunday, Sept. 20th, and evenings
Princetown.......... Sunday, Sept. 27th, and evenings
West Princetown.......... Sunday, Oct. 4th, and evenings
Wesley.......... Sunday, Oct. 11th, and evenings
Northfield.......... Sunday, Oct. 18th, and evenings
Machiasport.......... Sunday, Oct. 25th, and evenings
Indian River.......... Sunday, Nov. 1st, and evenings
Addison Point.......... Sunday, Nov. 8th, and evenings
East Warren.......... Sunday, Nov. 15th, and evenings
E. COTTON.

East Bowdoinham.......... 4th Sunday in each month
E. O. DINSMORE.

Bonny Eagle.......... 2d Sunday in each month
B. S. EMERY.

South Berwick (Grant's school-house) last Sunday in each month. J. P. GOODWIN.

Stark (Pike school-house).......... Sunday, Sept. 20th
D. R. HARGRAVES.

Union Falls.......... 4th Sunday in each month
H. A. MITCHELL.

Waldoboro (Union Mission).......... Sunday, Sept. 13th
South Hope.......... Tuesday evening, Sept. 15th
Washington Mills.......... Wednesday evening, Sept. 16th
Weeks Mills, China.......... Sunday, Sept. 20th
FRANK G. PLUMMER.

Addison.......... Sunday, Sept. 20th
D. T. TAYLOR.

VERMONT.

VERNON.—J. Hemenway 1st Sunday in each month. Also supply for the third Sunday. All communications should be directed to J. Hemenway, Athol, Mass.
D. L. Moody (Adv. Chapel) 11 A. M. Sunday, Sept. 13th

BRIDGEWATER (Oak Chapel.)—B. B. Chedel, Pastor.
C. W. Jackson.. *first* and *third* Sundays in each month
B. B. Chedel.. *second* and *fourth* Sundays each month

BRISTOL.—S. P. Hayward, Pastor.

CASTLETON.—J. Albert Libby, Pastor.

MENDON (A. C. Church) D. P. Perkins, Pastor.

NORTH SHERBURNE. (Adv. Chris. Church.)
C. W. Jackson, Pastor.......... once in four weeks

NORTH SHREWSBURY.—Geo. F. Earle, Pastor.

NORTH HYDE PARK (Adv. Chris. Church.)

HARTLAND (Densmore Hill.)—Geo. H. Temple, Hartland Four Corners, Vt., Corresponding Committee.
C. H. Fletcher.......... Sunday, Sept. 13th

RUTLAND (Church of the Redeemer) T. L. Drury Pastor.

ST. JOHNSBURY.—F. L. Piper, Pastor.

WARREN (A. C. Church.)—Allen C. Greenslit Corresponding Secretary.

WOODFORD (Adv. Chris. Church.)

Ely Mines.......... every Sunday until further notice
O. BECKWITH.

East Roxbury.......... two Sundays a month
L. H. BRIGHAM.

Factory Point.......... 2d Sunday in each month
Chittenden.......... last Sunday in each month
WM. J. BLANCHARD.

Morgan Beach (Union Church).......... Sunday, Oct. 4th and onward once in four weeks. G. W. CHAPMAN.

CONNECTICUT.

ABINGTON.—A. C. Johnson, Pastor.

BRIDGEPORT.—Advent Christian Church, Temperance Hall, Beach Street, E. D.—E. M'Culloch Pastor.

BRISTOL Adv. Chris. Church.—John C. St. John Pastor

DANIELSONVILLE (Advent Chapel, corner of Academy and School Streets. Preaching every Sunday.
WARREN N. TENNEY Pastor.

EAST WOODSTOCK.
A. Morse.......... Sunday, Sept. 13th
S. G. Mathewson.......... Sunday, Sept. 20th
P. S. Butler.......... Sunday, Sept. 27th

HARTFORD (Melodeon Hall.)
Elder D. Mathewson, Pastor, 35 Chapel Street.

NEW BRITAIN (Chapel on Arch Street.)—Norris L. Booth Secretary.

NEW HAVEN.—(Beers Street Chapel.)—A. J. Wheeler Pastor. Residence 518 Chapel Street.

PUTNAM (Adv. Chris. Chapel)—John Jeffrey, Pastor.

SQUARE POND (Second Advent Church.)—Chas. O. Smith, Corresponding Secretary.
Mrs. E. L. Crumb.......... Sunday, Sept. 20th
A. Elliott.......... every fourth Sunday

SOUTH NORWALK (Adv. Chris. Church) Temperance Hall, Main Street. F. S. Ainsworth, Cor. Clerk.
D. C. Dudley.......... Sunday, Sept. 13th

SCITICO (Adv. Chris. Church.)—H. W. Perkins, Pastor

SOUTHINGTON (Gospel Mission Chapel.)
Hezekiah Davis, Pastor.

WATERBURY (A. C. Church, Bronson's Hall, Bank Street.)

WALLINGFORD.—(School-house, South Main Street.) D. T. Call, Pastor.

WOODSTOCK VALLEY.—Preaching each Sabbath.—P. S. Butler, Pastor.

Northfield.......... Sunday, Sept. 20th
ENOCH PHELPS.

MINNESOTA.

Minneapolis (Messiah's Advent Church, corner of Second Avenue South and 14th Street.)—W. J. Hobbs Pastor.

Winona Adv. Chris. Church.—(Chapel on Broadway, between Washington and Winona Streets.)

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Monticello.—G. H. Dewing, Pastor.—Preaching every Sunday, at 10.30 A. M.

RHODE ISLAND.

BRISTOL (Advent Christian Church, High Street.)—A. A. Hoyt, Pastor.

CENTRAL FALLS.
H. K. Flagg Church correspondent, Box 86.
H. K. Flagg.......... 1st Sunday in each month

ESCOHEAG.—(Advent Christian Church).—Eld. E. R. Wood Pastor.

LA FAYETTE (A. C. Church) Chas. E. Preston, Pastor.

NORTH SCITUATE.—Correspond with the pastor, Wm. H. Durfee, North Scituate, R. I.

PROVIDENCE (Advent Christian Church, Hammond Street.)—Norman P. Cook, Pastor.

WOONSOCKET.—A. A. Fowler, Committee.
C. Goodrich.......... Sunday, Sept. 13th
J. S. White.......... Sunday, Sept. 27th

NEW YORK.

Hebron.......... 1st and 3d Sundays in each month
WM. J. BLANCHARD.

Massena, St. Law. Co.—W. A. Burch, Pastor.

DARIEN, Genesee Co.—H. H. Brown Pastor.

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NEW YORK CITY.—J. Cox, Pastor.—Meeting three times on the Sabbath, and Wednesday evenings, at 128 West 24th Street.
S. W. Bishop.......... Sunday, Sept. 27th

SPRINGWATER, Livingston Co.—G. F. Haines, Pastor.

Sandy Hill (Adv. Chris. Church, corner of Maine and Willow Streets.)—W. O. Higley, Pastor.

Rochester, (Advent Christian Church.)—Over No. 278 East Main Street, corner North Street. Elder C. H. Williams, Pastor, 15 Rome Street.

NEW JERSEY.

Saltersville.......... Sunday, Oct. 4th
S. W. BISHOP.

OHIO.

NEVADA (A. C. Church.)—A. P. Moore, Pastor.
Axtel (Adv. Chapel).......... 10.30 every Sunday morning
Birmingham.......... 6.30 every Sunday evening
Norwalk.......... Sunday, Sept. 13th
A. N. DUNBAR.

SPARTA (A. C. Church.)—O. M. Owen, Pastor.

ILLINOIS.

CHICAGO (A. C. Church) No. 91 South Green St.—L. C. Rice corresponding committee, Room 35 Central Music Hall, Chicago, Illinois.

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Afton.......... once in two weeks
Vaughn's Crossing.......... once in four weeks
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INDIANA.

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Volga.—A. H. Cooperide, Pastor.
Muddy Fork.—L. H. Warman, Pastor.
Forest.—E. C. Andrus, Pastor.
Colfax.—F. W. Powers, Pastor.
Otisco.—Geo. W. Green, Pastor.

TENNESSEE.

MEMPHIS.—Advent Christian Church, 35 Seventh Street.—A. J. Sanderlin Pastor.

IOWA.

Le Mars (Baptist Church).......... Sunday, Sept. 13th
GEO. H. HEWES.

Red Oak (German Evangelical Church) every Sunday
WM. MCCULLOCH.

Manchester, Nov. 16th, at 11 A. M. and every two weeks
F. A. MARSH.

Sioux City (Advent Chris. Church.)—Corresponding Committee: J. W. Young or J. H. Culver.

PENN.

Church of the Second Advent, Mount Vernon St., below Broad.—Elder L. F. Baker Pastor. Residence, 1926 Brown Street.

Edinboro.—Mrs. L. M. Stoddard, Pastor.

South Oil City.—Preaching each Sunday A. M. and evening. Prayer meeting Thursday evenings.
C. W. STEPHENS.

QUEBEC.

Hatley (Old Church).......... Sunday, Sept. 20th
Ayers Flat (Union Church) Sunday, Sept. 27th, and onward once in four weeks, assisted by C. P. Dow.
Magog (Ketchum school-house).......... Sunday, Oct. 11th and onward once in four weeks. G. W. CHAPMAN.

Way's Mills (Union Church.)—H. D. Selby, Pastor
Second Adventist Ministerial Committee: E. Vaughan, H. W. Davis, J. W. Heath.
H. D. Selby.......... Sunday, Sept. 13th

Social meeting at Capelton Saturday evening, Sept. 19th. Preaching Sunday, 10.30 A. M. Aug. 20th, where the brethren may appoint. H. D. SELBY.

DELAWARE.

Wilmington (Household of Faith Church.)—House of worship on Tatnall St. GEO. W. WRIGHT, Pastor.

NEW BRUNSWICK.

WOODSTOCK.—(Advent Christian Church.)—F. W. Blackmer, Pastor.
Benton.......... Sunday, Sept. 13th, and evenings
E. COTTON.

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THE SABBATH.

"IS IT THE DUTY OF A CHRISTIAN TO OBSERVE THE SEVENTH DAY?" We have received a small lot of tracts on the above question, setting forth the subject in a clear light. AGENT.

"GOOD BYE, TILL THE MORNING."*

BY LUCY D. HARRINGTON.

Good bye until the coming dawn,
When shadows flee away—
Until the resurrection morn
Shall herald endless day.
Though now we part, we soon shall meet
No more to grieve or die;
Good bye until the morning dawn,
Good bye, dear ones, good bye!

Fourscore and seven pilgrim years
I've trod life's desert way,
Through sun and storm, through light and shade,
Cheered by hope's beaming ray;
But now I've reached the evening time'
And lay me down to die:—
Good bye until the morning dawn,
Good bye, dear ones, good bye!

I've met with you in tented grove,
And joined in song and prayer;
My heart is knit to yours in love—
O, will you miss me there?
I'll sing with you the glad new song
When comes the Bridegroom's cry;
Good bye until the morning dawn,
Good bye, dear ones, good bye!

I've reached the Jordan's chilling wave,
But yet no fear I know;
By faith I view the other side,
And wait the call to go.
My heart is filled with trustful hope—
The promise draweth nigh:
Good bye until the morning dawn,
Good bye, dear ones, good bye!

*Old Bro. Allen, familiarly known as "Father Allen," died at Chicopee Falls, Lord's day, Aug. 23d, one week after camp. He died a happy Christian death, his last words being, "Tell the brethren good bye till the morning."

WORDS, BY WAY OF SELF-DEFENCE.

(Published in Crisis by request.)

To the Editor of Messiah's Herald. Dear Sir:—I do not often see the *Messiah's Herald.*, but I am happy to think I am in full accord with you on the question of the second advent; and I could wish that I might say the same with regard to the question of eternal life through Christ: for I am unable to understand how you can favor the one and oppose the other. They seem to me to be logically connected, and to rest on the same literal interpretation of God's Word. I cannot but think that a better understanding of the doctrine of life as we hold it, and of the grounds of our belief, would bring you into closer sympathy with us. At any rate I am reluctant to suppose that you would willingly misrepresent Christian brethren with whom you have so much in common, or suffer your paper to be made the medium of such misrepresentation, and then refuse them the scant justice of setting themselves right before your readers.

Several articles—I know not how many—entitled "*Is that so?*" purporting to have been written by a lady, have been given to the public during the past few months through your paper, which you have highly commended to your patrons. I have seen only numbers I, II, and IX. What is said in the other numbers I know not. But the object of these three seems to be to show that Canon Constable and myself have "dishonestly" quoted the Fathers on this question; have wrested their words as well as the words of the Lord," and "perverted their language;" and, in short, have stated what is "false concerning them, not accidentally, but intentionally "for the sake of sustaining our theories;" thinking to do all this with impunity because so very "few of our readers are able to examine the Fathers for themselves." All this (and much more of the same sort) is asserted in so many words, or by direct implication in these articles.

Nothing has astonished and perplexed me more in this discussion than to see the recklessness and abandon with which our opponents hurl false and injurious charges against us personally, and against our writings—unless it be the eagerness with which the editors of reputable religious papers publish and scatter them abroad, and their unwillingness to have these erroneous statements corrected in their columns. My correspondents in Europe have often assured me that they have always found their most unscrupulous and bitter assailants among women. They may perhaps hope for impunity because of their sex; for no sober man desires any controversy, especially in public, with a woman.

My friends have repeatedly urged me to make some reply to these articles in your paper; but I have steadily refused, not only on this account, but because it has seemed to me that they could do no harm among those who take interest enough in this matter to inquire for themselves: and as for others the game would hardly be worth the shot; and still further, my experience with other papers has given me no encouragement that I would be allowed to correct any of these misstatements in the columns of the *Messiah's Herald*, and it would be of little use to try to correct them elsewhere. But they tell me that the cause of truth, to say nothing of my own personal reputation, requires that I should take some notice of this long series of papers, and that you, as a fair Christian man, could not deny me the opportunity of saying at least a few words in reply to some of these grosser charges in your paper. In deference to their suggestion then, and with no idea of entering into any argument on the main question, or of replying to any rider you may put upon this letter, or to any response which your correspondent may make, by way of self-justification, I beg to say:

1. I am not a "materialist" in any true sense of the word. I do not hold that the mind is the result or effect of organization, though I do hold that its processes are carried on through an organization, and for aught that we know to the contrary some organization is required for its operations. But I have never given any ground for the charge that your correspondent makes when she says, "The doctrines inculcated by Mr. Pettingell, and those who hold with him that *man is wholly material*." The charge is false, as she must have known if she had taken the trouble to inform herself,—if not, she is still more culpable for adding the pretense of knowledge to her false accusation. I will not take up your space by quotations from my own works, nor by defending my position on this matter any further than to say, that while I do not agree with those who are called "spiritualists," nor with those who aid and abet them by spiritualizing away the plain literal words of Scripture, I do believe that the soul of man has an entitative existence of its own,—but this does not constitute it immortal. It becomes immortal only by the impartation to it of a divine life.

2. The writer has no excuse for associating me with Canon Constable as she does on this question of the nature of man. It is true I agree with him on the main question of eternal life only in Christ, as I do with you on the question of the Second Advent; but I do not agree with him, as he well knows and as others well know who are acquainted with my writings, and as my critic ought to have known before publicly assailing me in this way—with respect to the nature and constitution of men. Indeed I have opposed his so-called "materialistic views" in my writings.

But though I do not accept his psychology, I have the highest respect for his piety and learning, and especially for his thorough acquaintance with Patristic literature, as one who has made it the study of a long life, and who can read the Fathers in their original language. His deliberate and public statement of their opinions is entitled to the fullest confidence, as not only honestly made, but made by one who knows what he is saying. It is not by any hasty skimming of these two volumes of English translations—on the possession of which his accuser so congratulates herself—that she is going to show him up as an ignoramus and a fraud! But leaving this gentleman to take care of himself, which he is abundantly able to do, I have to say for myself:

3. That my assailant has altogether misrepresented my position in respect to the Fathers, and my object in referring to them. It may be inferred from the way in which she has magnified the matter, that something of importance really depended on their opinions, and that I have rested my argument, in part at least, on what they thought; but just the reverse of this is true. I refer to them in the course of a general survey of the history of opinions, in order to give some completeness to the discussion; but what may have been their opinions as individuals is of no consequence to me, nor of any more real importance on this question than the opinions of so many other men, excepting as it can be shown that they were derived directly from our Lord himself, or his immediate followers. Indeed it is my chief object to show how very soon they departed from "the faith once delivered to the saints," through the corrupting influence of the Platonic philosophy. Heretics of various sorts began to spring up even in the time of the apostles; and after the first century and a half this heresy of the natural immortality of the human soul, which the disciples of this heathen philosopher had been insidiously sowing in the Christian church, began to bear its legitimate fruit in the doctrines of endless torment on the one hand, or of universal restoration on the other. I show that Justin, who flourished at about the middle of the second century, seemed to stand at the fork of the road, and to look both ways; and while the earlier Fathers who had been associated with the apostles, or had immediately succeeded them, gave no countenance to this doctrine, so far as appears in any *genuine* fragments of their writings that remain—which indeed are very few—Justin, who had been a teacher of Plato's philosophy before his conversion, brought this philosophy with him into the church and taught it there; and that while with one hand he scattered the seeds of truth according to the gospel of Christ, with the other he scattered the seeds of error according to Plato. Hence, conflicting statements of doctrine are to be found in his writings; and he may be quoted on either side of this question.

Happening to see the name of Justin in one of my books, this zealous accusor, without stopping to read what I had said of him, jumped at once to the conclusion, that I had put him forward as an advocate of my own views; and hastens to brand me publicly through your paper as guilty of "wresting his words," and "perverting his language to suit my theory." The accusation was so recklessly false that, after being remonstrated with by a private letter, she felt constrained to make a *quasi*-apology under the plea that she had not read what I had said about him!

4. But this first misadventure seems not to have cooled her ardor, nor to have taught her caution as "an accuser of the brethren"; for I find in article IX, which is the only other one of the series I have seen, much more of the same sort of wanton misrepresentation. This is devoted to Irenaeus. She begins by saying he falls within the early period of which I had spoken, when in fact he flourished more than a whole generation after Justin, and died in the third century. But let that pass. She proceeds to quote what I have written concerning him; from which it appears, if language means anything, that he most explicitly teaches that immortality is not the natural endowment of man, but that it is only conferred as a supernatural gift of grace by a new birth from above; and that the wicked are "most justly deprived of length of days forever and ever." Then she devotes some three columns to extracts and quotations from his writings, so strangely mixed with her own observations that it is quite impossible to tell which is which—most of them entirely irrelevant, and others relating evidently to the immortality of the righteous—for the purpose of showing that he did not believe what he had said concerning the destruction of the wicked. And yet even from her own citations it is evident that he believed and taught that the wicked eventually suffered the "loss of that life which is eternal and never-ending," even if it should please God "to extend their existence into a long series of ages." I cannot perceive that he contradicts himself even in these citations. Certainly my assailant fails to show that I have misrepresented him by those that I had made—which she is ostensibly trying to do.

But I am not concerned to indicate the consistency of this man, nor of any of the Fathers. It is well known that they have suffered greatly at the hands of transcribers, and thus their writings have been sadly corrupted by those who would use their honored names in support of their own heresies, and that many spurious writings have been attributed to them; that such of the writings of the earliest Fathers are very few and fragmentary; and it requires a very accurate scholarship and a nice discrimination to determine what is genuine and what is false in those that bear their names.

But I need not go further. I think it will be evident to the candid reader that this lady, whatever else she may have shown by these articles, has utterly failed to make good her rash charges against Canon Constable or myself, and that she is more likely to cut off her own head than to "take off the heads of giants" with the broad sword which your delighted "brother in California" is so glad she is swinging for the purpose.

I have been told that she writes some pretty things about flowers. I can well believe it. I am sure she is better fitted by nature for this sort of literature than for theologizing, and more likely to shine in that line of things than in antagonizing her husband and his friends.

J. H. PETTINGELL.

Philadelphia, Pa. Aug. 1885.

THE NATURAL LAW IN THE SPIRITUAL WORLD.

BY ARTHUR F. MOORE, M. D.

This book is the truest exposition and explanation of Christian experience it has been our lot to read, except the Bible. The chapter on Biogenesis, or Life—beginnings, teaches that we cannot make ourselves good, or enter ourselves unaided into spiritual life. "Except a man be born of water *and of the Spirit*, he cannot enter the kingdom of God." As the dirt and mineral cannot become vegetable except a vegetable take it up, and in its labratory make it such, and also vegetable cannot become animal unless made such by the chemistry of the animal system, so the carnal nature cannot become spiritual except through the operation of the Spirit of God. The higher nature must lift the lower to its own plane, and the lower can never lift itself there. God must convert us if we are converted. There is no growing *into* it, though there is growing *in* it, and there is no training ourselves into it. It is of God. Such is the lesson of the chapter on Biogenesis.

The chapter on Degeneration shows the tendency of cultivated varieties of animals, when left to themselves for several generations to revert to the original type from which they were cultivated, which it uses as an illustration of the tendency from grace to nature, from religious cultivation and spirituality to backsliding—from any state or grade of comparative goodness to a worse one. "How shall we escape" this tendency and its consequences, "if we neglect so great salvation," which salvation comes through conversion as illustrated in the chapter on Biogenesis.

This may be thought to involve the idea that Adam was of a low type when God pronounced him very good. But the fall was what we must look to for the low type. Man *fell* from his first estate, and his *nature* is now fallen, his "righteousnesses are as filthy rags," and there is no soundness in him. His nature is depraved, and continually tends to return to depravity unless restrained, for he is no more a son of God, but a child of the devil unless he becomes *converted* into a child of God. "For out of the *heart* proceed evil thoughts, murders, adulteries, fornications, thefts, false witnesses, blasphemies: these are the things that *defile* a man." Matt. 15: 19.

Growth. The Christian's progress is by growth. "Consider the lilies how *they* grow," says Christ. They do not toil and sweat and agonize to grow, but stay continually where God places them, and cannot help growing as long as they stay there. Sunshine and air and earth will make them grow, and they cannot stop it only by getting out of it. And the Christian cannot help growing if he will be contented about it, and feed on the Word and let God's Spirit operate on him like the sunshine on the lily.

Death. "To be carnally minded is death," but to be spiritually minded is life, because the carnal mind is enmity against God." Life is scientifically a correspondence with environment, or surroundings. The carnal mind is out of correspondence with God; does not feed on him or his Word, but feeds on fleshly lusts, which poison instead of nourish. So the spiritual nature dies, and the man is dead and dumb to all that is good—"dead in trespasses and sins," for this is a scriptural phrase. Indeed, this is said to be the condition of every sinner. Eph. 2: 1. Eternal death as a punishment is another thing in the Scriptures.

Eternal life—"To know God." John 17: 3. To be in correspondence with him, so that we correspond with his arrangements. If we do this we shall exist forever. The *forever* is not so much by analogy perhaps as by promise. The lily, as long as it is in correspondence with God's arrangement, lives until it has fulfilled its mission; but the promise is to us forever, and our mission will last as long as the promise. Those who do not know God will not live forever. Conformity to type—children like parents. As the son is like the father in physical and mental characteristics, so a child of God is like God who begat him (1 Pet. 1: 3), and Christ is formed in us the hope of glory.

The lesson in the chapter on Parasitism is that as certain animals by becoming parasites, and living on the juices of other animals, lose more or less of their ability to get their own living independently, and the more completely they become parasites, the more is their essential character changed, and they even lose the very organs necessary to an independent life, and become completely attached to the animal from whom they draw sustenance, and dwindle to nothing but mouth and stomach; so the religious parasite, who always gets his creed and knowledge of the Bible second hand, instead of by his own searching as the Bereans did, loses finally the power to find truth for himself. His powers become dwarfed and wasted, and he cannot think for himself, but must get it second hand. Are not the churches full of such, who know nothing except what the minister tells them? and it seems impossible to make them know anything else.

This is all that's valuable except the author's "Classifications" with regard to the spiritual world. 1st, the mineral kingdom. 2nd, the organic kingdom. 3d, the spiritual kingdom.

The organic kingdom consists of *once born organisms*, and the spiritual kingdom of *twice born organisms,—begotten* now *we* think, and to be born at the resurrection. Luke 20: 36 "That which is born of the flesh is flesh, and that which is born of the Spirit is spirit." John 3: 6.

All this is so true to nature we thought it good to translate, so to speak, the ideas and conclusions for the benefit of the unscientific. There is food for many a sermon in the book when compared with Scripture.

BIBLE promises are like the beams of the sun, which shine as freely in at the windows of a poor man's cottage as the rich man's palace.

FAITHFUL INFIDELITY.

The following I cut from a secular paper, *The Delano Eagle*, Minnesota. It is so much needed as a reproof against a growing evil among a certain "class of youth," and as a warning to those likely to be effected by their influence—for "evil communications corrupt good manners"—I cannot forbear sending it for publication in the *Crisis*. Coming as it does from the secular press, it is the more valuable, and will have greater influence among those who look with contempt upon a religious paper. Such faithfulness in guarding the morality of our youth, and endeavors to save them from the pitfall of infidelity by editors of the political and secular press, is most commendable. Let us endeavor to save the youth from being "loathsome blasphemers" of God, and of our Saviour Jesus Christ the Lord. Let us earnestly warn them to

"Shun evil companions,
Bad language disdain;
God's name hold in rev'rence,
Nor take it in vain.
Be thoughtful and earnest,
Kind-hearted and true;
Look ever to Jesus,
He'll carry you through."

O. R. FASSETT.

"A disease which is becoming disgustingly prevalent among modern free-thinkers and free-talkers is a sort of puerile infidelity, cropping out in that class of youth who are given to argumentation. They are gifted, or rather more properly, cursed, with a natural talent for debate, and on every possible occasion they make use of the gift when an antagonist or audience can be found. If these discussions were confined to things earthly, no fault could be found other than the probability that the orators might degenerate into bores; but, unhappily, these disciples of the modern school do not so circumscribe their field, and think that if they do not have a fling at Christianity, ape atheism in their own puerile fashion, they are not going far enough in their course. Among the enlightened millions of the nineteenth century, the atheists and infidels are so few that they can be easily counted. Among the educated, thinking men of to-day, those who do not believe in Christianity have become conspicuous solely on account of their unbelief, or their opposition to the majority. Witness our Ingersoll, who, although a man so gifted naturally that he could never have fallen into mediocrity, would still never have become so noted or notorious, so famous nor so infamous, had he not chosen, business-like, to segregate himself from the crowd of men equally as brilliant, and make his name conspicuous as one who opposed the majority and refused to believe in their God. With Ingersoll it was solely a question of notoriety, which he mistook for fame; with our pot-house Ingersolls it is much the same thing, only diluted. We can swallow, though with a bad grace, the eloquent blasphemy of Ingersoll, but we must turn away disgusted from the rantings of his less gifted followers.

It is no credit to anybody to be an infidel. In the first place, because it argues a gigantic presumption in a pigmy intellect; besides this, it shows lack of taste in a man of intelligence, to thus hold up to ridicule a Being whom we have all been taught to revere as a God. Blasphemy cannot take on a more loathsome form than when contained in such words as these, not unfrequently employed by our young men of to-day: "Jesus Christ was a smart man for his time; he pulled the wool over the eyes of a few Jews, but he could not have so fooled us of the nineteenth century.' This may sound grandiose in the speakers' own ears, but it enters those of his hearers with the reluctance always attendant on loathsome, disgusting blasphemy. No man would ever make use of such language could he really for a moment know how it sounded to his audience, and the feeling of repugnance it creates. He, poor deluded fool, actually thinks that in thus directing his feeble shaft against heaven, he is really accomplishing something grand, and raising himself in his hearer's estimation; but the contrary is the case. He only lowers himself, and seems to shorten the shadow that he really does cast upon the plain. The old pagans in their blind idolatry could have rebuked and taught him a lesson in their belief 'that no man ever yet waged a successful war against the gods—the fight is too unequal.'"

CURRENT HISTORY COROBORATING PROPHECY.

In recounting the signs which were to precede his second advent, our Lord utters the following significant words: "And upon the earth distress of nations, with perplexity; . . . men's hearts failing them for fear and for looking after those things which are coming on the earth." To us, the present attitude of our world furnishes a remarkable fulfilment of this inspired prediction; one which merits the most serious consideration of every Christian man.

But we are most profoundly convinced that the general features of our time, the aggregate of the startling events of our present history, taken in connection with the unmistakable fulfilment of the prophetic word, furnish overwhelming evidence that the end of human history is at hand. A mere glance at the political, social, and moral status of the great nations of modern civilization of which men are so proud, is sufficient to convince the most sceptical of the serious state into which the affairs of the world have fallen.

The "great powers," as we call them, maintain toward each other the attitude of most profound distrust, each watching with a jealous eye the advancement of its own peculiar ambition, and aggrandizement of its power and authority. In the accomplishment of these objects, the only rule of action seems to be the measure of power with which each may support and enforce its individual claim. The most sacred friendships and alliances, the most sacred rights of others even, are unhesitatingly sacrificed on the altar of national ambition. The maintenance of peace demands the providing of enormous preparations for war, the expenditures for which are exhausting the resources of the people and burdening them with a weight of debt and taxation well-nigh unsupportable. The ministers of war and finance, if they may find time from their herculean task of providing for these enormous budgets to consider the future, can but ask themselves the question, Where will all this end?

And our most astute politicians and statesmen have before them, in the light of the history of the past quarter of a century, the alarming and unheard of spectacle of a bankrupt world. The continuance of the present *regime* can result in nothing short of this, and it is useless to deny that the prospect occasions the gravest apprehensions in the minds of the most candid, and impartial and discerning men.

The social and moral aspect is not more encouraging. The Nihilists of Russia, with their frequent attempts on the life of the highest dignitaries of the government; the Fenians of Great Britain, with their startling dynamite outrages involving immense destruction of property and endangering the lives of the innocent equally with that of the class against whom they would manifest their vengeful spite; the Socialists in Germany, making decided progress in spite of the efforts of the government for their suppression; the host of unemployed workmen, in France, Spain, England, and elsewhere, who from their unfortunate situation of actual want and distress, make through the representatives of their organizations most piteous appeals to their respective governments for some measure of relief from their sufferings,—all these deplorable conditions which exist in our society of to-day, present the social question in a manner well calculated to arouse the well-defined feeling of distrust so manifest on the part of all those who occupy themselves with thoughts of the future.

And what of the morals of our times? Crimes of the most unheard-of malignity abound on every hand. Intemperance, always on the increase despite the many noble efforts for its suppression, sweeps the earth with a destruction of life and happiness more frightful than war itself, and strewing its path with thousands of victims. Licentious immorality abounds everywhere, especially in our large cities, where this flood of evil is so great as to cause one to wonder what must have been the sins of the ancient cities of the plains, to have brought upon them such a fearful retribution, while our modern Sodoms stand unvisited. Licentious literature abounds, corrupting the morals of the young, and degrading all who come under the influence of its loathsome contamination. Suicides multiply, and the evidence of the existence of a flood of evil in all its multitudinous details is not wanting.

Good men stand aghast at the terrible picture they see before them, and inquire with anxious concern, "Is this the best that our boasted nineteenth century civilization and progress can give us?" And we ask ourselves the question, What is lacking to complete the fulfilment of the predictions of the Word of God concerning the last days? Why will not men heed what God has spoken, and prepare for the day of wrath which is fast approaching? As said the Lord to the incredulous Jews of his day, so might he say to the men of our time, "ye can discern the face of the sky, but can ye not discern the signs of the times?"—*Rev. T. J. Malyon, in Christian Herald.*

I WILL SING UNTO THE LORD FOREVER.

BY M. F. ORR.

These were the words of the inspired Psalmist, and we have no doubt that his heart was often lifted to God in praise and thanksgiving, through the spirit of song. It is also evident, from all his writings, that both vocal and instrumental music was considered a very important service in their worship of the Most High God. As he comes before the people we hear him exclaiming, "O come, and sing unto the Lord. Let us make a joyful noise to the rock of our salvation. Let us come before his presence with thanksgiving, and make a joyful noise unto him with psalms. Sing unto him with psaltry and harp. Serve the Lord with gladness." This too is in accordance with the teachings of the apostle Paul, where he exhorts his Ephesian brethren in this wise, "Speaking to yourselves in psalms and hymns, and spiritual songs, singing and making melody in your heart to the Lord."

Who has not at sometime felt the influence of sacred song? Just now, how vividly comes to mind the spiritual influence of one of Watt's hymns, sung by a congregation of worshipers in my childhood days, in the M. E. Chapel, in the beautiful village of Leroy, N. Y., my native home. The stanza that impressed me most was this:

"And must I be to judgment brought,
And answer in that day
For every vain and idle thought,
And every word I say?"

Although too young at that time to realize that the sentiment expressed in song was in harmony with the Saviour's words, "For every idle word that men shall speak they shall give account thereof in the day of judgment," yet never while memory lasts shall we forget the mingled feelings of fear and awe that thrilled my young heart.

Again, when later in life, and in obedience to the requirements of the gospel, what joy and rapture came to our troubled heart when we came up from the baptismal waters as the waiting assembly sang, "O, how happy are they who their Saviour obey;" and during all the early years of my Christian experience could sing with the spirit and understanding, "Jesus all the day long is my joy and my song."

The years came and went, with their trials and conflicts, yet when the toils of the day were ended, and in the gathering shades of evening loved ones would join in singing that old familiar hymn, "Thus far the Lord hath led me on," we would catch new inspiration, and in imagination could feel the gentle touch of the dear Heavenly Father's hand leading us on to the haven of rest. And now, as we feel that we are nearing our promised haven of rest, our heart goes out in praise and thanksgiving in the beautiful lines,

"There's a land that is fairer than day,
And by faith we can see it afar;
For the Father waits over the way,
To prepare us a dwelling-place there."

Reading, Mich.

ENDEAVOR to be always patient of the faults and imperfections of others; for thou hast many faults and imperfections of thy own that require a reciprocation of forbearance. If thou art not able to make thyself that which thou wishest to be, how canst thou expect to mold another in conformity to thy will?

LIFE'S evening, we may rest assured, will take its character from the day which has preceded it; and if we would close our career in the comfort of religious hope, we must prepare for it by early and continuous religious habit.

MARRED ON THE WHEEL.

"Arise and go down to the potter's house, and there I will cause thee to hear my words. Then I went down to the potter's house, and, behold, he wrought a work on the wheels. And the vessel that he made of clay was marred in the hand of the potter; so he made it again another vessel as it seemed good to the potter to make it." Jer. 18: 2-4. Suppose, dear reader, that you and I go down to the house of the potter to-day and listen to a voice from the Lord. The busy wheels are turning, turning, and your life and mine are taking form in the hands of the great Potter, and very much concerning the vessels that are making depends on the condition of the clay; and who really knows the love of God, but feels an intense desire to be "a vessel unto honor, sanctified and meet for the Master's use, and prepared unto every good work." 2 Tim. 2: 21. With gracious design and matchless skill the potter turned a piece of work on the wheels; but, alas! alas! it was marred in his blessed hands. From the marginal reading of Jer. 18: 4, it would seem as if he laid it aside for a time, and "returned again, and made it another vessel."

Do you remember a day when the dear Lord seemed to show you a picture of the vessel he wanted to make of you—when he called you to holiness, and spoke unto your heart of the blessed possibility of being all emptied of sin and self, and then filled, and kept full of his perfect love, with his law written right inside, and the image of Jesus reflected all around, and the Spirit's seal engraven thereon unto the day of redemption? Do you remember a time of testing, a turning point, a place where the Potter's further design was shown unto thee, and your place and work in his great house seemed revealed? But the clay was not ready for the mould, and got marred on the wheel. Perhaps this very hour, while you are reading these lines, the Potter is returning in mercy to try the little crooked lump of clay again, bidding you to be pliable, and soft and tender and yielding, and thus test his wondrous power, by simply letting him have his blessed way with you.

The making of the vessel is the Lord's part. The condition of the clay is our part. Dear child, be still and passive in his hands. Say, "yes, Lord," to all he tells thee, and just keep real quiet before him, and let him have his own sweet will with thy soul, and soon shalt thou prove his skill, and be moulded and ready for his use.—P. FERGUSON.—*Selected.*

SPECIAL ANSWERS TO PRAYER.

☞ WE SOLICIT BRIEF, WELL AUTHENTICATED STATEMENTS OF SPECIAL ANSWERS TO PRAYER, IN THE HEALING OF DISEASES, OR OTHER REMARKABLE DELIVERANCES.

Faith Healing.

The Bethshan meetings being now resumed, the usual Wednesday afternoon meeting was held at 10, Drayton-park, Holloway-road on July 29, at 3 o'clock. The Rev. W. E. Boardman presided. Several brethren and sisters having engaged in prayer, the Chairman opened the meeting with some appropriate remarks upon our Lord's willingness to bless, founded upon his interview and discourse with the Samaritan woman at the Well of Sychar. Upon the call for testimony, Miss L. Lake said: "This precious gospel of healing is all of grace;" and then proceeded to narrate the recovery of one afflicted with severe sore throat, simply in answer to prayer.

A sister then told how a member of her family had been restored to a sound mind, and delivered from an asylum as soon as the case was unreservedly committed to the Lord as the Healer, also the great spiritual blessing that had come into the family through this divine interposition.

Mr. Wright said: "I was spiritually enlightened upon the Lord's power and willingness to heal the body about twelve months ago. A little daughter of mine had been a great sufferer from bronchitis, caused through teething. The cutting of every tooth was accompanied with a fresh and alarming attack of suffering in the bronchial tubes, and the doctor could offer no hope of improvement until after complete dentition. Her illness caused me considerable expense; but when I knew that the Lord would heal, I took her to Mr. Barnes, of Kentucky, during one of the attacks, and she was healed there and then. Since then she has had several attacks, and I have myself anointed her in the name of the Lord, and she has immediately recoved. I have myself experienced the Lord's healing, having been restored by him soon after I have knelt down and asked for health.

The Rev. R. Turner Sole narrated an instance of gradual strength, referring to a deranged intellect, and which he believes will shortly terminate in full restoration, in answer to definite prayer recently offered.

A sister who had undergone a surgical operation for tumor, said "the doctor did all in his power, but could only remove one-half of the tumor. The intense agony left by the operation was removed entirely in answer to prayer, and the Lord had strengthened her sufficiently to come here for anointing in order that he may succeed where surgical means have failed.

Other testimonies to the great spiritual blessing received at these meetings followed.
—*Signs of the Times.*

ALMS AT THE TEMPLE GATE.

Robert Ingersoll asked his hearers the other evening, whether a poor wretch, arriving in town without a dollar in his pocket, would inquire the way to a Presbyterian deacon's house, and they greeted the sally with immense applause. He was trying to get off a smart satire on the meanness of orthodox Christians, as contrasted with the generosity of infidels, but he missed his aim. Everybody knows that ministers, and other well-known Christian people, are the first to be besieged by beggars. I have frequently said to these persons, Why do you come here? Why do you always go to ministers' houses. The invariable answer is, that they think they will be more likely to receive sympathy and help there than elsewhere.

We might retort the question of the jolly lecturer, and ask whether a poor stranger was ever known to inquire where the infidels of the town lived, or whether a person in any sorrow was ever known to seek out an infidel to afford him comfort. Will the man who goes about ridiculing Christianity tell his audience the next time he lectures where they can find an infidel hospital, or refuge of any kind for poverty and distress, or any society composed of infidels which seeks out and relieves the suffering, in this country or in any other on the face of the earth?—*Christian Intelligencer.*

FROM ELLEN M. BRIGGS.

To the Dear Readers of the Crisis:—I want to add my testimony to the many that are being given in our beloved paper, to the goodness of our blessed covenant keeping God. There are some of you to whom I am known, and I doubt not you will be glad to know that he is still my "strength and stay." "A very present help in time of need." I am taking care of the sick, and have constant employment, and he enables me to give entire satisfaction to doctor and patient. Also has enabled me in several instances to be of great service to the "sick unto death," in helping them to be reconciled to God's will, and to see the need of holiness as a preparation to meet the Lord at his soon coming and kingdom.

At present am caring for a lady apparently near her end, and who has longed for Christian counsel and sympathy, and is able to believe it an evidence that the Lord cares for her in his sending me to her. Pray for me, dearly beloved, that I may be very faithful, and bring no reproach upon the cause we all love so much. I do love the Lord, and am trying to grow in grace and knowledge of the truth. I am looking forward with bright anticipation to the coming of Jesus. I love to think of meeting you all where partings never will come, and where we shall "Behold the King in his beauty," and be free from sin and sorrow forever. Until that time let us all be faithful, and keep on the wedding garment.

Ware, Mass.

TEMPERANCE.

THE MINISTRY AND TOBACCO.

Rev. Dr. T. De Witt Talmage, in a recent stirring and able sermon on "Tobacco and Opium," said: "One reason why there are so many the victims of this habit is because there are so many ministers of religion who smoke and chew. They smoke until they get the bronchitis, and the dear people have to pay their expenses to Europe. They smoke until the nervous system breaks down. They smoke themselves to death. I could name three eminent clergymen who died of cancer in the mouth, and in every case the physician said it was tobacco. There has been many a clergyman whose tombstone was all covered up with eulogy which ought to have the honest epitaph: 'Killed by too much Cavendish.' Some of them smoke until the room is blue, and their spirits are blue, and the world is blue, and everything is blue. Time was when God passed by such sins, but it becomes now the duty of the American clergy who indulge in this narcotic to repent. How can a man preach temperance to the people when he is himself indulging in an appetite like that? I have seen a cuspidor in a pulpit, where the minister should drop his quid before he gets up to read, 'Blessed are the pure in heart,' and to read about 'rolling sin as a sweet morsel under the tongue,' and in Leviticus to read about the unclean animals that chew the cud. I have known Presbyteries, and General Assemblies, and General Synods where there was a room set apart for the ministers to smoke. Oh! it is a sorry spectacle—a consecrated man, a holy man of God, looking around for something which you take to be looking for a larger field of usefulness. He is not looking for that at all. He is only looking for some place where he can discharge a mouthful of tobacco-juice. I am glad the Methodist church of the United States, in nearly all their conferences, have passed resolutions against this habit, and it is time we had an anti-tobacco reform in the Presbyterian church, and the Episcopal church, and the Baptist church, and the Congregational church.

About sixty years ago a young man graduated from Andover Theological Seminary into the ministry. He went straight to the front. He had an eloquence and personal magnetism before which nothing could stand; but he was soon thrown into the insane asylum for twenty years, and the doctor said it was tobacco that sent him there. According to the custom then in vogue he was allowed a small portion of tobacco every day. After he had been there nearly twenty years, walking the floor one day, he had a sudden return of reason, and he realized what was the matter. He threw the plug of tobacco through the iron gates and said: 'What brought me here? What keeps me here? Why am I here! Tobacco! Tobacco! O God, help! Help, and I'll never use it again.' He was restored. He was brought forth. For ten years he successfully preached the gospel of Jesus Christ.

There are ministers of religion to-day indulging in narcotics, dying by inches, and they do not know what is the matter with them. I might in a word give my own experience. It took ten cigars to make a sermon. I got very nervous. One day I awakened to the outrage I was inflicting upon myself. I was about to change settlements, and a generous wholesale tobacconist in Philadelphia said if I would only come to Philadelphia, he would all the rest of my life provide me with cigars free of charge. I said to myself: If in these war times, when cigars are so costly, and my salary is so small, I smoke more than I ought to, what would I do if I had gratuitous and illimitable supply? And then and there, twenty-four years ago, I quit once and forever. It made a new man of me, and, though I have since then done as much hard work as any one, I think I have had the best health God ever blessed a man with. A minister of religion cannot afford to smoke. Put into my hand the money wasted in tobacco in Brooklyn, and I will support three orphan asylums as grand and as beautiful as those already established. Put into my hand the moneys wasted in tobacco in the United States of America, and I will clothe, feed, and shelter all the suffering poor on this continent. The American Church gives $1,000,000 a year for the evangelization of the heathen, American Christians spend $5,000,000 in tobacco."

IF intemperance should break out among horses and cattle, there would be an extra session of Congress called to stay the evil. But its only men that get drunk.

THE largest factor in making hard times in the United States is the $900,000,000 spent annually for intoxicating liquors.

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AND SECOND ADVENT MESSENGER.

"BEHOLD I COME QUICKLY: AND MY REWARD IS WITH ME."

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ADVENT.

In the clouds, in power and glory,
In the "twinkling of an eye,"
Comes the King and mighty Saviour,
From his Father's throne on high.

As the lightning's flash, that shineth
From the east unto the west,
He comes—the Judge Majestic,
With all might and power possessed.

Every eye beholds his visage!
Many hearts with dread and fear,
But his own with joy and gladness,
Knowing that "the Lord is near."

When the trump shall sound, awaking
The dead in Christ arise,
And those who are alive, caught up
To meet him in the skies.

Mindful of the solemn warning,
The Master's earnest word
To be ever watching, praying,
"Even so—come quickly, Lord."
—*Prophetic Times.*

THE RESURRECTION OF CHRIST.

BY SILAS HENN.

(Continued.)

The resurrection of Jesus, of that very person whom those Jewish rulers crucified, is a fact, a glorious fact. The evidence of it is as clear and abundant as any honest mind can wish. Thousands of historical facts are universally believed on evidence far inferior. The identity of the risen Christ was unmistakable; the proofs were every thing that could be desired; and the witnesses were exceedingly numerous. Christ was seen is his resurrected body; he was seen by those who had often seen him, and who were familiar with his form, his walk, and his features. And they not only saw him, but heard him speak, and they knew his voice; they knew the tone, the accent. They knew its thundering ring as it denounced injustice and wrong; they knew its calm, manly tones as it imparted instruction; they knew its kind and sympathetic tones as it spoke words of comfort to the suffering. It was the same voice; they had heard it too frequently to be mistaken. And some of them were permitted to touch him, to touch the very parts of his body which had been bruised and marred by his being nailed to the cross. More or better evidence of his resurrection could not be desired by candid and reasonable men. Nothing can be brought against the witnesses to impeach their testimony. It cannot be proved that they were any thing but simple, upright, straightforward men. They were men of common sense, and though not learned, had average mental abilities. And they were as far removed from fanaticism as could be. Nor were they fast to believe any thing new, or strange, or startling, but the very opposite. They were exceedingly slow in receiving some of the Saviour's teachings, because those teachings crossed their early prejudices. They were among the most unlikely persons to receive, or credit, any important event, without the fullest evidence of its truth. Indeed, they were just such men whose testimony would be taken in any court of justice.

All the disciples at first were more or less doubtful of the fact. They were very dull, were not at all quick to understand their own prophets, that Christ must needs suffer for the sins of men. They were expecting to realize in him a temporal Deliverer while he was then among them. When he was put to death their expectations were cut off. Their hopes forsook them and fled. They were cast down with grief, and sadness, and misgivings, and were on the very borders of despair. They had, therefore, to be convinced themselves by the proofs of the resurrection, before they became witnesses of the glorious fact. This greatly increases the value of their testimony.

The following interview which they had with their risen Lord, recorded in Luke 24: 36–40, and during which he gave them the most positive demonstration that he was really the very One who had been crucified, is enough to satisfy any sincere inquirer on this momentous subject, and we strongly doubt the moral honesty of the man who refuses such evidence. "And as they spake these things, he himself stood in the midst of them, and saith unto them, Peace be unto you. But they were terrified and affrighted, and supposed that they beheld a spirit. And he said unto them, Why are ye troubled? and wherefore do reasonings arise in your heart? See my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye behold me having. And when he had said this, he showed them his hands and his feet."

But cautious as the disciples were how they gave credence to any thing which was out of the ordinary course of things, and which was contrary to their preconceived opinions, there was one of their number who was the most unbelieving of all. We mean Thomas. The other disciples might assure him of the fact that the Lord had risen from the dead, and that they had seen him for themselves. But that was of no avail. He could not receive any one's testimony; he must see for himself, and hear for himself, and feel for himself. This refusal to accept such testimony was unreasonable, and his unbelief was sinful. "And after eight days again his disciples were within, and Thomas with them. Jesus cometh, the doors being shut, and stood in the midst, and said, Peace be unto you. Then saith he to Thomas, Reach hither thy finger, and see my hands; and reach hither thy hand, and put it into my side; and be not faithless, but believing. Thomas answered and said unto him, My Lord and my God." John 20: 26–28. How great and how unreasonable the unbelief of those who deny our Lord's resurrection in the face of such evidence.

Then, in order that no possible room for doubt should exist, the proofs of this important event were multiplied. A number of instances are recorded in which Christ appeared first to one of his disciples, then to another and another; on one occasion to ten, on another occasion to eleven; and once, more than five hundred of the disciples all saw the risen Saviour. In Acts 1: 3, it is recorded that Jesus "showed himself alive after his passion by many proofs, appearing unto them by the space of forty days, and speaking the things concerning the kingdom of God." And during those weeks—nearly six—there were doubtless other instances not recorded; for John plainly intimates that he omitted the relation in his gospel of many of the things which Jesus did.

Excepting Saul, the persecutor, to whom Christ appeared when he was on one of his cruel missions against the disciples, Christ never manifested himself to any but his followers. We never find him appearing to the scribes and pharisees, or to any who opposed his claims to be the Messiah. They had witnessed his miracles, his wonderful power to heal the sick, and to raise the dead, but they had hardened their hearts; and any further miracle, even the miracle of his own resurrection, he doubtless saw would be of no use. They had already resisted the clearest evidence. And it seems more fitting that this appearance, in his risen and spiritual body, should be made only to his disciples.

For men of sound reason and judgment, for men unbiased by prejudice, for men willing to know the truth, more or clearer evidences are not needed to inspire faith in the glorious fact of the resurrection. "Ransack all history," observes one writer, "and you cannot find a single event more satisfactorily and clearly proved than the resurrection of Christ from the dead." "Whatever else may be doubted," observes Volkmar, a German skeptic, "of one thing there is no doubt, and that is, that the apostles believed they saw their Master alive after his death." It is only this belief that affords a satisfactory explanation of what they said and did. They who can read these evidences and still doubt, would doubt if the things were more numerous. The proofs, as Luke declares, were many; and he, therefore, who requires more, evinces hardness, stubbornness, blindness, and shows no disposition to believe. And this class of minds are very numerous. They resist the plainest evidence that they can possibly have of any event which took place nearly nineteen centuries ago; while they accept the evidence of other events, not so reliable, which are said to have taken place about the same period, or in ages still more remote. We are sorry to observe from recent issues of "The Christian Life," a weekly Unitarian paper, that some of the Unitarian ministers have given up the supernatural in religion, and are throwing discredit on the resurrection of Christ. To us it seems awful, and lamentable beyond all utterance, that any professed teachers of the gospel, and guides of the people, should endeavor to inspire in their hearers misgivings of this momentous event. To persons unacquainted with the progress of skepticism, it would seem almost incredible, yet this very thing was done lately in the Unitarian pulpit of our own town. But it shows we are nearing the end of the age when unbelief, or divergence from the truth, is to be wide-spread. Let those who retain their faith, and hold fast the truth, sound the alarm. If we give up our belief in the Saviour's resurrection, we give up at the same time all hope of our own resurrection. And without that hope, how dark, how cheerless, how mournful is the grave! And all expectation is at once cut off of seeing the beautiful forms again of those we once loved, but who have been laid away beneath the dust of the earth.

(*To be concluded in our next.*)

WELL SAID.

The following excellent thoughts on the resurrection of the dead are from George F. Pentecost, D. D. Pass them along. M. O.

"IF A MAN DIE, SHALL HE LIVE AGAIN?"

My friends, that is a question that profoundly interests me. I want to know if that dark hole out in Greenwood contains the last of my mother. I want to know if it contains the last of my children. Oh, how I do hate the grave with a perfect hatred. It is a most awful thing to me to look down into the grave; and if I could not get my eyes up from the grave, and put the telescope of God's promise to my eye, and look away up to heaven, I would be the most miserable man on this footstool. I have got too many precious bodies there. My father lies there, who loved me with a love that was only second to the love of God; my mother lies there, whose hand has been laid upon my head in benediction when I was a wild wayward boy; that mother, who loved me, and prayed for me, and hoped for me when no one else hoped for me,—who rejoiced over my conversion, and was glad when she saw that God had called me into his service—she lies there. My sisters lies there; my brothers lie there, whom God gave me to love, and whom I have lost awhile. Every day, almost, in the week, I bend over the coffin of some friend or acquaintance that must be laid there; and before I speak to you another time I may be —God knows—I may be laid there. I am profoundly interested in the question of death, and in the after-question: "If a man die, shall he live again?" Who can answer it? Not the philosopher. Not the scientist. Not the culturist. Who can answer it?

I affirm that there is but one book under the broad expanse of heaven that can answer that question, and it is this Book, that sets before us a life so beautiful, so transcendent, that nineteen centuries have bowed at his feet, that even his enemies take off their shoes when they come to speak of him. This Jesus whom we preach unto you, whom God sent forth into this world to tell us of himself, to blot out our sins and regenerate our characters, and bring us back from our broken obligations unto newness of life in him; this Jesus, whom the Jews murdered upon the tree, and whom you unbelievers are rejecting to-day, even though he bore your sins; this Jesus, whom they laid away in Joseph's tomb, but who rose again from the dead, and showed himself alive by many infallible proofs, and in a human body, with hands which have been pierced with cruel nails, and feet which had been broken by the crushing spikes, whose side was riven by a Roman spear, whose head was crowned and pierced and torn by the wreath of thorns; this Jesus, who after his body, in which he bore your sins and mine, had tasted death, stood before his disciples, ate with them, drank with them, challenged them to put the fingers right in there, and the hand right in there;—this same Jesus, in a cloud of glory, before the astonished vision of men (who have laid their lives down in attestation of the truth of the sight) ascended into heaven, leaving this word, that he had gone to prepare a place for us, and that he should come again and receive us to himself; and though ages might roll by, not one loved body that has been laid away in the grave, having fallen asleep in Jesus, should be left, "for the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first. Then we which are alive and remain"—what a blessed experience it would be!—"shall be caught up together with them in the clouds, to meet the Lord in the air." You ask how? The Bible says, "According to the working whereby he is able to subdue all things unto himself"—according to the ability of him who builds the earth upon solid pillars of nothing, and holds it up by the word of his power.

"AND THEY WHICH PIERCED HIM." Rev. 1: 7.

BY F. W. CLOUGH

The above passage tells us that they which have pierced Jesus shall see him come again in the clouds of heaven; and as it were to avoid the possibility of that event being at all in a secret manner, the unlimited statement is made therein that "every eye shall see him." How many are "every eye" in the text? I have heard of theories which have made several propositions which limit said "every eye" to a class of some sort; but no such limit appears in or about the text. I have heard it argued that "every eye" would be only those who should perchance be alive when the event occurs, but the question with us should be, Did the author intend so to be understood? If he knew that such limit was to be included in the statement, would he not have said so in just so many words, or at least intimated the intention if that were the case? I do believe he would. But to sustain said assertion, the plea is put in that the language, "and they also which pierced him," indicates that a separate class from "every eye" is shown in addition to them, *also* being a word used to that intention.

The reader will observe in the first place that *also* is a supplied word, added to make proper sense, as was supposed by the translators, but in our opinion never was needed. In the next place observe that frequently occurrences of this sort are found, whereas in this case the especially mentioned ones are a part of the general statement; for instance, when Mark records the fact that (Mark 1: 5) all Judea and they of Jerusalem went out to John's baptism, did he intend us to understand that Jerusalem was not a part of Judea? He did not.

Again, when the angel informs the women (Mark 16: 7) of the resurrection of Christ, and told them to go and tell his disciples and Peter, did he intend to be understood that Peter was not one of the disciples? He did not. What then? Why, that Peter was an especial one of the disciples; so also in this case, "They which pierced him" are an especial part of "every eye" who will witness the coming of Christ.

Again, if "every eye" was limited to simply those who would be living when Jesus comes, the statement that those who pierced him would involve of itself alone the resurrection of two classes of them—those who repented and obtained pardon, and those who did not; indeed, I know of no one rash enough to claim that *all* of those who pierced him repented and believed. The text says that those who pierced him (not a part of them) will see him come again.

The question arises, who are those which pierced him? My answer is that there are six distinct classes in this matter of piercing Christ.

1st. The Roman soldier, who committed that act when Jesus was upon the cross. John 19: 34–37.

2d. We are informed in Acts 3: 13 and Acts 4: 25, that Herod, Pilate, the Gentiles, and Israel, were guilty of crucifying the Lord of glory.

3d. Christ was crucified in the great persecution from the fifth to the nineteenth century. In Rev. 11: 8 we are told that the two witnesses lay dead three and one-half days (years) in the street of the great city, which spiritually is called Sodom and Egypt, where (during the persecution) also our Lord was crucified. Now this prophecy is generally accepted to have been fulfilled in France during the dreaded inquisition, terminated by the notorious French revolution of 1792.

4th. The man or woman who partakes of the Lord's supper, and is unworthy to do so, is guilty of the body and blood of the Lord. See 1 Cor. 11: 27.

5th. Christ is pierced or wounded in neglect of his representatives since the persecution; they are the Bible, the Holy Spirit, and the least of the saints. See Matt. 25: 31–46.

6th. Christ is crucified afresh in the case of every one who, after he has been wrought upon by the Holy Spirit, and has tasted the good word of God, and the powers of the world to come, when they deliberately and willfully turn away from him. This is the worst class of all, and to them there never comes the blessed boon of forgiveness, either in this world or the world to come, but a fearful looking for of judgment and fiery indignation.

Of the preceding classes we know not how many sought pardon, but we are sure that some who have pierced our Lord did (and some did not) repent before death. Well, *they all* will see him come. The text says so. Whether the Roman soldier, after the succeeding darkness of the sun and the earthquake acknowledged Christ, is unknown, though we are told that the centurion did so; possibly he and his companions were converted then, or at Pentecost, and returned to Rome and carried the gospel there. One thing is certain, if he ever did repent, the dying and risen Saviour forgave him. How many of Israel, the Gentiles, Herod and Pilate, repented ere they died, it is impossible to say; yet we are safe in saying that only a portion of them turned to the Lord.

How many of the Roman inquisitors repented of their inhuman and fiendish acts we know not; probably but a small portion ever did; and in honor and justice to the poor Piedmontese, who, rather than renounce his faith in Christ, suffered untold miseries at the hand of cruel persecutors, they (the persecutors) must witness their triumph at last when their Vindicator comes again.

"They which pierced him" will be composed of two classes when he comes again; some who love him, and some who will hate him—the former his best of friends, and the latter the worst of his enemies—and will include a countless throng alive from the dead.

The text is a grand Second Advent passage of Scripture teaching the personal, visible coming of Christ—teaching a general resurrection of the dead, consisting of two classes, some of them for the eternal life, and some for the eternal death.

May the dear Lord help us, that we may gain the first. What important issues hang upon the decisions of the present hour!

HOW LONG?

BY L. BOUTELLE.

It is a matter of interest to find out what the Bible teaches relative to the disposal of the unregenerate—those that die rebels to his government—those that neglect this great salvation, and will not come to him (Christ) that they might have life. Christ and the apostle harmonize in declaring that every man shall be rewarded according to his works. Rev. 22: 12—"And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be." Rom. 2: 6—"Who will render to every man according to his deeds." In Rom. 6: 23, the apostle defines and draws the contrast, by saying, "The wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord." So it is certain that the wages are secure, and the pay day will come. Rom. 2: 8, 9—"But unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath, tribulation and anguish, upon every soul of man that doeth evil." Here is the doom of the evil doers plainly brought to view. Paul says in 2 Thess. 1: 9—"Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power." Here is the reception of the terrific doom of evil doers, the wages of sin. No possibility of losing them, never mitigated; death is the penalty, the wages of sin. Matt. 3: 12—"But he will burn up the chaff with unquenchable fire." So says Jesus—John 15: 6—"If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned."

I might quote more Bible upon this solemn subject of the destruction of the unbelieving, but all the rest is in keeping with what I have adduced to prove it. The unbelieving are all represented symbolically under these names: the goats, the tares, the chaff; and all must have the "everlasting punishment"—the "wages of sin"—and that is "death," the cessation of all the animal functions of life. The unholy haters of Christ and his word must perish in the lake of fire, which is the second death.

Now if the wicked had immortal souls, they could never receive the wages of sin, because they could never die; so the penalty is for mortal souls. "The soul that sinneth, it [the soul] shall die." But how long will be this punishment? How long will be the time of inflicting this punishment on these mortal sinners? Is it eternal misery? It would certainly be if they were immortal sinners. But they are not. So now we inquire of the Bible as to how they get their wages, and when? In Mal. 4: 1 we read, "Behold the day cometh that shall burn as an oven: and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch."

This coming day of God is a day of indignation and wrath, tribulation and anguish, and here is where is found the wages of sin. This is Peter's day of perdition of ungodly men. This is also Isaiah's day of wrath, when the land is made desolate, and sinners destroyed out of it. This is Christ's time for casting all the workers of iniquity into a furnace of fire, and all become like the chaff of the summer threshing floor, and the wind driveth them away, and no place is found for them. Their end has come—their dreadful end! They are cut off. So the wicked must get their doom in "the day of the Lord." They cannot and do not exist anywhere under the heavens after this.

The thirty-seventh Psalm tenth verse has had its fulfillment—"For yet a little while, and the wicked shall not be; yea, thou shalt diligently consider his place, and it shall not be." The work of the day of the Lord is accomplished. The meek are all that can be seen. John in vision now sees "every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honor, and glory, and power, be unto Him that sitteth upon the throne, and unto the Lamb forever and ever." The four beasts respond, So may it be. The wicked have found their end—their dreadful end! The indignation is past, and no rebels are to be found. They have received their wages—everlasting death!

NEED OF A DIVINE REVELATION.

BY EDWIN BURNHAM.

Man, by the wisdom and goodness of God, is blessed, in this world, with seven kinds of light. 1. The light of intuition. 2. The light of nature. 3. The light of reason. 4. The light of tradition and history. 5. The light of the Holy Spirit, in direct action. 6. The light of special divine movement—divine providential light. 7. The light of direct divine revelation. Can man be safe in the absence of any one of these lights? A more impressive question is, can man be safe in the absence of the light of direct divine revelation? even though possessing all of the other lights named. The Scriptures answer negatively; and so do facts, history, and experience answer negatively.

Man needs, and *must* have a direct divine revelation, for the following reasons: 1. Some of the essential, most important, and sublime of all truths can *only* be known to us by a direct revelation from God. "Such, for example, as the peculiar mode of divine existence", the manner in which God is to be worshiped; the origin and nature of sin; the sacrificial atonement for sin by Jesus Christ; the mission of the Holy Spirit; the second coming of our Lord to judge and reign; the resurrection of the dead; and the final redemption of our mundane world.

2. We need a direct revelation from God to make clear and impressive several—many important truths intimated to us outside of the direct divine revelation; which we should not properly notice only in the clear light of God's Word; such as the happiness of a pure, consistent, temperate life; the great value of social benevolence; the gain of moral honesty; the need of care and prudence in all of our life movements; that good ever follows good; that evil must ever result in evil; that it is always safe to do right; and that joy is ever found in the way of duty.

3. Man needs a direct revelation from God to furnish adequate motive power for the performance of duty. Is not love the highest motive power of human action? If we are fully assured of being loved by a worthy party, then action, in and for the interests of that party, is, so to speak, lovingly compelled. "For the love of Christ constraineth us." Divine revelation, in the most positive manner, manifests to us that God loves us—loves us exceedingly; and a consciousness of being thus loved by him creates, more or less, a responsive love to him, which is illustrated in submissive action. "We love him because he first loved us."

All *real* Christian life, service, and obedience spring from the confidence of being divinely loved, and not from legal *must*. Gospel liberty is, Jesus loves me—I love him—I can, I may, I will do his will, because he loves me, and I love him!

4. Man needs a direct revelation from God, that he may be *objectively* induced to move in the direction of Christian cross-bearing, and a life of self-denial and sacrifice. God operates on our poor human nature as it *is*, and not as it was originally, or ought to be. In this he certainly acts as a most loving Father. Because of this gracious divine disposition, we have, in his Word, wonderful prophetical pictures of future blessedness to be enjoyed by his people; precious promises of "robes", and "crowns", and "rest", and "glory", and "life", and "joy", and "inheritance", and "pleasures", and "all things." If these objective inducements were not needed by us, to stimulate us to action and endurance, they would not have been revealed to us, for God does nothing in vain.

Is there not deep meaning, in this direction, in this text? "If in this life only we have hope in Christ, we are of all men most miserable." "We are saved by hope." But hope refers to future objects promised. It may be said, that we *now* "have peace in believing," and blessedness in righteousness. True, and that because we believe "in the world to come", and foretaste it in this world!

"AGREEABLE AND USEFUL."

BY C. PIKE.

A person once said to Martin Luther, "Point me out some writing to translate, but one that will give general satisfaction, and at the same time be useful." "Agreeable and useful," replied Luther; "that is beyond my skill. The better things are, the less they please. What is more salutary than Christ? and yet he is to most a savor of death. You will say that what you intend is to be useful to those who love Christ; then cause them to hear his voice. You will thus be agreeable and useful—never doubt it—but to a small number, for the sheep are but rare in the dreary region of wolves."

Our days are not very different from those of Martin Luther's. "Agreeable and useful," or something to please, and that will not offend, is the prevailing spirit among those who are proclaiming God's message to a dying world. He who studies to be agreeable, will fail to be useful. Those who have been the most useful in the world, have been the least agreeable to the world. The world needs a Zwingle, a Melancthon, a Luther, and most of all it needs a Christ. Would it be agreeable if he should come?

It is a good deal easier to criticise a sermon than to preach a better one.

EDUCATED AND CONSECRATED.

BY L. C. MCKINSTRY.

Said Bishop Foss, while addressing the candidates for Deacons' Orders, at Springfield, Mass., last week: "A learned and consecrated ministry is an imperative demand of the present time. The ministry must aim at soul saving." This utterance of Bishop Foss is an important truism. Learning and consecration are both important to the qualified ministry. With some it is enough that a minister be *consecrated*. He is supposed to need nothing more than consecration. It is claimed that "God will qualify the minister for his work if he yields himself wholly to the divine influences." But the idea is fallacious and misleading. There is an air of sanctity about it which seems to forbid any question of its wisdom and correctness. But it is not correct. Consecration brings spiritual power; it fills the whole being with warmth and animates energy, stirs up every latent power of the soul, and brings out into exercise mental powers, which show their innate force and scope of ability; and more than that, it so allies to God the great source of power that it is like connecting a magazine of dynamite with a battery—a pulley with the mainshaft, and it produces a mighty effect.

Power is given to preaching the gospel by such means. There is a grasp, a power, by which one lays hold of the heart and conscience of the sinner, as is only within the reach of a consecrated soul. But consecration never makes one understand even the letter of the gospel. In fact, this must be understood before even consecration itself can be made; and although consecration cannot be understood as to its nature until it is made, still the methods of it, the process by which it comes, and how to do it, must be understood intellectually, to be made properly. If man were all feeling, all emotion, he would be but an animal; but he is moral and intellectual, and so is above a mere sentient, animal nature, and he must therefore do understandingly whatever he does, to do that thing right. Much is done in ignorance, and what is thus done is done wrongly in proportion to the degree of ignorance—aright only in proportion to knowledge and understanding. Education is therefore essential, as ignorance is the primary condition of humanity. We are born ignorant, and learn by the slow process of education. It is not therefore of little account whether one learns or not—whether he is gnostic or agnostic. Ignorance is not "bliss." Wisdom is not folly unless it is ignorance "of sin," and "knowledge" as to how to do evil, which, alas! is not the "ignorance" and "knowledge" generally noted most among men.

It is an absolute fact that the more one knows intellectually and morally of God and his Word, the better Christian he can be, and the better minister of the Word he will be. Right knowledge is always an aid to Christian work, and the minister who objects to learning had best stop preaching rather than to go on in ignorance of the Word he is handling. It is not a small thing to take the Word of God in one's hands and assume to teach it. It is enough to make one tremble to have a sense of ignorance, and not to be able to "rightly divide the word of truth." To be obliged to read a text, and then at haphazard to flounder about in the vain endeavor to bring something out of it, when it is not known what is in it, is to be in a sad predicament, and one which is exceedingly undesirable.

It is true, therefore, that the more of real knowledge one has the better, and instead of crying out against learning, as though it were an awful bugbear, a horror to be dreaded and avoided, there should be an earnest seeking after knowledge, which will fit the possessor of it to understand the meaning of the Word of God in the best possible manner. Somebody must be learned, somebody has been learned, or we should never have had our English Bible; and somebody must be learned, or we shall not have intelligent preachers of the Word, nor have the Word properly preached.

But knowledge without consecration is like a wood-pile; without fire it is cold formality. Perhaps it is because there is sometimes exhibited instances of barren, dry knowledge, without spiritual power, that there is objection to it; but there is dry, barren ignorance as well, and the lack of the divine energy, the fire of God's power to glow and melt and subdue, is not against the knowledge which is destitute of it, but against the powerless soul which does not possess the proper spiritual power. If it were impossible to possess the power of God with knowledge, because knowledge were an absolute bar to it, then it were wrong to know; but it is not a barrier, but rather an aid, for it is more to consecrate abilities and knowledge to God, than it is mere negative ignorance; just as it is more to set on fire hard-wood logs than it is pine shavings. One should therefore get together all the knowledge he can, and set it on fire with the consecrating power of God. Let there be then no opposition to knowledge, but a studying to show one's self "approved unto God."

There must be attention to this matter, or there is a failure to properly instruct people; and a waiting, expecting audience of intelligent people is more to be dreaded by an empty preacher, who does not know any more than his audience (if he does as much) than an army of armed foes. "It is enough to make an empty man tremble" to see before him an array of people whom he cannot instruct and lead into truth. To save men, their whole minds must be enlisted in the truth; they should be "rooted and grounded" in it, and so not only *feel*, but *know* in whom they believe.

It is not enough that a preacher to save souls understands a few doctrines, which he iterates and reiterates all the while. He becomes stale in such things after awhile, and if he minister statedly to a people, will find his audiences thinning when they have heard all he knows, and find they are beginning to hear it over again, about as they heard it harangued before; and certainly if a man travels, he should be able to bring out "things new" as well as old, for he will get rusty and musty and crusty if he goes everywhere with his same old one text, which, however good, he cannot profit in, nor profit others by it, unless he is wonderfully studious and prayerful over it, for it is harder to preach always from one text than many, unless there is constant study over it.

Knowledge and consecration are therefore essential co-adjuncts to the efficiency of the Christian ministry, as Bishop Foss well taught his conference candidates to full orders. Our Lord cometh! therefore should we be thoroughly prepared to proclaim the greatest of all truths in the most effective manner.

PERFECTION.

BY A. J. WHEELER.

We are often asked the question, Do you believe in perfection? "Certainly. Why not? It has been commanded, "Be ye therefore perfect," by our Saviour; and were perfection unattainable, it never would have been required. The great question for settlement is not, "Can we be perfect?" But what is the meaning of being perfect? We learn by investigation that in God's law perfection was required always. Under the old covenant the sacrifices which were offered must be "without spot or blemish," and under the "better covenant" we are required to present our "bodies a living sacrifice, holy, acceptable unto God," and in return for this sacrifice we receive perfect salvation. "The law of the Lord is perfect in converting the soul," therefore the person who is converted is perfect in the sight of the law of the Lord.

A perfect person is one who possesses all that is requisite to his nature, and if we have within us the attributes of the "new nature," which, being only obtained by the birth of the Spirit, we are perfect in our new life. It was the desire of the apostle Paul that we may present every man *perfect* in Christ Jesus." Such perfection does not often stand the tests of modern theological critics and fault-finding sceptics. "Noah was a just man and perfect in his generations," although his life is criticised severely by many.

Can we be fully saved from sin in this world? Why not? A perfect sacrifice has been offered, and through the atonement of that One "who gave himself for us," we receive perfect cleansing. Not only is sin taken out of us, but we are taken out of sin, and by the imputed righteousness of our Lord Jesus Christ we stand free from condemnation in him. Perfection was aimed at in creation, and will be accomplished at the restitution. "When that which is perfect is come, that which is in part shall be done away." Perfection in the gospel may be gained in this world through its author, and physical perfection shall be attained to "at the resurrection of the just." It should be the earnest desire of all to so live here that we may stand perfect before him in "the day of the Lord."

New Haven, Ct.

CONFESSING OUR FAULTS.

"Confess your faults one to another." It is best not to have any faults to confess. "But we all have our faults," has become a proverb, because true. It is better to confess our faults, than to deny or defend them. Confessions need to be true. No "buts" in them. No "ifs." They need to come from a consciousness of a faulty constitution or habit. They must come from a heart humble enough to acknowledge itself in the wrong when wrong. And this is manly as well as useful. It is childish to beguile one's self with a delusion. It is manly to exercise mature sense, and discover what is wrong in ourselves. It is just as manly to confess it.

It is best not to have any faults; but, having them, confess them one to another. To do this, we must first confess them to ourselves. He that never acknowledges himself in the wrong, is rarely right. Furthermore, he never improves. And he who never improves, is always wrong. Therefore, he who never owns his wrong, is always wrong.

The traveler who has lost his way, will never retrace his steps, until he sees and owns his mistake. He will never reach home unless he does. He will never improve on his way, until he finds he is in the wrong way. Fellow-travelers, will we?

Bring home the facts to ourselves, and when we find ourselves, proud, envious, revengeful, harsh, false, intemperate in speech and disposition, don't palliate with excuses. Do not temper or attenuate with "buts," "ifs," and notwithstandings. Take the cold, naked truth home to the soul, and then there will be a chance for improvement. Do not blame others for your faults. It may be they have been wrong too. But two wrongs make no right. Others doing wrong do not justify us in doing wrong.

A true Christian manliness consists in love, humility, good-will, a forgiving disposition, gentleness, kindness, truth, love of right, temperance in all things. To labor for the attainment and appropriation of such virtues, we must first confess to ourselves that we are partly or wholly without them.

Confess our faults to others, especially where others have suffered from our wrongs. It is a sin not to do it. It is the opposite of the law of love, and the love of right.

To refuse confession of our faults, means hypocrisy. It is expecting others to take us for more than we are. It is living a pretence and a lie. No lover of truth and right will be willing to walk in a false light. Therefore, let us not be too proud to confess our faults.—*Evangelical Messenger.*

LEARN to think and act for yourself.

THE WORLD'S CRISIS AND SECOND ADVENT MESSENGER.

E. A. STOCKMAN, Editor.

Boston, Wednesday, Oct. 7, 1885.

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SPECIAL.

☞ Please remember to send short obituaries. Please write with a pen, and write plainly. Brief items from the churches are welcome. E. A. S.

☞ HEREAFTER ALL ARTICLES FOUND ON THIS PAGE WITHOUT A SIGNATURE WILL BE EDITORIALS.—Editor.

PRICE REDUCED—SPECIAL INDUCEMENTS.

There has been a growing desire among our people that the *Crisis* should be published, if practicable, at a less price. Not that *Two Dollars* a year is exorbitant for such a paper; but as the *World's Crisis* was not started nor is it published for the purpose of making money, nor of building a sect into popularity and power, but simply and exclusively for the proclamation of the grand and solemn message of Christ's personal and near return, and the preparation of a people to receive him with befitting gladness, the general feeling is that the paper should be furnished to the people at the very lowest self-sustaining price.

And with this feeling we most sincerely and earnestly sympathize. There should be in our treasury not a cent more than is actually necessary for the advantageous prosecution of our publishing interests. There should be no amassed wealth in the hands of Adventists when the trump of God shall sound. Every spare dollar should be used to publish the glad tidings.

And there is no unneeded surplus of funds in the treasury now. But the Publication Society, desirous of spreading abroad the glorious truths of the Bible—so dear and blessed to us—to the utmost possible extent, have decided to furnish the *Crisis* hereafter to all subscribers who will pay in advance at the low price of One dollar and fifty cents per year. And in doing this the Publishing Agent relies upon the prompt and vigorous efforts of *all hands* to increase, *at once*, the subscription list sufficiently to make the paper self-sustaining at the reduced price.

Now, *what* we need and *all* we need is that *every one* of the friends of the *Crisis* shall commence *without delay* to obtain the largest possible number of new subscribers to the "dear old family paper." We feel sure that with earnest effort our preachers can secure an average of *fifty* new subscribers each, in three months. What a lift that would be! We do believe that our dear brethren in the ministry will *now* take hold of this matter *in earnest*.

Besides the reduction of price, there are other very special inducements for making a grand effort to increase our list of subscribers *just now*.

In addition to our usual contributors we expect *frequent* articles from the pens of several of our able writers from whom we have hitherto heard but little; also some *new contributors* who have never written for our paper. And last, but not least, Bro. Grant, our Foreign Missionary, has promised us weekly letters for our columns, which, coming from the far away lands, and giving weekly reports of his mission work, will constitute a new and very especial interest for all our readers.

And now, dear brethren and *sisters*, in what other way is it possible for you to do so much to advance our cause, to spread Bible truth, to enlighten those who are in spiritual confusion and darkness, to cheer the weary and heavy laden with the comforts of the "blessed hope," to warn perishing sinners of coming judgment, and to glorify Christ, as you can, by extending the circulation of the *World's Crisis*, which makes its weekly visits to all parts of our own land, and, to some extent, to other portions of the globe; freighted with the joyful news of our Lord's speedy coming and kingdom?

And all this without the expenditure of *one cent of money*. All this good to others, all these grand results, simply by a little *earnest* personal effort with your friends and neighbors, who will call you blessed in the resurrection morning for your interest in their behalf. Should we refuse this simple and easy service for the Master, how could we ask *him* to bless *us*? But you will *not* refuse; you will nobly respond, and God will greatly reward you, both now and in the glorious coming kingdom.

THE ROUMELIAN PROBLEM.

The situation has not materially changed since our last issue. The trend of sentiment and circumstances strongly indicates that Turkey will have to submit to this loss of another important slice of her territory, and that no serious disturbance of the peace of Europe will follow. The following are the latest rumors:

Constantinople, Oct. 1. The Ambassadors met to-day to consider the Roumelian question at the residence of Count Korti, the Italian Ambassador, but adjourned without transacting any business of an important nature, several of the Ambassadors having not yet received formal instructions from their respective Governments.

The Porte has sent a circular to the Powers protesting against the recent action of Prince Alexander in disarming the Mussulman inhabitants of Roumelia. The Porte, as a precautionary measure to prevent the reduction of supplies in the event of a war with Bulgaria, has issued an order prohibiting the exportation of cereals.

Prince Alexander is actively engaged in pushing forward measures for defence. Bulgarian troops from Sofia are taking the places of the volunteers who have gone to the frontier. All the strategic positions and passes are being rapidly fortified, and military posts throughout the Rhodope Mountains are being greatly strengthened. The postal telegraph tariff of Eastern Roumelia has been assimilated with that of North Bulgaria.

London, Oct. 1. The Times correspondent at Constantinople thus summarizes Turkey's position: "Turkey has no army ready to march, no stores, no money in the treasury, no administrative energy. She must submit to the inevitable."

The Powers have resolved to compensate Servia if the Porte accepts the union between Bulgaria and Roumelia.

St. Petersburg, Oct. 1. The Russian journals express the opinion that the conference of the Ambassadors at Constantinople on the Roumelian question will be resultless.

London, Sept. 30. A dispatch from Constantinople received this afternoon says: Considerable consternation prevails in official circles over an important discovery just made by Alib Sahib Pasha, the new Minister of War. Immediately on being installed in his new position, Alib Sahib Pasha ordered all the various department commanders to report the strength of their respective commands and their present condition, and detailed several officers to inspect the various posts. Their reports have been received, and show that under Ghazi Osman Pasha, the late Minister of War, who was dismissed on Sept. 25, the army was almost entirely neglected, and the large sums of money voted for military purposes were used in other ways than those for which they were designated. The inquiry revealed that the Adrianople army, which was supposed to be 15,000 strong, contains not half that number of men. The soldiers have no uniforms and are shoeless. The cavalry is unable to march, owing to a lack of horses and the necessary accoutrements. Four hundred horses and two thousand men who have been fully equipped are under orders to march at an hour's notice. Four ironclads are actively preparing for sea, but there are only six hundred tons of coal available, and their departure may possibly be delayed on that account.

Brussels, Oct. 2. Dispatches just received here from the Congo bring further details of the discoveries made by Lieut. Wissmann, who found the banks of the Kasai river down to its junction with the Congo more thickly populated than any other portion of Africa. For twenty-four hours Lieut. Wissmann had to navigate between crowds of ferocious cannibals belonging to the Bakoutous tribe. Men and women gathered in thousands on the river banks, yelling and gesticulating furiously. The women were more ferocious than the men, and finally the Bakoutous attacked the expedition in fleets of canoes, the women beating their breasts and throwing spears. Lieut. Wissmann and his men repulsed them after a hard fought battle, which lasted six hours, killing hundreds of men and women. The entire region traversed was found to be very rich in ivory and covered with vast forests of india rubber trees. In shooting a cataract, one of Wissmann's canoes was wrecked and a dozen of his blacks were drowned. The Kasai is a noble river, being in some places ten thousand yards wide. In many parts navigation was blocked by the thousands of hippopotami bathing in the river bed. Wissmann determined astronomically that the point where the Kasai flows into the Congo is nearly four hundred miles below the point indicated on the maps of Mr. Stanley and other explorers.

☞ We call attention to *Special Notice* of Farewell Mission Meeting in another column.

THE PROMISED INHERITANCE.

As truly as God has made a promise to his people of an inheritance and a crown, in some particular locality, and at some special time, so truly the verification will be in strict keeping with the promise, instead of being realized in a human substitute, involving some different locality, and some other time of fulfillment. But tradition has so subverted the plan of God, and so fixed the mind upon a substitute, that honest Christians are extensively beclouded, and consequently are honestly and sincerely looking for God to fulfill what he has never promised, and something out of harmony with what he has promised—a fair sample of which may be seen in the following newspaper item:

"With a yearning heart the child of God looks from the mount of faith for his promised inheritance. An heir of God, and a joint heir with Christ, he feels that his reward is sure, his name is registered in the Lamb's book of life. He is only waiting for the summons from his divine Master to go up and possess the thrones and crowns, the robes and harps of eternity."

God has promised an inheritance, but it is "the kingdom prepared from the foundation of the world", after the great renovation, in which refined state it will be the "new earth", or "world to come"; and then "the saints of the Most High shall take the kingdom, and possess the kingdom forever, even forever and ever", which the angel said was "the kingdom under the whole heaven." Instead of going up to a spirit land to get the inheritance, we are waiting for Christ to come down and drive out all usurpers, and cleanse the land from its present defilement; then, and not till then, will the divine promise be fulfilled. If we get crowns at all, we will get them on God's time, and not on our own time: "When the Chief Shepherd shall appear, then shall ye receive a crown of glory that fadeth not away." How much better it would be to learn God's plan, and to shape our faith in harmony therewith, than to be chasing after human imaginations in conflict therewith. "Let God be true," and let our faith respect him. W. S.

SUITING SCRIPTURE TO THEOLOGY.

Many honest theologians unwittingly pervert Scripture while quoting it, by having their minds previously so turned into a theological rut which they deem correct, that they think Scripture ought to corroborate it, and they so quote it; for instance, one minister thus quoted 1 John 3: 2: "But we know that when we die we shall be like him." After meeting, a sister said to him: "You made a mistake in quoting that text; it does not read when we die, but when he shall appear." Said he, "I think you are mistaken; I guess the word appear is not in the text." Whereupon the sister opened to the text, and said to him, "Read it for yourself." He had honestly but incorrectly quoted it in harmony with his theory; but a correct quotation would not agree with it; so either the theory, or the text must be incorrect. We prefer to follow the text.

On another occasion, a minister in publicly reading Matt. 5, came to the following verse: "Blessed are the meek, for they shall inherit the earth," when he paused and said, "That is the poorest text in the Bible." Another minister affirmed, "It reads earth, but it means heaven." It does not read in harmony with current theology, and in order to make harmony, either the reading or the theory must be changed. Which shall be changed—man's theology, or God's Bible? "Let God be true, and every man a liar"—that is, every man found in conflict with God. We are not wise enough to teach God how to talk, nor to tell what he means, unless he means what he says, except when he employs figures, symbols, etc., to illustrate his meaning.

One minister, who supposed the appearing of Christ was due at the death of saints, publicly affirmed, "All this talk about the second appearing of Christ is unscriptural, for there is not a text in the Bible that affirms his second appearing." A sister quoted to him Heb. 9: 28: "Unto them that look for him shall he appear the second time without sin unto salvation." His theory did not need that text, so it was out of mind, and out of harmony with his theory. Was the text wrong, or the theory at fault—which? Shall we harmonize the text with our theory, or our theory with the text? The two are in conflict—which shall we prefer?

One brother affirmed that in quoting Scripture, some ministers would quote the first end of a text, and leave off the last end, while others would quote the last end, and leave off the first end; but in quoting John 14: 3, they would quote both ends and leave out the middle: "If I go and prepare a place for you, I will receive you unto myself"—leaving out, "I will come again." Why leave it out? Because their theory does not need it; but God's theory does need it, so he put it in. Which of these two theories shall we favor—the one that can do without the coming of Christ, or the one that needs it? Instead of suiting Scripture to theology, we should adjust our theology to Scripture testimony. W. S.

PLATONISM.

Prominent among the views of the noted Plato, who ranked high among heathen philosophers, was the theory of a disembodied existence of the human soul subsequent to the death of the body. Platonists, however, differ among themselves somewhat as to the home of the soul after its exit from the body—some giving it an underground residence, and some a home in the skies. One branch of these philosophers encountered Paul when he proclaimed the doctrine of the resurrection; and well they might, for the theory of a coming resurrection cannot be made to harmonize with the claim that the man proper is still alive, having simply thrown off a cumbrous shell to emerge into liberty.

With much propriety did Tyndale, the translator, in his reply to that Platonist, Thomas More, remark: "And ye, in putting them [souls] in heaven, hell, and purgatory, destroy the arguments wherewith Christ and Paul prove the resurrection. . . If the souls be in heaven, tell me why they be not in as good case as the angels be? And then what cause is there of the resurrection?" Very sensible question. If death can elevate us to an equality with angels, and even transport us to their celestial home, what more could a resurrection do? Would it not bring us out of heaven—thus producing an adjournment in glory—without enhancing our felicity? Indeed, if death really liberates the man proper from a prison, would not the resurrection be a detriment in re-imprisoning the soul, and immortalizing the prison?

In the light of these considerations, it is not surprising that Justin Martyr, who had once been a Platonist, could utter these words: "If you meet with some who are called Christians, who dare . . . culminate the God of Abraham, Isaac and Jacob, and who say that there is no resurrection of the dead, but that at death their souls are received up into heaven, do not regard them as Christians." Although he is referring to the Gnostics in this language, it as really negates modern notions.

Platonism blended with Christianity is no improvement to the latter, but a positive detriment. Plato taught eternal life without Christ, but the gospel offers eternal life through Christ. Plato taught eternal life without conditions, but the gospel offers it on stipulated conditions. Plato taught eternal life for the mere ghost of man, but the gospel offers it to the man himself: "Neither can they die any more", when "this mortal shall put on immortality." W. S.

"THE SULTAN'S PERPLEXITY."

The New York *Herald*, Oct. 1st, 1885, has an editorial under the above heading, in which it is said: "It is clear that the Sultan of Turkey is the most unhappy man in Europe. He has worn the thumbscrew for a good while, but fate has lately given it an extra twist, and he is crying out in agony."

"Now, in the pinch of fortune, when Bulgaria and Roumelia are found arm in arm, clandestinely married; when Servia bristles all over with bayonets; when Bosnia and Herzegovina are buckling on their belts, and when Greece is planning to add to her territory, the Sultan commands his soldiers to fall into line, and then learns to his horror that he has nothing but a ragged set of beggars to depend upon. The cavalry would be glad to go into battle, but they have no accoutrements, and, what is worse, no horses. The infantry are barefooted, and their uniforms are threadbare and patched. It will not add to his serenity of mind to learn that the general opinion is that the Powers will be very polite and dignified, but will find it inconvenient to assist him in any way except, perhaps, with the advice to bear the affliction with the grace of a true follower of Mohammed."

The movements in the East indicate that great changes are not far in the distance. It must be true that our dear Saviour is soon coming back to this earth to begin the millennium. Welcome, dear Lord. M. G.

FROM AUSTRALIA.

Some time last winter I sent a few tracts on a venture to a believer in Australia. I have not yet heard from him, but I think they struck good ground. Here is a short letter which shows that the faith is there, and more gospel seed is wanted. So we sent sixteen pounds in reply to this call. Australia is one part of "all the world."

I. C. Wellcome.

"*King George's Sound, Australia, June* 28, 1885.—Dear Bro. Wellcome:—Please send me the 'The Unspeakable Gift,' and a good quantity of tracts suitable to put into the hands of saints and sinners. A few of your Pamphlet on 'Baptism,' also some on 'The Millennium.' A few in foreign languages, also. We wish you God speed in your noble work of publishing 'this gospel of the kingdom' in so many parts of the world, and in so many languages. Please send us a good variety of tracts. Your Brother in hope of eternal life through our Lord Jesus Christ. R. B. M——."

PLEASE READ AND REMEMBER.

☞ All appointments for preaching, and all notices concerning individual interests, or personal matters, must be directed to *J. HEMENWAY, Box 5140*, Boston, Mass.

☞ Put business matters and appointments upon *SEPARATE* pieces of paper.

☞ All business matters, remittances for books, tracts, or for the *Crisis* or *Young Pilgrim, Blessed Hope Quarterly and Journal of Prophecy*, must be directed to *J. HEMENWAY, Box 5140*, Boston, Mass.; and all money orders, drafts, checks, etc., must be made payable to him.

☞ All persons addressing us will please give their Post Office, Town, County and State *PLAINLY* and *DISTINCTLY*. Those wishing their paper sent to another place, must give in their present address, or we cannot comply with their request.

☞ All communications intended for the Editor, should be directed to *E. A. STOCKMAN*, Editor World's Crisis, *Box 5140*, Boston, Mass.

☞ We cannot discontinue or send your Orders unless you give us the *POST OFFICE* and *STATE* in *PLAIN LETTERS*.

☞ All articles must be accompanied with the writer's *NAME* for the Editor's information, even if the article or name is not published.

☞ By complying strictly with the above, all matters with our subscribers, patrons and correspondents, will be much more promptly attended to. Agent.

GREAT REDUCTION IN PRICE.

We have reduced the price of "OUR HOPE," "HADES," and "DURATION AND NATURE OF FUTURE PUNISHMENT" to 60 cts. per copy by mail; $6.00 per dozen by express. Agent.

☞ SPECIAL NOTICE. A LIBERAL OFFER.

On and after Oct. *1st, 1885*, we offer the following terms to subscribers for the *World's Crisis*:

To all who pay in advance, a discount of *50* cents per year.

No payment credited as *advance* until arrearages are paid up at *$2.00* per year.

At the expiration of all subscriptions after Oct. *1st, 1885*, prepayment must be made within *sixty days*, or no discount will be allowed from the usual price of *$2.00* per year.

We cannot discount on *past payments*, or deviate from the above offer. Agent.

☞ SPECIAL CALL. WHO WILL HELP?

Please read "A Golden Opportunity," by Bro. Couch, in the *Crisis* of Sept. 12th. Friends of mission work, you expect your Mission Board to look after the interests of the work at home and abroad. Shall we have the funds to carry on the work? Let every church solicit a monthly collection for the purpose. Let every steward respond in the name of the Lord. Send in your tens and hundreds, that our treasury may be replenished, and the work go forward. If each subscriber of the *Crisis* will contribute *fifty cents*, the necessary funds will be supplied. Some are not able to give that much, but others can give enough to make it up. Dear Brethren, *do not wait*, but let us hear from you immediately.

J. Hemenway, *Treasurer*.

Note.—The following letter was not intended for publication, but knowing the many friends of our dear Brother would be pleased to hear from him, we venture to insert it in the *Crisis*. Will our Bro. pardon us for the liberty we have taken with a personal letter? Agent.

HENRY, DAKOTA.

Dear Bro. J. Hemenway:—I will take my pen again to tell you that I am yet numbered with the living, and my health is some better than it was when I wrote you before, except I have a scrofula on my left limb, which is quite disagreeable; but I do not feel as though I had any right to complain. I am still looking for and am strong in the faith of our Lord and Saviour's soon return to this earth again, to raise his dear saints from their cold and silent bed of clay to a new life, immortal, incorruptible, and that fadeth not away. I am still trying to live for that great day when our Lord will come and change our mortal bodies, and give us immortality.

Well, dear brother in Christ, I shall have to pass on for this time, hoping these few lines will find you well, and rejoicing in the blessed hope. I am here in a land of wickedness and unbelief, alone with the exception of the dear old *Crisis*. O, that blessed old comforter! It always comes loaded with the blessed truths of the Bible doctrine, which I ground my whole hope upon. As I said, I am here alone, but I am talking and explaining our good and glorious doctrine of the soon coming of our blessed Lord and Master, and that immortality is only found in him, etc. Brother and Sr. Westcott belong to the United Brethren in Christ. I have been talking with them, and they begin to be fully in the belief of the Advent faith. But I need a little help from some able writer in the way of tracts or small books, to help me.

I have a United Brethren minister living with me this year, but he is fully in the faith that man has an immortal soul that never dies, that goes right to heaven at death, and is with God and the angels. I told him and their presiding elder that if they would find me just one word betwixt the lids of the Bible that said or taught in any way that man never dies, or goes to heaven at death, or that man has an immortal soul that never dies, I would give them a good warrantee deed of my place, and join their church. Almost one year has rolled away, and they have not found it yet, and they are very learned men, and the best they have; while I have a limited education, but I can read the Bible. I write this, dear brother, to show you that I need some help to convince a wicked world of superstition and unbelief.

Sept. 14, 1885. Wm. E. Farrell.

ADVENTUAL TRUTH.

Bro. Stockman:—I am heartily glad you made the request found in your editorial of Sept. 23d. I believe there has never been a time when duty demanded a clearer presentation of the great doctrinal truths of the nature of man, the coming of the Lord, the resurrection of the dead, and the establishment of the everlasting kingdom, than there is at the present time. Consequently I have on every Sunday presented some of these themes in connection with a vitalizing, practical Christianity. I have been grieved that so many have in a great measure dropped these doctrinal truths for other gospel themes; and however good and truthful they may be, they can never take the place of these grand truths which have made us a distinctive people. Brethren, let us proclaim these great Adventual truths. Keep them before the people until the King shall come, and we hear it said, "Well done."

Bridgeport, Conn. E. M'Culloch.

REQUEST FOR PRAYERS.

Dear brethren and sisters of like faith:—I am sick, and the doctors say that they cannot cure me so that I will be made comfortable while I do live. I believe the prayers of God's children avail much, and I ask that all who have faith in prevailing prayer will send a petition to Heaven that I may be made whole in body and soul for Jesus' sake. Mrs. Phebe H. Nelson.

GOSPEL TRACT SERIES.

We are about to issue a weekly edition of Four Thousand Eight Page Tracts.

A NEW TRACT EACH EDITION.

These tracts are intended for general distribution in the prisons and asylums for the unfortunate, and poor and afflicted everywhere. We have undertaken this work believing it is of the Lord, and trusting that funds will be provided. We invite all who are interested in saving men to co-operate with us, according to your means and ability. We want reliable parties in all our large cities to visit the prisons and asylums, and distribute tracts, and place them where they will do good. We will send packages of *ONE HUNDRED* weekly to all our churches who may order, *with or without price*. Let each church have a box in their house of worship in some conspicuous place, marked Contributions for Gospel Tract Series.

Twenty-five cents per week will give you one hundred short sermons to distribute among those who attend your meetings. For one dime we will mail *FORTY* eight page tracts to any address in the United States. For twenty-five cts. we will mail *ONE HUNDRED*, etc. etc. We appeal to the stewards of the Lord to donate funds to meet the expense of supplying prisons, asylums, and for the poor and unfortunate everywhere. We shall open a column in the *Crisis* for *DR.* and *CR.* with GOSPEL TRACT SERIES FUND, so that all may be informed as to the financial condition of the work.

Now, dear brethren and sisters, and all who are interested in the spread of Gospel truth, let us all take hold of this work in earnest. The world is in earnest—the devil is in earnest. Let us meet the flood of evil that is coming in upon the church and world with a united effort, and scatter the truth everywhere. Send in your DIMES and DOLLARS for free distribution of tracts, and let us have a colporter in every town and city. The tracts will be mailed on a stated day each week. Address

Gospel Tract Series, Box 5140, Boston, Mass.

J. Hemenway, Agent.

ADVENTISM.

Bro. Stockman:—By your request I will say a few things about Adventism as far as I know. It is advancing. No doubt in some places it is on the wane. I am an old man, in my eighty-fourth year, and do not drive round much; but in June my wife and I started out to see our friends. We went to Lewiston, Portland and Colebrook, N. H., and into Canada. In every place we found the brethren strong in the faith, and the cause advancing. We believe it is the best of anything there is. We are strong in the faith, looking for Jesus to come soon and give us immortality and eternal life.

I have been in the ministry some fifty years. I belonged to the Christian Church. No doubt many who read this will remember me. I am in the Advent ranks. My wife and I intend to let our light shine in public and private, and let the world know that we are looking for Jesus.

Levi Eldridge.

Mercer, Me., Sept. 28th, 1885.

[This is good. Let us hear from more of the waiting Simeons.—Ed.]

THE MEETING AT GOSHEN.

If the Lord will, I purpose to be at Goshen, Mass., Sunday, Oct. 18th, and remain during the week, and also Sunday the 25th. I wish to see a good work done at this Conference. Come, my brethren and sisters, let us make one more effort. Come out the first Sunday. Consecrate yourselves and all to the Lord, so that when the Conference commences on the 20th you will be ready for work. Let the whole region be awake, and may the blessing of the Lord crown the meeting with success. (See notice.) Geo. L. Teeple.

FROM M. R. MILES.

Bro. Stockman:—I believe you have struck the key-note in your editorial of last week—"What we need as a People." Let us keep the doctrine of the Advent prominent. It is the light God's people need in this time of peril in which we live. It is the meat due the church; and shall we who have received the message withhold it, and let our light become darkness? We need more of the divine Spirit as ministers, that our word may be clothed with power from on high. Let us pray for it, and be not satisfied until we obtain it.

May all Advent believers in the land remember the responsibility that rests upon them for the light they have received, how they live it out, and what they are willing to do to send it through the world. O, let us who have this light, both preachers and laity, consecrate ourselves anew to the service of the Lord, and charge upon the enemy's ranks with God's Word and the Holy Spirit. What we do must be done quickly. The Master is at the door. Can we not rescue a few more before he comes? We can with the help of the Lord.

We pitched our tent at Spring Lake Sept. 23d. People come from five to ten miles to hear the message. We have a large stove in our tent, so we keep it comfortable for the people, and we are having fine weather now for a tent meeting. We have up to this time preached six sermons. The interest is good. Two men who never have professed Christ propose to build a hall for Advent meetings. One of them never heard these great themes until we came here with the tent. We expect Bro. B. P. Stevens to help us some this week. We ask the prayers of our brethren and sisters, that the Lord will give us much of his Spirit, and that we may have power to preach his Word.

FROM J. F. ADAIR.

Bro. Stockman:—In the *Crisis* of Sept. 23d, you express a desire to hear from all the watchmen in regard to the present status of our work as a people. In obedience to your request, and for the encouragement of the lovers of present truth, I write a few lines. I have been associated with the Advent people since 1868, and since that time I have never seen the day that our people and the cause they love and advocate had so propitious an outlook as at the present hour. In my opinion, the influence of the Advent people, and the cause they represent, was never felt so forcibly by the world as at the present time; and those prognosticators who are and have been for years predicting the early death of Adventists and Adventism, I have invariably found to be a class of narrow-minded sectarians, and many of them I have found to be ignoramuses of the first water. Their predictions are perfectly harmless, and will soon vanish, like Shakespeare's ghost, into thin air.

We are most fully convinced that Adventism is from Heaven, and not of men. To the waiting ones the outlook is cheering and glorious. Awake, O bride of Christ, and newly trim thy lamps. To the watchmen the present hour is an opportune one for successful work on the line of present truth. O, ambassadors of our coming King, if not already, let us move out immediately on the aggressive line of work in the name and strength of our great Captain.

"No time to lose,
World's are changing, Heaven beholding;
Thou hast but an hour to fight.
Now, the blazoned cross unfolding,
On! right onward for the right.
On! let all the soul within thee
For the truth's sake go abroad;
Strike! let every nerve and sinew
Tell on ages—tell for God."

Auburn, Ill.

A SUGGESTION.

Would it not be well for those who have the charge of supplying the desk in our churches, to try and make arrangements as much in advance of the time as possible, that the preachers may have time to arrange? Often they could save expense by having time. To all interested I would say I am engaged through the month of October. Let those who desire my labors in November write early. Geo. L. Teeple.

FALL OF A METEOR.

Pittsburg, Sept. 28. It now appears that the shock felt within a radius of thirty miles of this city on Saturday afternoon was not produced by an earthquake, but by the fall of a gigantic meteor. Its course was from northeast to southwest. It passed directly over Sewickley toward Mansfield and Chartiers Valley. The explosion was heard at McKeesport, Braddock, and Swissvale, in the opposite direction, and at numerous other places within that circle. Those who heard it thought that some terrible explosion of natural gas had taken place somewhere, or that the boilers in some extensive mill in this city had let go. At McKeesport it was thought that there had been an explosion at the Edgar Thomson Steel works. At Canonsburg, Bridgeville and other places, the people flocked to the depots to learn the cause of the strange occurrence. On the Pan Handle road the train men heard the rumbling, and describe it as resembling the rattling of heavy artillery over a solid road bed. People rushed out of their houses, and hearing the strange thunder looked in bewilderment at the clear blue of the cloudless sky. Some said it was an explosion of gas, others that it came from the quarries where the workmen were blasting. Farmers at work in the fields looked about them in astonishment, but not a sign of anything was to be seen. The office of the Mansfield Coal and Coke Company was shaken. The type in the cases of a local newspaper office was disturbed.

A farmer near Sewickley saw the meteor pass through the air at great speed, and disappear southward. He described it as being "large as a barn door." At Middletown, Penn., it was reported to be the size of a tin cup. In passing over the town it burst and detached pieces fell to the ground. It is reported from McKeesport, fourteen miles southwest of this city, that a piece of the meteor, still hot, was discovered in a clearing in the woods. An Allegheny man while walking across a field at McKee's Rocks, just outside the city, and in a southwest direction, stumbled against a fragment of the meteor, which was also hot. It was sent to Professor Zingley, professor of geology at Allegheny College, Meadville.

It is believed that the mass of the meteor struck the earth in the neighborhood of Mansfield, eighteen miles southwest of here. A Robinson township farmer was in the field ploughing at the time it fell. A loud rumbling was heard which seemed to be coming from about one hundred feet over his head. His team, trembling with fright stopped in their tracks. Suddenly there was a report and the horses sprang forward, breaking their trace chains. He kept them from running away only by the hardest efforts. He thought a thunderbolt had struck beside him, but he saw nothing but what appeared to be a low cloud passing away in front of him. The earth did not shake.—*Ex.*

FROM MANY LANDS.

FOREIGN.

Rome, Oct. 2. There were 198 new cases of cholera, and 80 deaths from the disease reported yesterday throughout Italy. The disease has spread to Genoa, where two cases and one death have been reported.

In Spain, yesterday, there were 490 new cases of cholera, and 176 deaths from the disease.

Montreal, Sept. 30. Only two small disturbances occurred last night, one at the Grey Nunnery and the other, later, on the Champ de Mars. The police had received information that a mob would assemble at the latter place, and a strong force was on hand. On becoming unruly the crowd was quickly dispersed after three arrests had been made. Everything is quiet this morning. The large force of militia called out has evidently had a good effect. No serious trouble is anticipated. Public feeling is completely aroused by the conduct of the rioters, and the authorities are resolved to carry out the health laws vigorously and will take whatever steps are necessary for that purpose.

Seattle, W. T., Sept. 30. The Chinese in the various coal mines in this vicinity have all been discharged. Many of the mills are also replacing the Chinese in their employ by white laborers. Serious trouble has been avoided at the New England mine by the Chinese taking alarm and leaving the mines, as requested by the white miners.

DOMESTIC.

Portland, Oregon, Sept. 30. Four carloads of the Chinese, who were run out of the mines around Seattle, arrived here yesterday. The Oregonian, in an article on the proceedings against the Chinese at Seattle, says: "The situation is so grave as to make it necessary for the President of the United States to act." It says he ought to send the Fourteenth Infantry, now at Fort Vancouver, to Puget Sound at once to preserve the peace, protect the Chinese and see that the menace of a general massacre is not carried out.

Mr. Moody at Newton.—The two day's Christian Workers' Convention, to be conducted by Dwight L. Moody, the evangelist, opened at 10 o'clock on Thursday in the Eliot Congregational Church, Newton, with a large attendance, there being a large number present from places outside of the city. A short praise service was first held, the singing being by a chorus choir under the leadership of L. E. Chase of Newton. Prayers were offered by Rev. D. L. Furber, D. D., Rev. T. J. Holmes and Rev. A. B. Earle, the evangelist. Rev. H. F. Titus, pastor of the Newton Baptist Church, opened the topic for discussion, it being, "How to Study the Bible." A gospel hymn was rendered by Mr. and Mrs. Lamb of Lowell, the gospel singers. The discussion of the above topic was continued by Mr. Moody.—*Ex.*

It is a great thing to say of a man that he is characterized by integrity and truthfulness, and is incapable of knowing or doing injustice to another; it is a greater thing to affirm of one that he is distinguished for amiability and benevolence, and goes through the world seeking to make others happy; but I hold it to be the grandest thing you can declare of any one when you allege that he is holy, for that is to affirm that he "walks with God," and that he holds himself and all that he has to be not his own, but the property of the King of kings.—*Ex.*

ADVOCATE AND HERALD

Is published monthly by the Pacific Advent Christian Publication Society, Oakland, Cal. H. F. Carpenter, Editor. E. L. Priest, Business Agent and Treasurer. This paper is devoted to the advocacy of mission work on the Pacific Coast, the proclamation of the speedy coming of Christ to reign on the earth regenerated, Conditional Immortality and Bible Holiness. Price $1.00 per year.

We send the *ADVOCATE* and *WORLD'S CRISIS* to *NEW* subscribers for *CRISIS* at $2.50 per year. We cannot allow any commission on the above terms. All business relating to discontinuing the *ADVOCATE* must be directed to E. L. PRIEST, Oakland, Cal. Agent.

☞ SPECIAL NOTICE. AMERICAN ADVENT MISSION SOCIETY.

All Drafts and Money Orders for The American Advent Mission Society must be made payable to *J. HEMENWAY*, Treasurer, and also all payments of pledges for Home or Foreign Board must be sent to *J. HEMENWAY, Box 5140*, Boston, Mass.

All correspondence relating to the Society and Home Board, also all applications for Mission work and funds, should be directed to *A. W. SIBLEY*, Corresponding Secretary, *28* Arch Street, Haverhill, Mass. Agent.

NOTICE.

All communications of business relating to the *Quarterly Journal of Prophecy*, and connected with the Foreign Board of Missions, should be directed to J. Hemenway, *Crisis* Office, Boston, Mass.

NOTICE.

Any one wishing to send the *Crisis* for three months to any person or persons *who have never taken it before*, can do so for *35* cents. We cannot allow any commission on the above offer.

J. HEMENWAY, Agent for A. C. P. Society.

Sunday School People—Attention!

Just what you want—a complete, comprehensive, biblical, and intensely interesting treatise on each S. S. Lesson. Send 6 cts. in stamps to Box *5140*, Boston, Mass., for sample copy of *The Blessed Hope Quarterly*.

PHOTOTYPES.

We have phototypes of four of our mission workers in India, in a group—J. Spence, Paul, Daniel, Masillamani. The size of the picture is four and a half by three and a half inches. This will make a valuable souvenir for the Album of the noble-hearted men who have engaged heart and soul in holding up the light in the dark places in India. For sale at the *Crisis* Office. Price postpaid 15 cts., or $1.50 per dozen. Agent.

DIME PREACHING.

We are sending *three hundred copies* of the *Crisis* to those who do not take the paper. This number will be continued weekly until we send to the address of *twenty thousand persons*. The expense will be defrayed from the Dime Mission Fund. What a good congregation to preach to—*twenty thousand sermons*. Send in the *dimes*, and let them preach the gospel. Agent.

GOSPEL AND LORD'S DAY.

Why I quit keeping the Jewish Sabbath.

This is a pamphlet of sixty-four pages, by E. Hopkins. A good work to circulate among those who may be troubled about keeping the Seventh-day Sabbath. For sale at *Crisis* Office. Price postpaid, 20 cts. Agent.

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NEW PUBLICATIONS.

BIOGRAPHY OF MRS. L. E. FASSETT. By her Husband, Eld. O. R. Fassett.

Printed on heavy paper, and bound in cloth; 168 pages; price *50* cts. For sale at the *Crisis* Office, 144 Hanover Street, Boston, Mass.

The subject of this Memoir was well known to a wide circle of friends, among whom for many years she lived and moved as an angel of love, carrying the gospel of Jesus, and by true devotion, womanly modesty and Christian principle, setting an example worthy of imitation by women everywhere. No wonder that she won the affections of hundreds, who ask now she is dead, to have some record of so exemplary a life. Her husband—certainly best qualified to perform the task—has in this beautiful book endeavored to meet the desire of friends. Tenderly has he written, and the tender-hearted will here and there drop a tear while reading passages in the book. The Biography is a work that will sell from its own recommendation. Agent.

A TRACT FOR THE TIMES. THE RECURRENCE OF DOCTRINE. By Pastor A. J. Gordon.

This is a reprint of a very striking address, recently delivered by the author before the Alumni of the Newton Theological Seminary. It is not stale reading by any means, but is luscious fruit from the tree of life. It shows how the great truths of inspiration continually recur in the history of the church. By this recurrence the Doctor claims that great revivals and reformations spring up, and perennial freshness is secured to truth. The Eucharist for the people—Salvation by the objective work and word of Christ,—and Last Eschatology, or the doctrine of last things, among the latter, "The Lord Cometh"—are apostolically pressed upon the attention of the Alumni. Good! The doctrine, the precious truth of Jesus' coming, is voiced by the Clarendon Street Baptist pulpit, without misgivings or mysticism.

This is a twenty page tract; price *3* cts. each; twelve for *25* cts. For sale at the *Crisis* Office, 144 Hanover St., Boston, Mass.

AN EXPOSITION OF THE 20TH CHAPTER OF REV. By Wm. F. Collier.

This is a tastily printed pamphlet of thirty-two pages, with tinted cover. It gives the author's position upon this chapter, upon which there has been much discussion, and various opinions. The author claims that in the book of Revelation the literal truth is given by symbols. He therefore regards the thousand years as in the past, and thinks it inconsistent with Christ's words to place the resurrection of the just and unjust a thousand years apart; as Christ says, "The hour is coming in the which all that are in their graves shall hear his voice and come forth." But get the pamphlet and examine for yourself.

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GOOD TIDINGS PERTAINING TO THE EARTH AND THE RACE As Disclosed in the Scriptures.

We have just published another edition of this well known and valuable work. It treats the following subjects in a candid and scriptural manner: "The Destiny of the Earth"—"Time of Reward"—"Resurrection of the Just"—"Nature of Man"—"What is the Soul?"—"What is the Spirit?"—"The Intermediate State"—"Bible Doctrine of Future Punishment"—"Prophecy"—"Metallic Image of Dan. 2d"—"Exposition of Dan. 11"—"The Four Angels of Rev. 7"—"Exposition of Rev. 17."

425 pages. Price *60* cts. postpaid.

For sale at the *Crisis* Office. Address all orders to J. Hemenway, Box *5140*, Boston, Mass.

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I. C. Wellcome, Yarmouth, Me., has just published a book of 230 pages with the above title. It is written by a Congregationalist, who, after long study, has come to embrace the truth of "eternal life only in Christ." It will enlighten thousands on what is dark to them now. Very neatly gotten up, beautifully bound in cloth.

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CONFERENCE REPORT.

The Kennebec County Advent Quarterly Conference met with the brethren at South Smithfield, Me., City school-house, according to notice, Thursday evening, Sept. 17th. This part of the country is quite thinly settled, and those of like precious faith are considerably scattered. But the good Spirit of the Lord and a love for the truth brought together a goodly number of earnest workers and candid listeners. The social meetings were all very good. The preaching was earnest, timely, and instructive. The tone and spirit of the meeting was to rescue the perishing. Two sisters started anew for the kingdom, and we do hope and trust those earnest prayers and faithful warnings will prove a savor of life unto life to many that were there. Preachers present: Levi Eldridge, H. B. Sevey, F. E. Blaisdell, A. H. Blaisdell, W. A. Lovejoy, and J. R. Sturtevant.

F. E. Blaisdell, *President*.
J. R. Sturtevant, *Sec'y*.

Notices.

New Hampshire A. C. Conference.

The next Annual Session of this Conference will be held with the church at Concord, N. H., commencing Wednesday evening, Oct. 21st, continuing through the week, and over the following Sunday. Fare will be reduced as follows:

Concord R. R. Tickets will be sold at the following stations at two cents per mile: Portsmouth, Newmarket Junction, Manchester, Suncook, Pittsfield, Nashua, and Goffstown.

Boston and Lowell R. R. Tickets will be on sale at the following named stations for two cents per mile: Tilton, East Tilton, Laconia, Meredith, Ashland, Plymouth, Warren, Wells River, Bath, Lisbon, Littleton, Whitefield, Lancaster, Groveton Junction, Penacook, Franklin, Danbury, Enfield, Lebanon, White River Junction, Contoocook, Warner, Bradford, Newport and Claremont.

Tickets good on all the above roads from Oct. 20th to the 26th inclusive. We hope that all the churches within the limits of this Conference will attend to it, and be represented by delegates. Each church is entitled to one delegate, and an additional one for every twenty-five members. We trust that all our Conference members will be present. The following resolution was passed at our last annual meeting:

Resolved, That hereafter when a preacher fails to report yearly, personally or by letter, his or her membership shall cease.

Let there be a noble effort to come to this meeting in the capital of the old "Granite State."

T. W. PIPER, President.
C. H. FLETCHER, Secretary.

Conference Notice.

The Annual Session of the Maine State A. C. Conference will be held at Bridgeton, Me., commencing Wednesday evening, Oct. 14th, at seven o'clock, and holding over the following Sunday. This place is somewhat out of the way for some, but the hand of the Lord seemed to point it out as the place to hold the meeting, and we trust an extra effort will be made by all the churches and societies to send delegates, and also that all the preachers will endeavor to be there, that the good brethren and sisters of Bridgeton may not be disappointed in their desire for a good full meeting. Strangers will inquire for Brn. Hanson, Fields, N. A. Staples, Geo. E. Ham, and S. F. Kilborn, who will see that homes are provided for all.

Art. 3, Sec. 2 of Constitution reads: "Each church or society shall be allowed one delegate, and one additional delegate for every twenty actual members, to be elected by the church or society which they represent, and to be provided with a certificate of election attested by the recording officer of the same. The recording officer shall also with the certificate of election certify to the actual membership of the church or society. These delegates shall hold their membership till the next annual session of Conference." We would also remind preachers who belong to the Conference that the Constitution makes it their duty to be present, and if unable, to send a written report.

The M. C. R. R. will sell round trip tickets to Portland at one fare. At Portland or transfer stations, buy tickets via. Portland and Ogdensburg R. R. to Bridgeton, at one fare for round trip. Those on the line of Bridgeton and Saco River R. R. can also buy round trip tickets at one fare for round trip. All should ask for tickets on account of Advent State Conference at Bridgeton. Let all who can afford it come by R. R., and relieve brethren at Bridgeton. "Bear ye one another's burdens, and so fulfill the law of Christ."

E. O. DINSMORE, Secretary.

Conference Notice.

The third Quarterly Session of the Penobscot Valley A. C. Conference will be held in Dover, Maine, commencing Oct. 22nd, at 7 o'clock P. M., and holding over Sunday the 25th. This is on the Bangor and Piscataquis R. R. One fare the round trip from all stations on this line, including Bangor and intermediate stations to Old Town, is secured from and including Oct. 22nd to 26th. Meetings are held in Advent Chapel, under Odd Fellows' Hall. Inquire for G. W. Bean or W. E. Poole. A cordial invitation is extended to the brethren and sisters, who wish to do good and get good, to come to this meeting. Will the church of Christ pray for its success?

O. S. FRENCH, President.
J. F. CLOTHEY, Secretary.

NOTICE.—The Quarterly Conference for Western Mass. will be held with the church in Goshen, commencing Tuesday evening, Oct. 20th, and hold over the Sabbath. The church desires a good attendance of the Lord's disciples. We hope the ministering brethren who can do so will come up to our help, that the meeting may be crowned with divine blessing. Bro. G. L. Teeple will be with us Sunday, Oct. 18th, and remain during the week, and over Sunday, the 25th.

G. H. WALLACE, President Western District of Mass. Conference.

Tent Meeting.

The large Mission tent will be pitched in Rochester, N. H., the 1st of October. The lectures of Bro. and Sr. McKinstry will be delivered Sunday, Oct. 4th, and through the week, and over Sunday, Oct. 11th. Then we expect able ministers of the gospel to follow in revival work. The meeting will continue as duty may require. Let all in the vicinity and adjoining towns come who can and help in the work. Pray for the meeting that it may be a success. ENOCH MORRILL.

NOTICE.—Eld. A. J. Wheeler of New Haven, Ct., and Eld. Jas. A. Gardner of Boston, Mass., will commence a series of meetings in Union Chapel, Northfield Depot, N. H., Monday, Oct. 19th, and continue until Friday evening, Oct. 30th. A cordial invitation is extended to all who love our Lord Jesus Christ to come and unite in saving the lost and perishing. A cordial invitation is also extended to the lonely wanderers far away from Father's house.

Reduced fare from the following stations: Lake Village to Northfield Depot and return, 60 cts.; Tilton, 20 cts.; Concord, 55 cts.; all coming from south of Concord can buy a ticket to Concord, and then buy a ticket to Northfield and return, also from north of Lake Village. Tickets good Oct. 19th to 31st. S. A. DOW.

Conference Notice.

The Annual Conference of the Advent Christian Church of Central Illinois will convene at Ionia, Warren County, Ill., Oct. 15th, meeting to continue over the Sabbath. We very much desire to see every ministering brother and sister in this Conference if it is possible. There are tremendous interests at stake, and every worker needs to get on the whole armor. We need your presence and counsel at this meeting, and shall expect to see you. Let all the churches be sure to send in their reports, and we also want to hear from the isolated brethren and sisters. The Ionia church are earnestly desiring a revival of religion among their people, therefore come praying, and when you get there, labor for an outpouring of the Spirit. Those coming on the main line of the C. B. and Q. R. R. will change at Monmouth for Alexis. Those coming on the Rock Island and St. Louis Division of C. R. and Q. R. R. will get off at Alexis also, where brethren will meet them and convey them to Ionia, four miles distant.

GEO. A. HURD, Conference Secretary.

NOTICE.—The next Quarterly Session of the North West Penn. A. C. Conference will be held with the church at East Branch, Warren Co., Pa., commencing Friday evening, Oct. 16th, and continue over next Lord's day. Let all who feel the need of concentrated effort in these momentous times, try to be present and aid in the meeting. Conveyances will be at Spartansburg and Spring Creek Stations on Friday afternoon, at 4 o'clock.

MRS. L. M. STODDARD, President.
MRS. S. A. ATWATER, Secretary.

NOTICE.—A Quarterly Meeting will be held at Eight Mile school-house, Oregon, commencing on the evening of Oct. 23d, and holding over Sunday. It is earnestly hoped that ministers and others will come to the help of the Lord against the mighty. W. A. ALLEN.

NOTICE.—The next session of the Northern Iowa A. C. Conference will be held two miles north of Sac City, Sac County, commencing Friday, Oct. 23d, and holding over the following Sunday. Come all who can with a spirit to work for the Master. GEO. G. EMERY, President.

NOTICE.—Preaching each Sunday, at Chicago (Advent Chris. Church) at 10.30 A. M. and 7.30 P. M. Gospel meetings each evening during the week. J. August Smith Pastor. Residence Forreston, Ill. City address Room 35 Central Music Hall.

NOTICE.—The Annual Session of the Maine State A. C. Conference will be held at Bridgeton, Me., commencing Wednesday evening, Oct. 14th, at seven o'clock, and holding over the following Sunday. Particulars hereafter.

E. O. DINSMORE, Secretary.

NOTICE.—The Nova Scotia A. C. Conference will hold its semi-annual session with the church of Cape Island, Shelburne Co., commencing Oct. 1st. Come, brethren and sisters, filled with the fulness of the blessing of the gospel of Christ, to hold a ten days' meeting. S. WOODWORTH.

WM. C. STEWART'S personal address will be Waterloo, Iowa, for the present. His family will still reside at Anoka, Minn.

MINISTERIAL IMPROVEMENT CONVENTION.

Agreeable to the generous invitation of the Second Advent Church of Worcester, Mass., and according to vote of the S. A. C. Association, a General Convention for "mutual improvement of our ministers and people in the Word of God," will be held in the Hall of the Second Advent Church in Worcester, Mass., to commence on Tuesday, Nov. 10th, 1885, at 7.30 P. M., to hold sessions each day and evening following, closing with the services on Sunday, Nov. 15th. A general invitation is extended to all interested in such improvement. The Committee of the Mass. Conference on Ministerial Improvement have been invited, and do unite in making the arrangements for this meeting, and one day of the Convention will be devoted more especially to their interests. List of topics as follows:

1.—The Personality of Jehovah.
2.—The Divinity of Jesus Christ.
3.—The Office of the Holy Spirit.
4.—The Authority and Design of the Holy Scriptures.
5.—The Importance and Scriptural Philosophy of Atonement.
6.—The Fact and Nature of the resurrection of the Dead.
7.—Exposition of Nebuchadnezzar's Dream recorded in Dan. II.
8.—Exposition of Rev. 17th chapter.
9.—What are the Scriptural Signs of the present times?
10.—Do the events of the present period strikingly resemble those of the days of Noah and Lot?
11.—What is Gospel Holiness?
12.—What rules should govern the Pastor in his labors?
13.—What will constitute a profitable social meeting?
14.—Is the Eastern Question a subject of Prophecy?
15.—What constitutes Gospel Conversion?
16.—The Relation of Spirit to Matter in creation.
17.—What is the scope of Paul's instruction to Timothy in 2 Tim. 2: 15?
18.—Paul's Desire to depart and be with Christ.

Essayists have been appointed on all the above topics. Open discussion will follow each essay.

The Occasional Address will be given by Eld. J. Couch, on Tuesday Evening, Nov. 10th, at 7.30. Topic,—"Are we a prophetic people?" One hour shall be devoted to each topic of the Convention. The evenings are to be devoted to preaching and religious exercises connected therewith. Further arrangements will be made after the Convention is organized.

J. COUCH, *President of Committee.*
F. BURR, *Secretary of Committee.*

☞ SPECIAL NOTICE.

The A. A. Mission Society having appointed Bro. M. Grant to the work in foreign fields, he is to take leave of his native land and people on Oct. 10th; and we thought it very befitting the occasion to hold a farewell meeting on the eve of his departure. Therefore such a meeting will be held at the Advent Chapel in Chelsea on Friday, Oct. 9th, at 7.30 P. M. Addresses to be made by Brn. Couch, Stockman, Burr, Hemenway, Grant, and others. Brethren and sisters in the vicinity of Boston are cordially invited to be present with us in taking leave of Bro. Grant, perhaps never to meet him again until we meet at the bar of God. We earnestly desire that all readers of this notice will join in prayer with us at that time for the blessing of God to attend Bro. Grant in his ministration of the gospel of the kingdom on distant shores, that through his labors many sheaves may be gathered into the garner of the Lord.

E. M. ANDREWS.
L. BOUTELL.

Illustrated Lectures

BY ELDER AND MRS. L. C. MCKINSTRY.

Two courses are given in each place.

SUBJECTS—I. THE REDEMPTION—in *three* lectures, by Elder McKinstry, occupying the first Sabbath in each place. Illustrated by paintings.

II. THE WORLD'S GREAT EMPIRES—in *nine* lectures, by Mrs. McKinstry, commencing on Monday evening, and continuing over the following Sabbath: illustrated by a map and charts of symbols.

NOTE.—Only the Sabbath dates are given, the intervening evenings being understood.

APPOINTMENTS.

ROCHESTER, N. H. (in large Tent) Oct. 4—11.
ALTON CORNER, N. H. . . . . . Oct. 11—18.

For arrangements address ELD. L. C. MCKINSTRY at the time and place of any appointment.

Both courses of the lectures—THE WORLD'S GREAT EMPIRES *and* THE REDEMPTION—are published, and the books will be on sale at each place.

P. S. Until Oct. 1st, direct correspondence to Beebe Plain, Vt.

Conference Notice.

The Annual Meeting of the Hoosick Valley A. C. Conference will be held with the church at Hoosick, N. Y., commencing Wednesday evening, Oct. 21st, and holding over the following Sunday. Brethren and sisters, let us make this meeting an especial subject of prayer, and manifest our interest in the cause by our presence. It is hoped that each church within the limits of the Conference will report by delegates; but if this is not possible, report by letter. Let us come up to the help of the Lord against the mighty. "Behold, the Judge standeth at the door."

All those intending to come by R. R. will come over the Troy and Boston R. R. and stop at Buskirk's. Trains leave Troy at 11 A. M., and North Adams about 12.30 P. M. A team will be at Buskirk's at 1.30 P. M., on arrival of trains from the East, on Wednesday and Thursday, Oct. 21st and 22nd only. All who may wish to be met by team at any other time will please write to L. N. Gardner, Tiashoke, N. Y., stating what time and on what train they will arrive, and he will meet them at Buskirk's.

GEO. A. STREETER, President.
W. O. HIGLEY, Secretary.

Ohio Conference.

The fifteenth Annual Meeting of the A. C. Conference of Ohio will be held with the church at Nevada, Wyandot County, Ohio, commencing on Friday, at 10 o'clock A. M., Oct. 16th, and continue over the following Sunday. Persons coming over the Toledo and O. C. R. R. will change at Bucyrus. Those coming over the Toledo, C. and Hocking Valley R. R. will change at Upper Sandusky. Nevada is midway between the above points, on the P. Ft. Wayne and Chicago R. R., eight miles west of Bucyrus. Communicate by letter with Eld. A. P. Moore, Pastor. It is earnestly hoped that churches failing to send delegates will not fail to report by letter. The Lord be with us there.

M. BECK, President.
S. D. WELSH, Secretary.

Conference Notice.

The A. C. Conference of North West Michigan will meet in its third Quarterly Session with the church at Garfield, four miles west of Newaygo, Newaygo Co., Friday, Oct. 23d, and hold over Sunday. Come imbued with the Spirit of God, to work for the unsaved. Teams will meet the afternoon trains at Newaygo to convey those who come to the place of appointment. Let all make the meeting a subject of prayer in behalf of the unsaved, and the edifying of the believing ones.

A. L. FOX, President.
GEO. H. DE BOIS, Secretary.

Conference Notice.

It was voted at the Annual Meeting of the Connecticut A. C. Conference to hold a Quarterly Session with the church at Scitico, commencing Wednesday evening, Oct. 21st, at seven o'clock. We trust there will be a good attendance of preachers and brethren and sisters at this meeting, who will remain through and over the following Sunday. Come looking to Jesus, and trusting the Lord to pour out his Holy Spirit upon the people, that much good may be done to the glory of God. O. D. WOODRUFF, Sec. and Treas.

NOTICE.—A meeting of days will be held at Bradford, N. H., Pond meeting-house, commencing Wednesday evening, Oct. 14th, at 7 o'clock, to hold over Sunday, Oct. 18th. A general invitation is extended to all who have the cause at heart. Come filled with the Holy Spirit, to labor for the lost. What we do must be done at once. The Lord is at hand. Eld. House, of Henniker, will assist during the week. A. S. WILLIAMS.

Revival Meetings.

The writer intends to hold a series of revival meetings on Sconticut Neck in Fairhaven, Mass., commencing Sunday evening, Oct. 11, and continuing as long as the interest may demand. Those brethren and sisters who are situated so that they can do so, are urgently requested to "come over and help us." C. H. SWEET.

NOTICE.—There will be a Tent Meeting at Bridgewater, Vt., commencing Oct. 9th, at seven P. M., and hold over two Sundays. Brethren L. H. Brigham and Geo. E. Brown will be present to preach the word of life. Those who have the cause of God at heart are invited. Come, brethren, filled with the Holy Ghost, to labor for the salvation of the perishing. Time is short.

JOHN MAGOON.

NOTICE.—The next annual session of the N. H. A. C. Conference will be held with the church at Concord, N. H., commencing Wednesday evening, Oct. 21st, and holding over the following Sunday. Particulars hereafter.

C. H. FLETCHER, Secretary.

NOTICE.—There will be a Quarterly Meeting at the Burr Oak, Iowa, A. C. Church, beginning Friday evening, Oct. 16th, and holding over Sunday. Let all come who can from the surrounding country to this meeting. For the Church,

J. RIDLEY, Pastor.

J. C. WRIGHT'S post-office address is Taunton, Mass., No. 30 Leonard Court.

NOTICE.—There will be a meeting of days with the church at Hollis Centre, Me., to begin Thursday, Oct. 22nd, at 2 o'clock P. M., to hold over the Sabbath, and longer if the cause and interest demand. Brethren Mark Stevens, A. G. Davis and Sister Kilborn are expected to preach the Word. A general invitation to all who will come to labor for the lost and perishing. Ample accommodations for all who may attend.

T. H. CARLE, for the brethren.

☞ H. H. Brown's post office address is Sawens, N. Y., Genesee Co.

Married.

HARRIS—LASKEY. At Chelsea, Oct. 1st, 1885, by Elder E. M. Andrews, Bro. George R. Harris and Sister Florence Laskey, both of Chelsea.

BOYD—FOWLER. In Manchester, N. H., Sept. 22d, 1885, by Elder C. W. Dockham, Mr. Charles W. Boyd and Miss Amelia I. Fowler, both of Manchester.

HAM—APPLEBEE. In Ossipee, N. H., Oct. 2d, 1885, by Eld. M. Stevens, Bro. James Ham and Sister Hannah Applebee, both of Ossipee.

STODDARD—MOREHOUSE. In Deerfield, Pa., Aug. 31st, 1885, at the residence of and by Elder D. B. Hunt, Mr. Charles M. Stoddard and Miss Mary Morehouse, both of Woodhull, N. Y.

BIBLE STORIES FOR THE LITTLE ONES.—TWELVE KINDS.

OLD TESTAMENT.—The Story of Adam and Eve. The Story of Abraham. The Story of Joseph. The Story of Moses. The Story of Samuel. The Story of David.

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We have for sale the following *NEW SONG BOOKS* for Sunday Schools:

JEWELS OF PRAISE, by Asa Hull. Price 35 cts. single, or $3.60 per dozen.

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The above works are having a large sale, which is good evidence of their merit. AGENT.

NEW MUSIC. By Geo. W. Sederquist.

Price 5 cts. each; 50 cts. per dozen postpaid. "*GATHERING HOME.*"—"*HE CALLETH THEE.*"—"*JESUS IN THE GARDEN.*"—"*OUR REST.*"—"*SOWING FOR THE HARVEST.*"—"*THERE'S ROOM.*"—"*THE RESCUE.*"—"*THEY ROLLED THE STONE AWAY.*"—"*WORKING FOR JESUS.*"

By E. E. Nickerson.
"*LILY OF THE VALLEY*"
For sale at *Crisis* Office. AGENT.

CHOICE SHEET MUSIC.

No Dying There.............By D. R. Mansfield.
The New Song.............. " " "
The Better Day.............. " " "
The Life Boat.............By J. J. Denver.
The Better Day Coming On..By R. F. Emerson.
No Dying There.............By F. A. Blackmer.
The Numberless Host......... " " "
Better Farther On............ " " "
The Coming Saviour.............By I. I. Leslie.
The Glorious Day.............By C. W. Neal.
The Morning Cometh.......... " " "
Earth's Rightful Ruler.......... " " "
Hark the Ransomed.............By E. Urch.
The Blessed Hope.............. " " "
Watchman, what of the Night?..... " " "

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J. HEMENWAY, Treasurer.

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Friend A, Haverhill........................ $7.00
Esther........................ 1.50
Sister A., N. B........................ 50.00

J. HEMENWAY, Treasurer.

Donations for the Tract Fund.

To Help the Needy.

Sick and Poor Ministers' Fund.

"Crisis" Poor Fund.

DIME MISSION FUND.

☞ We purpose to send TWENTY THOUSAND COPIES of the *World's Crisis* and *Quarterly Journal of Prophecy* to the address of those who are favorable to the truths we advocate. This will involve quite an additional expense for publishing and postage. To meet this we open a *DIME SUBSCRIPTION LIST,* and invite the readers of the *Crisis* to send a DIME each. We believe that much good may be accomplished in this way. We shall not object to more than one dime, but shall give credit in *dimes.* AGENT.

Dimes.—Wilson M C T, 1; Davison L J, 2; Weed A J, 7½; Bashart Mrs J, 5; Blaisdell M S, 2½; Owen A J, 1; Webb J C, 3; Adams Mrs. B B, 5.

Please Notice!

☞ Hereafter we shall publish a list of the names of persons sending us letters containing money; and when their names appear in this list, they may know that the letter has been received.

A M, Andrews A, Adams Mrs B B, Bailey H, Blaisdell G W, Bradley L, Bartlett C E, Blaisdell M S, Bidwell G W, Baley Mrs C F, Boshart Mrs J, Birdsall Mrs W, Beach T J, Boynton F M, Brown C A, Brimhall S J, Balderee L A, Brown G, Carman C F, Carr I B, Cargile J A, Clothey J F, Chisman G W, Carbee I H, Carrington Mrs D, Champney M, Campbell M S, Drew E L, Dowd N, Davison J, Daniels A B, Dow C P, Dustin O, Downing J H, Dunton Mrs M J, Emmons Mrs A M, Furbish H A, Fassett O R, Ferry Mrs G W, Farrell W R, Farnham Miss M A, Grove M, Gardner Mrs N P, Herrick D L, Haines G F, Holderness Mrs C, Hastings H I, Hibbard Mrs A A, Haskell N R, Hubbard S F, Hutson C P, Hammond B F, Hutchins E, Hyde A, Janes H H, Johnson H W, Jennison J, Kelly Mrs L, King H B, Kimball J B, Karnell P A, Luce S, Lewis H A, Langley S L, Morris M A, Mead A J, Moses H, Morse J J, Munsell L, McCulloch M, Magoon J, Marsh L, Morman Mrs W, Morse E E, Nickerson J F, Owen J A, Peck L, Perrin Mrs E E, Pike C N, Pittard G W, Pease C E, Porter M A, Potter J O, Prescott C E, Purington O B, Quimby A F, Quimby Mrs J M, Richardson J, Railsback E, Rice L C, Rawson L, Rogers A J, Rider O, Rollins Mrs A H, Reaves N, Seamans R, Stevenson M M, Schindler J, Sawyer B C, Scholl C D, Sevey H B, Shatto W L, Smith J C & S E, Staples L R, Stitley A H, Sub. News Co, Smith J A, Shepard L J, Shortridge Mrs. G F, Swingle J, Searce J, Stoddard Mrs L M, Tyler G E, Tilley G, Totman E, Tibbets M A, Tomlinson H M, Wilbur H E, Waterhouse W H, Walter W C, White A S, Webb J C, Wright J C, Webster J E, Waterman A, Weed Mrs A J, Workman B F, Welch Miss L, Wilson Mrs M C F, Williams E.

BOOKS AND TRACTS SENT.—By Mail—Boshart Mrs J, Bartlett Mrs. C E, Bailey Mrs. C F, Birdsall W, Brown G J, Blaisdell M, Bidwell G W, Bradley L, Champney M (2), Carrington D, Culver J, Carbee J H, Dexter H N, Davison J, Day M M, Dunton M J, Downing J H, Hibbard Mrs A A, Haines Geo F, Hubbard Mrs S F, Karnell P A, Kimball J B, King H B, Marsh L, Magoon J, McCulloch M, Munsell L, Morse J J, Mitten J, McLeod D L, Nickerson J T, Newlin J, Owen J, Palmer A A, Place G W (10), Phelps C A, Pliffener F, Pease C E, Pike C N (12), Pittard G W, Quimby J M, Railsback R, Rawson L, Rice L C, Rider O, Rogers A J, Rollins A H, Searce S, Simms W D, Stiley H, Shepard L J, Shortrige G F, Staples L, Smith J C & S E (13), Tibbetts M A, Wilson M C F, Workman B F, Weed A J (3), Webster A E (2), Young B J.

By Express—Fassett O R, Daniels A B, Wadsworth J, Stoddard Mrs L M.

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For sale at *Crisis* Office. AGENT.

Appointments.

☞ APPOINTMENTS must be received as early as MONDAY NOON (*as our paper goes to press* TUESDAY MORNING) *to insure insertion for the coming week.*

MASSACHUSETTS.

BOSTON, ADVENT CHRISTIAN CHURCH, Lincoln Hall, 69 West Concord Street, near Washington.
C. S. Shattuck..................Sunday, Oct. 11th
F. S. Knowlton..................Sunday, Oct. 18th
A. W. Sibley..................Sunday, Oct. 25th

ATHOL.
Frank Burr..................Sunday, Oct. 11th
J. A. Gardner..............3d Sunday in each month

ATTLEBORO FALLS.
H. K. Flagg..................Sunday, Oct. 18th
F. S. Stanton..................Sunday, Nov. 8th

CHELSEA (Adv. Chris. Church) Heard Street. E. M. Andrews, Pastor.

CLINTON (S. A. Church.)—Isaac Barnes, Cor. Clerk.
J. A. Gardner..............2d Sunday in each month
M. A. Potter..................Sunday, Oct. 18th

CHICOPEE (Adv. Church).—Harold Whitley, Com.

CHARLTON.—S. P. Bond, Corresponding Committee.
F. L. Johnson..............1st Sunday in each month
E. Bugbee..............2d Sunday in each month
W. O. Hale..............3d Sunday in each month

EAST PEPPERELL (Parker's Hall.)

East Weymouth.—W. H. Crockett, Pastor. Preaching brethren will please correspond with W. H. Crockett, North Weymouth, Mass., before sending appointments.

FAIRHAVEN.—Albert Jenney, Cor. Com.

HAVERHILL (Walnut St. Chapel) A. W. Sibley, Pastor
Hiram Munger..............Thursday evening, Oct. 8th
M. Stevens..............Tuesday evening, Oct. 13th

LAWRENCE.—(Advent Chapel, Concord Street.) J. Couch, Pastor.
Hiram Munger..............Wednesday evening, Oct. 7th

LYNN, Second Advent Church.—(Chapel on Liberty Street.)—J. G. Burnham, No. 25 Empire Street, Corresponding Secretary.
Hiram Munger..................Sunday, Oct. 11th
A. W. Sibley..................Sunday, Oct. 18th

LOWELL, Second Advent Church (Mechanic's Hall Dutton Street.)—A. Bissell, 49 Worthen Street; A. M. Hamilton, Lowell, Mass., Pawtucketville Box.
J. Hemenway..................Sunday, Oct. 11th
Frank Burr..................Sunday, Oct. 18th
Rufus Wendell..............Sundays, Nov. 1st and 8th

MAPLEWOOD, Advent Christian Church (Methodist Congregational Hall, Salem St.)—B. P. Jones Clerk.
W. Kellaway..................Sunday, Oct. 11th
A. Fogg..................Sunday, Oct. 25th

MARBLEHEAD, S. A. C. Church (Advent Hall, 43 Pleasant Street.) Correspond with J. S. Doane.

NEW BEDFORD (Advent Christian Church) corner of Kempton and Foster Streets.—L. W. Smith Pastor.

NORTH CARVER (A. C. Church).—Corresponding Committee; James Breach, Elmer Raymond, D. W. Nash
A. A. Fowler..................Sunday, Nov. 8th

NORTH RUTLAND.—Henry H. Mundell Corresponding Committee, North Rutland.
W. M. Hall..............1st Sunday in each month
Wm. O. Hale.........2d and 4th Sundays in each month

NORTH WILBRAHAM, MASS.
Mrs. E. L. Crumb..................Sunday, Oct. 11th

Newton Upper Falls.—Meetings every Lord's day at the house of L. T. Cunningham.

PALMER.
A. W. Bradford..................Sunday, Oct. 11th
Enoch Phelps..................Sunday, Oct. 18th
E. Cotton..........Sunday, Nov. 29th, and evenings

SOMERVILLE, Second Advent Church.—(Chapel corner of Bow Street and Somerville Avenue.)—T. H. Wayland Corresponding Committee, No. 10 Central Market, Boston, Mass.
L. Boutelle..............1st Sunday in each month
D. T. Taylor.........2d and last Sunday in each month
E. A. Stockman.........Sundays, Oct. 18th and Nov. 15th
C. Goodrich..................Sunday, Nov. 22d

SALEM (Hardy Hall, Washington Street.)—Committee: E. F. Hinckley, F. W. Lyford, S. Striley.
Hiram Munger..............Friday evening, Oct. 9th

SPRINGFIELD.—(Adv. Chris. Church, Pynchon St. Franklin Hall.)—G. H. Wallace, Pastor. Residence 59 Greenwood Street.

TAUNTON (Advent Christian Church) High Street, opposite Wales Street depot, Ward Room No. 2.—John B. Francis corresponding committee.
H. K. Flagg..................Sunday, Oct. 11th
J. S. White..................Sunday, Oct. 18th
A. A. Fowler..................Sunday, Oct. 25th
J. S. White..................Sunday, Nov. 1st

WORCESTER.—Ministerial Committee E. G. Higgins, E. S. Gage, H. H. Nash.
C. Goodrich..................Sunday, Oct. 11th
S. G. Mathewson..................Sunday, Oct. 18th
J. Couch..................Sunday, Oct. 25th

WESTFIELD.
Rufus Wendell..............every Sunday in October

WINCHENDON (Adv. Chris. Church.)—Corresponding Committee: L. B. Underwood and Daniel Clark.

WESTBORO.—Meetings in Reform Club Hall.—Committee W. H. Bailey, Ellison Braley.

WEBSTER (Christian Advent Chapel, corner of Park and Myrtle Streets.)—J. E. Cross, Pastor.

WAKEFIELD.—Meetings at the residence of J. B. Adams, No. 1 Church Street, every Sunday afternoon at two o'clock.

Brimfield..................Sunday, Oct. 11th
M. A. POTTER.

North Easton (Ripley's Hall) every Sunday, at two o'clock P. M. Z. RANDALL.

NEW HAMPSHIRE.

ALTON (Kimball's Hall.)—Isaac L. Stockbridge and George E. Varney, Corresponding Committee

Belmont.—Correspond with S. S. Folsom.

CONCORD.—Address C. P. Rowell, Rumford St.
W. M. Harmon..........Sundays, Oct. 11th and 18th

DOVER.—Chas. A. Phelps, Pastor.

EXETER.—Daniel D Page, Pastor, will occupy the pulpit the 1st, 2d and 3d Sundays in each month.

EAST ROCHESTER.—J. Quimby and J. C. Shorey Elders.
B. S. Emery..............1st Sunday in each month
J. P. Goodwin..................Sunday, Nov. 8th
M. Stevens..............4th Sunday in each month

East Sandwich.—Correspond with John Cove or Calvin Watson.

FARMINGTON (Advent Chapel.)—H. B. Lary, C. E. Drew, J. M. Burnham, Corresponding Committee.
A. W. Sibley..................Sunday, Oct. 11th
M. Stevens..................Sunday, Oct. 18th

FRANCONIA (Union Hall.)—Meetings every Sunday

HAMPTON.—Cor. Com. Frederick L. Lamprey.
W. H. Mitchell..................Sunday, Oct. 18th
Frank Burr..................Sunday, Nov. 1st

LAKE VILLAGE (North Church.)—C. W. Hall corresponding committee.
A. S. Williams..................Sunday, Oct. 11th
Simeon Roby..................Sunday, Nov. 1st

LOUDON.—Geo. W. Prichard, Cor. Committee
J. H. Leavitt..................Sunday, Oct. 18th

LOUDON RIDGE.
J. Parsons..............1st Sunday in each month
A. Kidder..............2d Sunday in each month

MANCHESTER (Advent Chapel, Arlington Street).—C. W. Dockham, Pastor, 231 Pearl Street.

NEW HAMPTON (Advent Chapel.)
J. G. Smith..............first Sunday in each month
N. Glidden..................Sunday, Oct. 11th

NORTHFIELD DEPOT (Union Chapel.)—Correspond with S. A. Dow.

NORTH HINSDALE (Adv. Chris. Church.)—Meetings Lord's day and Friday evenings, at W. A. Thomas's. S. B. Thomas Corresponding Committee.

PORTSMOUTH (Advent Chapel on Hanover St., C. R. CROSSETT, JR., Pastor.

ROCHESTER, Adv. Chris. Church (Odd Fellow's Hall.)

SUGAR HILL.—H. H. Tucker, Pastor.

SOUTH SUTTON (Advent Chris. Church.)—Meetings every Sunday. First and third Sundays of each month at Sutton Gore.—A. Cressy Pastor.—F. E. Ferry Elder.

SALISBURY (Smith's Corner.)
Simeon Roby..................Sunday, Oct. 18th

SEABROOK.—W. Hadley, Pastor.

Whitefield.—Old church meetings every Lord's day.
DANIEL GREGORY, Pastor.

South Barnstead..............1st Sunday in each month
Farmington Village..................Sunday, Oct. 11th
Pittsfield..................Sunday, Oct. 25th
WM. BODGE.

Wakefield (Woodman's Mills)......Sunday, Oct. 25th
A. BAKER.

East Wakefield (Woodman's Mills) 3d Sunday in each month.

South Wolfboro..............4th Sunday in each month
T. L. CHURCHILL.

Wakefield (Woodman's Mills) 4th Sunday in each month. J. L. CHUTE.

Water Village..............4th Sunday in each month
A. G. DAVIS.

Rye..............2d Sunday in each month
JOSHUA DENTON.

East Canaan (at the Chapel) 1st and 3d Sundays in each month. D. EASTMAN.

North Newport..........four p. m., Sunday, Oct. 11th
C. H. FLETCHER.

Piermont (school-house near Bro. A. Clark's) Tuesday evening, Oct. 17th, 7 p. m.
Canaan (where Bro. Daniel Eastman may appoint) Wednesday evening, Oct. 14th, 7 p. m. A. GORDON.

Chichester, Pine Ground (school-house) Sun. Oct. 11th
Epping..................Sunday, Oct. 18th
JOHN G. HOOK.

Pittsfield..................Sunday, Nov. 1st
W. M. HARMON.

South Rochester..........first Sunday in each month
J. T. LIBBEY.

Northwood Narrows..................Sunday, Oct. 11th
J. T. LIBBEY. C. H. WILLEY.

Barnstead (Lock's Corner school-house) Sunday, Oct. 11th, 10.30 a. m. Baptism at Libby's Pond 3 p. m. Prayer meeting at Dexter Corner 7 p. m.
F. S. KNOWLTON.

Groton..................Sunday, Oct. 11th
J. G. MOULTON. S. DINSMORE.

South Barnstead..................Sunday, Oct. 11th
JOHN PARSONS.

Tuftonboro Neck..............1st Sunday in each month
Melvin Village..............2d Sunday in each month
Sandwich..............3d Sunday in each month
Melvin Village..............4th Sunday in each month
T. W. PIPER.

Effingham (Centre school-house)....Sunday, Oct. 11th
F. PHILBRICK.

Freedom (Advent Chapel)..........Sunday, Oct. 18th
F. PHILBRICK. D. W. STEVENS.

East Concord..................Sunday, Oct. 11th
SIMEON ROBY.

Water Village..................Sunday, Oct. 11th
Tamworth (Birch Intervale)..........Sunday, Oct. 18th
J. G. SMITH.

Franklin (Burleigh Hall)..........Sunday, Oct. 11th
M. STEVENS.

Rye..............1st Sunday in each month
JOSEPH W. WHITE.

MAINE.

BERWICK (Odd Fellows Hall.)—E. B. Morrell, P. O. Box 152, Corresponding Committee.
Mark Stevens..............1st Sunday in each month
Geo. M. Little..................Sunday, Oct. 11th

BRIDGTON (Advent Chapel.) Mrs. Geo. E. Ham Sec.
E. P. Woodward..............1st Sunday in each month
A. W. Taylor..............2d Sunday in each month

BIDDEFORD.—Thomas W. Applebee Cor. Committee.
Wm. H. Mitchell.....1st and 2d Sundays in each month
Jesse Gay..............3d Sunday in each month
B. S. Emery..............4th Sunday in each month

BATH (Middle St. Chapel.)—H. M. Foster Cor. Sec.
M. M. Stevenson..............2d Sunday in each month

BELGRADE MILLS.—Thos. L. Golder, Cor. Com.

BONNY EAGLE.
Mrs. M. E. Kilborn..............1st Sunday in each month

BOWDOINHAM VILLAGE (Hinckley's Hall.)

BANGOR, Advent Christian Church (Concord Hall, Norumbega, Central St.)—J. F. Clothey, Pastor.

CAPE ELIZABETH (Advent Chapel.)—L. S. Roberts and W. H. Libby, Elders. P. O. 33 Temple Street, Portland, Maine.
Jared Whitman..............1st Sunday in each month
Jesse Gay..............2d Sunday in each month
I. C. Wellcome..............3d Sunday in each month
J. Hill..............4th Sunday in each month

CAMDEN (Washington Street Chapel.)—T. F. Wadsworth Corresponding Committee.

FAIRFIELD.—Committee: Henry A. Fish, Fairfield.

GOODWIN'S MILLS, (Union Hall.)—J. Hill, Pastor.
J. Hill..............1st Sunday in each month
J. Chute..............2d Sunday in each month

HOLLIS CENTRE.
A. G. Davis..............2d Sunday in each month
Mrs. M. E. Kilborn..............4th Sunday in each month

KENNEBUNK, Lower Village (Adv. Chapel.)—O. H. Wallace, Pastor.
Edwin Burnham..........Sundays, Oct. 11th and 18th

LEWISTON, A. C. Church.—Committee: A. S. Prescott, Auburn; J. G. Harmon, Lewiston.
D. H. Kilbreth..............2d Sunday in each month

NORTH TOPSHAM (New Chapel.)
John Lake..............4th Sunday in each month

NORTH WATERBORO.
A. G. Davis..............3d Sunday in each month

OLD ORCHARD (Adv. Chapel, near the Tower.)
Jesse Gay..............1st Sunday in each month
J. Hill..............2d Sunday in each month
B. S. Emery..............3d Sunday in each month

PORTLAND, Second Advent Church (Union Hall Free Street.—Committee George E. Smith, 275 Cumberland Street, W. G. McGlauflin, Jas. Pearson.
O. H. Wallace..................Sunday, Oct. 11th
Edwin Burnham..................Sunday, Dec. 6th
W. H. Mitchell, the last two Sundays in each month, and the 5th Sunday in every month that it occurs.

ROCKLAND (Adv. Chris. Church) N. A. Burpee Hall. Wm. M. Brewster Clerk and corresponding committee.

SOUTH BERWICK (Great Works.)—Correspond with T. H. Rose and Eugene Ball.
Joseph White..................Sunday, Oct. 11th
G. W. Brown..................Sunday, Oct. 18th
C. M. Willard..................Sunday, Oct. 25th
Enoch Morrill..................Sunday, Nov. 1st

SABATTUS (Jones' Hall.)
Jared Whitman..............4th Sunday in each month

SOUTH ELLIOT.
Geo. W. Brown..............1st Sunday in each month
Joshua Denton..................Sunday, Oct. 18th

SOUTH HOPE.—Corresponding Committee Dura Ames, Mark Walker, Daniel Howard.

VINALHAVEN CHURCH.—Committee. J. Sellers, Wm. Roberts, A. F. Smith.

Newcastle and Damariscotta.—Edwin Sperrin, Corresponding Committee, Newcastle.

Litchfield (Buker school-house) Thursday evening, Oct. 8th, and over Sunday. F. E. BLAISDELL.

Bridgeton (Valley school-house)...Thursday, Oct. 8th and over Sunday, Oct. 11th. A. BAKER.

Wesley..............Sunday, Oct. 11th, and evenings
Northfield..............Sunday, Oct. 18th, and evenings
Machiasport..............Sunday, Oct. 25th, and evenings
Indian River..............Sunday, Nov. 1st, and evenings
East Warren..............Sunday, Nov. 15th, and evenings
Swan's Island..............Sunday, Nov. 8th, and evenings
E. COTTON.

East Bowdoinham..............4th Sunday in each month
E. O. DINSMORE.

Bonny Eagle..............2d Sunday in each month
B. S. EMERY.

Kittery (No. 4 South school-house) 1st Sunday in each month. York (Groundnut Hill) 2d Sunday in each month. Maryland Ridge, Gray's Corner, Wells, (Advent Chapel) 3d Sunday in each month. South Berwick (Grant's school-house) last Sunday in each month. J. P. GOODWIN.

Friendship..................Sunday, Oct. 11th
G. G. HAYNES.

Industry (West's Mills)..........Sunday, Oct. 11th
Stark (Pike school-house)..........Sunday, Oct. 18th
D. R. HARGRAVES.

Mechanic Falls (school-house on Elm Street) Sunday, Oct. 11th. MRS. M. E. KILBORN.

Union Falls..............4th Sunday in each month
H. A. MITCHELL.

West Poland (Free Chapel)..........Sunday, Oct. 11th
JARED WHITMAN.

West Lebanon (Lord's school-house) Sunday, Oct. 11th
East Lebanon (Union House)..........Sunday, Oct. 18th
Wells, Gray's Corner (Union House) Sun., Oct. 25th
M. M. & A. A. YOUNG.

VERMONT.

VERNON.—J. Hemenway 1st Sunday in each month. Also supply for the third Sunday. All communications should be directed to J. Hemenway, Athol, Mass.
C. Goodrich..................Sunday, Oct. 18th

BRIDGEWATER (Oak Chapel.)—B. B. Chedel, Pastor.
C. W. Jackson..*first* and *third* Sundays in each month
B. B. Chedel..*second* and *fourth* Sundays each month

BRISTOL.—S. P. Hayward, Pastor.

CASTLETON.—J. Albert Libby, Pastor.

MENDON (A. C. Church) D. P. Perkins, Pastor.

NORTH SHERBURNE (Adv. Chris. Church.)
C. W. Jackson, Pastor..............once in four weeks
A. F. Moore..................Sunday, Oct. 11th

NORTH SHREWSBURY.—Geo. F. Earle, Pastor.

NORTH HYDE PARK (Adv. Chris. Church)

HARTLAND (Densmore Hill.)—Geo. H. Temple, Hartland Four Corners, Vt., Corresponding Committee.
C. H. Fletcher..................Sunday, Oct. 18th

RUTLAND (Church of the Redeemer) T. L. Drury Pastor.

ST. JOHNSBURY.—F. L. Piper, Pastor.

WARREN (A. C. Church.)—Allen C. Greenslit Corresponding Secretary.

WEST NORWICH.
P. G. Lord..................Sunday, Oct. 25th

WOODFORD (Adv. Chris. Church.)

Ely Mines..........every Sunday until further notice
O. BECKWITH.

East Roxbury..............two Sundays a month
L. H. BRIGHAM.

Factory Point..............2d Sunday in each month
Chittenden..............last Sunday in each month
WM. J. BLANCHARD.

Morgan Beach (Union Church)...once in four weeks
G. W. CHAPMAN.

Amsdenville..............Sunday evening, Oct. 18th
Stockbridge, Stony Brook..........Sunday, Nov. 1st
P. G. LORD.

Stockbridge (Stony Brook)..........Sunday, Oct. 18th
A. F. MOORE.

CONNECTICUT.

ABINGTON.—A. C. Johnson, Pastor.
Rev. Silas Henn..........Sundays, Oct. 11th and 18th and week day evenings intervening and following.

BRIDGEPORT.—Advent Christian Church, Temperance Hall, Beach Street, E. D.—E. M'Culloch Pastor.

BRISTOL Adv. Chris. Church.—John C. St. John Pastor

DANIELSONVILLE (Advent Chapel, corner of Academy and School Streets. Preaching every Sunday.
WARREN N. TENNEY Pastor.

HARTFORD (Melodeon Hall.)
Elder D. Mathewson, Pastor, 35 Chapel Street.

NEW BRITAIN (Chapel on Arch Street.)—Norris L. Booth Secretary.

NEW HAVEN.—(Beers Street Chapel.)—A. J. Wheeler Pastor. Residence 513 Chapel Street.

PUTNAM (Adv. Chris. Chapel)—John Jeffrey, Pastor.

SOUTHINGTON (Gospel Mission Chapel.)
Hezekiah Davis, Pastor.

SQUAM POND (Second Advent Church.)—Chas. O. Smith, Corresponding Secretary.
J. E. Cross..................Sunday, Oct. 11th and evenings following.
A. Elliott..............every fourth Sunday

SOUTH NORWALK (Adv. Chris. Church) Temperance Hall, Main Street. F. S. Ainsworth, Cor. Clerk.
D. C. Dudley..................Sunday, Oct. 11th
Mrs. E. L. Crumb..................Sunday, Oct. 18th

SCITICO (Adv. Chris. Church.)—H. W. Perkins, Pastor.

WATERBURY (A. C. Church, Bronson's Hall, Bank Street.)

WALLINGFORD.—(School-house, South Main Street.) D. T. Call, Pastor.

WOODSTOCK VALLEY.—Preaching each Sabbath.—P. S. Butler, Pastor.

Hartford (Talcott & Post's Hall)....Sunday, Nov. 15th
S. W. BISHOP.

Northfield..................Sunday, Oct. 18th
ENOCH PHELPS.

North Kent..................Sunday, Oct. 11th
Prospect (New Chapel)..........Sunday, Oct. 18th
S. WOODRUFF.

RHODE ISLAND.

BRISTOL (Advent Christian Church, High Street.)—A. A. Hoyt, Pastor.

CENTRAL FALLS.
H. K. Flagg Church correspondent, Box 95.
H. K. Flagg..............1st Sunday in each month

ESCOHEAG.—(Advent Christian Church).—Eld. E. R. Wood Pastor.

LA FAYETTE (A. C. Church) Chas. E. Preston, Pastor.

NORTH SCITUATE.—Correspond with the pastor, Wm. H. Durfee, North Scituate, R. I.

PROVIDENCE (Advent Christian Church, Hammond Street.)—Norman P. Cook, Pastor.

ROCKY BROOK.
A. C. Johnson..........Sundays, Oct. 11th and 18th
Edwin Burnham..........Sundays, Oct. 25th and Nov. 1st

WOONSOCKET.—A. A. Fowler, Committee.
F. S. Stanton..................Sunday, Oct. 11th
T. M. Preble..................Sunday, Oct. 18th
J. S. White..................Sunday, Oct. 25th
J. Miett..................Sunday, Nov. 1st
I. I. Leslie..................Sunday, Nov. 8th

NEW YORK.

Hebron..........1st and 3d Sundays in each month
WM. J. BLANCHARD.

Massena, St. Law. Co.—W. A. Burch, Pastor.
W. A. Burch..........Thursday evening, Oct. 8th and Sunday, Oct. 11th.

DARIEN, Genesee Co.—H. H. Brown Pastor.

Hoosick (A. C. Church.)—Geo. A. Streeter, Pastor.

NEW YORK CITY.—J. Cox, Pastor.—Meeting three times on the Sabbath, and Wednesday evenings, at 138 West 24th Street.

SPRINGWATER, Livingston Co.—G. F. Haines, Pastor

Sandy Hill (Adv. Chris. Church, corner of Maine and Willow Streets.)—W. O. Higley, Pastor.

Rochester, (Advent Christian Church.)—Over No. 278 East Main Street, corner North Street. Elder C. H. Williams, Pastor, 15 Rome Street

OHIO.

NEVADA (A. C. Church.)—A. P. Moore, Pastor.
Axtel (Adv. Chapel)......10.30 every Sunday morning
Birmingham..........6.30 every Sunday evening

SPARTA (A. C. Church.)—O. M. Owen, Pastor.

ILLINOIS.

CHICAGO (A. C. Church) No. 91 South Green St.—J. August Smith, Pastor. L. C. Rice corresponding committee, Room 35 Central Music Hall, Chicago, Ill.

AUBURN (Adv. Chris. Church.)—J. F. Adair, Pastor
Afton..............once in two weeks
Vaughn's Crossing..............once in four weeks
GEO. C. BUTTON.

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Peck and Speaker (Advent Chris. Chapel) every two weeks alternating. L. C. KERR.

Port Sanilac..........10.30 A. M. each Sunday
Shore and Ridge Churches at 3.30 P. M. each alternate Sunday. Lexington Sunday evenings. C. PIKE.

Buchanan, (A. C. Church.)—Benj. Finney Pastor.

INDIANA.

Union Mills.—D. R. & E. S. Mansfield, Pastors.
Jeffersonville.—N. Field, Pastor. Otisco.—Geo. W. Green, Pastor. Forest.—E. C. Andrus, Pastor. Muddy Fork.—L. H. Warman, Pastor. Colfax.—F. W. Powers, Pastor. Volga.—A. H. Cooperide, Pastor

MINNESOTA.

Minneapolis (Messiah's Advent Church, corner of Second Avenue South and 14th Street.)—W. J. Hobbs Pastor. Residence 1306 2d Avenue South.

Winona Adv. Chris. Church.—(Chapel on Broadway, between Washington and Winona Streets.)

High Prairie.—P. and H. and M. Ramer Pastors.

Monticello.—G. H. Dewing, Pastor.—Preaching every Sunday, at 10.30 A. M.

TENNESSEE.

MEMPHIS.—Advent Christian Church, 35 Seventh Street.—A. J. Sanderlin Pastor.

IOWA.

Red Oak (German Evangelical Church) every Sunday
WM. MCCULLOCH.

Manchester, Nov. 16th, at 11 A. M. and every two weeks
E. A. MARSH.

Sioux City (Advent Chris. Church.)—Corresponding Committee: J. W. Young or J. H. Culver.

Akron......11 a. m. and 7.30 p. m., Sunday, Oct. 11th
Westfield, Oct. 14th, 3 p. m.
Sioux City (as Bro. Young and Culver appoint) Sunday, Oct. 18th. G. H. HEWES.

New Hartford......1st and 3d Sundays in each month
Waterloo..............2d Sunday in each month
Floyd..................Sunday, Oct. 25th
WM. C. STEWART.

PENN.

Church of the Second Advent, Mount Vernon St., below Broad.—Elder L. F. Baker Pastor. Residence, 1926 Brown Street.

EAST BRANCH.—G. W. Smith, Cor. Committee.

Edinboro.—Mrs. L. M. Stoddard, Pastor.

South Oil City.—Preaching each Sunday A. M. and evening. Prayer meeting Thursday evenings.
C. W. STEPHENS.

QUEBEC.

Ayers Flat (Union Church) Sunday, Sept. 27th, and onward once in four weeks, assisted by C. P. Dow.

Magog (Ketchum school-house)....Sunday, Oct. 11th and onward once in four weeks. G. W. CHAPMAN.

Danville.—J. Ward, Pastor.

Way's Mills (Union Church.)—H. D. Selby, Pastor.
Second Adventist Ministerial Committee: E. Vaughan, H. W. Davis, J. W. Heath.
H. D. Selby..................Sunday, Oct. 11th
Waterloo..........Saturday evening, Oct. 10th and over Sunday, Oct. 11th. F. K. RANGER.

DELAWARE.

Wilmington (Household of Faith Church.)—House of worship on Tatnall St. GEO. W. WRIGHT, Pastor.

NEW BRUNSWICK.

WOODSTOCK.—(Advent Christian Church.)—F. W. Blackmer, Pastor.

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PREPARING THE WAY.

Speeding forth the warning message,
Flashing light to darkened lands!
Ne'er was such a solemn mission
Placed within poor human hands.
Christ is coming, signs proclaim it,
Read it in the furnace gleam;
Hark, the flying wheels repeat it!
List, the voices of the steam!
Hear the chorus of the presses,
Hear the throbbing engine say,
"Christ is coming! haste thee, haste thee!
He is near! make no delay!"

Hither, thither glide the workers,—
Anxious faces, here and there;
Busy hands prepare the message,
Earnest lips now breathe a prayer.
Belts and pulleys join the anthem,—
Hear the busy folder ring!
Hark! the valves now click in chorus,
Telling of the coming King!
Hear the chorus of the presses,
Hear the throbbing engine say,
"Christ is coming! haste thee, haste thee!
He is near! make no delay!"

As they scoffed when righteous Noah
Sought to build the safety ark,
So to-day they spurn the warning;
Still the world is in the dark.
Hark the cry! 'tis "peace and safety!"
Where the watchmen, are they dumb?
Can they read the signs unfurling?
Do they warn of wrath to come?
Hear the chorus of the presses,
Hear the throbbing engine say,
"Christ is coming! haste thee, haste thee!
He is near! make no delay!"

We must man our every life-boat,
Stem the downward rushing tide,
Throw some rope of earnest effort,
Help to rescue, cheer and guide.
Souls are sinking,—must they perish?
Let us lend a prayerful oar;
We may save by strong endeavor,—
We may help them reach the shore!
Hear the chorus of the presses,
Hear the throbbing engine say,
"Christ is coming! haste thee, haste thee!
He is near! make no delay!"

—M. B. Duffie, *in Review and Herald.*

NOTES BY THE WAY.

BY H. MUNGER.

This is my first trip out in three years. I have been liberated from business by the prophetic hard times; and being well, it seemed duty to visit the battle fields of former years, and review the fortifications of forty year's standing against the enemy, also some of more recent construction.

First place visited was Worcester, Mass. This church has stood the bombardment of the devil for forty years, and have never thought of striking colors. They have suffered from some traitors and fanatics in the camp; but they are doing well, and are a strong church. I had a good old-fashioned meeting with them.

Next to Lawrence, Mass. This is another old fortification. It was once nearly destroyed by fanaticism and traitors in camp, but there was enough of the old stock left to repair damages, and hoist the colors again. They have Bro. Couch for their pastor, who knows all the attacks which have been made on them for forty-five years, and they never stood better than now. I have known this church thirty-five years. I had a good meeting with them. They are well united in effort and love.

Next to Haverhill. This is an old fort that has been badly shattered a number of times. It has had an element in the camp that has been more inclined to dictate and find fault than to take right hold and help in the prayer meetings, and the general support of the church, unless things went to suit them, which is seldom the case. Nearly all churches suffer more or less from this element. This is what Paul calls the *somewhat whatsoever* class, that was good for nothing in Conference. But Bro. Sibley has managed to put things in order, and they are doing well.

Next to Exeter, N. H. Another old field, where many battles have been fought, and many wounded, some killed, and a few deserted; but there is a little garrison there which the devil will not kill out.

Next to Portsmouth, N. H. Here the government have a navy yard, well furnished with war material, and the Advent Church is much like it in defending the gospel of the kingdom. They are doing well under the charge of Bro. Crossett. We had full houses on Sunday of all classes. Many Spiritualists were out. They are the children of the immortal-soul churches; and the sermon from the Scripture standpoint put them all into the same bag with the old "mother of harlots," whose daughters believe in the consciousness of the dead, and communication with them, as the old lady does. I photographed them as well as possible in forty-five minutes, and the reason why the picture looked so bad, was that the original was so homely. But God blessed me and the church, and I left in peace.

Next to Dover, N. H. This church has been nearly destroyed a number of times by fanaticism and the imprudence of preachers; but they have rallied, and built a good house of worship. They are well organized, and with Bro. Phelps, their pastor, are doing well.

Next to Biddeford, Me. When I first commenced meetings here, some twenty years ago, we met in Bro. Libby's dwelling house, with four Advent believers, and about the same number of outsiders. The seed caught and grew until the place was too small. A hall was soon filled, and from the hall they went into a large chapel, which God enabled them to build, and thus things went on smoothly. But the devil hated them, and nearly succeeded in destroying them by the injudicious course of a preacher who, like many others, refused to submit to a church trial to settle things. But he professed to be more holy than he acted out by trying to widen the breach, which terminated in a rupture, and scattered some of the lighter material off into the Salvation Army. The more solid material remains, and are building up under the labors of Elds. Mitchell, Gay, and Emery. We had three times as many out as was expected, and some that had left the meeting and are with the Salvation army; but if they have got the Advent doctrine down deep, they will soon starve out in the Salvation Army, where immortal-soulism is preached, which destroys faith in salvation through Christ. I have attended their meetings, and it is surprising work to me, as not one of them can tell what salvation is, or will be, from a Bible standpoint. Their power seems to be a mixture of mesmerism and enthusiasm operated by a great bodily exercise "which profiteth little." They may do some little good to a class of weak minds, that only need a light anchor, but they certainly have nothing that would hold much of a ship in a storm at sea.

Next to Old Orchard, Me. This is a new fort built in a summer resort, where people from the cities spend the hot season for pleasure and health. Of course there has been some effort made to kill this fort out, but they have been placed there to stay. They built a nice chapel, and have good meetings. The night I was there we had nearly two hundred out to hear on the Bible doctrine of restoration. Immortal-soulism got no quarter. Some came eight miles, and brought small children. The good testimonies after the sermon showed the healthy state of the church. Some ministers preach so long that there is no chance for testimonies, but I like the old-fashion of short sermons, followed by testimonies from the church.

Next to Bridgeton, Me. This was to me a new place. I did not know a person in town, but one man picked me out of the crowd by what he had heard of me by report in a paper—the *Bridgeton News.* It seemed that everybody was looking for a strange looking creature by their staring, whispering, and pointing, and I was glad when the team come to carry me out of sight. I was left at Bro. Kilborn's, whose wife is a preacher. She requested Bro. Johnson to take me to her house, so she could see me before she left for her appointment, sixty miles away; but I was yet on exhibition, for others come in to look at me for the first time. I never was in such a fix before in all my experience, but Sr. Kilborn had pity on me, and gave me a private room, and I hid away till meeting time. Some came five miles to the meeting, and among them a man who had seen me twenty years before in Cartharge, Me. I was glad to see him. I arrived at seven o'clock, as the meeting was appointed early, and I found myself on exhibition in earnest. I overheard remarks like this: "He don't look half as bad as I expected, by what I have heard of him." Probably their ideas of me were formed somewhat by the following articles which appeared in the papers before my arrival.

"Elder Hiram Munger, a quaint and very interesting speaker, is to preach this (Friday) evening in the Second Advent church. Mr. Munger is a powerful muscular Christian, and when younger was not averse to 'training' the sons of Belial who came to his meetings to disturb public worship. On one occasion, when announced to preach in the city of Providence, a noted bully headed a gang of roughs who had determined to hinder the services. When the preacher entered the pulpit he noticed the gang, and at once took in the situation. He politely requested all to be seated before he commenced the services. He repeated his request three times, saying they must be seated before he began, and he was going to have service. The huge bully and his companions paid no attention to his request, but continued to stand, talking and laughing unconcernedly. Elder Munger then left his desk, walked deliberately up to the bully, put his left hand on the back of his neck, gave a quick jerk that turned his face toward the door, to which he ran him rapidly, opened it, grasped the seat of his pantaloons, and with a swing motion pitched the fellow into the middle of the street. He returned to the pulpit without any appearance of excitement, and preached to a very quiet audience, and was never again disturbed. He is, nevertheless, a godly man, full of love and gentleness of spirit.—*Putnam, Ct., Patriot.*

"Rev. Hiram Munger, of Chicopee, Mass., who is coming to hold a series of meetings at Advent chapel (see notice elsewhere) has had a noteworthy career. He has conducted between one hundred and two hundred campmeetings, and has been an earnest worker in his Master's cause. He was born in Monson, Mass., in 1806, and is therefore in his seventy-ninth year. He has been very powerful physically—a modern combination of Hercules and Sampson and whenever rowdies attempted to break up his campmeeting, he would pitch into them, knocking them down right and left, or taking them by the coat-collar and seat of the pants and throwing them over the fence, then pray for their conversion. He is a veteran in the work of religion and temperance, and has a reputation similar to Campmeeting John Allen. His 'Life and Religious Experience,' a book of 186 closely-printed pages, published several years ago in Boston, has run through several editions. During his stay in Bridgeton Mr. Munger will quite likely draw large audiences."—*Bridgeton News.*

Some came six to eight miles to evening meetings, and twenty-six miles on Sunday. God blessed the truth, and some acknowledged themselves benefited by the light of truth. The church was strengthened, and immortal-soulism was weakened, but I never want to be on exhibition like that again.

Next to Cape Elizabeth for a meeting on Monday evening, by a pressing invitation. But on the way we found the railroad running across a swamp had settled about six feet, and I did not get through until the next day. This would be a good reason for reasonable men; but the same thing happened ten or twelve years ago, when I had an appointment at Hollis Centre, Me., and one man was so angry because I did not arrive, that he has never spoken to me since. We have a few just such mules among us, and they always want to govern the church. The settling of that grade across the swamp reminded me of the necessity of a better foundation for the hope of the church than pagan philosophy, upon which immortal-soulists build.

I was well cared for by Bro. George C. Lombard, of East Hiram, Me., who come fifteen miles to the meetings at Bridgeton, and invited me to call on him, which I declined for lack of time; but the settling of the road compelled me to accept his invitation, and I staid all night, as he lives near the railroad at that point, while others had to go on foot to a public house. The favor I received here was only one of the advantages of Christ's arrangement of homes for his ministers who go into the world to proclaim his truth. Bro. Lombard wishes ministers who are passing through Hiram to call on him, and preach to them, as they can get out quite a congregation.

Next to Rochester, N. H., on my way home, and had a good time with Bro. Morrel's church. I took up my Nashua appointment, as I learned that the Salvation Army had captured most of the church, which speaks poorly for them. It is hardly worth while to preach to Adventists who will surrender to such a body of people, and to such doctrine as they preach.

After riding two hundred and ten miles, I arrived at home, having preached eighteen sermons, which in some cases destroyed faith in immortal-soulism, and in many cases inoculated the patients with the truth. Yours as ever, with the "war coat" on.

IN MEMORIAM.

Bro. Stockman:—I trust you and the readers of the *Crisis* will not look upon me as assuming undue privileges in begging leave to record the death of the late Mercy Cousens, and her only son Byron, of Fairfield, Me., to occupy a space beyond what is assigned an ordinary obituary notice.

Sister Cousens died, after a brief illness, Jan. 4th, 1885, aged seventy-four; and her son, after a life of sickness, May following, at the age of fifty. My association in the first years of my public labor with her father—Archy Harding—a veteran man of God, and afterwards with her husband, Capt. Willard Cousens, who was killed on a homebound voyage from the West Indies by a wave which broke over the stern of his vessel, and crushed the house in which he had taken shelter, makes me feel in writing this more like a mourner than anything else.

From early life Sister Cousens trod the path the father's trod, and though never woman carried in her breast a more sympathetic and kindlier heart, yet such was her strict integrity for the right, she was never known to flinch from responsibility or cater to the wrong. "Her yea was yea, and her nay, nay."

In the early days of the Advent movement, with her husband she embraced the blessed hope of seeing Jesus, and being made like him at his coming, and many a weary head and fainting heart has found rest and refreshment beneath her roof. It was in 1854, when many hearts beat high with hope, I led Byron (who now sleeps in Jesus) and Christana, the only survivor of the family, down the banks of the Penobscot, and buried them "in the likeness of His death," in the likeness of whose resurrection they, together with the whole Israel of God, will all share soon, when the sea—the international cemetery of the world—will yield to life again its millions, and the ransomed hosts "will return and come to Zion with songs and everlasting joy upon their heads." Then friends will meet again who have loved.

In view of a life-long acquaintance with this beloved Christian family, whose doors ever opened to me with a welcome in hours of weariness and want, may I not say—

"Many friends who traveled with me
Reached the valley long ago
One by one they left me toiling
With a dark and crafty foe
Yes, their pilgrimage was shorter,
And their journey sooner done
O, how lovingly they'll greet me
When the victory shall be won!"

O, happy morning, which shall dispel the death-scenes of this world of disaster and sorrow, when there will be no more going out with dread and fear, leaving the members of the household to put on the habiliments of widowed sadness because the enemy has captured our loved ones, and they will come back to us no more! A. Ross.

SPECIAL ANSWERS TO PRAYER.

☞ WE SOLICIT BRIEF, WELL AUTHENTICATED STATEMENTS OF SPECIAL ANSWERS TO PRAYER, IN THE HEALING OF DISEASES, OR OTHER REMARKABLE DELIVERANCES.

A Case of Healing.

Dear Crisis:—I have some blessed news that I want you to carry to all of your readers, that they may rejoice with me. The Lord has again set his seal upon me, which has caused me to praise him with notes loud and shrill. For I can say with the Psalmist David, "Bless the Lord, O my soul; and all that is within me, bless his holy name. Bless the Lord, O my soul, and forget not all his benefits: who forgiveth all thine iniquities, who healeth all thy diseases." Yes, he has done it. Praise his name forever! Do you wonder I want to tell it through the press, over land and ocean? That same Jesus, who when on earth went about doing good, has now condescended to do much for me.

Some over nineteen years since I had my ankle broken badly, which was not set right, and thus has been so lame and painful for years that I have not been to one of my neighbors on foot. But now I can walk as well as when in my youthful days, and in the language of the prophet Habakkuk I can say, "The Lord God is my strength, and he will make my feet like hinds' feet, and he will make me to walk upon mine high places." And I do most wonderfully appreciate it.

No one can understand the joy and peace of my soul any more than they could the language of Paul, when he was caught up into paradise, and heard unspeakable words, which it is not lawful for a man to utter. He did not seem to know whether he was in the body or out of the body. But as he said "God knoweth," so say I. He knoweth all things, and he is my shepherd, and I shall not want. "He maketh me to lie down in green pastures, he leadeth me beside the still waters," and thus my cup runneth over. Hallelujah to his dear name! I can never praise him enough for what he has done for me. The thought of his taking my feet from the horrible pit of miry clay, and putting a new song in my mouth many years ago was most blessed. But now that he has taken away my lameness, and caused me to leap as an hart, and to walk here and there, has astonished many. And those who remember seeing me on the Plainsville campmeeting no doubt will rejoice at my deliverance. I had planned to go one way, but duty called another, and I obeyed with glorious results. When in Southington, Ct., at the home of Bro. Hezekiah Davis, on the evening of Sept. 7th, whilst importuning at the mercy-seat in my behalf, as well as obeying the apostle James (5th chapter, 14th verse), was my foot made straight and as nimble as the other, and no one can doubt it. It is as real as to see the crooked made strait, the blind made to see. O how good has the Lord been to me, better than all my fears. I stopped with Brother and Sister Davis a few days and acknowledged my faith, and gave God the glory for what he had done for me. And I will still give him glory, for glory is his due, and you, my dear brethren and sisters, may give him glory, and when our Lord reigneth we will be among the number who will say Alleluia, Amen. And should the poor sinner read these lines, let me ask if that will be your song? Haste, make no delay. Come to Jesus, that you may not only have a hiding-place from the storm, but swell the anthems of praise to God and the Lamb. Your sister in faith and hope and love. Susan E. Teeple.

Hotchkissville, Ct., Sept. 21st 1885.

Be not simply good—be good for something.

SILENTLY SLEEPING, BUT NOT FOREVER.

BY MAGGIE L. KING.

Warney, the first we lost, was a son—
A three year old darling was he;
He's silently waiting for Jesus to come,
The King in his beauty to see.

His name was Shemiah, to hearken and hear
The Lord in his merciful call;
How often we've hoped when to manhood he'd come,
Poor sinners he'd warn, as did Paul.

But death with his icy cold fingers came in,
And without mercy he blighted the scene;
But he's coming again, and then without sin,
To live and to reign with his King.

The next was Katie. Though young, she believed
That Christ, her dear King, she'd soon see;
And in the paradise then made new,
With Christ, her dear King, she would be.

But then without warning death stepped to her side,
And sealed her dear lips with his gloom;
But sleep on, dear Katie, the Lord will soon come,
And wake you to see your new home.

The next was Maggie, too young to believe
In the truths of our soon coming King;
But her life is now hid in Christ and in God
Till Jesus her life he shall bring.

To sing loud hosannahs the three then shall join
To praise their dear Saviour and King,
And then with the ransomed they ever will live,
And their crowns at his feet they will bring.

O come, dear Jesus! hasten the time
The saints to awake and set free,
That they with the glorified hosts may arise,
And we their sweet faces may see.

Wilmington, N. C.

OBITUARIES.

Robbins. At Galesburg, Ill., Sept. 8th, 1885, at the residence of his son, Edward S. Robbins.

The deceased was born August 28th, 1807, in Copenhagen, Lewis Co., N. Y. He was converted in early childhood. He made a public profession at the age of twenty-one, uniting with the Baptist Church in his native village. He served this church as its clerk until he removed West. He was married to Miss Temperance Allen, June 30, 1833. He moved to the then far West in 1836. He returned on a visit to his native State in 1840, remaining there for seven years. During this time he conscientiously adopted the views held by Second Adventists concerning the second coming of Christ and other doctrines. He considered himself henceforth identified with this body of believers. His residence has been for the past twenty years in this city. He belonged to a long-lived family, his father dying less than four years ago, at the age of one hundred and one years. Mr Robbins has been a great sufferer for more than fifteen months, which he endured with patience and submission. In his Christian life he was characterized with marked cheerfulness, unshaken faith and great love of the Scriptures. He was always a strong advocate of total abstinence. He left the wife of his youth, one son, W. A. Robbins, and two daughters, Mrs. M. E. Hotaling and Mrs. O. C. Pine, to mourn his loss. Like thousands of other fathers, he laid his first-born son on the altar of his country, who was a graduate of Knox College, and died at Vicksburg in 1864. "Precious in the sight of the Lord is the death of his saints." O. C. Pine.

Glidden. In Lee, N. H., Sept. 5th, 1885, Mrs. Rebecca F. Glidden, aged eighty-one years, two months and nineteen days.

Our aged sister became a Christian at a very early age in life, and united with the Baptist Church in Exeter. In 1842 she heard the glad news of Jesus' speedy return from the lips of Eld. Wm. Miller, which, with her companion, she received with joy and gladness. This faith she cherished till the end of her life, and shortly before she fell asleep selected as a text (from which she desired some minister of her faith to preach at the funeral) the words of Paul to Timothy, "I have fought a good fight, I have finished my course, I have kept the faith." 2 Tim. 4: 7, 8. Our sister was a devoted Christian, and though dead, yet she speaks in her Christian virtues and godly life. Her mind was richly stored with Bible truths, and she ever had words of comfort and help for those who were in sorrow and affliction. Truly she "kept the faith," and now she waits the "crown of righteousness." Many of our ministers will recall with gratitude the kindness and tender care bestowed on them from time to time while they have enjoyed her hospitality, and a quiet resting-place in the "prophet's chamber." Assisted by Bro. Burr, pastor of the Congregational Church of the place, the writer endeavored to speak words of comfort to the mourning friends. May God bless them, and bring them all finally in the glad morning of the resurrection, to enjoy an eternal reunion in the soon coming kingdom.

"Until the shadows from this earth are cast,
Until He gathers in his sheaves at last,
Until the twilight gloom is overpast,
Good night! good night!"

W. H. Mitchell.

Sessions. At Adams, Mass., Sept. 20, 1885, Sr. Florence B. Sessions, of South Hadley Falls.

Sister Florence had been a great sufferer for a long time with that dread disease, consumption. She came to Adams, where her father resides, some months ago, thinking a stay among friends there might be beneficial to her health; but she continued to fail until she quietly and peacefully fell asleep. She leaves an affectionate husband, an aged father, five sisters and one brother, with many other relatives, to mourn. She professed faith in Christ in early life, was baptized by Bro. E. McCulloch, and was ever after identified with the believers in the soon coming of Christ and kindred doctrines. Twice has the enemy death entered the home of Bro. S., each time taking his companion and leaving him lonely and sad. May he realize that underneath him are the everlasting arms, and rise above the trials of earth to renewed energy and zeal in the cause of Christ. We accompanied the weeping friends to South Hadley Falls, where the precious sleeper was consigned to the grave to await the glorious resurrection morn. Many and beautiful were the floral tributes brought to adorn the last resting place—mute but eloquent voices of affection, esteem and love.

"She sleeps, but not forever."

Services on the occasion by the writer. Text, "There shall be no more death"—no more curse.

Mary L. Tower.

Downing. At Downing's Landing, Oregon, Tuesday, Sept. 8, 1885, Margaret Luvisa Downing, only daughter of Frank L. and Hettie Downing, aged five years, ten months and sixteen days.

In Ramah's ancient city once
Was heard a voice of weeping;
'Twas Rachel weeping for her slain
Who in the earth were sleeping.
And Rachel's daughters yet do weep
For children in the dust;
Low in the grave they silent lay
Till Christ shall raise the just.
The Lord himself shall come from heaven
With an archangel's voice,
To raise from death the saints of God—
All those who are his choice.
Then praise the Lord for such a hope,
And let us live as meet,
To share in that great gathering,
And little Margaret greet.

Alson W. Steers.

Strout. In Oxford, Maine, Sept. 12th, 1885, Mrs. Susan Strout, wife of Abraham Strout, in the seventy-fifth year of her age.

The subject of this notice never made a public profession of religion, but during her last sickness prayed with her daughter, calling on the Lord to forgive her sins. She was a kind and loving mother, and will be missed very much. She leaves an aged husband, sons and daughters. May the Lord bless them all. Services by the writer. G. L. Tracy.

Stratton. In Sidney, Maine, July, 3d, 1885, Sister Sophronia, wife of Wm. G. Stratton, aged fifty-eight years.

Sister Stratton's illness was short and severe, but faith triumphed. May the Lord bless the husband and children, and bring them to that sorrowless world so soon to come. Funeral services by the writer. J. R. Hall.

Martin. Fell asleep in Jesus in Bow, N. H., Sept. 15th, 1885, with cancer of twenty years' standing, Margaret S. Martin, wife of Elder A. Martin, aged seventy years.

She sleeps in Jesus. A. Martin.

Bradbury. In Southington, Conn., Aug. 9th, 1885, Bro. William Bradbury, aged eighty-eight years.

Brother Bradbury came from England when a young man. A few years later he gave himself to Christ. In 1843 he became identified with those who "turned to God from idols to serve the living and true God, and to wait for his Son from heaven." All who knew him were ready to admit he believed in the soon coming of Christ, for it was his theme with all classes, saint or sinner. I do not remember of ever being in his company any length of time when he did not say something about the "signs of the times." In former days his home was always open to the servants of God. It was with pleasure he would refer to those days when Brn. Brewer, Mathewson, Walter and Henry Pratt, Grant and others found a resting place under his roof. Those still living will no doubt remember that home in New Britain, Conn. The last of his life was spent with his daughter in Southington, Conn. Since we knew him he has been a great sufferer, and his disease was of such a nature that earthly friends could not alleviate; yet through it all he was continually rejoicing in the Lord. "Bless the Lord!" was a very frequent expression with him. After his lips refused to speak, the smile of his countenance, the movement of the lips, and the clasping of hands, showed to those watching his departure that even then it was the expression of his heart; and so he fell asleep, and was laid to rest for a little time by the side of his companion in Kensington, Ct. Some of his friends still live in England. This side the Atlantic there is left an only son and daughter, with their families. May the blessed hope, which was the father's comfort, be their's through this life, and in the coming kingdom may the family be unbroken. His funeral was held in Southington, Conn., at the home of his daughter. Attended by the writer. H. Davis.

Myers. In North Adams, Mass., Sept. 13th, 1885, Mrs. Cynthia Myers, wife of Bro. Datus Myers, in the seventy-third year of her age.

She sleeps in Jesus, waiting for the resurrection morning and the gift of God, which is immortality and eternal life, in a land where death and the tomb can divide no more. She was converted to God at the early age of thirteen years, and united with the Baptist Church. She listened in 1855 to the glad tidings of our Lord's return, and together with her companion accepted it with joy, and waited in hope the glorious consummation. A husband, two sons and two daughters still survive, and mourn the loss of a faithful companion and God-fearing mother. May the dear Lord wonderfully sustain our dear brother through the lonely days of his remaining pilgrimage, and at last the family circle be unbroken in the land of perfect day. Services attended by the writer.

F. R. Blanchard.

Butler. Overtaken at last by that last enemy, the tyrant Death, by dropsy in Brookfield, Penn., our brother, Eld. Benjamin Butler, aged seventy-three years last May.

Funeral services held Sept. 3d, 1885, by the writer, from a given text by his son, which he often repeated during his sickness—"If a man die, shall he live again?" Job 14: 14. The subject of this notice was a good Bible student. He stood aloof battling for the soon coming of Christ and kindred truths, until the year 1870, when I prevailed with him to help in organizing the Conference of Northern Penn. and Southern N. Y., of which he remained a faithful member up to his decease. He was personally acquainted with some of the ministers of the East, as I have heard him speak of Elds. Munger, C. Goodrich and others. He was an efficient workman that needed not to be ashamed. His companion preceded him some three years. Our Conference will deeply feel their loss. D. B. Hunt.

Wright. Fell asleep in Jesus at New Haven, Conn., July 15th, 1885, Cliffie, youngest son of Daniel and Angie Wright, aged eleven years and eight months.

Little Cliffie's death was very sudden, yet it was not without the most excruciating pain that the enemy conquered him of that fatal disease—lockjaw. He was a lovely boy, possessing a quiet, tender, affectionate disposition, and was dearly loved by all who knew him. Many were the aching hearts which gathered around the little sleeper to hear words of comfort spoken to the bereaved family. Jer. 31: 16 was chosen for the occasion, and the blessed hope of the resurrection was set forth as the true expectancy of the church by the writer, whose earnest prayer and desire is that this sad dispensation may be sanctified to the good of all the family. A. J. Wheeler.

Peal. Suddenly, at her parents' residence in Glassboro, N. J., on Thursday, Sept. 17th, 1885, Ida, youngest daughter of Bro. and Sister Peal, aged three years and one month.

This sudden death was caused by accidental scalding. The circumstances surrounding it were very sad. Ida was an affectionate little girl; was very dear to her parents, also to her elder sisters. While they feel the heavy stroke fallen upon them, they have the sweet assurance of a happy reunion in the near future. The writer tried to comfort them with the blessed hope of Jesus and the resurrection.

The little one now sleeps in Jesus,
But her sleep will not be long;
He is coming soon to wake her,
Then she'll sing the new, new song.
He is coming for his people,
And to waken those who sleep,
Then he'll change the righteous living—
All who do his precepts keep.

H. T. Taylor.

Kelch. Sweetly fell asleep in Jesus near Elk City, Kansas, Sept. 7th, 1885, Forest L. Kelch, infant son of Charles and Rebecca Kelch, and grandson of Eld. W. P. Kelch, aged six months and twenty-two days.

The little soul is resting in his grave till Jesus comes to gather his precious jewels. Dear mothers, do not weep as those that have no hope. You who have laid those little treasures away, read Matt. 19: 14—"Jesus said, Suffer little children, and forbid them not to come unto me, for of such is the kingdom of heaven." Death may chill and wither the sweet little flower for awhile, but Jesus is the resurrection and the life, and he will have millions of them around him in the new earth singing the new song. Mothers, come to Jesus, and have a reunion with those little loved ones. Exercises by C. Corliss.

Barton. In Seabrook, N. H., August 15th, 1885, Sister Eliza Barton, wife of C. A. Barton, aged forty years.

Sister Barton embraced the hope of the gospel and the near coming of Christ quite a number of years ago, and joined the church at this place, where she remained until her death, doing what she could for the cause of Christ. She leaves a husband and a large circle of friends to mourn. We endeavored to comfort a large circle of mourners and friends from words found in 1 Cor. 15: 57. W. Hadley.

Lockman. In Ontario, N. Y., Sept. 7th, 1885, at the home of her daughter—Mrs. Wm. Birdsall, Mrs. Janette Lockman, aged eighty-three years.

Sleep on, beloved mother. Tender hands have laid thee in thy dreamless bed. There we leave thee to thy rest till the resurrection morn. We hope to meet thee then. F. J. B.

John Fletcher was by nature a man of a fiery, passionate temper; yet John Wesley says of him that "for twenty years and upwards before his death, no one ever saw him out of temper, or heard him utter a rash expression, on any provocation whatever." This was indeed a victory worth winning. It was the subjugation of unruly nature by the indwelling Holy Spirit. Seeing that God is no respecter of persons, he must be as willing to do this great thing for every believer as for John Fletcher. What hinders any man from being as meek as he? Surely, nothing but his own lack of earnest purpose, persistent prayer, and utterly trustful faith. The "fruit of the Spirit" in every disciple is "love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance."—*Ex.*

CORRESPONDENCE.

FROM BR. J. V. LACEY.

Dear Editor:—The *Crisis* still comes to us from week to week, laden with precious Bible truths. How much we would like to attend those precious gatherings of the saints, where so many meet of "like precious faith" to hold sweet communion with each other, and hear the Word preached, and prepare for the great gathering in the heavenly kingdom.

On reading Bro. Wallace's article on "Holiness" in the *Crisis*, we think, amid all the different theories about holiness, he has the true Bible view. As soon as we are justified, cleansed, forgiven, reconciled to God, we are, according to the Scriptures, holy and ready for the kingdom. The dying thief was as soon as he believed and said, "Lord, remember me when thou comest into thy kingdom." If the kingdom had then been established, and he had been changed to immortality, that very day he would have entered saved, holy, washed in the blood of the Lamb. As it is, he will surely enter when Jesus comes the second time. But we who live a life of faith on the Son of God are to "grow in grace, and in the knowledge and love of our Lord and Saviour Jesus Christ"; grow up into him our living head in all things. We are complete in him. He is "made unto us wisdom, righteousness, sanctification and redemption." "His name shall be called Jesus, for he shall save his people *from* their sins"—not *in* them.

Dear brethren and sisters, let us press forward toward the mark for the prize of our high calling in Christ Jesus. A few of us here in Salinas are still holding on to the "faith once delivered unto the saints." We have many trials and discouragements, but the end is in view. The world is getting ready for the judgment, so few will believe these great truths. Unbelief is the greatest sin, and will condemn the world. "They will not come unto me, that they might have life." We are glad to see that the light is spreading in India, Sweden, Ireland, etc. The hand of the Lord is in it. This is the day of his preparation. Let us be ready to go in to "the marriage supper of the Lamb" pure and holy, having on the wedding garment of Christ's righteousness.

Salinas City, Cal.

FROM O. AND P. KING.

Dear Editor:—I feel it duty to pen a few lines to the many dear ones scattered abroad, and some in isolated places; for many times my soul has been refreshed by the letters of such through the *Crisis.* I cannot write anything very cheering in regard to my work in the Lord's vineyard, on account of poor health and sickness in my family. I have not been able to do any business since I was attacked with rheumatism and sciatica last December; and my dear companion has also been afflicted for the past three years, being nearly helpless with inflammatory rheumatism. But there is one thing that we can enjoy—the fruits of the blessed Comforter which Jesus promised to his children. O, what could we do if it were not for the aid of the blessed Spirit? Truly, according to his Word, we could do nothing. How much we have to praise Jesus for! In our trials and afflictions we are comforted with the hope of a better life through God's infinite love.

During the past winter and spring we have lost four grand-children by diphtheria, so we realize with others that the work of the enemy is still going on, and will until Jesus comes to destroy him. We know that the time is near when he will accomplish this work, and "deliver them who through fear of death were all their lifetime subject to bondage." Pray for us, dear ones, for we need your prayers.

From your brother and sister trusting.

FROM H. H. JANES.

Bro. Stockman:—I wish to say to our brethren and friends in the East that after my very pleasant and heart-cheering visit with them, which I trust will long be remembered with much pleasure and interest, I took the train at St. Albans, Vt., on the 7th inst. for Manchester, Iowa, where I arrived in safety and in good health on the 9th, and had a very pleasant meeting and greeting with the dear ones there who had met for Camp and Conference Meeting. Truly it was heart-cheering and soul-reviving to meet so many of my old fellow laborers once more in mortality, to renew our covenant vows together to our blessed Lord and Master, and to unite our efforts again in carrying forward the great work assigned us in trying to prepare a people for his glorious soon coming and kingdom. I expect, by divine grace and help, to devote my whole time and life in the future, or nearly so, to this work. Yours as ever in good hope through grace.

Grinnell, Iowa.

FROM M. McCULLOCH.

Bro. Stockman:—If it will encourage the dear waiting ones, tell them that the Lord is pouring out his Spirit here in Western Massachusetts. We have preached several times in our old home town—Savoy. An interest is awakened such as has not been for a long time.

On Sunday, the 27th, I was at Plainfield. This meeting will long be remembered by those present. The Lord gave us freely of his Holy Spirit. The waiting ones were comforted, backsliders wept and cried for mercy, sinners trembled, and ten came forward soliciting the prayers of the church. Praise the Lord! This little church is alive and prospering, which speaks grandly for their pastor, Bro. Dennis Sears, who is with them nearly every Sabbath. Here they do not forget that the preacher must be fed and clothed, and all help as the Lord has prospered them. We continued meetings three or four evenings. Pray for us.

Take care of your character. Do not be too much concerned for your reputation. Keep the character right, and the reputation will give you no trouble. Character is everything, something that cannot be hid from God or man—that cannot be changed as we change a garment; but we carry it with us wherever we go, and by it we are known every day of our lives. A pure, earnest, broad, consistent, symmetrical character—what divine glory it reflects! what blessings it confers on the world!—*Sel.*

Be quick to discern God's ways with you. This can be done only by watchful prayer and vigilance.

WORTH KNOWING.

At this time of the year, more people take cold than at any other, before they put on their winter clothing, which they do not need; but you need more on your back than any other part of the body, especially old people, as the spine and backbone are the seat of all colds, that affects the whole acting machinery of the body. It should be kept warm and dry. The lungs are nearer the surface, half way down the back, than any other part of the body, and a cold chill striking there strikes a vital spot. Many have taken their last cold in this way.

Put a pad of wool or cotton, twelve to eighteen inches long, four to six inches wide, and one inch thick, from the top of your shoulders down to the top of your hips, or fasten it to your under clothes, and you will be more comfortable than with an overcoat or a shawl, which the rest of the body does not need. This will save more fall colds than anything else. Try it, and see the effect. I have good medical authority for this, and my own experience. H. Munger.

Rufus Choate and Daniel Webster were once arguing a case before a jury where the main point turned on the size of certain cart wheels. Choate used much fine rhetoric in describing the wheels to the jury, and was about to carry conviction, when Webster suddenly drew aside a screen which he had previously arranged and simply said, "Gentlemen of the jury, there are the wheels." He won the case. Let us show life, rather than some fine-spun theory.—*Selected.*

Sometimes "the heaviest wheat of all" may spring up from seeds dropped in an accidental way. What a motive to the maintenance of personal holiness!

TEMPERANCE.

Speaking Figures.—Felix L. Oswald, M. D., in one of his articles on "Temperance Teachings of Science," says: "In the South a million men, women and children of farm laborers can earn less than a hundred millions a year, i. e., $500 for every family of five persons. In the manufacturing districts of the north they would earn less than $200,000,000. We can therefore again be wholly certain of not overstating the truth, if we assert that in the United States alone the poison vice devours every year the aggregate earnings of more than fourteen hundred thousand families." The aggregate cost of the poison vice is $1,055,000,000 a year—a yearly sum equivalent to the cost value of all our public libraries, our church property, steamboats, bridges and telegraphs taken together. "In one dollar bank-notes of the United States treasury, one billion dollars could be pasted together into a paper strip that would reach up to the moon. Stacked up in bundles, they would form a paper pile a hundred feet long, fifty feet wide and fifty feet high."—*Ex.*

What is Whisky Bringing?—What is whisky bringing? was asked of a dealer in that article, one day. He meant to ask, how much is it selling for? A gentleman who heard the remark took it in a different sense from that. "What is whisky bringing?" do you ask. I'll tell you; it is bringing men to prison and to the gallows, and it is bringing women and children to poverty and want."

There never was a truer answer than this. It is estimated that it sends to prison every year one hundred thousand men and women. Twenty thousand children are sent to the workhouse annually by drink. Three hundred murders are caused by intemperance every year. Two hundred thousand children are made orphans every year, by this dreadful evil; and sixty-five thousand are killed by intemperance every year in this country.—*Ex.*

Temperance workers may well rejoice at the good work being done in Georgia. Some way, northern people have been slow to believe that any part of the south was in dead earnest to suppress the liquor traffic. But they may well say to us now, "Be not faithless, but believing." Why? Because ninety-seven of the 137 counties of Georgia have voted not to allow the sale of intoxicating liquors. Temperance enthusiasm is rising in Georgia, and it does one good to hear them talk about the utter suppression of this vile traffic in a few years. God speed them, and all temperance workers, in the good work. We have great hopes that when the children of Massachusetts have had a few years' training in temperance instruction, the public sentiment of this State will demand and enforce absolute prohibition.—*Atlanta Constitution.*

Lincoln and Temperance.—"The first time I met him was in September, 1854, at Bloomington; and I was introduced to him by Judge Douglas, who was then making a campaign in defense of the Kansas-Nebraska bill. Mr. Lincoln was attending court, and called to see the Judge. They talked very pleasantly about old times and things; and during the conversation the Judge broadened the hospitalities of the occasion by asking him to drink something. Mr. Lincoln declined very politely, when the Judge said: "Why, do you belong to the temperance society?" He said: "I do not in theory, but I do in fact, belong to the temperance society, in this, to wit—that I do not drink anything, and have not done so for very many years."—*Judge Weldon.*

Every week, and every day in the week, one may read of some murder, or assault, or other crime, committed by people under the influence of liquor, and who, when sober, would not have thus violated the law. The other day a man was stabbed to death in Gardiner—and later a man in Bath died from injuries received in a drunken spree several days before. Rum is a curse to any community—we wish it was a State's Prison crime for a man to drink until he becomes intoxicated.—*Eastern State.*

In a recent Winthrop temperance meeting a gentleman made the following statement: "In a neighboring town twenty-seven men banded together to oppose in every possible way the Washingtonian movement. Of these eleven filled a drunkard's grave; seven were lost at sea; four, while intoxicated, drove into an arm of one of the lakes in this vicinity one night and were drowned; two committed suicide; two were hanged in the south, and one went to sea and never was heard from."—*Lewiston (Me), Journal.*

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The World's Crisis
AND SECOND ADVENT MESSENGER.

"BEHOLD I COME QUICKLY: AND MY REWARD IS WITH ME."

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HOW SHALL WE STUDY THE SIGNS OF THE TIMES?

The signs of any period of time are the events and tokens which manifest the leading characteristics of the period, especially those which are dangerous and need to be watchfully shunned. Our merciful Heavenly Father always gives sufficient signs to warn His creatures of impending danger, and always furnishes means by which to escape the fatal snares.

As the people of every period are exposed to dangers, every period has its signs which show the particular snares to be escaped at that time. God's signs, given for the protection of a people, are always prophetically announced, therefore the people of every period are in part, at least, dependent upon the prophetic scriptures for their safety. The safety of all men depends upon receiving "the *testimony* of Jesus Christ," which "is *the spirit of prophecy*."

The Creator never sent a judgment upon men for their sins without first giving them prophetic signs and using means to draw their minds in a way to impress them with the fact of the approaching danger, giving them an opportunity to prepare for it. These principles are made especially applicable to periods preceding the first and second coming of Christ. The importance of heeding those signs, and the results of rejecting them and their forewarning, were fully developed at the first appearing.

According to the consecutive prophecies the period has come for the signs of the second coming to be seen. If so, then it has become an important duty of the church to watch for those signs, and when they appear, to proclaim to the people the approaching judgment.

How shall we watch for these signs? First, study the sacred prophecies, to learn what events were foretold as being signs to characterize the present period. When the prophetic statements are understood, look for just such events as that language describes. This has been the rule by which true faith has been established in all ages.

The Jews were fatally ensnared because they refused to accept the signs of the first advent, every one of which was an event literally described. This rule established by Inspiration is the only divine authority we have by which we can determine what events will constitute the signs of the last times. The prophecies giving these signs should be read with a view to learn what events are predicted in the various departments—physical, political, religious, moral, and then watch to learn if such events are transpiring. By this means we may learn quite definitely what the conditions of the earth and atmosphere will be in the last days, these conditions being the signs foretold as indicating the approach of the day of the Lord.

So it is in the department of the nations. The Lord has told us distinctly what kingdoms should precede those among whom the last signs should be seen, and also informed us what the special conditions of the last nations should be. The same rules apply to the ecclesiastical department. The prophecies give the progressive history of the great apostate church down to the last stage, and at that point expressly states her condition when she is about to be plunged into the sea of destruction. This last condition will be a sign to be watched for.

The history of the true church is also given, showing her various conflicts and victories, until she reaches her last position in the warfare, and that position, and the work there accomplished, becomes another distinct sign of Christ's coming. So it is in the social department. The closing circumstances of its history are signs of its speedy termination.

If this generation is occupying this last special period of time, as many in all parts of the world profess to believe, it certainly becomes a very important duty of every servant of Christ to watch with great diligence and earnestness present developments in all departments of this world's history, to learn what signs of the present times are being manifested. Christ taught distinctly that certain signs would appear, by which the church might "*know*" that His coming is at the door. To say that those signs are *not so described* that they may be *definitely identified* is to say that the Saviour's instructions are not sufficiently explicit to be understood without depending upon the great uncertainty of human interpretations of figures of speech or illustrations.

The Bible rule is this: When God predicts a sign, the event constituting that sign is just such as the language foretelling the sign, literally interpreted, describes. Every sign of the first appearing was according to this rule. Whoever preaches and publishes this vitally important truth of the gospel due this generation, will preach all he is able after earnest investigation, the signs of the present times. This we believe is what God has called his servants of the present period to do.

Brethren, let us do this, even if we are required to sacrifice many things which the flesh and the world may present as desirable. J. C.

"LIKE as a father pitieth his children, so the Lord pitieth them that fear him." This is a very comforting assurance. Men may plot against the upright, but while they have the sympathy of the divine Father, they may be comforted, for he will care for them, and "no weapon formed against them shall prosper."—*Ex.*

RECEIVE Christ with all your heart. As there is nothing in Christ that may be refused, so there is nothing in you from which he must be excluded.

THE RESURRECTION OF CHRIST.

BY SILAS HENN.

(*Concluded.*)

Again: the resurrection of Christ, or belief in the resurrection of Christ, at once raised the character of his disciples. They were inspired with new bravery and fortitude and courage. Their confidence was strengthened, their hope was confirmed, their love was deepened, their zeal was inflamed. They became almost unlike their former selves. Their knowledge of God and of things spiritual increased so wonderfully, that some of them were soon able to write epistles, that have given light and guidance and comfort to millions of the human race. No such change as this would have been wrought in these men had their Master been held in the tomb by death. The fact of the resurrection was to them a great motive power; in it they had the best and highest reason for living, and working, and suffering; and if that fact had not existed they would have gone down, and their enemies would have gone up. The victory would have been on the side of the persecuting scribes and pharisees. But they had now no ground for fear. God the Almighty was on their side. All heaven was in their favor. Eternal truth, unchangeable right, and infinite love were with them.

The disciples, after this event, were constituted apostles; and though previously very slow to learn, they now saw the truth in respect to Christ's mission more fully, and were sent forth to teach the truth; and at the day of Pentecost, a few weeks after, they received a remarkable endowment of power to qualify them for their work.

After the resurrection of Christ had taken place, it was soon published abroad. The apostles and disciples made no secret of it. In this grand fact their hopes were revived; and convinced so thoroughly of its reality, they preached the resurrection wherever they went both amongst friends and foes. They preached it in the very city where the death and burial of the Saviour had taken place. Around them and about them were those hypocritical pharisees and the elders who had procured his condemnation, and the men who committed perjury, and the soldiers who had watched, or professed to sleep at the tomb, and the king and the governors, and the public buildings or places for trying criminals. Still, in the midst of all they made the proclamation that Jesus, who was nailed to the tree, and laid in the sepulchre, had come to life again; that they had both seen him and conversed with Him.

Now if it had been in their power, would not their adversaries have contradicted them, and have shown that no resurrection had taken place; that it was all a sham, and that their Master was still under the power of death? Most certainly they would; they would have been glad to have done this if they could. But they could not. The thing was too plain, too certain, too tangible, too palpable. There was too much evidence that He whom they had crucified was alive again. They were confounded; they were silenced; they were ashamed. And they would have rejoiced if the apostles had kept the whole matter quiet, and said nothing about it; for they felt that the proclamation of the resurrection was a proclamation of their guilt in putting him to death. It was in truth a proclamation of his divinity, a proclamation that he was the son of God, a proclamation that he had power to bring them into judgment for the wicked deeds they had done.

But further: in the proclamation of the resurrection the apostles had evidence of the appoval of Heaven. God gave them unmistakable tokens of his presence and blessing. There was evidence of supernatural power. Jehovah confirmed the declaration of the glad tidings by giving them power to perform miracles. "And they went forth, and preached everywhere, the Lord working with them, and confirming the word by the signs that followed." Mark 16: 20. And these wonders were done openly among the people, in the name of Him who had been crucified, but whom they then declared to be alive again—alive for evermore. And these wonders were further proof of the great truth which they were making known.

And the proclamation of this doctrine was not without effect. The enemies of the gospel were amazed and confounded at the multitudes who received the apostles' teaching. That teaching was accompanied with such power from heaven, it was so manifestly divine, it carried with it such overwhelming evidence that Jesus was the Christ, the Anointed, that day by day numbers were converted to the new faith. "And believers were the more added to the Lord, multitudes both of men and women." "And the word of God increased; and the number of the disciples multiplied in Jerusalem exceedingly." Acts. 5: 14; 6: 7. And not a few of these believing ones had been the most unbelieving, and the bitterest in their opposition to Christ and his cause. The evidences of the truth were such that they could not gainsay them, and they were constrained to yield their assent. They united with the despised followers of Jesus at the risk of incurring the displeasure and persecution of the rulers. And multitudes did suffer for their faith. They suffered everything that a perverted ingenuity and a fiendish malice could devise, and human power could inflict. But so strong and deep were their convictions, and so unwavering was their faith, that they counted it an honor to suffer for Christ.

The resurrection of our Lord completed the evidence of the truth of the religion which he taught. God would not have put his seal to what was untrue. If Christ had not been the Messiah, the Anointed—if he had not been a divine prophet and teacher—if he had not been the sent of God, and if he had not taught the mind and will of God, no resurrection on the third day after his crucifixion would have taken place. The resurrection affords the clearest possible evidence that the Christianity of Christ is the religion of Heaven. That any should doubt or disbelieve, with such evidence before them, is, to us, amazing. No higher proof, no distincter mark of divine approval could be given. What more could any reasonable man desire? If such evidence will not convince a man, there is no evidence that will convince him. This evidence has been subjected to the most critical examination, to the closest scrutiny, by the greatest minds in all the ages since the times of Christ, and millions on millions have received Christianity as the absolute truth on the ground of that evidence.

Then on the ground of Christ's resurrection, we have sure and certain hope of our own. Our condition would have been without hope if Jesus had not broken the barriers of the tomb—if he had not made himself the Conqueror of death. If he had not overcome death, we should remain under its power for ever, for no power of our own could deliver us. The apostle Paul says, "For if there had been a law given which could make alive, verily righteousness would have been of the law." Gal. 3: 21. Obedience to the law, prior to the death of Christ, procured the divine favor, but it could not procure eternal life. And if the law was broken, sincere repentance procured forgiveness, but it could not procure life in heaven. That was procured only by the resurrection and ascension of Christ.

Were it not for the hope of resurrection, our sorrow at the death of loved ones would be overwhelming. But we are not without hope. In the resurrection we shall see them again. There is no doubt of this if they are believers in Christ. The evidence of this is abundant and positive. "For this is the will of my Father," says Christ, "that every one that beholdeth the Son, and believeth on him, should have eternal life;" and I will raise him up at the last day." John 6: 40.

Our salvation may be attributed in part to Christ's teaching and example, but it must be attributed mainly to the atonement he made for our sins, and to his resurrection from the dead; for it is through the atonement we obtain forgiveness and cleansing, and it is through the resurrection we shall obtain the redemption of our body. The apostle Paul teaches that though we were once enemies, we are now reconciled to God through the death of his Son; and thus reconciled we shall be more fully saved by, or in, his life; for though he put himself under the power of death for us, he grappled with the enemy and conquered, and now lives at the right hand of God the Father. He lives, and lives for evermore, that this salvation may be fuller, completer than simple reconciliation,—the being changed from enemies to friends. Is not this greater salvation the entire sanctification of the soul, the being filled with the fullness of God, and the certainty of our resurrection to endless life? All praise, all honor, all glory to Christ! In him there is life-giving energy. We may live in him, may have peace and joy in him, may have strength and wisdom and hope in him. He is the source of the believer's fruitfulness.

But some, alas, are without faith in Christ, and therefore are without divine life, without divine warmth, without divine pleasure, without divine hope. You are now winter-bound, ice-bound, frozen, chill and cold. Oh, look up to Christ in beseeching prayer, persevering and believing prayer, and He who is the Sun of righteousness shall shine upon thee, and his beams shall warm thee. Then winter shall disappear, and spring shall come, and summer shall come, and thou shalt rejoice in the warmth and light and gladness of sunshine. And then thy prospect of the eternal future shall be bright and glorious and blessed. Every resurrection blessing shall be given thee, and all along the line great peace shall mark thy pathway to the kingdom. Have faith then in the name of the Son of God, in the Anointed One, who is the resurrection and the life.

"THE REST OF THE DEAD."

BY L. BOUTELLE.

"But the rest of the dead lived not again till the thousand years were finished." This seems to be an obscure text, and hard to be understood. But if we keep the 20th of Revelation where it belongs, we shall find it more easy. I will assume that the 20th of Rev., 4th verse, brings to view the papal tribulation of Dan. 7: 25, while the beast like a leopard was doing his wicked work. "They shall be given into his hand until a time, and times, and the dividing of time." Here in this forty and two months' persecution is the identical work assigned him in prophecy, and is plainly brought to notice in the fourth verse, and fills the mould with the shortening of the tribulation.

"I saw the souls of them [the persons] that were beheaded for the witness of Jesus, and the word of God." This I conceive can apply only to the papal persecution. Here is where John saw the church suffering death, with its horrible barbarities, in the great tribulation, while the martyrs were loyal to Christ, and did reign with him. They did not do as the citizens that hated him, and sent a message after him saying, "We will not have this man to reign over us." But those that were beheaded for their testimony said, We will be loyal, live and reign, whether we live or die. Now John gets his eye on the living church suffering and dying for Christ, and their loyalty to divine government as the test of discipleship, and still he looks on to the living church till Jesus comes. But as yet John has not discovered the jewels, the hid treasure in the field. He takes a searching look into *hades*, and exclaims, "But the rest of the dead lived not again until the thousand years were finished [and the "little season" must be included]; and this is the first resurrection." What is the first resurrection? Why, when "the rest of the dead" live again This, when they do live, is the first resurrection.

I am aware I shall be told that the rest of the dead are the wicked dead. How do you know that? The Bible says no such thing, neither does it say they are the righteous. But it does say (to me) that the rest of the dead have the first resurrection. You may say all we get about the kinds—good or bad—of the rest of the dead is inferential. I admit it; but they have the first and literal resurrection from the dead before we reach the dreadful finale of the 12th, 13th and 14th verses of the same chapter. God grant our names may be found written in the Lamb's book of life.

FAITH.

BY J. S. WHITE.

There are three degrees of evidence. The first and lowest degree is that which leads a person to form an opinion, as we sometimes hear it said, "It is my opinion." This is not faith, for opinion supposes doubt. A higher degree of evidence leads a person to believe. Faith knows no doubt. The highest degree of evidence is that by which a man can say, I know whereof I affirm. Some may have an opinion that the earth is *flat*, or a plain surface, and that the sun moves around it. Others may be foolish enough to *believe* all this, but if they should sail around the world by the *compass*, or if they would believe the testimony of those who have done so, they would no longer have any opinion or faith in their theory, for they would then *know* that the world is round, and that it turns on its axis.

Faith in a subject will have the same effect whether the subject be true or false. Noah believed God concerning the flood, and he did just as he would have done if he had *known* the flood would come; though he did not know it until it came. Abraham believed God. He believed the promises which God had given him. The Lord said to him, In thy seed shall all nations be blessed. God tried his faith by requiring him to take the life of his son. Abraham without delay went forward to do as the Lord bade him. He did as he would have done if he had known that this promise would be fulfilled. He was not required to *know* it, but to *believe* it. And his *faith* was accounted to him for righteousness. The Lord tried his faith by requiring him to offer up Isaac.

The case of Nineveh. The Lord sent Jonah to preach in that city, saying, In forty days and Nineveh shall be overthrown. The king believed Jonah. What he did was evidently just what he would have done if he could have *known* that the city would be destroyed. The same is true with man in any danger believed to be a reality. Suppose that in a given town all the people should come to believe that within a given time the town would sink to rise no more, what would be the effect of such faith? Would they not move out? Though the town may not go down, so long as they believe it will, the effect of their faith would be the same. Suppose some should not move out who could so do, would it not show that they did not believe it, or that they would like to go down with it? But what of all this? This shows that the effect of faith in any subject is not proof of the truth of the subject.

Again the apparent effect of faith in exciting religious subjects is no proof that the professed believer is a true believer in Christ. He may turn out to be but a way-side, or a stony ground, or a thorny ground hearer. When such a professor is put to a test he is found wanting. The subject of Abraham's faith had nothing exciting or alarming in it; still God tried his faith, which by his works proved to be like the good ground hearers, who received the word into *good* and *honest* hearts, and kept it, and brought forth fruit.

A man may believe in the soon coming of the Lord, and that subject may have a powerful effect on him; and it may lead him to do some things as he would do if he were a Christian, still it may remain to be seen if he has any gospel religion. I am not speaking of the man who says he believes, and on whom his faith has no good effect. Such a man professes what he is not, and of course must be deceived, to say the least. The man who has the faith which the gospel requires will have salt in himself, and show his faith by his works.

The Jews believed in the coming Messiah, and they looked for him about the time he did come. Many of them went out and were baptized by John in the name of the Lord Jesus. But in a little while they turned against him, and many of his disciples went back and walked no more with him. So it may have been with some who have professed to believe in the second coming of our Lord.

What is faith? "Faith is the substance of things hoped for, the evidence of things not seen." That is, faith makes the object believed in a substance—a reality. Faith is confidence. If we have faith in a person we shall have confidence in him and in his word. So, if we have faith in God we shall have confidence in him and in his word. If we have confidence in our neighbor we shall be in sympathy with him; and so in our relation to the Lord. "Without faith it is impossible to please God; for he that cometh to him must believe that he is, and that he is the rewarder of them that seek him."

Jesus did not require those to whom he preached to *know* that he was the Christ that was to come. He said, Except ye *believe* that I am he, ye shall die in your sins. It would have been no credit to them to have known that he was the Son of God without faith, any more than it was to the devils who said they *knew* who he was. Knowledge is not goodness in itself. The wicked will stand before the judgment seat of Christ, and will *know* that he is God; but for the want of faith and sympathy they will be sent away as workers of iniquity.

The faith of the gospel is that which "worketh by love, and which purifieth the heart and overcometh the world." "The righteousness of God is by faith in Jesus Christ." Paul said, "The life which I now live, I live by faith in Christ." Jesus said, "This is the work of God, that ye *believe* on him whom he hath sent." Paul said, "I *know* in whom I have believed." He knew Jesus, for he had seen him and talked with him. But what he knew of him would have availed him nothing if he had not believed in him, and had not been in sympathy with him. See Heb. chap. 11 on the subject of faith. Faith is the great condition on our part of salvation. Without it we cannot please God, and consequently we cannot be saved. This condition is all the way through the Bible. Adam sinned by *unbelief*, and his posterity have done no better. For them to be saved, they must come back to God by faith in our Lord and Saviour.

COMFORT FOR THE AFFLICTED.

BY C. E. COPP.

Dear Friend:—These words are not directed solely to those who by death have lost near and dear friends. God's dear people were "afflicted" in Egypt four hundred and thirty years, and yet we suppose they lost no more by death than did their cruel task-masters—perhaps not so many—as industry and prudence tend to longevity, while it is said of the wicked that "they shall not live out half their days." Therefore they did set over them task-masters to afflict them with their burdens. . . . But the more they afflicted them, the more they multiplied and grew. Ex. 1: 11, 12.

Perhaps the reader has some inhuman task-masters or persecutors of some sort to deal with; and may be the Lord is in it, as he was in this case, to work out some grand purpose. True, these people were in bondage, and you may be free to quit your present surroundings; and, likely, circumstances are such that it seems you *must* remain where you are. Well, while for another purpose God so ordered things that this people multiplied and grew in numerical strength under this affliction, and made the Egyptians come to grief on that account (Ex. 1: 11, 12), it is just as easy for him to turn your trouble, with your cooperation, into the multiplication and growth of divine strength in you. The more they afflict, the more you can then multiply and grow in divine strength.

The apostle Peter exhorts us to "grow in grace;" and in his benediction at the opening of his epistle he says, "Grace be multiplied unto you." You probably have grace, but you now want that grace multiplied. One thousand times one are one thousand. You are the *multiplicand*, and sometimes you feel very weak; well, you need the mighty Multiplier. It doesn't make much difference about the size of the multiplicand, if the Multiplier is large enough to make up the deficiency, the result will be a round sum. Some people who undertake to serve God under trial, though years in the school, have never yet learned this divine multiplication table.

"Grow in grace," also says Peter. You never can have firm, stable, solid growth in anything without opposition of some sort. You can run up quickly, like a potato vine in a cellar, where the sun does not scorch, nor the wind blow, and grow all to "tops;" but that is not the divine order of things. You will find something besides "tops" by digging at a real Christian. The ignorant husbandman smiles in fair weather, and frowns at the wind that blows hard upon his growing crops; while the experienced know that the wind is needed to strengthen the stalk and send the roots down. My father once had a piece of corn that grew rapidly in its first stages during a long, warm, still time of pleasant weather; when up came, all at once, a gale of wind and blew it flat to the ground. Father sighed and said, "We shall get no corn this year;" but up from the roots sprouted another crop, which turned out to be the heaviest he had known for years.

It is best to be "rooted in love;" and persecution, opposition, affliction, tend to that necessary end, if we are so exercised personally; and it is the aim of these words to so direct your mind. There are top-heavy Christians enough, but the Lord wants and the world needs the stable kind, who are not "carried about by every wind of doctrine." "Many are the afflictions of the righteous, but the Lord delivereth him out of them all." He will deliver you if you will let him. Afflictions are "many," and they are of numerous kinds. It is no doubt true that the adversary makes us often think that they are more numerous than they really are. By continually poring over one thing, the whole world becomes tinged with it. Put a piece of red glass, the size of your thumb nail, to your eye, and close the other, and the whole world is red.

Some people get their little trials so near their eyes, that they completely obscure the mercies of God which blossom by the acre before them. They bring them into meeting, and you would suppose they had just been let up from a Roman thumbscrew or rack of torture. They have a wonderful memory concerning trials, which they ascribe to God, and count them as injurious(?) while they are very forgetful of "his benefits." We are not to forget all his benefits. Psa. 103: 2; and if we spent more time in counting the mercies of God toward us as individuals, the sum of our afflictions would not seem so large. The adversary of our souls would as soon scare us to death while under trial and affliction as to wheedle, flatter, and coax us to do evil at other times.

About the best way to clear up the spiritual sky is to burn the incense of prayer and thanksgiving. The poisonous vapors that seem pressing us down to earth are soon changed to fragrant zephyrs. A sister once related a dream in the writer's hearing which well illustrates this. She dreamed that she heard a terrific noise in the rear, as she was walking along, as of a mighty chariot; and turning around she saw the devil towering over her black as ink, and his mouth wide open to [illegible]. She said that instantly she [illegible] to God!" and he began to re[illegible] followed him up with the sh[illegible] him away. How many tro[illegible] driven away with the "glory [illegible] and song from a humble sa[illegible] shine of thanksgiving to Go[illegible] fits will chase the shadows [illegible] evils away, which may, afte[illegible] to have been among the "all th[illegible] ing for our good till this desirab[illegible] ence was reached.

How natural it is for us to t[illegible] troubles are very uncommon and th[illegible] Paul writing to the Corinthians (1 C[illegible] 13) could say, "There hath no tem[illegible] [or trial] taken you but such as is com[illegible] to man: but God is faithful, who will not suffer you to be tempted [or tried] above that ye are able; but will with the temptation [or trial] also make a way to escape, that ye may be able to bear it." If we were stoned for preaching Jesus, and picked up for dead; whipped thirty-nine lashes across the bare back with a Roman scourge, and put in the stocks all night, etc., etc., we might think we were uncommonly afflicted. Lingering and painful sicknesses are other afflictions which some are subjected to. In some cases, no doubt, it is a terrible debt contracted with or inherited from nature which knows no forgiveness; but many righteous people who have led upright, moral lives, with prudent habits, are sometimes thus smitten; and after many apparently fruitless prayers—even prayers of faith—which, it is written, "shall save the sick," they linger on for years in pain, "nothing bettered" physically.

Such need a double portion of God's spirit and grace. His ways in some of these cases seem inscrutable. But here is a most excellent opportunity to exhibit those graces which are the crowning work of Christianity—to keep from fretting, murmuring, and complaining—rebelling against God, as those are apt to do who have nothing but nature to rely upon, and committing suicide, which is so frequent now. O to be able to say just here, "Thy will be done, dear Lord! I have no wish to take myself out of thy hands. Do with me as seemeth good in thy sight, for whether living or dying I am thine. 'Let everything that hath breath praise the Lord,' it is written; and I have breath, for which I thank thee, and with which I praise thee. Though racked with pain, I do that which the dead cannot do—praise thee." To be able to "rejoice in the Lord always" on the bed of suffering is true Christian resignation, and is as loyal as though on the rack of inquisition. All is lost by murmuring and rebellion, and suicide—present happiness, which the Lord is able to give on a sick bed, and future life in the great beyond; and everything is saved by letting "patience have her perfect work."

"There is a joy in sorrow,
A secret balm for pain,
A beautiful to-morrow
Of sunshine after rain."

But probably the most fruitful source of rebellion against God is on account of untimely deaths. The fond mother has lost the joy of the house—her only darling girl, or the father his pride—his only boy. And people will blame God here for what belongs to the devil, who brought sin and death into the world. If they could only see in Jesus the life-*giver* instead of the life-*destroyer*, it seems to me that they might see things differently. "Christ was manifested that he might destroy the works of the devil," and some of those works are sin and death. "The last enemy that shall be destroyed is death." "Thy children shall come again from the land of the enemy." "For I would not have you to [illegible] ignorant, brethren, concerning the[illegible] are asleep, that ye sorrow not[illegible] others which have no hope. [illegible] believe that Jesus died, and [illegible] even so them also which slee[illegible] God bring with him." Fo[illegible] unto you by the word of th[illegible] which are alive and remain [illegible] of the Lord, shall not preve[illegible] are asleep. For the Lord hi[illegible] scend from heaven with a sho[illegible] voice of the archangel, and with [illegible] of God: and the dead in Christ [illegible] first: then we which are alive and [illegible] shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words." 1 Thess. 4: 13–18.

This is the only comfort held out in the Scriptures to you who have lost friends. He who gives any other sentiment or hope at a funeral service errs. But you are wrongfully told that God has taken your child away. What does he want of the child? He has permitted it to die, it is true. So he permits murders of all degrees of wickedness, and every other crime, and is no more responsible for the one than the other. That is satan's work. Rather let this sad work of his lead you to see a God of life, love and holiness, who "gave his only begotten Son, that whosoever believeth in him might not perish, but have everlasting life;" who said, "Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven."

The time is not come when "mortality shall be swallowed up of life;" hence death must do its work sooner or later with us all, good and bad. "It is appointed unto man once to die." It is the part of the death penalty which we inherit from Adam. And

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though Lazarus was raised fr[illegible] he must have died again [illegible] Primarily all cases of [illegible] of raising the dead in [illegible] were taken as sub[illegible] truth taught, inst[illegible] benefit of those [illegible] resulted of course [illegible]

Some seem t[illegible] special obligati[illegible] who is sick, [illegible] case, I must [illegible]

[illegible] true [illegible] appears [illegible] foresaw [illegible] Scriptures [illegible] when describ[illegible] Bishop says, as [illegible] *Witness and Advocate* [illegible] THE STATE [illegible]

The church of God [illegible] the world. Its members are trying to bring it down to the level of the ungodly. The ball, the theater, nude and lewd art, social luxuries, with their loose moralities, are making inroads into the sacred inclosure of the church, and as a satisfaction for all this worldliness, Christians are making a great deal of Lent, and Easter and Good Friday, and church ornamentations. It is the old trick of Satan. The Jewish church struck on that rock, the Romish church was wrecked on the same, and the Protestant church is fast reaching the same doom.

Our great dangers as we see them, are assimilation to the world, neglect of the poor, substitution of the form for the fact of godliness, abandonment of discipline, a hireling ministry, an impure gospel, which summed up is, a fashionable church. That Methodists should be liable to such an outcome, and that there should be signs of it in a hundred years from the "sail-loft," seems almost the miracle of history; but who that looks about him to-day can fail to see the fact?

Do not Methodists, in violation of God's Word and their own discipline, dress as extravagantly and as fashionably as any other class? Do not the ladies, and often the wives and daughters of the ministry, put on "gold and pearls and costly array?" Would not the plain dress insisted upon by John Wesley, Bishop Asbury, and worn by Hester Ann Rogers, Lady Huntington, and many others equally distinguished, be now regarded in Methodist circles as fanaticism? Can any one going into a Methodist church in any of our chief cities, distinguish the attire of the communicants from that of the theater and ball goers?

Is not worldliness seen in the music? Elaborately dressed and ornamented choirs, who in many cases make no profession of religion, and are often sneering skeptics, go through a cold, artistic, or operatic performance, which is as much in harmony with spiritual worship as an opera or theater. Under such worldly performances spirituality is frozen to death.

Formerly every Methodist attended class, and gave testimony of experimental religion. Now the class meeting is attended by the few, and in many churches abandoned. Seldom the stewards, trustees, and leaders of the church, attend class. Formerly nearly every Methodist [illegible] exhorted [illegible] few [illegible] as the [illegible] now carried o[illegible] death it carries in its train will only be known when the millions it has swept into hell stand before the judgment.

The early Methodist ministers went forth to sacrifice and suffer for Christ. They sought not the places of ease and affluence, but of privation and suffering. They gloried not in their big salaries, fine parsonages, and refined congregations, but in the souls that had been won for Jesus. O, how changed! A hireling ministry will be a feeble, a timid, a truckling, a time-serving ministry, without faith, endurance and holy power. Methodism formerly dealt in the great central truth. Now the pulpits deal largely in generalities, and in popular lectures. The glorious doctrine of entire sanctification is rarely heard and seldom witnessed to in the pulpits.

IT is not the extent of your knowledge, though that is useful; it is not the extent of your talent, though that is not to be despised; it is your zeal that shall do exploits. This zeal is the fruit of the Holy Spirit.

THE WORLD'S CRISIS AND SECOND ADVENT MESSENGER.

E. A. STOCKMAN, EDITOR.

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[illegible] ...and ...fearfully ... Does the ...rch? Is the ...d all. There ..., wicked resistance ... part of sinners. Whether the church be dead or alive; whether the pulpit be true, earnest, mighty to persuade, or indolent, cold and time-serving, any sinner, all sinners, may come to God and be saved if they will. The waters of salvation may be obstructed by the lukewarmness of the people of God, but not *so* obstructed that an anxious soul may not find the Saviour by decided and earnest seeking. An unfaithful ministry is a terrible barricade against the flow of redeeming mercy; but a lost sinner, who feels his absolute, desperate need of salvation, may rush past a sleeping church, a formal and venal priesthood, and find easy and certain access to the "Fountain opened to the house of David and to the inhabitants of Jerusalem for sin and for uncleanness." No man need perish on account of the shortcomings of Christians.

Hindrance the next is an unaccountable want of *faith* in the *practicability* of revival work. A feeling has somehow come over many of our people that it is not much use trying to save the impenitent. That the Holy Spirit can not or does not reach and affect human hearts now as in other years. That the mass of unsaved men have settled their eternal destiny. That the gospel has lost its power to awaken and convert sinners.

Now this is all wrong. So to feel and so to teach is an ungrateful reflection on the love and grace of Jesus the Saviour, and on the mind and power of the Spirit. As Christ's final hour drew near, the close of his ministry on earth, he quickened his pace, and his heart yearned more intensely toward his own blinded people, and towards a world sinking under the weight and curse of its own unbelief. And he has commanded the church to "*occupy* till he comes,"—not till *near* the time of his coming, but till we hear the judgment trumpet and see him in the clouds of heaven. And in the supper call he represented that in the very last days of the gospel, just as mercy's sun is setting, there shall be a great ingathering of the poor, the naked, the halt, the blind. They will come to be sure from the highways and hedges, from the lanes and alleys. But they will come.

Can we believe that the Son of God falters in his intercession plea, at the right hand of power, as he sees the awful moment [ap]proaching that shall settle the fate of the [illegible] redemption he poured out [illegible] [con]clude that [illegible] has [illegible] souls. [illegible] certainly fail. [illegible] confidence and persistence will surely succeed. If we preach that revival is hardly to be expected, and the churches believe us, no earnest work will be done, and no lost ones will be saved.

Moreover, there must be *specific effort.* Divine truth must be directly and persistently and mightily pressed on the consciences of the ungodly. Loving but burning appeals must be made directly and pungently to the undecided. Invitation upon invitation must be pressed home. There must be no fear of over-persuading the impenitent. There is no danger of that. There must be *union* of faith and effort. Every prayer, every appeal, every sermon, every invitation, must be openly backed up by the whole body of living members.

Especially, the *preaching* must be adapted to arouse dead professors and awaken careless sinners. Theological disquisition, rhetorical flourish or theoretical argumentation, will not be likely to result in revival. The preacher must be thoroughly endued with power from on high, and an *intense* desire for the salvation of men. He must be animated by genuine and tremendous zeal to win souls, as trophies of Christ's infinite love. He must urge with real confidence the great Bible motives of repentance—the "exceeding sinfulness of sin; the great love of God and Christ; the necessity and validity of the atonement; the sinner's responsibility, arising from his power of choice; the necessity, certainty and extreme nearness of the final judgment; the *second coming of Christ* to destroy utterly all the unrighteous. And all this should be enforced by a *faithful* and most solemn presentation of the "*signs*" which *prove* that the day of the Lord is "nigh, even at the *doors*." It may be relied upon with absolute certainty that *such* ministrations of God's Word, and *such* co-operative effort of the churches, will be honored by the Holy Spirit with glorious results as long as Christ intercedes for a ruined world, and the gospel of grace is allowed to be proclaimed.

Shall we have *revival* in *all* our congregations? Heaven is more than willing. Grace is still free and sufficient. The Holy Spirit is still with us. Shall we allow unbelief and inactivity to prevent it? How [illegible] acquitted when we meet [illegible] the bar of God?

[illegible]Y SUBMITS.

[illegible] [Nove]mber we pointed out the [illegible]y that the Powers would [illegible] the accomplished union [illegible] Bulgaria; and that the [illegible]ment would have to submit [illegible] another and valuable slice of [illegible] And so it seems likely to prove. [illegible] complications may yet arise in- [illegible] Powers no one can predict. [illegible] [foll]owing from the *Boston Herald* [illegible] read with interest:

THE EASTERN PROBLEM.

[Th]e difficulty which the international con[fere]nce at Constantinople is encountering [in] settling the questions that have been brought before it indicates that there is danger that the recent revolution in Roumelia may be followed by serious consequences. If the representatives of the great powers of Europe concede to Prince Alexander the claims which he and the people of Bulgaria and Roumelia have put forward, they will, to all intents and purposes, lay down the rule that the conditions of the treaty of Berlin are not to be seriously considered, and that any of the small Danubian states may carve a slice for itself out of the Turkish domain whenever an opportunity is offered for such a proceeding. That this conclusion has already been drawn by the Servian people is manifest by the activity the government of Servia is showing in preparing for military operations. If Bulgaria is to have Roumelia, then Servia must also extend her borders southward, for it is obvious that one country has just as good a right to violate the conditions of the treaty of Berlin as another.

On the other hand, it may be, as our correspondent at Constantinople has pointed out, the policy of Russia, Austria, and perhaps Germany, to have the treaty of Berlin wiped out of existence by repeated violation of its conditions. If it were possible for Russia and Austria to arrange their differences and agree upon a plan of division that would be mutually acceptable, it is not at all likely that Prince Bismarck would think it worth his while to play the part of champion of the Sultan and defend Turkey against her despoilers. For years past the theory has been put forward that it was the policy of the German chancellor to make of Austria a slave nation by extending the domain of the Emperor of that country over western and southwestern Turkey; in this way fostering the desire for German unity which would later on bear fruit in the almost voluntary union of the Austrian-German people with their brethren of the German empire.

This diplomatic theory has, for manifest reasons, never been officially indorsed, but it does not on that account follow that it may not be a part of Prince Bismarck's policy, and that the revolution in Roumelia may not be seized upon as a favorable opportunity for taking the first steps in this broad and far-reaching scheme. Certain it is that, unless the conference at Constantinople can agree upon some plan of settlement which will be acceptable to the Sultan, the days of the Turkish empire are numbered, for, in order to defend his territory from assaults, it will be necessary for that sovereign to maintain its integrity by driving the Bulgarians out of Roumelia, and defending his borders against Servian and Greek attacks, a proceeding which would be almost certain to bring Austria or Russia, or both of these powers, into collision with Turkey, and at the end of such a contest even such a treaty as that of San Stefano would be an impossibility.

CONSTANTINOPLE, Oct. 9. Sir Henry Drummond Wolff's mission has been crowned with success. His understanding with the Porte on Egyptian affairs is complete, and an imperial trade will shortly be issued sanctioning an arrangement, the principal points of which are as follows: Turkey appoints six commissioners—two for finance, two for military organization, and two for general administration. England, on her [si]de, will appoint a similar number. When [the lab]ors of these men have been com[pleted a]nd European affairs have been [put on a] satisfactory footing, the British [illegible] [w]ill cease.

[illegible] Oct. 9. The Porte having [illegible] [ex]planation from the Servian [illegible] the warlike attitude Servia [illegible] mobilizing her army and [illegible] [trou]ps to the frontier, an an- [illegible] to-day which was not con- [illegible] [sta]te by the Turkish ambassa- [illegible] [ha]s gone to Nissa to demand [illegible] with King Milan respecting the [illegible]

TIME.

[T]hat the time question, like all other questions, has been trifled with by incompetent and fanatical persons, we do not deny; but we do deny anybody's right to count it out of the Bible, since divine wisdom has counted it in for the benefit of the church. While extreme definiteness is forbidden, extreme indefiniteness is to be deplored among any people, and especially among Adventists. What if some have shown an element of wildness in the treatment of this question? Shall we therefore conclude that it should not be treated in a right way? And what if even those who have shown candor in the matter have as really been premature as others, shall we therefore ignore or repudiate this part of the divine arrangement? If some have assumed to know too much about the matter, shall we therefore insist on knowing too little about it? By no means. Rather let us seek for all reliable information.

It is not our design in this article to give a critical and exhaustive argument upon the prophetic time measurements, but simply to refresh the memory of waiting ones with our long standing and oft repeated convictions as to the furthest limits to which it seems possible to carry them.

The 1335 days. It has long been our conviction that the latest point for their commencement was about A. D. 554, when the last vestige of the Arian Ostrogothic horn was obliterated—this horn having been the last hindering power to the development of the Papal abomination, the supremacy of which marked the beginning of this sacred measurement; and from this starting point these days could not run further than 1889; but we have long thought it probable, and still deem it possible that this horn was so enfeebled before A. D. 554 as to be no longer a potent resistance to the supremacy of the Papal abomination; and if so, we are warranted in looking for the ending of the 1335 days this side of the end of 1889; but we see not how to carry them beyond this date at the furthest.

Beginning the 1290 days at the same epoch, and tracing them to that point in "the time of the end," when "many shall be purified, made white, and tried," it is possible that this trial was the result of the great disappointment in 1843-4, this event marking the close of the 1290 days, leaving 45 years more to reach the close of the 1335 days; and there is a plausibility to the claim that the saying, "Blessed is he that waiteth and cometh to the 1335 days," may refer to the waiting of 45 years after the great disappointment that marked the close of the 1290 days, when many were to be "tried," or disappointed—then wait 45 years more to finish the 1335 days. If this is the true solution, instead of being mere fancy, then it would agree with the wilderness experience.

After the children of Israel came to Kadesh Barnea, in the second year of their journey, they met a disappointment, for they expected then to have passed over into the promised land, but had to wait 45 years longer before Caleb received the lot of his inheritance. We do not insist that this was positively a type, but a circumstance worthy of mention and meditation, and if it has any prophetic signification, it will chime in with 45 years waiting time after the watchers were "tried," or disappointed.

Such a work of purification and making white as was witnessed in 1843-4, has not been exceeded since Pentecost baptism, and this was followed by a wonderful trial or disappointment, under which many switched off into fanaticism, or entirely went back, but a certain class waited, not knowing just how long the waiting time might be, and in this waiting time there have been several watches, and it begins to look as though we were entering the last watch. The Advent movement has not been so trivial a matter as to have been overlooked by the great Author of Prophecy, even though men seek to belittle it, and to scoff it down. It has the stamp of divinity in spite of the many appendages attached by human weakness and blindness.

2. The 2300. We see no chance whatever to disarrange our former application of the weeks of Daniel, and it only remains a question as to whether they are a part of the 2300 days or not. The seventy weeks began with the *restorant*, but the 2300 days began with the restored "daily sacrifice;" and if these days are independent of the weeks of Daniel, they can be shown to begin at a later date—sometime during Nehemiah's twelve years governor-ship—ending, on this supposition, as we have long argued, between now and 1896 at the furthest, but we are strongly convicted that they will end harmoniously with the 1335 days; but we will not lengthen this article out to give the argument that will thus end them. We deeply deplore all efforts to end them in the past. The English language is too weak to express our aversion to this error. Nothing short of a cleansed sanctuary will mark their termination—an event too prominent to pass observation till long after its occurrence.

On this point we have more to say at a proper time. Light is shining, and will continue more clearly. While over definiteness should be guarded against by all, and dogmatism should be discountenanced as detrimental to any good cause, we should not seek to remedy these evils by an evil ten times more ruinous, that of *extreme indefiniteness*. The light of prophecy will not go out down here. W. S.

WESTERN TRIP.

After the Manchester Campmeeting we went home for a few hours, but on the 15th of September we started for the California Campmeeting, reaching the Beulah camp on the 21st of the month, and preached the same night to the encampment. Here we greeted many old friends, and some new ones. At this writing (Thursday, Sept. 24), the meeting is progressing finely, some have already turned to the Lord, and the first baptism comes off this afternoon; we hope it will not be the last. Brn Carpenter, Hunt, Reed, Adams, Young, Wilbur and others, are among the ministers present, and more are expected soon. W. S.

"EBENEZER."

To the saints and faithful in Christ Jesus I desire to record, to the praise of God, that he hath helped us in our recent Minnesota State Camp and Conference meeting, held at Rockford, in Wright Co., within a stone's throw of our home. The weather was perfect in all respects for such a meeting. From Sept. 20th to 27th, no rain and no frost, but warm and pleasant day and night. There were fifteen preachers, twenty-four sermons, about sixteen prayer and social meetings; perfect order, and expenses all paid. There were some conversions; three were baptized, and we look for more fruit. Our Conference Secretary, Eld. E. K. Smith, will send a report of the good meeting in a few days. Our hearts overflow with gratitude and praise to God for his help hitherto, and we shall trust in him and go forward. Pray for us.

Rockford, Minn. F. A. BAKER.

PERSONAL.

Among the many things of interest connected with the Northern Indiana and Southern Michigan Conference, lately convened at Sumption Prairie, Ind., was the ordination of the Secretary, Bro. George French, of Berrien Springs, Mich., by the laying on of hands. Prayer by Eld. C. Smith; charge by Eld. B. Finney; right hand of fellowship and welcome by Eld. D. R. Mansfield.

Bro. French is a young man devoted and true to the Master's cause, with a stainless record from his boyhood up. May he find an open door in the wide field where such are greatly needed, and be sustained in the calling he has accepted, and in which his heart's deepest longings centre.

D. R. MANSFIELD.

PLEASE READ AND REMEMBER.

☞ All appointments for preaching, and all notices concerning individual interests, or personal matters, must be directed to *J. HEMENWAY, Box 5140*, Boston, Mass.

☞ Put business matters and appointments upon *SEPARATE* pieces of paper.

☞ All business matters, remittances for books, tracts, or for the *Crisis* or *Young Pilgrim, Blessed Hope Quarterly and Journal of Prophecy*, must be directed to *J. HEMENWAY, Box 5140*, Boston, Mass.; and all money orders, drafts, checks, etc., must be made payable to him.

☞ All persons addressing us will please give their POST OFFICE, TOWN, COUNTY and STATE *PLAINLY* and *DISTINCTLY*. Those wishing their paper sent to another place, must give in their present address, or we cannot comply with their request.

☞ All communications intended for the Editor, should be directed to *E. A. STOCKMAN*, EDITOR WORLD'S CRISIS, *Box 5140*, Boston, Mass.

☞ We cannot discontinue or send your Orders unless you give us the *POST OFFICE* and *STATE* in PLAIN LETTERS.

☞ All articles must be accompanied with the writer's *NAME* for the Editor's information, even if the article or name is not published.

☞ By complying strictly with the above, all matters with our subscribers, patrons and correspondents, will be much more promptly attended to. AGENT.

GREAT REDUCTION IN PRICE.

We have reduced the price of "OUR HOPE," "HADES," and "DURATION AND NATURE OF FUTURE PUNISHMENT" to 60 cts. per copy by mail; $6.00 per dozen by express. AGENT.

☞ SPECIAL NOTICE. A LIBERAL OFFER.

On and after OCT. 1st, 1885, we offer the following terms to subscribers for the *World's Crisis*:

To all who pay IN ADVANCE, a discount of *50* cents per year.

No payment credited as *advance* until arrearages are paid up at *$2.00* per year.

At the expiration of all subscriptions after OCT. 1st, 1885, prepayment must be made within *sixty days*, or no discount will be allowed from the usual price of *$2.00* per year.

We cannot discount on *past payments*, or deviate from the above offer. AGENT.

☞ SPECIAL CALL. WHO WILL HELP?

Please read "A GOLDEN OPPORTUNITY," by Bro. Couch, in the *Crisis* of Sept. 12th. Friends of mission work, you expect your Mission Board to look after the interests of the work at home and abroad. Shall we have the funds to carry on the work? Let every church solicit a monthly collection for the purpose. Let every steward respond in the name of the Lord. Send in your tens and hundreds, that our treasury may be replenished, and the work go forward. If each subscriber of the *Crisis* will contribute *fifty cents*, the necessary funds will be supplied. Some are not able to give that much, but others can give enough to make it up. Dear Brethren, *do not wait*, but let us hear from you immediately.

J. HEMENWAY, *Treasurer*.

NOTE. Will our churches in all parts of the country who wish for "GOSPEL GEM SERIES" for distribution, please give us the *address*, and the number wanted for weekly distribution. J. HEMENWAY.

FAREWELL.

Again I must say farewell to home and all my dear American friends, and go forth to foreign countries to tell the people that Jesus is soon coming to raise the dead, and give eternal life to all his faithful disciples. The will of the Lord is plainly made known, and I must be obedient to the heavenly calling. I can cheerfully say, "Thy will be done." Anywhere with Jesus. I am willing to be led blindfolded by his unerring hand. If I can only please him all is well. I ask no more. Pray that in this I may be successful. When this is read, I expect to be in mid-ocean, trusting in the Lord to take me safely to the distant harbor. How blessed to know that his strong arm is stretched out in our defense. Praise his name forever!

Dear brethren and sisters, keep in constant readiness to meet our coming Saviour. Avoid everything unholy. Be long-suffering, kind, patient, meek, gentle and forgiving. Beware of evil speaking, evil surmising and backbiting. Put on "the whole armor of God," that "ye may be able to stand against the wiles of the devil." Keep your hearts pure, and a welcome home for the Holy Spirit. Consecrate all to the Lord, that you may be kept in "perfect peace" amid the perils of these last days. Be punctual and active in the prayer meetings. Make the Bible a daily study, especially in relation to practical Christianity. Speak no unkind words to any, no matter how humble their calling. Stretch out a helping hand to all, and bless them with kind words and deeds. "Be not conformed to this world." Let your motto be, "Jesus Only." My foreign address will be "Exeter Hall, Strand, London, W. C., Eng."

M. G.

RESIGNATION.

At a monthly church meeting of the Second Advent Church of New Bedford, held Wednesday evening, Sept. 30th, 1885, with Bro. Phineas White in the chair, the pastor, Elder L. W. Smith, tendered his resignation as Pastor by letter to the church, when the following resolutions were adopted:

Whereas, Elder L. W. Smith was called by a unanimous vote to the pastorate of the Advent Christian Church of New Bedford: and whereas circumstances have conspired to prevent his taking up his residence among us, thus not being able to fully perform the duties to which he was called; and whereas Elder Smith taking these circumstances to be an indication of the divine will, has tendered his resignation with the same spirit of submission to the divine appointment which is so prominent a trait in our brother's character.

Resolved, that we regret that anything should have prevented Bro. Smith from proving practically that fitness for the work to which he was called as Pastor, which all his qualities of mind and heart seemed to indicate.

Resolved, that we recommend Bro. Smith to all the household of God as a workman that needeth not to be ashamed, rightfully dividing the word of truth with an eye single to God's glory and the welfare of the sheep of his pasture.

Resolved, That a copy of these resolutions be sent to the *Crisis* for publication, and also a copy to Bro. Smith, requesting him to arrange them by adding or altering them as he thinks proper for publication.

JAMES G. HARDING, Clerk.

In addition to the above, as has been briefly stated, owing to sickness in my family, and other circumstances over which we had no control, and through much prayer for guidance in the right direction, we heartily and with the best of feeling toward the dear brethren and sisters of New Bedford A. C. Church, decide to discontinue our relation as Pastor, trusting that he, who has hitherto sustained them as a people, and brought them through severe trials, will keep them faithful to the end, that they may each have a crown of life in the glorified kingdom of our Lord and Saviour Jesus Christ, unto whom be honor, dominion, and glory, world without end. L. W. SMITH.

GOSPEL GEM SERIES.

We are about to issue a weekly edition of Four Thousand Eight Page Tracts.

A NEW TRACT EACH EDITION.

These tracts are intended for general distribution in the prisons and asylums for the unfortunate, and poor and afflicted everywhere. We have undertaken this work believing it is of the Lord, and trusting that FUNDS will be provided. We invite all who are interested in saving men to co-operate with us, according to your means and ability. We want reliable parties in all our large cities to visit the prisons and asylums, and distribute tracts, and place them where they will do good. We will send packages of *ONE HUNDRED* weekly to all our churches who may order, *with or without price*. Let each church have a box in their house of worship in some conspicuous place, marked CONTRIBUTIONS FOR GOSPEL TRACT SERIES.

Twenty-five cents per week will give you one hundred short sermons to distribute among those who attend your meetings. For ONE DIME we will mail *FORTY* eight page tracts to any address in the United States. FOR TWENTY-FIVE CTS. we will mail *ONE HUNDRED*, etc. etc. We appeal to the stewards of the Lord to donate funds to meet the expense of supplying prisons, asylums, and for the poor and unfortunate everywhere. We shall open a column in the *Crisis* for *DR.* and *CR.* with GOSPEL GEM SERIES FUND, so that all may be informed as to the financial condition of the work.

Now, dear brethren and sisters, and all who are interested in the spread of Gospel truth, let us all take hold of this work in earnest. The world is in earnest—the devil is in earnest. Let us meet the flood of evil that is coming in upon the church and world with a united effort, and scatter the truth everywhere. Send in your DIMES and DOLLARS for free distribution of tracts, and let us have a colporter in every town and city. The tracts will be mailed on a stated day each week. Address

GOSPEL GEM SERIES, Box *5140*, Boston, Mass.
J. HEMENWAY, Agent.

FAREWELL MEETING.

The call for a farewell Missionary Meeting at the Advent Chapel in Chelsea, Oct. 9th, was responded to by about two hundred and fifty people. The meeting was opened by the singing of the 140th hymn in the New Jubilee Harp, followed by a very fervent prayer by Bro. F. Burr. Then singing by the congregation of the 220th hymn. The pastor of the church then introduced the first speaker, Bro. J. Couch, who for about fifteen minutes spoke very forcibly to the people touching the divine call of this people to proclaim the message of the Second Advent, and the providential opening of doors for the admission of this gospel into foreign lands. Also touching upon the wonderful demand in other countries for this message, closing his remarks by personally addressing Bro. Grant in very impressive and touching language.

Bro. E. A. Stockman was then introduced, who spent a short time discoursing upon the importance of having the gospel with the *kingdom in it*, saying that there was, and never had been, nor never would be, any other true gospel but *the gospel of the kingdom*. Jesus preached it. The apostles preached it. Luther and Melancthon preached it. Wesley and Whitefield preached it. John Calvin preached it. But within a century Christendom had neglected to put *the kingdom* into the gospel. So Bro. Grant was being sent to Europe to preach the gospel with the *kingdom in it*.

Bro. J. Hemenway was then introduced, and spoke very feelingly of the deep love for the unpopular truth of the Second Advent, which would cause men to leave the comforts of home and pleasures of native associations, taking their lives in their hands, and going forth into foreign lands to proclaim the message, "Behold, the Lord cometh, with ten thousands of his saints, to execute judgment."

Bro. F. Burr was the next speaker. He spoke of his long acquaintance with Bro. Grant. He knew him when a boy. He knew him before grace had affected his heart. He had known him through all his ministry, and the community in which Bro. Grant stood the highest was the community that knew him the best. In his native village in Connecticut he was esteemed very highly.

Our aged Bro. L. Boutelle was then introduced to the people, and in his most enthusiastic way spake briefly, enforcing by his remarks the absolute need of telling the people across the water that they could not get where the Lord was by dying; but if they ever got with the Lord, they must be ready when he came back, and be "caught up to meet him." The remarks from Bro. Boutelle brought out many pent-up Amens from hearts full of the "blessed hope."

The Pastor then in behalf of the church bade Bro. Grant God-speed in his work of faith and labor of love.

Bro. Grant was then introduced, who spoke very hopefully of the prospect of foreign labor, stating that with very great pleasure he started out to occupy the privilege the Lord had granted him of preaching the gospel on distant shores. He felt very grateful for the manifestation of love and sympathy shown by the brethren and sisters in meeting on this occasion.

A few remarks were then made by the Pastor of the church relative to our privilege in sharing in the great work by contributing our means to the support of the missionary, and thus share the blessing with him.

A brief petition was then offered by Bro. Couch for the blessing of God upon Bro. Grant, after which the congregation sang, "We'll all gather home in the morning." The benediction was pronounced by Bro. Grant, after which many friends came forward to take leave of him. And thus closed one of the most interesting and impressive meetings we were ever privileged to attend. May God speed Bro. Grant in his work.

E. M. A.

TO THE ADVENTISTS OF SOUTHERN MASSACHUSETTS.

A little more than two years ago the Plymouth and Bristol Counties A. C. Conference appointed a committee on Home Mission work, and placed in their hands a small sum of money to be used by them in defraying the expenses of meetings in new fields. The success attending the efforts of this committee led the Conference to send out an Evangelist to labor in new fields, and with those churches within our Conference limits that were not strong enough to sustain regular preaching. The results thus far have been very encouraging. Most of these weak churches have been strengthened, three new churches organized, and the good seed sown in other fields, where it has already produced more or less fruit. The entire number of sinners converted, backsliders reclaimed, and members of other churches that have come out and openly identified themselves with us, exceeds one hundred.

Our main dependance for the support of our Evangelist has been upon the voluntary contributions of individual Adventists. Of late there has been a falling off in these contributions, so much so as to cause us to address to you this statement and appeal. We cannot think for a moment that you wish to have this work discontinued. What we would advise you to do is to establish a system of weekly offerings, each Adventist within our Conference limits laying aside one cent and upwards per week for this worthy object, to be forwarded once a month, or once in three months, to the treasurer of our Conference, Benj. Irish, New Bedford, Mass. An average of five cents per week from each one of you would give us a fund sufficiently large to relieve us of all financial embarrassment. Some can give more than this, but we think that the number of those who could not give as much must be very small.

If any of you are willing to aid in this work, and yet do not feel disposed to adopt this plan we have suggested, any sum you may wish to send us will be thankfully received.

C. H. Sweet, A. Jenny, L. W. Smith, Benj. Irish, P. White, B. F. Horr, R. A. West, Executive Board of B. and P. Co's Conference.

The urgent needs of such aid as can be easily given to Home Mission work, and the good results thus far obtained in Southern Mass., ought to stir up our brethren and sisters to take hold, anew of this important field of labor, and by the plan suggested, it would be a very easy task to carry on and continue the good begun work, without which aid it must be discontinued. Brethren, let all interested look at this cause in the light of Christ's coming, and remember the Master's words, which will be spoken again in that day, to all his faithful ones "Inasmuch as ye did it unto one of the least of these my disciples, ye did it unto me." L. W. SMITH.

P. W. HOUGH writes:—"I have taken four numbers of the *Quarterly Journal of Prophecy* from its commencement, and I want to say it has grown better and better from the beginning, and the Sept. number is a decided advance. No Advent literature excels it in publishing the truths we love. May its thousands be soon increased to millions. Amen."

Oelwein, Iowa, Sept 24th.

CHURCH NEWS.

O. DUSTIN writes from Waterloo, Oregon, Sept. 25th:—"As I seldom see anything in the *Crisis* from this place, I thought a word might be of interest to some of its readers. A church was organized here about eight years ago, under the leadership of Bro. M. M. Norton, called the 'Church of Christ.' We believe in the soon coming of Christ, and all the kindred truths as taught in the *Crisis*. There was at one time quite a number at this place and the adjacent neighborhoods, but some have gone back to the world, others have moved away, and still others have taken up with the Seventh-day and Age-to-come doctrines, so that but few attend. What I wish to speak of more particularly is the meeting just past. Bro. and Sister Smith came with their tent, and commenced meetings on the 2nd of this month, and continued over two Sundays, assisted by Bros. Porter and Preston. The Lord blessed, and gave the increase. Praise his name! Eight started to serve the Lord during the meeting. One man, the head of a family, renewed his covenant. He once belonged to the Methodist Church. His father was a Methodist preacher. He came out and was immersed. Another brother, who had been a Methodist for thirty years or more, was also immersed, making in all during their stay among us ten souls that were buried in the likeness of Christ's death. Two of them were the daughters of the writer, two others the daughters of Bro. Hamilton, who is a member of the A. C. Church, and who has been preaching to us once a month during Bro. Norton's absence, for two years or more. Near the close of the meeting a church was organized with thirteen members, with Bro. Hamilton as Elder. May the Lord bless them, and may they bring forth much fruit; and may God's richest blessings rest and abide upon those dear ones who have labored so faithfully with us; and may the Lord bless the *Crisis*, and all connected with it, and may we all be gathered in his eternal store-house soon, is the desire of your brother in Christ."

H. A. MITCHELL writes:—"I wish to say a word for the little church at Alfred, Me. For one year prior to the second Sunday in July the house was closed—no meeting held in the Advent Chapel at all. About the time I went there the house was opened, and we had a good meeting. Bro. Danforth Newcomb and myself have been laboring there Sundays the greater part of the time since. Now a Wednesday evening prayer meeting is held. The Sabbath evening meetings are excellent. A number who have been on the background have started out anew, and the good Lord is blessing. We expect to see a live, flourishing Advent church in Alfred again soon."

D. MATHEWSON writes from Hartford, Ct., Oct. 5th:—"Yesterday was communion day with our church. I baptized five, and there are more to follow. Two united with the church in June, and four yesterday. The Lord is with us. Unity prevails. To him be all the glory."

HONORED BY HIS PEOPLE.

At a meeting of the Second Advent church at Manchester, N. H., on Friday evening, October 2, 1885, the following resolutions were adopted:

Whereas, Our beloved pastor, C. W. Dockham, after deep meditation and earnest prayer, has deemed it in harmony with the will of God to sever his connection with this church as pastor, and go to other fields of labor, therefore

Resolved, That we deeply regret the separation of our friendly and Christian relationship as pastor and people.

Resolved, That during his ministry with us, we have found him to be a man of God, a faithful pastor, an earnest defender of the truth and an ardent lover of the doctrine of Christ.

Resolved, That as he goes from us he will have our deepest heartfelt sympathy, and wherever his lot may fall, we cheerfully recommend him to the people with whom he is to labor, as one worthy of their confidence, love and generous support.

Resolved, That our earnest prayers shall be, that the great giver of all good may abundantly bless his efforts, and crown his labors with success, and in that great day when the books shall be opened, and rewards given, that he may have many stars to deck his crown, and that in the kingdom of God he may shine as the brightness of the firmament and as the stars for ever and ever.

Resolved, That these resolutions be placed on the record of the church, and that a copy be sent to each of the daily papers of this city, and to the *Worlds Crisis* and *Bible Banner* for publication.

FRANK GOOD, JOSEPH TIRRELL, Committee.

ADVOCATE AND HERALD

Is published monthly by the Pacific Advent Christian Publication Society, Oakland, Cal. H. F. CARPENTER, Editor. E. L. PRIEST, Business Agent and Treasurer. This paper is devoted to the advocacy of mission work on the Pacific Coast, the proclamation of the speedy coming of Christ to reign on the earth regenerated, Conditional Immortality and Bible Holiness. Price $1.00 per year.

We send the *ADVOCATE* and *WORLD'S CRISIS* to NEW subscribers for *CRISIS* at $2.50 per year. We cannot allow any commission on the above terms. All business relating to discontinuing the *ADVOCATE* must be directed to E. L. PRIEST, Oakland, Cal. AGENT.

☞ SPECIAL NOTICE. AMERICAN ADVENT MISSION SOCIETY.

All Drafts and Money Orders for THE AMERICAN ADVENT MISSION SOCIETY must be made payable to *J. HEMENWAY*, Treasurer, and also all payments of pledges for HOME OR FOREIGN BOARD must be sent to *J. HEMENWAY*, Box *5140*, Boston, Mass.

All correspondence relating to the Society and Home Board, also all applications for Mission work and funds, should be directed to *A. W. SIBLEY*, Corresponding Secretary, *28* Arch Street, Haverhill, Mass. AGENT.

NOTICE.

All communications of business relating to the *Quarterly Journal of Prophecy*, and connected with the Foreign Board of Missions, should be directed to J. HEMENWAY, *Crisis* Office, Boston, Mass.

NOTICE.

Any one wishing to send the *Crisis* for THREE MONTHS to any person or persons *who have never taken it before*, can do so for *35* CENTS. We cannot allow any commission on the above offer.

J. HEMENWAY, Agent for A. C. P. Society.

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PHOTOTYPES.

We have phototypes of four of our mission workers in India, in a group—J. Spence, Paul, Daniel, Masillamani. The size of the picture is four and a half by three and a half inches. This will make a valuable souvenir for the Album of the noble-hearted men who have engaged heart and soul in holding up the light in the dark places in India. For sale at the *Crisis* Office. Price postpaid 15 cts., or $1.50 per dozen. AGENT.

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Why I quit keeping the Jewish Sabbath

This is a pamphlet of sixty-four pages, by E. Hopkins. A good work to circulate among those who may be troubled about keeping the Seventh-day Sabbath. For sale at *Crisis* Office. Price postpaid, 20 cts. AGENT.

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By her Husband, Eld. O. R. Fassett.

Printed on heavy paper, and bound in cloth; 168 pages; price *50* cts. For sale at the *Crisis* Office, 144 Hanover Street, Boston, Mass.

The subject of this Memoir was well known to a wide circle of friends, among whom for many years she lived and moved as an angel of love, carrying the gospel of Jesus, and by true devotion, womanly modesty and Christian principle, setting an example worthy of imitation by women everywhere. No wonder that she won the affections of hundreds, who ask now she is dead, to have some record of so exemplary a life. Her husband—certainly best qualified to perform the task—has in this beautiful book endeavored to meet the desire of friends. Tenderly has he written, and the tender-hearted will here and there drop a tear while reading passages in the book. The Biography is a work that will sell from its own recommendation. AGENT.

A TRACT FOR THE TIMES. THE RECURRENCE OF DOCTRINE.

By Pastor A. J. Gordon.

This is a reprint of a very striking address, recently delivered by the author before the Alumni of the Newton Theological Seminary. It is not stale reading by any means, but is luscious fruit from the tree of life. It shows how the great truths of inspiration continually recur in the history of the church. By this recurrence the Doctor claims that great revivals and reformations spring up, and perennial freshness is secured to truth. The Eucharist for the people—Salvation by the objective work and word of Christ,—and Last Eschatology, or the doctrine of last things, among the latter, "The Lord Cometh"—are apostolically pressed upon the attention of the Alumni. Good! The doctrine, the precious truth of Jesus' coming, is voiced by the Clarendon Street Baptist pulpit, without misgivings or mysticism.

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This is a tastily printed pamphlet of thirty-two pages, with tinted cover. It gives the author's position upon this chapter, upon which there has been much discussion, and various opinions. The author claims that in the book of Revelation the literal truth is given by symbols. He therefore regards the thousand years as in the past, and thinks it inconsistent with Christ's words to place the resurrection of the just and unjust a thousand years apart; as Christ says, "The hour is coming in the which all that are in their graves shall hear his voice and come forth." But get the pamphlet and examine for yourself.

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FROM B. G. ELLIOTT.

Dear Brn. and Srs.:—While I was reading the editorial on imperative needs of the present hour I could cry out with all my heart, Lord, let a revival of experimental godliness come, that the Advent churches may have the power of God as they did in years past. Oh, for a baptism of the Holy Ghost, that the lukewarm may be quickened, wanderers return, and sinners saved. Jesus is soon coming, and what is done must be done quickly.

I am trying to serve God, and love his precious Word. I still love the old humble way, the way that God's Word teaches. Jesus has kept me for the last six months, which has been a testing time to me, and he will keep me as long as I trust in him. The Lord has not only kept me, but he has blessed me with his Spirit. It is my prayer day by day—Lord, fill me with thy Spirit, for I want a home in the kingdom with all the saints of God, and I am determined to live so I can meet you all in the kingdom.

Penacook, N. H.

Notices.

New Hampshire A. C. Conference.

The next Annual Session of this Conference will be held with the church at Concord, N. H., commencing Wednesday evening, Oct. 21st, continuing through the week, and over the following Sunday. Fare will be reduced as follows:

Concord R. R. Tickets will be sold at the following stations at two cents per mile: Portsmouth, Newmarket Junction, Manchester, Suncook, Pittsfield, Nashua, and Goffstown.

Boston and Lowell R. R. Tickets will be on sale at the following named stations for two cents per mile: Tilton, East Tilton, Laconia, Meredith, Ashland, Plymouth, Warren, Wells River, Bath, Lisbon, Littleton, Whitefield, Lancaster, Groveton Junction, Pennacook, Franklin, Danbury, Enfield, Lebanon, White River Junction, Contoocook, Warner, Bradford, Newport and Claremont.

Tickets good on all the above roads from Oct. 20th to the 26th inclusive. We hope that all the churches within the limits of this Conference will attend to it, and be represented by delegates. Each church is entitled to one delegate, and an additional one for every twenty-five members. We trust that all our Conference members will be present. The following resolution was passed at our last annual meeting:

Resolved, That hereafter when a preacher fails to report yearly, personally or by letter, his or her membership shall cease.

Let there be a noble effort to come to this meeting in the capital of the old "Granite State."

T. W. Piper, President.
C. H. Fletcher, Secretary.

Conference Notice.

The Annual Session of the Maine State A. C. Conference will be held at Bridgeton, Me., commencing Wednesday evening, Oct. 14th, at seven o'clock, and holding over the following Sunday. This place is somewhat out of the way for some, but the hand of the Lord seemed to point it out as the place to hold the meeting, and we trust an extra effort will be made by all the churches and societies to send delegates, and also that all the preachers will endeavor to be there, that the good brethren and sisters of Bridgeton may not be disappointed in their desire for a good full meeting. Strangers will inquire for Brn. Hanson, Fields, N. A. Staples, Geo. E. Ham, and S. F. Kilborn, who will see that homes are provided for all.

Art. 3, Sec. 2 of Constitution reads: "Each church or society shall be allowed one delegate, and one additional delegate for every twenty actual members, to be elected by the church or society which they represent, and to be provided with a certificate of election attested by the recording officer of the same. The recording officer shall also with the certificate of election certify to the actual membership of the church or society. These delegates shall hold their membership till the next annual session of Conference." We would also remind preachers who belong to the Conference that the Constitution makes it their duty to be present, and if unable, to send a written report.

The M. C. R. R. will sell round trip tickets to Portland at one fare. At Portland or transfer stations, buy tickets via. Portland and Ogdensburg R. R. to Bridgeton, at one fare for round trip. Those on the line of Bridgeton and Saco River R. R. can also buy round trip tickets at one fare for round trip. All should ask for tickets on account of Advent State Conference at Bridgeton. Let all who can afford it come by R. R., and relieve brethren at Bridgeton. "Bear ye one another's burdens, and so fulfill the law of Christ."

E. O. Dinsmore, Secretary.

Conference Notice.

The Annual Meeting of the Hoosick Valley A. C. Conference will be held with the church at Hoosick, N. Y., commencing Wednesday evening, Oct. 21st, and holding over the following Sunday. Brethren and sisters, let us make this meeting an especial subject of prayer, and manifest our interest in the cause by our presence. It is hoped that each church within the limits of the Conference will report by delegates; but if this is not possible, report by letter. Let us come up to the help of the Lord against the mighty. "Behold, the Judge standeth at the door."

All those intending to come by R. R. will come over the Troy and Boston R. R. and stop at Buskirk's. Trains leave Troy at 11 A. M., and North Adams about 12.30 P. M. A team will be at Buskirk's at 1.30 P. M., on arrival of trains from the East, on Wednesday and Thursday, Oct. 21st and 22nd only. All who may wish to be met by team at any other time will please write to L. N. Gardner, Tiashoke, N. Y., stating what time and on what train they will arrive, and he will meet them at Buskirk's.

Geo. A. Streeter, President.
W. O. Higley, Secretary.

Conference Notice.

The third Quarterly Session of the Penobscot Valley A. C. Conference will be held in Dover, Maine, commencing Oct. 22nd, at 7 o'clock P. M., and holding over Sunday the 25th. This is on the Bangor and Piscataquis R. R. One fare the round trip from all stations on this line, including Bangor and intermediate stations to Old Town, is secured from and including Oct. 22nd to 26th. Meetings are held in Advent Chapel, under Odd Fellows' Hall. Inquire for G. W. Bean or W. E. Poole. A cordial invitation is extended to the brethren and sisters, who wish to do good and get good, to come to this meeting. Will the church of Christ pray for its success?

O. S. French, President.
J. F. Clothey, Secretary.

Notice.—The Quarterly Conference for Western Mass. will be held with the church in Goshen, commencing Tuesday evening, Oct. 20th, and hold over the Sabbath. The church desires a good attendance of the Lord's disciples. We hope the ministering brethren who can do so will come up to our help, that the meeting may be crowned with divine blessing. Bro. G. L. Teeple will be with us Sunday, Oct. 18th, and remain during the week, and over Sunday, the 25th.

G. H. Wallace, President Western District of Mass. Conference.

Notice.—Eld. A. J. Wheeler of New Haven, Ct., and Eld. Jas. A. Gardner of Boston, Mass., will commence a series of meetings in Union Chapel, Northfield Depot, N. H., Monday, Oct. 19th, and continue until Friday evening, Oct. 30th. A cordial invitation is extended to all who love our Lord Jesus Christ to come and unite in saving the lost and perishing. A cordial invitation is also extended to the lonely wanderers far away from Father's house.

Reduced fare from the following stations: Lake Village to Northfield Depot and return, 60 cts.; Tilton, 20 cts.; Concord, 55 cts.; all coming from south of Concord can buy a ticket to Concord, and then buy a ticket to Northfield and return, also from north of Lake Village. Tickets good Oct. 19th to 31st. S. A. Dow.

Conference Notice.

The A. C. Conference of North West Michigan will meet in its third Quarterly Session with the church at Garfield, four miles west of Newaygo, Newaygo Co., Friday, Oct. 23d, and hold over Sunday. Come imbued with the Spirit of God, to work for the unsaved. Teams will meet the afternoon trains at Newaygo to convey those who come to the place of appointment. Let all make the meeting a subject of prayer in behalf of the unsaved, and the edifying of the believing ones.

A. L. Fox, President.
Geo. H. De Bois, Secretary.

Conference Notice.

It was voted at the Annual Meeting of the Connecticut A. C. Conference to hold a Quarterly Session with the church at Scitico, commencing Wednesday evening, Oct. 21st, at seven o'clock. We trust there will be a good attendance of preachers and brethren and sisters at this meeting, who will remain through and over the following Sunday. Come looking to Jesus, and trusting the Lord to pour out his Holy Spirit upon the people, that much good may be done to the glory of God. O. D. Woodruff, Sec. and Treas.

Notice.—The next Quarterly Session of the North West Penn. A. C. Conference will be held with the church at East Branch, Warren Co., Pa., commencing Friday evening, Oct. 16th, and continue over next Lord's day. Let all who feel the need of concentrated effort in these momentous times, try to be present and aid in the meeting. Conveyances will be at Spartansburg and Spring Creek Stations on Friday afternoon, at 4 o'clock.

Mrs. L. M. Stoddard, President.
Mrs. S. A. Atwater, Secretary.

Notice.—A Quarterly Meeting will be held at Eight Mile school-house, Oregon, commencing on the evening of Oct. 23d, and holding over Sunday. It is earnestly hoped that ministers and others will come to the help of the Lord against the mighty. W. A. Allen.

Notice.—The next session of the Northern Iowa A. C. Conference will be held two miles north of Sac City, Sac County, commencing Friday, Oct. 23d, and holding over the following Sunday. Come all who can with a spirit to work for the Master. Geo. G. Emery, President.

Notice.—Preaching each Sunday, at Chicago (Advent Chris. Church) at 10.30 A. M. and 7.30 P. M. Gospel meetings each evening during the week. J. August Smith Pastor. Residence Forreston, Ill. City address Room 35 Central Music Hall.

MINISTERIAL IMPROVEMENT CONVENTION.

Agreeable to the generous invitation of the Second Advent Church of Worcester, Mass., and according to vote of the S. A. C. Association, a General Convention for "mutual improvement of our ministers and people in the Word of God," will be held in the Hall of the Second Advent Church in Worcester, Mass., to commence on Tuesday, Nov. 10th, 1885, at 7.30 P. M., to hold sessions each day and evening following, closing with the services on Sunday, Nov. 15th. A general invitation is extended to all interested in such improvement. The Committee of the Mass. Conference on Ministerial Improvement have been invited, and do unite in making the arrangements for this meeting, and one day of the Convention will be devoted more especially to their interests. List of topics as follows:

1.—The Personality of Jehovah.
2.—The Divinity of Jesus Christ.
3.—The Office of the Holy Spirit.
4.—The Authority and Design of the Holy Scriptures.
5.—The Importance and Scriptural Philosophy of Atonement.
6.—The Fact and Nature of the resurrection of the Dead.
7.—Exposition of Nebuchadnezzar's Dream recorded in Dan. II.
8.—Exposition of Rev. 17th chapter.
9.—What are the Scriptural Signs of the present times?
10.—Do the events of the present period strikingly resemble those of the days of Noah and Lot?
11.—What is Gospel Holiness?
12.—What rules should govern the Pastor in his labors?
13.—What will constitute a profitable social meeting?
14.—Is the Eastern Question a subject of Prophecy?
15.—What constitutes Gospel Conversion?
16.—The Relation of Spirit to Matter in creation.
17.—What is the scope of Paul's instruction to Timothy in 2 Tim. 2: 15?
18.—Paul's Desire to depart and be with Christ.

Essayists have been appointed on all the above topics. Open discussion will follow each essay. The Occasional Address will be given by Eld. J. Couch, on Tuesday Evening, Nov. 10th, at 7.30. Topic,—"Are we a prophetic people?" One hour shall be devoted to each topic of the Convention. The evenings are to be devoted to preaching and religious exercises connected therewith. Further arrangements will be made after the Convention is organized.

J. Couch, *President of Committee.*
F. Burr, *Secretary of Committee.*

Illustrated Lectures

By Elder and Mrs. L. C. McKinstry.

Two courses are given in each place.

Subjects—I. The Redemption—in *three* lectures, by Elder McKinstry, occupying the first Sabbath in each place. Illustrated by paintings.

II. The World's Great Empires—in *nine* lectures, by Mrs. McKinstry, commencing on Monday evening, and continuing over the following Sabbath: illustrated by a map and charts of symbols.

Note.—Only the Sabbath dates are given; the intervening evenings being understood.

Appointments.

North Saco, Me. .... Sundays, Oct. 18–25.
Camden, Me. .... Sundays, Nov. 1–8.
Searsport, Me. .... Sundays, Nov. 8–15.
Bangor, Me. .... Sundays, Nov. 15–22.
Milo, Me. .... Sundays, Nov. 22–29.
Dover, Me. .... Sundays, Nov. 29th–Dec. 6th.
(To be followed at Dover by protracted services, evenings, and over Sabbath, Dec. 13.)

For arrangements address Eld. L. C. McKinstry at the time and place of any appointment.

Both courses of the lectures—The World's Great Empires *and* The Redemption—are published, and the books will be on sale at each place.

P. S. Until Oct. 1st, direct correspondence to Beebe Plain, Vt.

NEW YORK A. C. CONFERENCE.—The Advent Christian Conference of New York will hold its Semi-Annual Session at the Advent Church in Darien, Genesee Co., beginning Nov. 12th, and continuing over the following Sunday. Teams will be at Croft's Station, on the New York Central R. R., morning and evening, to convey all who come to the place of meeting. Dear brethren and sisters, will you not make this meeting one of special prayer, and come up to this gathering consecrated and burdened to help save the perishing? Do manifest your interest in the welfare of the cause by laying aside your toils and cares for a few days, and coming up to this feast.

M. R. Miles, President.
H. H. Brown, Secretary.

NOTICE.—The Vermont District Meeting will be held (D. V.) at Holland, Vt., by a cordial invitation of the A. C. Church and the appointment of the District President, to commence Thursday evening, Oct. 22nd, and continue over the Sabbath. About eight miles from the Rock Island depot, teams will meet friends coming by train (if informed in time), and those who drive to the place will be cared for. Let all whose duty it is be present in the spirit of work and worship, and thus do and get good.

C. P. Dow, Conference President.
C. Clarke, District President.
J. D. Daniels, District Secretary.

NOTICE.—Dear Brn. and Sisters of the New York Conference, our treasury is nearly empty. We are having a tent meeting, and the people come from five to eight miles to hear the glad tidings of our coming King. The audience is large every night. Prejudice seems to be giving way. Now, brethren and sisters, you who signed for mission work last year at Rochester, and also at Martville, will you please forward your subscription to me, and may God bless you for the offering. Direct to Richard Crandle, Savannah, Wayne Co., N. Y., Treasurer of N. Y. Conference.

NOTICE.—The third Quarterly Meeting for the Southern District of Wisconsin will be held at Monticello, commencing Friday evening, Oct. 23d, at 7.30, and hold over Lord's day. As there are but few brethren and sisters of like faith living here, we hope the friends living within reach will make a sacrifice to come to this meeting, and help in the good work.

B. N. Meigs.

NOTICE.—The Lord willing, a Protracted Meeting will be held at Pittsfield, N. H., commencing Sunday, Oct. 18th, and hold over two Sundays, and longer if duty requires. Those who have the cause of God at heart are invited to come and labor for the perishing.

I. W. Sornberger.
C. S. Shattuck.

TENT MEETING.—This meeting is adjourned to the Town Hall, where the meeting will continue all next week, and longer if the interest demands.

Enoch Morrill.

Notice.—There will be a meeting of days with the church at Hollis Centre, Me., to begin Thursday, Oct. 22nd, at 2 o'clock P. M., to hold over the Sabbath, and longer if the cause and interest demand. Brethren Mark Stevens, A. G. Davis and Sister Kilborn are expected to preach the Word. A general invitation to all who will come to labor for the lost and perishing. Ample accommodations for all who may attend.

T. H. Carle, for the brethren.

Notice.—The next annual session of the N. H. A. C. Conference will be held with the church at Concord, N. H., commencing Wednesday evening, Oct. 21st, and holding over the following Sunday. Particulars hereafter.

C. H. Fletcher, Secretary.

Wm. C. Stewart's personal address will be Waterloo, Iowa, for the present. His family will still reside at Anoka, Minn.

☞ H. H. Brown's post office address is Sawens, N. Y., Genesee Co.

C. W. Dockham's address is changed from Manchester to Franconia, N. H.

Married.

DUBY—HAMMOND. In Bristol, Vt., Sept. 19th, 1885, by Eld. S. P. Hayward, Mr. Ramy Duby of Bristol, Vt., and Miss Jennie Hammond of Burlington, Vt.

OWEN—GOLDSMITH. In Danielsonville, Conn., Sept. 25, 1885, by Elder Warren N. Tenney, Mr. John L. Owen and Miss Belle F. Goldsmith, both of Killingly, Conn.

POTTER—PRATT. In Danielsonville, Ct., Sept. 26th, 1885, by Elder Warren N. Tenney, Mr. Ezekiel L. Potter and Miss Amanda M. Pratt, both of Killingly, Conn.

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PHOTOGRAPHS.

We have obtained the photographs of some of our leading preachers, to sell for the benefit of the Tract Fund. They are cabinet size, and taken by one of the best artists in the city. We have the following:

E. A. Stockman, Editor of the *World's Crisis.*
J. Couch, Editor of the *Quarterly Journal of Prophecy.*
F. Burr, Editor of the *Young Pilgrim* and *Blessed Hope Quarterly.*
J. Hemenway, Business Agent and Treasurer of the A. C. P. Society.
A. W. Sibley, Secretary of the A. A. Mission Society.
Miles Grant, L. Boutelle, S. G. Mathewson, H. Munger, C. Goodrich.

We have also the photograph of Wm. Miller, taken from an old picture.

The above are for sale at the Crisis Office. Price postpaid, 25 cts. each. Agent.

Western Board A. A. M. Society.

Eld. W. J. Hobbs, 1306 2nd Avenue S., Minneapolis, Minn. Eld. A. P. Moore, Nevada, Ohio. Eld. C. W. Smith, Aurora, Ill., Box 1039. Eld. Wm. McCulloch, Red Oak, Iowa. H. Pollard, Alexis, Warren Co., Ill. Correspondence solicited. Remittances to aid mission work in the West may be sent to H. Pollard as above until further notice, and such will be promptly acknowledged.

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The Numberless Host .... " " "
Better Farther On .... " " "
The Coming Saviour .... By I. I. Leslie.
The Glorious Day .... By C. W. Neal.
The Morning Cometh .... " " "
Earth's Rightful Ruler .... " " "
Hark the Ransomed .... By E. Urch.
The Blessed Hope .... " " "
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Appointments.

☞ Appointments must be received as early as MONDAY NOON (as our paper goes to press Tuesday Morning) to insure insertion for the coming week.

MASSACHUSETTS.

Boston, Advent Christian Church,
Lincoln Hall, 60 West Concord Street, near Washington.
F. S. Knowlton .... Sunday, Oct. 18th
A. W. Sibley .... Sunday, Oct. 25th

Athol.
J. A. Gardner .... 3d Sunday in each month

Attleboro Falls.
H. K. Flagg .... Sunday, Oct. 18th
F. S. Stanton .... Sunday, Nov. 8th

Chelsea (Adv. Chris. Church) Heard Street. E. M. Andrews, Pastor.

Clinton (S. A. Church.)—Isaac Barnes, Cor. Clerk.
J. A. Gardner .... 2d Sunday in each month
M. A. Potter .... Sunday, Oct. 18th

Chicopee (Adv. Church).—Harold Whitley, Com.

Charlton.—S. P. Bond, Corresponding Committee.
F. L. Johnson .... 1st Sunday in each month
E. Bugbee .... 2d Sunday in each month
W. O. Hale .... 3d Sunday in each month

East Pepperell (Parker's Hall.)

East Weymouth.—W. H. Crockett, Pastor. Preaching brethren will please correspond with W. H. Crockett, North Weymouth, Mass., before sending appointments.

Fairhaven.—Albert Jenney, Cor. Com.

Haverhill (Walnut St. Chapel) A. W. Sibley, Pastor
M. Stevens .... Tuesday evening, Oct. 13th

Lawrence.—(Advent Chapel, Concord Street.) J. Couch, Pastor.
Chas. Goodrich .... Sunday, Oct. 25th

Lynn, Second Advent Church.—(Chapel on Liberty Street.)—J. G. Barnham, No. 25 Empire Street, Corresponding Secretary.
A. W. Sibley .... Sunday, Oct. 18th
E. Cotton .... Thursday evening, Nov. 26th

Lowell, Second Advent Church (Mechanic's Hall Dutton Street.)—A. Bissell, 49 Worthen Street; A. M. Hamilton, Lowell, Mass., Pawtucketville Box.
Frank Burr .... Sunday, Oct. 18th
Rufus Wendell .... Sundays, Nov. 1st and 8th

Maplewood, Advent Christian Church (Methodist Congregational Hall, Salem St.)—B. P. Jones Clerk.
A. Fogg .... Sunday, Oct. 25th

Marblehead, S. A. C. Church (Advent Hall, 43 Pleasant Street.) Correspond with J. S. Doane.

New Bedford (Advent Christian Church) corner of Kempton and Foster Streets.—L. W. Smith Pastor.
E. A. Stockman .... Sunday, Oct. 25th

North Carver (A. C. Church).—Corresponding Committee: James Breach, Elmer Raymond, D. W. Nash
W. Kellaway .... Sunday, Oct. 18th
A. A. Fowler .... Sunday, Nov. 8th

North Rutland.—Henry H. Mundell Corresponding Committee, North Rutland.
W. M. Hall .... 1st Sunday in each month
Wm. O. Hale .... 2d and 4th Sundays in each month

Newton Upper Falls.—Meetings every Lord's day at the house of L. T. Cunningham.

Palmer.
Geo. M. Teeple .... Sunday, Oct. 18th
Wakefield (Woodman's Mills) .... Sunday, Nov. 1st
Enoch Phelps .... Sunday, Oct. 25th
E. Cotton .... Sunday, Nov. 29th, and evenings

Plymouth.
H. K. Flagg .... Sunday, Nov. 29th

Somerville, Second Advent Church.—(Chapel corner of Bow Street and Somerville Avenue.)—T. H. Wayland Corresponding Committee, No. 10 Central Market, Boston, Mass.
L. Boutelle .... 1st Sunday in each month
D. T. Taylor .... 2d and last Sunday in each month
E. A. Stockman .... Sundays, Oct. 18th and Nov. 15th
C. Goodrich .... Sunday, Nov. 22d

Salem (Hardy Hall, Washington Street.)—Committee: E. F. Hinckley, F. W. Lyford, S. Striley.
L. Boutelle .... Sunday, Oct. 18th
Frank Burr .... Sunday, Oct. 25th
E. Cotton .... Wednesday evening, Nov. 25th

Springfield.—(Adv. Chris. Church, Pynchon St., Franklin Hall.)—G. H. Wallace, Pastor. Residence 50 Greenwood Street.

Taunton (Advent Christian Church) High Street, opposite Wales Street depot, Ward Room No. 2.—John B. Francis corresponding committee.
J. S. White .... Sunday, Oct. 18th
A. A. Fowler .... Sunday, Oct. 25th
J. S. White .... Sunday, Nov. 1st

Tremont.
F. S. Stanton .... 1st and 4th Sundays in each month

Worcester.—Ministerial Committee: E. G. Higgins, E. S. Gage, H. H. Nash.
S. G. Mathewson .... Sunday, Oct. 18th
J. Couch .... Sunday, Oct. 25th

Westfield.
Rufus Wendell .... every Sunday in October

Winchendon (Adv. Chris. Church.)—Corresponding Committee: L. B. Underwood and Daniel Clark.

Westboro.—Meetings in Reform Club Hall.—Committee: W. H. Bailey, Ellison Braley.
Mrs. Reed .... Sunday, Oct. 18th
W. O. Hale .... Sunday, Oct. 25th
S. G. Mathewson .... Sunday, Nov. 1st
Chas. Goodrich .... Sunday, Nov. 8th
Frank Burr .... Sunday, Nov. 15th
W. O. Hale .... Sunday, Nov. 22d

Webster (Christian Advent Chapel, corner of Park and Myrtle Streets.)—J. E. Cross, Pastor.

Wakefield.—Meetings at the residence of J. B. Adams, No. 11 Church Street, every Sunday afternoon at two o'clock.

Brimfield .... Sunday, Oct. 25th
E. S. Booker.

Granby (Baptist) .... Sunday, Oct. 18th
A. E. Phelps.

North Easton (Ripley's Hall) every Sunday, at two o'clock P. M. Z. Randall.

NEW HAMPSHIRE.

Alton (Kimball Hall.)—Isaac L. Stockbridge and George E. Varney, Corresponding Committee.

Belmont.—Correspond with S. S. Folsom.

Concord.—Address C. P. Rowell, Rumford St.
W. M. Harmon .... Sunday, Oct. 18th

Dover.—Chas. A. Phelps, Pastor.

Exeter.—Daniel D. Page, Pastor, will occupy the pulpit the 1st, 2d and 3d Sundays in each month.

East Rochester.—J. Quimby and J. C. Shorey Elders.
B. S. Emery .... 1st Sunday in each month
J. P. Goodwin .... Sunday, Nov. 8th
M. Stevens .... 4th Sunday in each month

East Sandwich.—Correspond with John Cove or Calvin Watson.

Farmington (Advent Chapel.)—H. B. Lary, C. E. Drew, J. M. Burnham Corresponding Committee.
M. Stevens .... Sunday, Oct. 18th

Franconia (Union Hall.)—Meetings every Sunday. C. W. Dockham Pastor.

Hampton.—Cor. Com. Frederick L. Lamprey.
W. H. Mitchell .... Sunday, Oct. 18th
Frank Burr .... Sunday, Nov. 1st
C. S. Shattuck .... 3d Sunday in each month

Lake Village (North Church.)—C. W. Hall corresponding committee.
E. N. Hinckley .... Sunday, Oct. 18th
Simeon Roby .... Sunday, Nov. 1st

Loudon.—Geo. W. Prichard, Cor. Committee
J. H. Leavitt .... Sunday, Oct. 18th

Loudon Ridge.
J. Parsons .... 1st Sunday in each month
A. Kidder .... 2d Sunday in each month
D. D. Page .... Sunday, Oct. 25th

Manchester (Advent Chapel, Arlington Street).

New Hampton (Advent Chapel.)
J. G. Smith .... first Sunday in each month

New Durham Ridge.
John Parsons .... Sunday, Oct. 18th

Northfield Depot (Union Chapel.)—Correspond with S. A. Dow.

North Hinsdale (Adv. Chris. Church.)—Meetings Lord's day and Friday evenings, at W. A. Thomas's. S. B. Thomas Corresponding Committee.

Portsmouth (Advent Chapel on Hanover St., C. R. Crossett, Jr., Pastor.
E. Cotton .... Tuesday evening, Nov. 24th

Sugar Hill.—H. H. Tucker, Pastor.

South Sutton (Advent Chris. Church.)—Meetings every Sunday. First and third Sundays of each month at Sutton Gore.—A. Cressy Pastor.—F. E. Ferry Elder.

Salisbury (Smith's Corner.)
Simeon Roby .... Sunday, Oct. 18th

Seabrook.—W. Hadley, Pastor.

Whitefield.—Old church meetings every Lord's day. Daniel Gregory, Pastor.

South Barnstead .... 1st Sunday in each month
Pittsfield .... Sunday, Oct. 25th
Wm. Bodge.

Wakefield (Woodman's Mills) .... Sunday, Oct. 25th
A. Baker.

East Wakefield (Woodman's Mills) 3d Sunday in each month.
South Wolfboro .... 4th Sunday in each month
T. L. Churchill.

Water Village .... 4th Sunday in each month
A. G. Davis.

Rye .... 2d Sunday in each month
Joshua Denton.

East Canaan (at the Chapel) 1st and 3d Sundays in each month. D. Eastman.

West Epping .... Sunday, Oct. 18th
John G. Hook.

Pittsfield .... Sunday, Nov. 1st
W. M. Harmon.

South Rochester .... first Sunday in each month
J. T. Libbey.

East Colebrook .... Sunday, Oct. 25th
T. E. Lang.

Rye .... Sunday, Oct. 18th
D. D. Page.

Tuftonboro Neck .... 1st Sunday in each month
Melvin Village .... 2d Sunday in each month
Sandwich .... 3d Sunday in each month
Melvin Village .... 4th Sunday in each month
T. W. Piper.

Freedom (Advent Chapel) .... Sunday, Oct. 18th
F. Philbrick. D. W. Stevens.

Tamworth (Birch Intervale) .... Sunday, Oct. 18th
J. G. Smith.

Rye .... 1st Sunday in each month
Joseph W. White.

MAINE.

Berwick, (Odd Fellows Hall.)—E. B. Morrell, P. O. Box 152, Corresponding Committee.
Mark Stevens .... 1st Sunday in each month
Geo. M. Little .... Sunday, Oct. 18th

Bridgton (Advent Chapel.) Mrs. Geo. E. Ham Sec.
E. P. Woodward .... 1st Sunday in each month
A. W. Taylor .... 2d Sunday in each month

Biddeford.—Thomas W. Applebee Cor. Committee.
E. Cotton .... Friday evening, Nov. 20th
Wm. H. Mitchell ... 1st and 2d Sundays in each month
Jesse Gay .... 3d Sunday in each month
B. S. Emery .... 4th Sunday in each month

Bath (Middle St. Chapel.)—H. M. Foster Cor. Sec.
E. Cotton .... Tuesday evening, Nov. 17th
M. M. Stevenson .... 4th Sunday in each month

Belgrade Mills.—Thos. L. Golder, Cor. Com.

Bonny Eagle.
Mrs. M. E. Kilborn .... 1st Sunday in each month

Bowdoinham Village (Hinckley's Hall.)

Bangor, Advent Christian Church (Concort Hall, Norombega, Central St.)—J. F. Clothey, Pastor.

Cape Elizabeth (Advent Chapel.)—L. S. Roberts and W. H. Libby, Elders. P. O. 33 Temple Street, Portland, Maine.
Jared Whitman .... 1st Sunday in each month
Jesse Gay .... 2d Sunday in each month
I. C. Wellcome .... 3d Sunday in each month
J. Hill .... 4th Sunday in each month

Camden (Washington Street Chapel.)—T. F. Wadsworth Corresponding Committee.

Fairfield.—Committee: Henry A. Fish, Fairfield.

Goodwin's Mills, (Union Hall.)—J. Hill, Pastor.
J. Hill .... 1st Sunday in each month
J. Chute .... 2d Sunday in each month

Hollis Centre.
A. G. Davis .... 2d Sunday in each month
Mrs. M. E. Kilborn .... 4th Sunday in each month

Kennebunk, Lower Village (Adv. Chapel.)—O. H. Wallace, Pastor.
Edwin Burnham .... Sunday, Oct. 18th

Lewiston, A. C. Church.—Committee: A. S. Prescott, Auburn; J. G. Harmon, Lewiston.
D. H. Kilbreth .... 2d Sunday in each month

North Topsham (New Chapel.)
John Lake .... 4th Sunday in each month

North Waterboro.
A. G. Davis .... 3d Sunday in each month

Old Orchard (Adv. Chapel, near the Tower.)
E. Cotton .... Thursday evening, Nov. 19th
Jesse Gay .... 1st Sunday in each month
J. Hill .... 2d Sunday in each month
B. S. Emery .... 3d Sunday in each month

Portland, Second Advent Church (Union Hall Free Street.—Committee George E. Smith, 275 Cumberland Street, W. G. McGlauflin, Jas. Pearson.
E. Cotton .... Wednesday evening, Nov. 18th
Edwin Burnham .... Sunday, Dec. 6th
W. H. Mitchell, the last two Sundays in each month, and the 5th Sunday in every month that it occurs.

Rockland (Adv. Chris. Church) N. A. Burpee Hall. Wm. M. Brewster Clerk and corresponding committee.

South Berwick (Great Works.)—Correspond with T. H. Rose and Eugene Ball.
G. W. Brown .... Sunday, Oct. 18th
C. M. Willard .... Sunday, Oct. 25th
Enoch Morrill .... Sunday, Nov. 1st

Sabattus (Jones' Hall.)
Jared Whitman .... 4th Sunday in each month

South Elliot.
Geo. W. Brown .... 1st Sunday in each month
Joshua Denton .... Sunday, Oct. 18th

South Hope.—Corresponding Committee Dura Ames, Mark Walker, Daniel Howard.

Vinalhaven Church.—Committee: J. Sellers, Wm. Roberts, A. F. Smith.

Newcastle and Damariscotta.—Edwin Sperrin, Corresponding Committee, Newcastle.

Litchfield (Boker school-house) Thursday evening, Oct. 8th, and over Sunday. F. E. Blaisdell.

Northfield .... Sunday, Oct. 18th, and evenings
Machiasport .... Sunday, Oct. 25th, and evenings
Indian River .... Sunday, Nov. 1st, and evenings
Swan's Island .... Sunday, Nov. 8th, and evenings
East Warren .... Sunday, Nov. 15th, and evenings
Kennebunkport .... Monday evening Nov. 23d
E. Cotton.

East Bowdoinham .... 4th Sunday in each month
E. O. Dinsmore.

Bonny Eagle .... 2d Sunday in each month
B. S. Emery.

Kittery (No. 4 South school-house) 1st Sunday in each month. York (Groundnut Hill) 2d Sunday in each month. Maryland Ridge, Gray's Corner, Wells, (Advent Chapel) 3d Sunday in each month. South Berwick (Grant's school-house) last Sunday in each month. J. P. Goodwin.

Stark (Pike school-house) .... Sunday, Oct. 18th
D. R. Hargraves.

Alfred .... 2d Sunday in each month
Union Falls .... 4th Sunday in each month
H. A. Mitchell.

East Lebanon (Union House) .... Sunday, Oct. 18th
Wells, Gray's Corner (Union House) Sun., Oct. 25th
M. M. & A. A. Young.

VERMONT.

Vernon.—J. Hemenway 1st Sunday in each month. Also supply for the third Sunday. All communications should be directed to J. Hemenway, Athol, Mass.
C. Goodrich .... Sunday, Oct. 18th

Bridgewater (Oak Chapel.)—B. B. Chedel, Pastor.
C. W. Jackson, *first* and *third* Sundays in each month
B. B. Chedel .. *second* and *fourth* Sundays each month

Bristol.—S. P. Hayward, Pastor.

Castleton.—J. Albert Libby, Pastor.

Mendon (A. C. Church) D. P. Perkins, Pastor.

North Sherburne (Adv. Chris. Church.)
C. W. Jackson, Pastor .... once in four weeks

North Shrewsbury.—Geo. F. Earle, Pastor.

North Hyde Park (Adv. Chris. Church.)

Hartland (Densmore Hill.)—Geo. H. Temple, Hartland Four Corners, Vt., Corresponding Committee.
C. H. Fletcher .... Sunday, Oct. 18th

Rutland (Church of the Redeemer) T. L. Drury Pastor.

Strafford, Vt. (Advent Chris. Church.)—Geo. F. Earle, Pastor.

St. Johnsbury.—F. L. Piper, Pastor.

Warren (A. C. Church.)—Allen C. Greenslit Corresponding Secretary.

West Norwich.
P. G. Lord .... Sunday, Oct. 25th

Woodford (Adv. Chris. Church.)

Ely Mines .... every Sunday until further notice
O. Beckwith.

East Roxbury .... two Sundays a month
L. H. Brigham.

Factory Point .... 2d Sunday in each month
Chittenden .... last Sunday in each month
Wm. J. Blanchard.

Morgan Beach (Union Church) .... once in four weeks
G. W. Chapman.

Amsdenville .... Sunday evening, Oct. 18th
Stockbridge, Stony Brook .... Sunday, Nov. 1st
P. G. Lord.

Stockbridge (Stony Brook) .... Sunday, Oct. 18th
A. F. Moore.

CONNECTICUT.

Abington.—A. C. Johnson, Pastor.
Rev. Silas Henn .... Sunday, Oct. 18th and evenings following.

Bridgeport.—Advent Christian Church, Temperance Hall, Beach Street, E. D.—E. M'Culloch Pastor.

Bristol Adv. Chris. Church.—John C. St. John Pastor

Danielsonville (Advent Chapel, corner of Academy and School Streets. Preaching every Sunday. Warren N. Tenney Pastor.
John Jeffrey .... Sunday, Oct. 18th

Hartford (Melodeon Hall.)
Elder D. Mathewson, Pastor, 35 Chapel Street.

New Britain (Chapel on Arch Street.)—Norris L. Booth Secretary.

New Haven.—(Beers Street Chapel.)—A. J. Wheeler Pastor. Residence 518 Chapel Street.

Putnam (Adv. Chris. Chapel)—John Jeffrey, Pastor.
Warren N. Tenney .... Sunday, Oct. 18th

Southington (Gospel Mission Chapel.) Hezekiah Davis, Pastor.

Square Pond (Second Advent Church.)—Chas. O. Smith, Corresponding Secretary.
D. C. Dudley .... Sunday, Oct. 18th
A. Elliott .... every fourth Sunday

South Norwalk (Adv. Chris. Church) Temperance Hall, Main Street. F. S. Ainsworth, Cor. Clerk.
Mrs. E. L. Crumb .... Sunday, Oct. 18th

Scitico (Adv. Chris. Church.)—H. W. Perkins, Pastor.

Waterbury (A. C. Church, Bronson's Hall, Bank Street.)

Wallingford.—(School-house, South Main Street.) D. T. Coll, Pastor.

Woodstock Valley.—Preaching each Sabbath.—P. S. Butler, Pastor.

Hartford (Talcott & Post's Hall) .... Sunday, Nov. 15th
S. W. Bishop.

Northfield .... Sunday, Oct. 18th
Enoch Phelps.

Prospect (New Chapel) .... Sunday, Oct. 18th
S. Woodruff.

RHODE ISLAND.

Bristol (Advent Christian Church, High Street.)—A. A. Hoyt, Pastor.

Central Falls.
H. K. Flagg Church correspondent, Box 93.
H. K. Flagg .... 1st Sunday in each month
F. S. Stanton .... Sunday, Oct. 18th

Escoheag.—(Advent Christian Church).—Eld. E. R. Wood Pastor.

La Fayette (A. C. Church) Chas. E. Preston, Pastor.
F. S. Stanton ...... Oct. 12th and through the week

North Scituate.—Correspond with the pastor, Wm. H. Durfee, North Scituate, R. I.

Providence (Advent Christian Church, Hammond Street.)—Norman P. Cook, Pastor.

Rocky Brook.
A. C. Johnson .... Sunday, Oct. 18th
Edwin Burnham .... Sundays, Oct. 25th and Nov. 1st

Woonsocket.—O. A. Bennett, Cor. Committee.
T. M. Preble .... Sunday, Oct. 18th
J. S. White .... Sunday, Oct. 25th
J. Miett .... Sunday, Nov. 1st
I. I. Leslie .... Sunday, Nov. 8th
M. A. Potter .... Sunday, Nov. 22d

NEW YORK.

Hebron .... 1st and 3d Sundays in each month
Wm. J. Blanchard.

Massena, St. Law. Co.—W. A. Burch, Pastor.
W. A. Burch .... Thursday evening, Oct. 8th and Sunday, Oct. 11th.

Darien, Genesee Co.—H. H. Brown Pastor.

Hoosick (A. C. Church.)—Geo. A. Streeter, Pastor.

New York City.—J. Cox, Pastor.—Meeting three times on the Sabbath, and Wednesday evenings, at 138 West 24th Street.

Springwater, Livingston Co.—G. F. Haines, Pastor.

Sandy Hill (Adv. Chris. Church, corner of Maine and Willow Streets.)—W. O. Higley, Pastor.

Rochester, (Advent Christian Church.)—Over No. 278 East Main Street, corner North Street. Elder C. H. Williams, Pastor, 15 Rome Street.

OHIO.

Nevada (A. C. Church.)—A. P. Moore, Pastor.
Axtel (Adv. Chapel) ..... 10.30 every Sunday morning
Birmingham .... 6.30 every Sunday evening

Sparta (A. C. Church.)—O. M. Owen, Pastor.

ILLINOIS.

Chicago (A. C. Church) No. 91 South Green St.—J. August Smith, Pastor. L. C. Rice corresponding committee, Room 35 Central Music Hall, Chicago, Ill.

Auburn (Adv. Chris. Church.)—J. F. Adair, Pastor.
Afton .... once in two weeks
Vaughn's Crossing .... once in four weeks
Geo. C. Button.

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Peck and Speaker (Advent Chris. Chapel) every two weeks alternating. L. C. Kerr.

Port Sanilac .... 10.30 A. M. each Sunday
Shore and Ridge Churches at 3.30 P. M. each alternate Sunday. Lexington Sunday evenings. C. Pike.

Buchanan, (A. C. Church.)—Benj. Finney Pastor.

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High Prairie.—P. and H. and M. Ramer Pastors.

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TENNESSEE.

Memphis.—Advent Christian Church, 35 Seventh Street.—A. J. Sanderlin Pastor.

IOWA.

Red Oak (German Evangelical Church) every Sunday
Wm. McCulloch.

Manchester, Nov. 16th, at 11 A. M. and every two weeks
E. A. Marsh.

Sioux City (Advent Chris. Church.)—Corresponding Committee. J. W. Young or J. H. Culver.

Sioux City (as Bro. Young and Culver appoint) Sunday, Oct. 18th. G. H. Hewes.

New Hartford .... 1st and 3d Sundays in each month
Waterloo .... 2d Sunday in each month
Floyd .... Sunday, Oct. 25th
Wm. C. Stewart.

PENN.

Church of the Second Advent, Mount Vernon St. below Broad.—Elder L. F. Baker Pastor. Residence, 1926 Brown Street.

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Edinboro.—Mrs. L. M. Stoddard, Pastor.

South Oil City.—Preaching each Sunday A. M. and evening. Prayer meeting Thursday evenings.
C. W. Stephens.

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Ayers Flat (Union Church) once in four weeks, assisted by C. P. Dow.

Magog (Ketchum school-house) .... Sunday, Oct. 11th and onward once in four weeks. G. W. Chapman.

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Way's Mills (Union Church.)—H. D. Selby, Pastor. Second Adventist Ministerial Committee: E. Vaughan, H. W. Davis, J. W. Heath.

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A LITTLE WHILE.

BY MRS. E. CONVERSE.

A little while we journey here,
In the narrow way marked out so clear;
It is the path that Jesus trod—
It is the only way to God.

A little while we're pilgrims here,
And look beyond this vale of tears;
We're pressing onward with our might
To reach the goal almost in sight.

A little while we struggle here
To keep life's lamp all bright and clear;
But soon, alas! O solemn thought!
The flickering lamp of life goes out.

A little while we're watching here,
For Jesus' coming draweth near;
The Bride will with the Bridegroom reign,
And Eden bloom on earth again.

A little while we're waiting here
Till that joyful morn appear;
When earth, all freed from the curse of sin,
The joys of paradise begin.

A little while we'll patient be,
And bear life's burdens—you and me.
In meek submission help us, Lord,
To bow each day and kiss the rod.

A little while—He'll soon be here,
[illegible] wipe away our every tear;
[illegible] with joy our coming King,
[illegible]'s song we'll sing.

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[illegible] I was [illegible] unite [illegible] to [illegible] e [illegible] the [illegible] knew [illegible] foolishness [illegible] that believe. [illegible] sign, and the Greeks [illegible] dom; but we preach Christ crucified, unto the Jews a stumbling block, and unto the Greeks foolishness; but unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God. Because the foolishness of God is wiser than men, and the weakness of God is stronger than men. For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called: but God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty, and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are: that no flesh should glory in his presence. But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification and redemption: that, according as it is written, He that glorieth, let him glory in the Lord. 1 Cor. 1: 19–31.

We need not comment on the above; all will readily discover that the possession of worldly wisdom will not secure the favor and salvation of God. Secular knowledge, however, is not to be spurned, but is indeed profitable if rightly viewed and employed. The more acquired ability we possess the better, if it be considered a gift from God, and sanctified to him and his cause. But whether in possession of much or little of the wisdom of the world and worldly things, he only is a true sage who has a positive knowledge of *one* thing. "One thing I know, that whereas I was blind now I see." This is the language of a man who had been blind from his birth, but who had just received his sight as a result of his faith in the blessed Christ. The Jews professed to disbelieve the miracle, and so questioned the young man's parents as to whether he was their son who was born blind. To this they readily answered in the affirmative. But when asked by what means he had received his sight, they feared to answer, because the Jews had threatened to turn any man out of the synagogue who should confess that the one who performed this notable miracle was Christ. For this reason they were referred to the son. After they had called him to them they said, "Give God the praise: we know that this man is a sinner." He answered and said, "One thing I know, that whereas I was [illegible] souls. [illegible] certainly fail. [illegible] confidence and persistence will surely succeed. If we preach that revival is hardly to be expected, and the churches [illegible] us, no earnest work will be do[illegible]; physical lost ones will be saved [illegible] misfortune. Spiritual [illegible] is a greater blessing; spiritual blindness is a greater calamity. All who are physically blind would gladly be restored; and yet while it is the privilege of all who are afflicted with the greater blindness to receive their sight, the great mass of mankind continue to grope their way in moral darkness. This is indeed the height of folly. Thus men not only deprive themselves of present blessing, but of future and eternal glory.

A few thoughts concerning this man in his new condition, and we will close. Could an Ingersoll have made him believe that he was now worse off than before? All will answer *No.* Then shall we who have received spiritual sight and healing, permit an Ingersoll to shake our faith in Christ and his saving power? We answer *No*—a hundred times *No.* To say that this man did not rejoice would be absurd; so all who have truly received their spiritual vision will rejoice in the fact. His friends were glad with him. So all our true friends will rejoice with us when we are converted. If any condemn us, they are not real friends. It is evident that this man had no desire to return to his former condition. So no truly converted one ever desires to go back into the ways of sin and darkness. If the healed blind man should again become blind, his last condition would be more lamentable than the first, because he would be in a condition to more keenly realize his deprivation. So, according to the Scriptures, it is with those who were once spiritually enlightened, and then relapse into a state of blindness.

If the blind man who had been thus healed had realized that his sight was becoming less clear, and he had begun to fear that his blindness was returning, what do we suppose he would have done providing Jesus had still been near? Why, he would have gone to him immediately, and told him all about it, and without any doubt would have received a complete restoration. Are there not some of us who ought to go to Jesus with this complaint, and ask for spiritual restoration? It is no time now to allow our spiritual vision to become dim. The Master is near at hand. Let us be wide awake and watch for his coming.

Sparta, Ohio.

NOTES BY THE WAY.

BY H. B. SEVEY.

From the Campmeeting in Washington [illegible] went to Lakeside, where we met our [illegible]mily, with many others, well settled in [illegible]amp life, with hearts and voices uplifted [illegible] God in praise for his keeping power. This place has become endeared to many as one of resort in the summer for its beautiful scenery, and especially its healthful location and pure spring of never failing running water. Many are benefited by it. Some farmers draw it to their houses to use. But while the brethren and sisters who go there to spend a few days in worshiping God are grateful for the beautiful water, yet they are more thankful for the water of life.

The meeting was one of usual interest. The preaching was timely and well received. The morning prayer meetings were refreshing. Some made a full consecration to the Lord. A few found Jesus to be precious to them as their Saviour, and in the Lake confessed their faith in the death and resurrection of Jesus by being planted together in the likeness of his death, and raised to newness of life. Thirteen thus followed their Lord and Master. Many who had been lingering around the cross for some time brought a large crowd to the meeting Sunday, some to hear, and others to see and be seen. In the evening two long tables were set in the boarding house, where the disciples gathered around to show forth the death of the dear Son of God by the broken bread and wine until he shall come in glory. It was a blessed season. Thus we turned away from Lakeside in hopes to meet beside the river of life, where the trees of life will yield their fruit every month, and no cold frost can wither their leaves; when there will be no more curse, and no more pain or death.

As we returned to our home, we thought it would be well to stop a few days and do some work, and arranged thus; but it came to us that we ought to go to Mechanic Falls Campmeeting; so in the morning we started, and in the afternoon were among the dear saints in camp, forty-five miles away from home. This meeting was not as large as usual, owing to other meetings coming first, and the weather being unfavorable. Some were prevented from attending by sickness, and doubtless others for lack of interest, being lukewarm, the worst condition man can be in. The preaching was good, and a good spirit was manifested through the meeting. Sunday being a lovely day brought in a large crowd, as the cars run especially to the meeting. Some were opposed to having them run on Sunday, but as I went among them, I saw that they were as orderly and well behaved a class as I ever met with.

We next met with the brethren in Conference at Smithfield. The blessed Spirit was felt in many hearts, and all thought it was one of the best of meetings. A deep impression was made on the people that Jesus was at hand. Some were quickened, and one took a decided stand to be the Lord's. We left with a deep feeling for that people to fill our appointment in Jefferson Tuesday evening, but as it was their usual prayer meeting, they would not give me liberty to preach, although many came, and the appointment was given out for me. Such a [illegible]eeting I never saw. The darkness was [illegible]; two ministers, but no good Spirit. [illegible] all were dissatisfied, but I think it [illegible] well for the truth. Here I found [illegible]llis, who I took with me to Camden [illegible]. This meeting was in the Spirit [illegible] of the truth. It was said by [illegible] the best one they ever attended. [illegible]ing was good, and many saw the [illegible] deeper work, with confession. [illegible] came with power. I stopped [illegible] evening with them, and had a full [illegible]

[illegible] way we called to see Bro. S. K. [illegible], who has been failing for two [illegible] the [illegible] softening of the brain. He has [illegible] one of our prominent preachers in [illegible]; but the good must fall by the hand [illegible] the enemy. He has become like a child. Does not know his own wife and family. As we put our hand on his head, and turned away with a sad heart to see one who was once so full of life in so sad a condition, we thought of the time when he laid his hand on our own head and invoked the blessing of God upon us, with the solemn charge to preach the Word faithfully; and the blessed hope never looked more precious that in a little while, with all the redeemed saints, he would shout victory over the last foe in the paradise of God.

Mt. Vernon, Me.

HE walks in the presence of God who converses with him in frequent prayer and communion; who runs to him with all his necessities; who asks counsel of him in his doubting; who weeps before him as a judge; reverences him as a Lord, and obeys him as a father.

TO BE faithful in that which is least is the possible and beautiful duty of myriads of humble Christian souls, of whom the world is not worthy, but on whom angels look down in wondering love.

MERCY DROPS BY THE WAY.

BY MRS. M. A. TIBBETS.

Although the great luminary of day may shine forth in all his brightness, yet the stars may twinkle forth their little light, and be equally acceptable to the great Master who ordered their cheerful obedience in the universe. Our dear brethren and sisters in the East and elsewhere have recently closed their joyous meetings, numbering thousands of saints and scores of ministers, resulting in many conversions and much spiritual life to the church in general. Well, this is glorious, the news of which has brought joy and peace to all our hearts.

Now I wish to add a little episode to this great gathering, and tell how good the Lord has been to us, even our little church at Volga. Our dear brother, Eld. L. H. Ferrell, who several months ago was ordained to the ministry at Jeffersonville, under the supervision of our venerable brother, Dr. N. Field, came with his excellent wife to visit us, and on last Lord's day commenced meetings, and preached evenings throughout the week to a full house of interested listeners, which continued to increase until the close of the meeting. Our brother's loving and interesting manner (which many of you know something about) seemed to win its way to the hearts of both saints and sinners. One young lady, the beloved daughter of our pastor, Eld. E. Cooperider, nobly came forward and made the good confession, and was baptized, to the joy of her parents, and others equally interested. One brother also wished his name recorded in our church book, which gave us joy and encouragement that others will soon follow, under the labors of our dear brother, who will remain with us a few weeks longer.

Thus my heart has rejoiced in this church blessing brought to me, which I could not go abroad to receive, and it is too good to keep; so after reading Bro. Stockman's precious editorial to-day, I felt this blessing which we have received as a church ought to be added to his own remark, "It is high time that we awake and gird ourselves afresh for a tremendous advance movement." Pray for us that these mercy drops already shared may receive an abundant shower of God's multiplying grace.

Volga, Ind.

I SHALL NOT WANT.

BY THOMAS E. WILSON.

I shall not want. My Father's hand
Controls the fulness of the land,
At his command the earth and sea
Shall yield their treasures unto me.

I shall not want. O grace divine!
For I am his, and he is mine,
And while I trust the Crucified,
My needs in him are all supplied.

I shall not want, for day by day
He leads me gently on my way
He gives to me my daily bread,
And angels nightly guard my bed.

I shall not want. For this I know
That He will keep me here below,
And with the ransomed hosts at last
Give me a home when time is past.

Boston Highlands.

GOOD NEWS.

The Lord is still blessing our efforts in publishing his gospel of the life and second advent wherever we work. The more our opposers hate it, and insiduously write against it, and lie about it and its teachers, the more it awakens attention, and gains believers, confidence, courage, and continuance is our motto. God is with and for us. So we work I. C. WELLCOME.

"*Bangalore, India, July 14th.*—My Dear Bro. Wellcome,—I beg to return to you my sincere thanks for the large number of books and tracts you so kindly sent me . . . Come, Lord Jesus, come quickly. I know of no greater distinguishing mark between a child of God and a child of the devil than that produced by the idea of our Saviour's coming. The former rejoices and longs for it, while the latter is filled with dread and terror. I am glad to say that a spirit of great inquiry has been created in Bangalore, and that our little Bangalore *Bible Banner* has been a means of giving many clearer views of Scripture, and of the doctrines we hold in particular. The Wesleyans are now sorry for what they did, but are yet very bitter against us.

"We have organized an Auxiliary 'Conditional Immortality Association,' which has become an established fact. I need counsel and advice, for I feel that I have undertaken a very important work, which may, with care and that wisdom that cometh down from above, grow to be a significant institution. . . .

"I received an application to-day from a gentleman, four hundred miles away, for 'The Unspeakable Gift.' At present the embers of sectarian strife are hardly cool; but by the time more books reach here after you get this letter, I have no doubt that inquiries may be made for them, but I shall have to advertise them. Printing is cheap in India, but advertising is high, as there is more than the papers can publish. Bro. Spence sends me Tamil and Telugu tracts, *Bible Banner*, and *Quarterly Journal*, and intelligent natives receive them willingly, and read them too. There is a fine field for labor here, but I wish also to visit other stations, taking with me tracts and books for gratuitous distribution. I have sent you my photograph, and as a good cover to it, have sent you a Tamil Almanac for 1885 as a novelty. You will at least see the kind of idols the people of India worship. I hope it will reach you safely. [It has not been received. I. C. W.]

"May grace, mercy, and peace be multiplied unto us through an insured knowledge of God, our Lord and Saviour Jesus Christ. Yours in faith, hope and love. C. CRESS. (sent.)

Under date of Aug. 6th Bro. Cress again writes: "Dear Bro. Wellcome,—Your very large budget of books and tracts is just received. Many thanks. You have generously responded to our call. The other day one of the leading Salvationists left them, and cast in his lot with us. That 'definite time effort' has done a great deal of harm. It has always appeared vain to me. 'In such an hour as ye THINK NOT' says our Saviour; so that set what hour or time we may, it cannot be right, as that would be the hour or time ye *think*, instead of when ye THINK NOT. I have known many to be so concerned about the future as to neglect present duty. To live one moment at a time is the only way to realize a constant settled peace. We are very unpopular, and very poor too, but we are beginning to look up. Our little *Banner* is much appreciated, simply because it is local and among ourselves. I have no pretensions whatever but to a small share of common sense, and a larger share than I deserve of the grace of God. Blessed be his holy name! The Wesleyans are our only avowed open enemies. But the eyes of the people have been opened a great deal by the 'letter to a Friend,' which I published.

"Good by, my dear brother. If we never meet on this earth, we shall in a cleansed, purified earth. May God hasten its coming. Amen. Yours faithfully in the Lord Jesus. CHARLES CRESS. (sent.)"

CONFERENCE REPORT.

The Annual Session of the Connecticut A. C. Conference was held in connection with the Plainville, Ct., Campmeeting, commencing Wednesday, Sept. 2nd, 1885, at 8 A. M., in the Mission Tent, the President, B. Hitchcock, in the chair. Prayer by Bro. O. D. Woodruff.

Delegates present: Bristol—H. P. Bradley, Geo. C. Arms, Leonard Hart. Hartford—Eld. D. Mathewson. Southington—H. A. Hitchcock, Wm. Myers. Campville, John Ackerman. Scitico—Delina O. Pease. West Haven—A. L. Goodale. Northfield, Mrs. M. H. Humphreville.

Preachers present: B. Hitchcock, B. St. John, H. W. Perkins, A. Elliott, D. Mathewson, J. C. St. John, G. L. White, G. C. Barker, A. H. Steele, Seth Woodruff.

Visitors: G. W. Sederquist, C. S. Shattuck.

On motion, Brethren D. Mathewson, J. C. St. John, E. B. Hawley and A. L. Goodale were voted members of this Conference.

Eld. D. Mathewson was elected President, H. W. Perkins Vice President, and O. D. Woodruff Secretary and Treasurer of the Conference for the ensuing year. Bro. J. C. St. John was elected Vice President, but declining to serve, Bro. Perkins was elected in his place.

B. Hitchcock, H. W. Perkins and O. D. Woodruff were elected Campmeeting Committee, and also Trustees for the year ensuing. B. Hitchcock, J. C. St. John and O. D. Woodruff were elected Tent Committee.

Voted, to give Bro. E. B. Hawley and A. L. Goodale license to labor in the vineyard of the Lord.

By unanimous vote, the following amendment to Art. IV. of the Constitution was carried: "This Conference shall be composed of ordained ministers of the Advent Christian churches within the territorial boundaries of said Conference, who shall be duly recommended by the churches, or any church within the aforesaid territorial boundaries."

A resolution requesting superintendents of Sunday Schools to substitute the subject of temperance for the review lesson each quarter, was passed unanimously.

Bro. Seth Woodruff was chosen to act as State Evangelist and missionary, and pastors and preachers were requested to call the attention of their congregations to the matter of raising money to help him in his work.

It was voted to hold a quarterly meeting with the church at Scitico, commencing Wednesday evening, Oct. 21st, 1885, and hold over Sunday. Also voted to hold quarterly meetings thereafter.

Adjourned to meet at Scitico Wednesday, Oct. 21st, 1885.

O. D. WOODRUFF, *Sec. and Treas.*

P. S.—There was a good attendance of brethren and sisters at this meeting, and we trust by the blessing of the Lord the interest in the cause of truth will increase more and more throughout the State. O. D. W.

YORK COUNTY A. C. CONFERENCE.

The quarterly session of this Conference, held with the friends at Kezar Falls, Me., was a season of refreshing. It commenced Thursday, Sept. 24th, and continued over Sunday. Thursday afternoon was devoted to social worship. Brother Berleigh Emery preaching in the evening from 1 John 3: 2.

Friday morning social meeting. There was a goodly number of the brethren and sisters present, and the time was well improved. Bro. Jesse Gay preached in the afternoon from 2 Tim. 2: 14, and Bro. Mark Stevens in the evening from Psalms 97. 12.

Saturday morning, nine o'clock, met for business. Eld. J. Gay in the chair. After prayer by Bro. Stanley and others, the Secretary's report of last session was read and accepted. The reports of Finance Committee and Treasurer were heard and accepted.

Voted, That the next annual session of this Conference be held with the friends at South Windham, Me.

Voted, To extend our thanks to the friends of Kezar Falls and vicinity for their generosity and kind hospitality shown to us during these meetings.

Ministers present and reporting: J. Gay, B. S. Emery, A. Davis, F. Philbrick, A. Baker, and A. Stillins. J. Hill and H. Mains reported by letter. Brethren M. Stevens and W. Stevens were present a part of the session.

Churches Reported: Biddeford, Bonny Eagle, Cape Elizabeth, Hollis Centre, Porter, Kennebunkport, Kezar Falls, North Waterboro, Old Orchard, North Windham, Sebago Lake, South Windham, Steep Falls, Berwick, West Buxton, Woodman's Mills, and West Parsonsfield. Adjourned *sine die.*

Preaching in the afternoon by Eld. Stillins from 1 Peter 2: 7. In the evening Bro. Berleigh Emery preached from James 5: 19, 20; the Lord's supper at close of services. More than one hundred participated in this solemn ordinance, thus showing forth the Lord's death until he comes.

Sunday morning the love feast, conducted by Bro. Gay, was a blessed season—a foretaste of the grand reunion soon to take place when the saints are gathered home. The meeting commenced at nine o'clock, and every moment of time was occupied up to quarter past twelve. More than one hundred and twenty testimonies came forth from hearts filled with the love of God. Four made a start for eternal life, making five during the meetings. Bro. Jesse Gay preached in the afternoon from Isaiah 55: 6.

It seems to me this was one of the best sessions of Conference I ever attended. "The God of peace" was with us, and his "peace which passeth all understanding" pervaded the entire session. The congregations were large, and our prayer is that the seed sown by the servants of God may take root in good soil, and spring forth unto eternal life. May the blessings of God continue to rest upon this Conference and he in his mercy and infinite wisdom use it for the upbuilding of his cause, and the salvation of the perishing.

T. J. COOLBROTH. Secretary.

Scarboro, Me.

CONFERENCE REPORT.

The Northern Indiana and Southern Michigan A. C. Conference assembled at Sumption's Prairie, Ind., as per announcement. Preaching brethren present: Elds. Benj. Finney, D. R. Mansfield, Mrs. E. S. Mansfield, Jno. Carver, —— Smith, and Geo. J. French, all of whom preached the Word, warning sinners and encouraging the saints. The meetings were all characterized by great earnestness, accompanied by the Spirit and power of God. The most perfect harmony prevailed through the entire meeting.

The business of the Conference was attended to in the usual manner. Officers elected: President, Benj. Finney; Vice President, D. R. Mansfield; Secretary, Geo. J. French; Treasurer, I. H. Ruple.

Mrs. E. S. Mansfield presented the following resolutions, which were unanimously accepted and adopted as the sense of this body:

Resolved, that as a Conference, we regard all such amusements as Sunday excursions for mere pleasure, skating rink and saloon-visiting, dancing, card playing, and dram-drinking as unsalutary in effect, and detrimental to the interests of the cause of Christ, and the spiritual growth of believers, and as such should not be participated in by them.

Also, be it resolved, That this body express their disapproval of the habitual use of tobacco and ardent spirits, especially in the ministry, who are examples to the flock.

A vote of thanks was given to the Sumption's Prairie church for their unexcelled cordiality and liberality with which they entertained the attendants at Conference.

BENJ. FINNEY, President.
GEO. J. FRENCH, Secretary.

Bible Banner, please copy.

OBITUARIES.

LILLY. In Bennington, Vt., Sept. 30th, 1885, Laura, daughter of Louis and Mary E. Lilly, aged five weeks

Also, Oct. 1st, 1885, Mary E. Boynton, wife of Louis Lilly, aged thirty-five years.

Sister Lilly being very sick, they had taken the babe away to be cared for by an aunt. Soon after the child died, and while arrangements were being made for its funeral, the mother also died In twenty-four hours mother and child lay in death's cold embrace. As we stood and gazed into the casket and saw (what we never witnessed before) a mother lying so sweetly with turned head, as if looking downward upon the babe that lay upon her arm so innocently, my heart yearned for the time when such heart-rending scenes would be done away by the coming of Christ. Sister Lilly leaves father, mother, husband and five children, who deeply feel her loss. In her dying moments she called her husband and children to her bedside, and blessed them, as did Jacob of old. Bro. Lilly is comforted by the promise—"Thy dead shall live again," and said to me, "It is all the hope I have." May God's blessing rest upon dear Bro. Lilly and his motherless children. Oh, who can wish Jesus to stay away! We spoke to a large company of friends—many who had never heard the faith of the Bible—from Isa. 17. 15 Rev. Mr. Shepherson (Baptist), who had been engaged to officiate at the child's funeral, assisted us. GEO. A. STREETER.

WOLCOTT. Departed this life in North Somers, Conn., Sept. 21st, 1885, Sister Dolly K. Wolcott, wife of Bro. Henry H. Wolcott, aged fifty-seven years.

Sister Wolcott became interested in the hope of immortality through Christ only during a series of meetings held in that place by the writer in the spring of 1867, and was baptized, together with her husband and others, who had become the happy recipients of the Advent doctrines, and of Christ's power to save from sin. Sr. W. evinced unusual joy in following the divine example of her blessed Redeemer, being buried in the likeness of his death, and raised again to newness of life in him. She was unassuming, and particularly conscientious in all her acts in life, a faithful and devoted wife, a kind and loving mother. She exemplified her profession with meekness and patience during a long and protracted illness, her sufferings, caused by cancerous affections, being at times indescribable, until at last she fell asleep in Jesus without a struggle, in hope of a speedy resurrection to a life where pain and death will be no more. She leaves a kind, affectionate husband, and five daughters, who deeply mourn her loss. May grace sustain the bereaved family.

Speed on, O wondrous day!
We wait thy dawn to see,
When sleeping gems awake
To immortality.

The large assemblage who convened to pay their last respects to the deceased were addressed by the writer, assisted by Bro. H. W. Perkins. Text, Jer. 14. 8, 9. I. B. POTTER.

GARDNER. At Magnolia, Wis., Sept. 10, 1885, Mrs. Fannie V. Gardner, wife of Mr. Henry Gardner, and daughter of Eld. George and Pamelia Howard, of Magnolia, Wis.

She was sick but a short time, and died with convulsions. She leaves a kind husband, one little boy, and a mother and brother to mourn their loss, but not without hope. She was converted when but twelve years old, baptized by Eld. Adrian, and united with the A. C. Church in Magnolia, of which she lived a consistent and worthy member till separated by death. She was born Oct. 15th, 1856, and was married to Mr. Henry Gardner in May, 1879. It will be a heavy loss to the husband and child, that cannot be made good to them here. She also leaves a Christian mother, who, while she mourns her loss, has hope of meeting her soon again, with her husband and dear ones. The funeral was held in the Advent Chapel, and a large gathering of friends and neighbors were present, together with the church, to mourn the loss of one respected by all. We tried to speak words of comfort to the mourning friends from words found in 1 Cor. 15: 57. D. S. CLARK.

PECK. Fell asleep in Jesus, at Westville, Ct., Sept. 21st, 1885, Sister Louisa Peck, aged sixty-nine years.

The dark shadows have fallen on the widowed home of our sister, who embraced the Advent faith in 1843. She leaves two daughters and a large circle of friends to mourn her departure. Yet they mourn not as those who have no hope in the resurrection and the life. Sad is that home bereft of its Christian mother. May God be a friend to the surviving and weeping family, and may they find comfort and consolation in their mother's God. She was laid beside her faithful Christian husband, to await the last trumpet's sound. J. E. CLARK.

POLLOCK. In Sodus, N. Y., Sept. 16th, 1885, Bro. — Pollock, aged seventy years.

Brother Pollock heard the gospel of the kingdom about seventeen years ago, under the tent we pitched at Sodus Point. He believed and obeyed, with many others, and we baptized him in the likeness of Christ's death Sept. 18th. We laid him in mother earth to wait the call of his Lord to come forth. He held the faith firm to the end of life, having no fear of death. He leaves a wife and four children to mourn his loss. Funeral attended by the writer. M. R. MILES.

DOWNING. In Pittstown, N. Y., Sept. 4, 1885, Fanny, daughter of Edgar and Charlotte Downing, aged four months.

We left our people at our church to hold the meeting on Sept. 6th, while we went to speak to the mourning ones from 2 Sam. 12: 23. The funeral was well attended by friends and neighbors, gathered at the residence of the parents. "They [the children] shall come again from the land of the enemy." May God's blessing rest upon the bereaved parents.

GEO. A. STREETER.

MORRIS. Fell asleep in Jesus at Buchanan, Mich., Sept. 7th, 1885, Sister Sarah Ann, wife of Bro. Garrett Morris, in the sixty-eighth year of her age.

She leaves a husband and three sons to mourn her loss. Sister Morris was among the first in Buchanan to embrace the doctrine of the Advent near, under the labors of Eld. D. R. Mansfield and wife, and was baptized by him some thirty years ago. She maintained her profession with fidelity to the end. The last year of her life was one of great suffering, but she bore her afflictions with Christian fortitude and patience. Being telegraphed, Bro. Mansfield came and assisted at the funeral, speaking words of comfort to the bereaved, and exorting all to be ready to meet her in that kingdom which the deceased believed was soon to be established. The services were attended by a large congregation of sympathizing friends. A loving wife, an indulgent mother, a faithful friend, a consistent Christian, may her children imitate her virtues and embrace her hope, that they may be an unbroken family in the kingdom of God. BENJ. FINNEY.

HUTCHING. In Farmington, N. H., July 17th, 1885, Sister Dorothy Hutching, widow of the late Simon Hutching, aged seventy-seven years, seven months and four days.

Sister Hutching sought the Lord in her youth, and was baptized, and united with the Baptist Church. About fifteen years ago she saw light on the soon coming of the Lord and the literal resurrection of the dead. Sister H. was constant in the faith. She leaves two sons, one daughter, and a large circle of friends to mourn. We miss her very much in the prayer room. May the Lord comfort and sustain the weeping ones, and bring them at last to meet mother in the deathless land. Funeral service attended by the writer.

M. STEVENS.

ROSS. Sept. 3d, 1885, of typhoid fever, at the age of twenty-seven years, one month and eight days, Sister Mary C. Ross.

Sister Ross was an estimable and much loved member of the Hazel-Grove A. C. Church. We have all met a great loss—husband, relatives, neighbors and church. Few wives are so devoted as was Sister Mary to her husband. They had lived with Mr. Ross' father and mother for eight years in harmony and pleasantness scarcely met with in a lifetime. They all feel almost heart broken. May the God of all consolation bind up their sorrowing hearts is our prayer. The services were conducted by the writer.

B. FORESTER.

GORDON. In Bangor, Me., Sept. 25th, 1885, Wiley Nelson, son of Robert C. and Rose L. Gordon, aged two years and seven months.

This interesting child after a very short illness closed its eyes in death, to sleep until Jesus shall take it from its dusty bed and clothe its little form with immortal beauty. Its weeping parents can have their sorrow mitigated as they lean upon the sympathizing Jesus, and hear him in tender tones saying unto them, "I am the resurrection and the life." "Weeping may endure for a night, but joy cometh in the morning." Words of comfort by the writer. JOHN F. CLOTHEY.

WILLAND. In Wolfboro, N. H., Sept. 5th, 1885, of brain fever, Archie J. Willand, son of Fernando and Hattie O. Willand, aged twelve years and twelve days.

Little Archie suffered intensely about three weeks. He was of a quiet and pleasant disposition, and dearly loved by all who knew him. But the relentless destroyer came, and he fell a victim to his embrace. With aching hearts we laid him away until that morning when Jesus shall bring life and immortal bloom to the little sleeper. M. STEVENS.

DORE. In Ossipee, N. H., Sept. 18th, 1885, John C. Dore, at the age of sixty-seven years, eleven months and three days.

He leaves a wife a son, two daughters, and a large circle of friends to mourn his loss.

M. STEVENS.

FARNHAM. In Ossipee, N. H., Aug. 11, 1885, Bro Eben C. Farnham.

Bro. Farnham was a good man. He died in hope of eternal life when Jesus comes. He leaves a wife and two children. May the God of all comfort be with them. M. STEVENS.

FLETCHER. In New Durham, N. H., July 2d, 1885, Bro. George W. Fletcher, aged forty-five years, five months and ten days.

He was a good husband and kind father He leaves a wife and three children to mourn his loss. M. STEVENS.

ROBERTS. In Farmington, N. H., July 23d, 1885, Martha Roberts, wife of Lemuel Roberts, aged seventy-two years and four months.

M. STEVENS.

PIKE. In Farmington, N. H., July 24th, 1885, Woodbury L. Pike, aged sixty-one years and nine months.

He leaves two daughters, three brothers, and a large circle of relatives. M. STEVENS.

HORNE. In Farmington, N. H., July 8, 1885, John W. Horne, aged fifty-one years, five days.

He leaves a wife and five children, and a large circle of friends. M. STEVENS.

FROM MARY N. KENT.

Dear Friends and Readers of the Crisis:—I will write you a few words of cheer and encouragement, for I know that in these days of trial and peril good news, even from a "far country," when it concerns the cause of our common Master, is cheering to his waiting people. Our annual Conference and Campmeeting (N. W. Mo. and S. W. Iowa) was held in this place, where the friends and brethren met together once more, and united again in the worship of God. We had many good meetings. At the close of the Campmeeting it was agreed to leave the "big tent," while Brn. Forrester and Watkins should continue the meetings for awhile. Though the weather was very unfavorable for nearly two weeks, the people had an ear to hear, and a heart to receive the words of life and truth; so we had good audiences, and good attention, night after night, for four weeks, including Campmeeting.

As the result of this patient, persistent effort, we had a church organized, of forty-nine members, with a prospect of more uniting with us soon. Bro. Forrester baptized ten, Sunday, Sept. 20th. Others intend baptism soon. Our meetings closed with a good, lively interest; six rose for prayers on the last night; several from other churches united with us. The old remark, "My Bible seems like a new book" was often heard, and we hope it may continue to shed more and more light upon their pathway until the perfect day. Bro. Watkins was taken sick and obliged to go home, so the labor and burden fell on Bro. Forrester mostly, who seemed to have the promise fulfilled "As thy day, so shall thy strength be." He leaves us to-day, with the good-will of not only the newly-organized church, but also of many others, who will gladly welcome him back if he can arrange to preach for us. Our prayer is that he may ever live low at the feet of Jesus, and so hold him up to the gaze of a lost and perishing world, that he may "draw all men unto him," and win many souls to God.

I feel that we are living amid the perils of the last days, and ask an interest in the prayers of all, that our new church may be faithful in duty, stand firm for God and his truth, let their light shine, and at last be counted worthy to stand before the Son of man when he comes to make up his jewels.' Your sister in Christ.

Villisca, Iowa, Sept. 22d.

MARK TWAIN ON EVOLUTION.

Mark Twain disposes of some of the modern scientific methods in the following way, really worth considering: "In the space of one hundred and seventy-six years, the Lower Mississippi has shortened itself two hundred and forty-two miles. This is an average of a trifle over one and three-tenths miles per year. Therefore, any calm person, who is not blind or idiotic, can see that in the old oolitic Silurian period just one million years ago this month, the Lower Mississippi River was upwards of one million three hundred miles long, and stuck out over the Gulf of Mexico like a fishing-rod. And by the same token any person can see that seven hundred and forty-two years from now the Lower Mississippi will only be a mile and three-quarters long, and Cairo and New Orleans will have joined their streets together, and be plodding comfortably along under a single Mayor and Board of Aldermen. There is something fascinating about science. One gets such wholesome returns of conjecture out of such trifling investment of fact.—*Ex.*

THE TEMPER.

If people generally knew what an advantage to them it was to be cheerful, there would be fewer sour faces in the world and infinitely less temper. A man never gains anything by exhibiting his annoyance by his face, much less by bursting into passion. As it is neither manly nor wise to yield like a child pettishly to every cross, so it is alike foolish and absurd to allow feelings of anger to deprive us of self-control. There never was a man in any controversy who lost his temper who did not come near losing his cause in consequence. If ever a person plays the game of his enemies, it is when he is in a passion. Acquaintances shun men of proverbial ill-temper; friends drop away from them; even wives and children gradually learn to fear them more than to love. Thousands of men owe their want of success in life to neglecting the control of their temper. Nor have they the excuse that it is an infirmity which cannot be restrained; for Washington, though naturally of a most passionate disposition, disciplined himself until he passed for a person utterly impassive. No man who neglects his temper can be happy any more than he makes those happy around. Good temper is gold, is beyond price. Bad temper is a curse to the possessor and to society.—*Sel.*

TEMPERANCE.

SAVED FROM TOBACCO.

Editors Witness:—I noticed in the last *Witness*, a short piece about "Tobacco-using Christians." Now I want to tell what the Lord has done for me in reference to tobacco. I have been a tobacco chewer for thirty years, up to about 24th July last. That grand man of God, Dr. W. B. Godbey, held a meeting here, and told us about full salvation. I had been a member of the church for about thirty years, groping in the wilderness—seldom had courage to raise my eyes heavenwards. At the time of Dr. Godbey's meeting, I chewed from five to ten cents worth of tobacco every day. Bought it at wholesale. Glory be to God! the first moment I resolved to do better or die, to trust God for all things, I lost the taste for tobacco, and have not wanted it since,—not only that, I cannot endure the breath of a smoker or chewer. I am as easily made sick by it as a delicate child. I did not resolve to quit it—did not think about it at the time; but when the blessed Lord sanctified me, he purified me. Bless his holy name! and a purified man, cleansed by the blood of the Lamb, cannot want any unclean thing. I do praise God for the perfect love I have that casteth out all fear and all impurities. I have also been a coffee-drinker for nearly forty years. I do not now drink a drop of coffee or tea—do not want it. Bless the Lord!

Let me urge believers, all over this land to trust God entirely—trust him with all you have and are, and be sanctified to his use and purpose. It is such a blessed thing to walk in the "King's highway." Oh! it is such a grand thought, that God, the mighty Ruler, King of the Universe, Judge of all men, is my Father, and I can love him, and walk daily in the light of his countenance! It is such a blessed thought that he leadeth me! My dear wife was only twenty-four hours behind me, in reaching the land of corn and wine. All I ask in this world is for the Father to keep me and my family sanctified. Pray for us, that we may never for a moment doubt.

J. B. MCDOWELL.

THE BROWN GOD.

A gentleman informed me a few days ago, that being in attendance at the campmeeting at Clear Lake, Iowa, this summer, he witnessed a singular occurrence. A man had been seeking the Lord for several days with great earnestness and many tears. He was in terrible distress of mind, but it seemed as though his prayers were unheard, and he was almost at the point of giving up the conflict in despair. When asked whether he had given up everything for Christ's sake, he replied that he had to the best of his knowledge.

Shortly after this, while kneeling, praying and weeping, he was seen to thrust his hand into his pocket, draw out something, and fling it away with loathing and disgust. Immediately he sprang to his feet, praising God and rejoicing in his great salvation. Then some one looked for the object cast away, and lo! *it was a piece of tobacco!* As soon as he dethroned the brown god, Christ took possession of his heart.

I wonder why Christ would not bless this man clinging to his tobacco! And I wonder, too, if Christ would not give some professors of religion that I know of, if they would get in as deep earnest about their tobacco as this man was, a greater blessing than they can ever have with tobacco in their pockets. We should like to see them try the experiment. After all, it is wiser to never begin the use of tobacco, and then when you seek the Lord this little brown god will not come between you and the blessed Jesus.—*S. S. Gem.*

DRUNKENNESS is a crime and ought to be so regarded and punished. It is an outrage for a man to fire himself with intoxicants and thus prepare himself for desperate deeds, and then go out on the street, where your children are at play, to defile them by his example, and perhaps injure them by his violence, and his act should be treated as it is, as an offence against the public order.—*Ex.*

The World's Crisis
AND SECOND ADVENT MESSENGER.

"BEHOLD I COME QUICKLY: AND MY REWARD IS WITH ME."

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THE WORLD'S CRISIS is devoted to the exposition of all Bible truth; especially the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and final destruction of the wicked.

W C Emerson Jan 86

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FOREIGN CORRESPONDENCE.

LONDON, ENG., OCT. 26TH, 1885.

BY MILES GRANT.

My last report ended at Queenstown, where we arrived Monday A. M., Oct. 19th. From there we had a good trip to Liverpool, where we landed before noon the next day. It was a relief to step on land once more, and receive the hearty greeting of dear friends, who became such during my visit last year. Among these are Capt. H. J. Ward, and Bro. J. J. Gyllis. Bro. Gyllis is the pastor of the church at Neston. Capt. Ward erected the Chapel building mostly at his own expense. He is also President of the "Conditional Immortality Association," which had its annual meeting in London last September. It is composed of able men in England and Scotland, who stand up boldly for the great Bible truth that only Christ's disciples can have eternal life, and that all out of him must be utterly destroyed, instead of being tormented eternally. This Association has just opened a Book and Tract Repository in the heart of London, where may be found a good variety of books and tracts on the subject of conditional immortality. The store is at 25 A Farringdon St., near Ludgate Circus. Circus in London means where several streets come together, about the same as a "square" in the States. Bro. Edward Hobbs has the charge of the Repository.

After a short and pleasant visit with the brethren at Liverpool, I left for London the same day at 2.05 P. M., and arrived in the great city at Euston Station 6.33 P. M., having traveled on the North Western railway at the rate of forty-five miles per hour, including the stoppages. When riding through the streets of London to my home, near Charring Cross, my heart was full of gratitude to the Lord for his many rich blessings, and I praised him aloud in the cab, as I rode on my way to my resting place, where I had a home last winter. I prepare my own food, and take much comfort in my plain mode of living on a vegetarian diet, and two meals a day. It is now nearly thirty-five years since I have eaten flesh, fish or fowl, and nearly twenty-five years but two meals a day. I use no pies or cakes, nor any seasoning on my food. I praise the Lord for my perfect health, peace and love. I am longing to see Jesus, and help crown him Lord of all. My faith was never stronger that he is soon coming. The time has arrived to publish the good news far and wide, and to speak out with boldness, as do those who have good news to declare.

I find the doors wide open, as when I left last summer, to receive the evidence of the near coming of our long absent Saviour. Some twenty places are already waiting for a series of meetings. The outlook for work is encouraging. There is much less prejudice in England towards preaching on the Lord's near coming than in America. There are many able men, who do not hesitate to speak out distinctly on the subject. The truth on conditional immortality is also spreading, and is believed and advocated by many strong men. This is a favored hour for Christian workers. Soon the great Deliver will come in all his glory, when the faithful soldier will be changed in a moment from mortal to an immortal state. It is grand to be living in these last hours of the closing days of the Christian dispensation, when we may hope to be in the last fight with the powers of darkness. O what a glorious hope is ours! All else seems as nothing in comparison. Eternal life! What is its value? Who can tell? It is truly the "UNSPEAKABLE GIFT."

Last Lord's day I preached in a Congregationalist Church in London, on Maynard Road. The pastor, Bro. Holway, was educated at Oberlin, O. He is an earnest Christian worker. He wishes me to hold a series of revival meetings in his church, but I am engaged in other places for November. Bro. E. P. Hammond and wife, who sailed with me on the "Oregon" last Nov., have remained in Europe till the present time, and are now holding revival meetings in London, in Dr. Patterson's church. A goodly number have been converted. By his request I have attended some of his meetings, and assisted in the good work.

THE TOWER OF LONDON.

I took occasion to visit this noted old place, which might be properly called a State Prison, where noted criminals were tried, tortured, and executed. The square "White Tower" in the centre of the court was built by William the Conqueror, in 1078. This is the most ancient part of the buildings. It is also called the "Keep," which is considered the strongest part of a castle. It is 116 feet long, 96 feet wide, and 92 feet high. The walls are over thirteen feet thick. In this tower Richard II. abdicated in favor of Henry of Bolingbroke in 1399. Here Prince James, of Scotland, was imprisoned in 1405. On ascending the staircase through walls fifteen feet thick, we pass by the place under which were found the bones of two young princes, sons of Edward IV., murdered by their uncle, Richard III. Their bones are now in Westminster Abbey, and known by the titles of Edward V. and Duke of York. On the first floor are two rooms, in which Sir Walter Raleigh is said to have been confined, and wrote his history of the world (1605–47). On the second floor is the Chapel of St. John, which is said to be one of the finest and best preserved specimens of Norman architecture found in England.

We come next to the "Banqueting Hall," which is now turned into an arsenal. There are a large number of small arms tastefully arranged. Bayonets, ramrods, and swords, are so arranged as to represent sun-flowers and stars. The "Council Chamber" is on the upper floor. In this Richard II. abdicated. It now contains a large and valuable collection of old armor, such as was worn in the time of Edward I., from 1272 to James II., 1688. Some of these are made of chain network; but most of them are of plates, so arranged as to protect the entire body from the spear thrusts of their foes. These were worn by kings, princes, and knights, and some are very costly, being richly inlaid with gold. Their horses were also protected with plate armor. The armor worn by these noted men weighed from fifty to one hundred pounds. If Saul's armor was at all like these, no wonder David was unwilling to wear it when he went against Goliath, the giant Philistine. These suits were worn at their grand tournament six hundred years ago, and since. Twenty-two of these armor-clothed men are represented as seated upon their horses ready for action. Among these are Henry VIII. and Charles I. Some of the armorial suits are covered with engravings, including those on the horses. It is well that the days of knighthood are passed.

Among the horrid, old relics are the instruments of torture, such as thumb-screws, neck-collars with spikes, the block on which Lord Lovat, who was the last one beheaded in England, in 1747; also a beheading axe, used in the execution of the Earl of Essex. Here is seen the uniform worn by the Duke of Wellington, when constable of the Tower; also the cloak worn by Gen. Wolfe, who was killed at Quebec, Canada, in 1759. Among the instruments of torture is a representation of the rack, having a female passing through the agony produced by that fiendish instrument. If the Roman Catholics had the power, we might expect the same things acted over again. Under the White Tower is the dungeon and torture chamber.

The "Crown Jewels," or "Regalia," are kept in what is called the "Wakefield Tower." In this Tower is deposited "Queen Victoria's crown," made in 1838. It is adorned with 2783 diamonds, with a large ruby in front, said to have been given by Don Pedro, of Castile, to the Black Prince in 1367, and was worn by Henry V. on his helmet. The crown has also a magnificent sapphire. This Tower also contains the "Prince of Wales' crown," of pure gold; the "Queen Consort's crown," of gold, set with jewels; the "Queen's crown," which is a golden circlet, embellished with diamonds and pearls, and was made for the wife of James II. "St. Edward's Staff," made of gold, four and one-half feet long, and weighing about ninety pounds. The top is said to contain a piece of the true cross. The "Royal Sceptre" with the cross, two feet nine inches long, richly ornamented with precious stones. Besides these, there are various other valuable sceptres, swords, bracelets, spurs, spoons, fountains, basins, etc. The total value of all these regalia is estimated at fifteen million dollars.

There are fourteen towers within the tower walls, and at one time the twelve towers of the Inner Ward were all used as prisons. These towers have many painful records. The Princess Elizabeth was confined in the "Bell Tower" by her sister Queen Mary. Lady Jane Grey is said to have been imprisoned in the "Brick Tower." The husband of Lady Jane Grey, Lord Guilford Dudley, with his father and brothers, were confined in "Beauchamp Tower." Henry VI. was believed to have been murdered in "Wakefield Tower." The "Beauchamp Tower was built in 1199–1216, and consists of two stories, which are reached by narrow winding stairs. In this Tower the walls of the room on the first floor are covered with inscriptions made by the prisoners. In one corner is seen the word "Jane," supposed to represent Lady Jane Grey as queen, but not inscribed by her own hand.

At the northwest corner of Tower Hill is the Chapel of St. Peter, built by Edward I. Near by is a small burying-ground. Thirty-four beheaded persons are buried in this chapel. The tomb-stone slabs form a part of the floor of the chapel. Among those beheaded and buried here are Thomas Moore, beheaded in 1535; Queen Anne Boleyn, beheaded 1536; Thomas Cromwell, Earl of Essex, beheaded 1540; and Lady Jane Grey and her husband, Lord Guilford Dudley, beheaded 1554.

Many noted person were confined in the Towers. Among these were Wm. Wallace, the Scotland patriot, 1305. David Bruce, king of Scotland, 1347; King John of France, 1537; Archbishop Cranmer, 1553; Sir Thomas Wyatt, who was beheaded on Tower Hill in 1554; Archbishop Laud (beheaded 1643); Lord William Russell (beheaded 1683); Duke of Marlborough, 1692, and many others. Northwest of the Tower, on Tower Hill, was the traitors' scaffold. Wm. Penn was born on Tower Hill. Between the outside and inside walls, surrounding these towers, was a moat or ditch, some rods wide, which was kept filled with water from the Thames. Prisoners were brought on the Thames to the Tower, and taken through a gate from the river into the fortress, and then through another gate, where they were placed in the hands of cruelty, with no chance for escape.

Thank the Lord that those dark days are in the past. When walking up the stone steps of those Towers, where the tortured victims of jealousy, ambition, malice and revenge have gone trembling, expecting that worse and worse things awaited them, till death should end their terrible agonies, I felt *glad* that the great Deliverer is about to come and raise the dead, and let innocence go free forever.

Macaulay, when speaking of the little cemetery adjoining the Chapel of St. Peter says: "In truth, there is no sadder spot on earth." He goes on to say it associated "with whatever is darkest in human nature and in human destiny, with the savage triumph of implacable enemies, with the inconstancy, the ingratitude, the cowardice of friends, with all the miseries of fallen greatness, and of blighted fame."

This "Tower of London" was both the residence and prison house of kings. Now a portion of the fortress is used for soldiers' barracks. An attempt was made last year to blow up the Tower. Since then it has been closed to visitors till within a few weeks. I had to go to our American minister to obtain a recommendation to the English War Office, for a permit before I could enter. Last year any one could get in by paying the entrance fee, and stay as long as he pleased, without any guide; but now, even those who have a special ticket cannot go in without an official escort, besides watchful police. The dynamiters have made many hearts tremble and have caused a very special watchfulness over foreigners. In America one feels that there is *license*; in England that is *government*.

P. S. My foreign address is "Exeter Hall, Strand, London, W. C. Eng."

JESUS CHRIST: HIS PERSON, HIS CHARACTER, AND HIS TEACHINGS.

BY SILAS HENN.

"Now when Jesus came into the parts of Cæsarea Philippi, he asked his disciples, saying, Who do men say that I the Son of man am? And they said, Some say John the Baptist; some, Elijah; and others, Jeremiah, or one of the prophets. He saith unto them, But who say ye that I am? And Simon Peter answered and said, Thou art the Christ, the Son of the living God."—Matt. 16: 13–16. "In the beginning was the Word, and the Word was with God, and the Word was God."—John 1: 1. "I and the Father are one."—John 10: 30. "Who did no sin, neither was guile found in His mouth."—1 Pet. 2: 22. "Never man so spake."—John 7: 46.

Whatever view we take of the Divine Being, and whichever way we look at his nature, or from whatever stand-point we look at it, we are in a measure bewildered. No finite mind can comprehend what is incomprehensible. We may assert what we believe to be taught in Holy Scripture without understanding it, and our not understanding it would be no evidence that it was not taught there, nor would it be any evidence that what was taught there was not true. It would be strange if a finite creature could understand the infinite Creator,—if a being of yesterday could comprehend the eternal Being. Accepting God's Word then as true, let us believe what it appears to us to teach, even though it may be above our reason or understanding to explain.

Many things are said of Christ in books and sermons which you do well not to believe, but take heed that you do not disbelieve what the Sacred Scriptures say of him. We are sometimes astonished and grieved at the degrading views which some hold and express concerning Christ. They doubt his proper divinity, and they doubt it in the face of the clearest evidence, and they doubt as if it were a great virtue to doubt.

Christ is a subject of thought which can never be exhausted. To thousands of a skeptical turn he is a problem they cannot solve; to the believer, he is the object of faith, and the source of truth, and purity, and hope, and immortality. It is our purpose to offer a few remarks on his person, and character, and teachings, and these passages shall form the basis of our remarks.

The term, "the Son of man," makes Christ one with the human race. But though one with the race, there was one point in which he was unlike the race; he was without sin; his conduct was altogether blameless; his character was unimpeachable, and was most amiable. A careful examination of the New Testament, where the simple phrase Son occurs, will show, we think, that there is generally included in it both the divine and the human natures. The majority of such passages relate to Christ in his complex nature as the incarnate One. He is the Son, and in his person the Son of God and the Son of man are united.

Christ, in his divine nature, is the Son of God, and possesses the same nature and attributes as the Father. The flood of light that proceeds from the noon-day sun is of the same nature as the sun; the beautiful stream of water that runs from the never-failing spring, is of the same nature as the spring: so the Son of God, who proceeds from the Father, is of the same nature as the Father. The Father is divine, so is the Son; the Father is God, so is the Son. This is above our comprehension; but our faith accepts this on the testimony of the Word, though we cannot properly or satisfactorily explain it.

Scripture not only teaches that God is the Father of our Lord Jesus Christ, but it teaches that he is the Father of Christ in a higher sense than he is our Father. It teaches therefore that Christ is the Son of God in a higher sense than we, as believers, are the sons of God.

Scripture teaches that Christ was the Son of God before he came into the world, yea, before the worlds were made. He is the Son of God in a sense in which the highest angel is not the Son of God. He is the Son of God in a sense so high, so peculiar, that he is called "the only begotten Son." This phrase, according to the usage of the New Testament, Dean Alford informs us, "signifies the *only* Son." "It refers to, and contrasts with, the children of God in verses 12 and 13. *They* receive their divine birth by faith in him, and through him; but He is the only begotten of the Father in the higher sense in which he is begotten the Son of God." He also tells us, though preferring the common reading, that "a remarkable various reading, the *only begotten God*, occurs here in many of our oldest MSS., versions and Fathers." The expression, "the only begotten Son," signifies, says Chrysostom, as quoted by the Dean, "*Kindred and oneness of essence.*"

It was as the Son of God that Christ possessed the nature of God, and the attributes of God. According to his own words, the Son was with the Father "before the world was," an expression which indicates from eternity. John declares him to be the Word, and the Word he declares to be God, and the Word he declares was with God in the beginning, a phrase which indicates "eternal pre-existence." John further declares that all things were made by the Word, and that without him was not any thing made that hath been made; and therefore he existed before all creation. This phrase, "was in the beginning," says Alford, "is not said of an *act done* in the beginning (as in Gen. 1: 1), but of a *state existing* in the beginning, and therefore without beginning itself."

The Jews understood Christ as claiming to be the Son of God in a far higher sense than either angels or saints are sons of God. They regarded him as claiming the nature of Deity when he called God his Father, and declared his oneness with him. And on the ground of these sayings, they accused him of blasphemy, or "making himself equal with God." Being the only begotten Son of God, he possesses the nature of God, the attributes of God, and because of this claim to divine Sonship, the Jews in their ignorance, believing him to be simply a man, regarded him as a deceiver, and laid to his charge the sin of blasphemy.

In his note on John 5: 18, Alford says, "The Jews understood his words to mean nothing short of *peculiar personal Sonship*, and thus equality of nature with God. And the utterances of Christ that followed show that he regarded their understanding of this expression as correct. He meant by it what they thought he meant. But like some in our day they did not see this truth. They did, however, judge rightly of the meaning of his words, but denied his claim to be what his words affirm he was. In our day his words are explained away. The true sense of all his discourses in reference to his nature is ingeniously put away, and a wrong sense is substituted for it.

But still further proof of the expression, Son of God, being used to set forth Christ's divinity, is furnished in John 19: 7. Pilate, who had convictions of the Saviour's innocence, but not honesty and courage enough to act up to them, declared to the chief priests and the officers that he found no crime in him, which the Jews answered him, "We have a law, and by that law he ought to die, because he made himself the Son of God." This language still more strongly confirms the view we have given that this phrase was understood by the Jews as equivalent to an assertion of Godhead. "In Jewish estimation," says Henry Constable—"and Christ allowed that they were right in this estimation—he who claimed a peculiar relationship of Son of God, claimed thereby true and proper Deity. They knew nothing of the miraculous manner through which Christ took on him our humanity. With them, knowing that Jesus claimed a relationship of Son with God different from, and superior to, that which men or angels could claim, they condemned him for calling himself Son of God, because thereby he claimed co-eternity with the Father." Divine Sonship, therefore, Divinity, Godhead, belonged to Jesus Christ prior to his incarnation.

(To be continued.)

SOME WORDS IN THE BIBLE SPOKEN BY UNINSPIRED MEN, WHICH ARE NOT TRUE.

BY J. S. WHITE.

We have many times heard passages quoted from the book of Job as if Job had said those words, though Job had not spoken them. I will notice a few out of many.

Eliphaz said to Job, "Now a thing was secretly brought to me, and mine ear received a little thereof. In thoughts from the visions of the night, when deep sleep falleth on men, fear came upon me, and trembling, which made all my bones to shake. Then a spirit passed before my face; the hair of my flesh stood up: it stood still, but I could not discern the form thereof; an image was before mine eyes, there was silence, and I heard a voice, saying, Shall mortal man be more just than God? shall a man be more pure than his Maker? Behold, he putteth no trust in his servants; and his angels he charged with folly." Job 4: 12–18.

Zophar charged Job with lies and wickedness. Job, chapter 11. Bildad, in speaking to Job as if he were a wicked man, said, "He shall be driven from light into darkness, and chased out of the world." These three men, taking Job to be a very wicked man, said much to him and about him that was not true. This is implied in what the Lord said to them. "And it was so, that after the Lord had spoken these words unto Job, the Lord said to Eliphaz the Temanite, My wrath is kindled against thee, and against thy two friends: for ye have not spoken of me the thing that is right, as my servant Job hath. Therefore take unto you now seven bullocks and seven rams, and go to my servant Job, and offer up for yourselves a burnt offering; and my servant Job shall pray for you: for him will I accept: lest I deal with you after your folly, in that ye have not spoken of me the thing which is right, like my servant Job. So Eliphaz the Temanite and Bildad the Shuhite and Zophar the Naamathite went, and did according as the Lord commanded them: the Lord also accepted Job." Job 42: 7–9.

After these three men ceased to answer Job, Elihu the Buzite, a young man who had heard the long argument between Job and the three aged men, and who had been filling up with indignation and wrath, and being full of conceit, he opened upon Job and his three friends by way of charging them all with ignorance, wickedness, and inability to sustain themselves. He said: "Great men are not always wise; neither do the aged understand judgment. Therefore I said, Hearken to me, for I am full of the matter; the spirit within me constraineth me. Behold, my belly is as wine which hath no vent; it is ready to burst like new bottles." He said to Job, "Hearken unto me; hold thy peace, and I will teach thee wisdom. Job hath spoken without knowledge, and his words were without wisdom. For he addeth rebellion unto his sin; he clappeth his hands among us, and uttereth his words against God. Therefore doth Job open his mouth in vain; he uttereth words without knowledge."

Elihu in his egotism said to Job: "Mark well, O Job, hearken unto me; hold thy peace, and I will speak. If thou hast anything to say, answer me; speak, for I desire to justify thee; if not, hearken unto me; hold thy peace, and I will show thee wisdom. What man is like Job, who drinketh up scorning like water? which goeth in company with the workers of iniquity, and walketh with wicked men. Because there is wrath, beware lest he take thee away with his stroke; then a great ransom cannot deliver thee. Take heed; regard not iniquity; for this hast thou chosen rather than affliction."

Elihu claimed superior wisdom, perfect knowledge, a perfect and sinless character, while he condemned Job as if he were the wickedest of wicked men. Elihu claimed great respect for God, all the way in his long speech. He also claimed to be perfect beyond anything that I have ever heard in modern times. He said to Job, "For truly my words shall not be false; he that is *perfect in knowledge* is with thee."

In the opening of his argument he led off with a text of his own making: "But there is a spirit in man; and the inspiration of the Almighty giveth them understanding." This is a great proof text with some that man is not an animal; that he is above an animal; that he has a spirit which an animal does not have, and that he may have a life that lives after and while he is dead.

We have seen Elihu's text quoted as proof positive, not by one man only, that man has an immortal, conscious soul that survives the death of the body, which soul is the real man, and which can and will live forever. If all that Elihu said of man is strictly true, it in no sense proves that man has a spirit, or soul, that cannot die; for the beasts have a spirit, and God has given them understanding; but it does not follow that they are alive while they are dead.

It does not appear that Job or the Lord took any notice of Elihu's slanderous harangue. It would seem that a man must be hard pushed for argument to refer to Elihu's text to find evidence of the truth of the old serpent, which said, "Thou shalt not surely die."

THE RESURRECTION OF THE DEAD. NO. I.

BY J. H. PETTINGELL.

"If a man die, shall he live again?"—JOB 14: 14.

I listened to a sermon by an English clergyman—Rev. Dr. Sexton of London—a few evenings since, to a crowded and enthusiastic congregation, in the Central Congregational Church of this city, on the text quoted above. Extensive notice had been given. Every part of the house was filled to overflowing. Several ministers of different denominations were in the pulpit with him, and others were in the house. The audience all appeared to be highly gratified with the discourse. He was frequently applauded, and a generous collection for his benefit was taken up at the close of the service. And yet, I must say that I listened with sadness and pain to the performance; and I cannot but hope that there might have been some others—though there were evidently but few, if any—who sympathized with me. For it was a sermon—though preached by a so-called Christian minister, in a Christian pulpit, to a Christian congregation—that might have been preached by an intelligent Pagan or Mohammedan, or even by an infidel; for there was not the faintest allusion to Christ in what he said, from beginning to end. The gospel was utterly ignored. No one who heard him would infer from his argument—for it was an argument in behalf of the doctrine of the immortality of man—that he had ever heard of Christ or his gospel.

Instead of attempting to answer the inquiry of Job in the text—"If a man die, shall he live *again*?" he undertook to show that man does not, will not, can not die at all. Of course, if there is no death, there is no living *again*. And yet he assumed, and indeed said, that he was answering Job's inquiry in the affirmative, and his hearers appeared to be well satisfied with his argument. In this way do these Platonized Christian (?) teachers "darken counsel by words without knowledge," and flatter themselves and their willing followers with the idea that they are doing God service when they are flatly contradicting the plainest utterance of his Word.

His argument was the same that has been current from the days of Socrates and Plato till now, and which we all have heard over and over again a thousand times, though drawn out in a popular and plausible form, namely: From the nature of the soul, its instincts and high aspirations, and capacity for perpetual advancement, it must be immortal.

These Grecian philosophers assumed that the soul was eternal in its pre-existence, had never been created, and therefore they concluded it would never die. But taking no account of this hypothesis upon which the conclusion must rest or it can have no foundation—for surely what had a beginning may have an end—what has been created may be destroyed; taking no account of the fact that all creative life, derived as it is from God, who is the only source of all life, must of necessity depend on his will for its continuance; and no account of the fact of sin, which vitiates everything, throws us out of harmony with God and our environment, and is destructive in its very nature; he undertakes to show, and thinks he does show, that the soul, by a certain *vis vitæ* of its own, lives right on and on forever, whatever may be its condition or surroundings; that the body, in which the soul now dwells is not the man, nor any essential part of him. It is only the shell or outward covering: when the soul gets through using it, it is thrown aside, like an old worn-out garment, never again to be resumed; and the real man rises in greater freedom and activity into a higher state of existence; that what we call death is not actual death, excepting to their gross body, but is in reality only a natural step in its process of upward development.

Now Job evidently thought that man dies, actually dies, or he would not have asked the question—"Does he live *again*?" This is evident from the context: "He cometh forth as a flower, and is cut down. He fleeth also as a shadow, and continueth not. Man dieth and wasteth away; yea, man giveth up the ghost, and where is he?"

The Bible most certainly teaches, from beginning to end, that man dies; that he might have continued to live if he had continued to live without sin, but that this boon was forfeited by sin, and now he must *surely die*, and die because he is a sinner. "The wages of sin is death." "The soul that sinneth, it shall die." "It is appointed unto man once to die," and so in hundreds of other texts that might be cited.

There is but one text in all the Bible that contradicts this uniform testimony, and that is in the words of the tempter to Eve—"*Ye shall not surely die.*" And this is the passage that the learned Doctor should have taken for his text, for this was his theme.

But the Bible not only teaches that death is universal, but it also teaches that man *lives again*—not because he is naturally immortal, but because he has been redeemed from this death by the death and resurrection of Christ. "As in Adam all die, so in Christ all shall be made alive." The one is as universal as the other. But this does not give to all men immortality. If man receives the gift of eternal life that is now offered him in the gospel, and is again united to God through Christ by a new birth, he rises to a life that shall never end in his kingdom. But for all who fail of this great salvation there is a second death, from which there is no redemption.

This anti-scriptural dogma of the deathless nature of man does away with the necessity of a resurrection. It is inconsistent with it. If the souls of men rise into greater freedom and activity when they cast off their mortal coils—if they go directly to the joys of heaven or the agonies of hell, as their doctrine teaches—why should they come back after a time to get their old bodies again? "If the souls of the saints," as good old Tyndale said, "be in heaven, tell me why they be not in as good case as the angels be? And then what cause is there of the resurrection?" It turns this great event, which was the hope and desire of the early disciples, into an unmeaning pageant; and so the advocates of this dogma of the natural immortality of all men endeavor to explain it away. They retain the words "the *resurrection* of the dead" because it is scriptural, and they must make some use of it. But it is only the word emptied of all its meaning. If every man rises at death—or rather if there be no death, and every one rises to his true place in the life beyond when he casts off this body of flesh and blood—it is idle to call this "a resurrection from the dead." It may be an ascension, or a translation such as Enoch and Elijah experienced, but it is not a resurrection. Indeed, we are now told that the departure of every saint is very much like the translation of these saints.

But enough for the present. I must reserve further remarks on this point for a future article.

Philadelphia, Pa., Nov., 1885.

THE GLORIOUS APPEARING.

BY GEO. H. PULLEY.

"Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ."—TITUS 2: 13.

In the text Paul directs attention to the second personal coming of Jesus the Christ to this earth, once the scene of his sufferings and death. Old Testament prophecy pointed to two distinct advents or personal manifestations of the Messiah. One of these is indisputably past, while the majority of Christians locate the second in the future. Jesus was once on earth, but did not long remain here. After his public ministry of about three and a half years he ascended to the seat of honor at his Father's right hand, where he has been ever since. Before his ascension he gave the promise to his disciples that he would come again to receive his people to himself.

The first coming of Christ is the supreme event of the past, and the second coming of "this same Jesus who was taken into heaven" is the supreme event of the future. The church of Christ on earth looks back to his first advent as the dawn of hope, and forward to his second advent as the grand realization of hope. There is an amazing contrast between the circumstances and events attending the two advents of our Lord.

His first coming was in sorrow and shame; his second coming will be in "the glory of his Father, with his holy angels." The object of his first coming was to put away sin by the sacrifice of himself; but "unto them that look for him shall he appear the second time without sin-offering unto salvation." At his first advent he was despised and rejected of men; at his second advent he shall be glorified in his saints, and admired by all them that believe in that day." He came at first as a servant, in the form of sinful man; he will next appear as King of kings, clad in the robes of royal majesty. He came once as a man of sorrows and acquainted with grief; he is coming by-and-by to banish sorrow and pain, and wipe the tears from all faces. At his first advent he was led forth as a captive from prison and from judgment; at his second advent he will destroy satan's empire, and release the captives held in death's dark prison-house. He will then abolish death, and bestow endless life upon his redeemed ones. The Christian can now sing

> Ere long I know he shall appear,
> In power and glory great,
> And death, the last of all his foes,
> Lies vanquished at his feet

He was seen by only a few at the time of his birth; but when he shall "come in the clouds of heaven, with power and great glory, every eye shall see him, and they also that pierced him." No royal pomp nor kingly splendor attended his first advent, and little stir was caused by his lowly birth; but at his second advent both heaven and earth shall be stirred by the impressive grandeur of his appearing. Shining legions of his mighty angels shall be summoned to attend their triumphant Lord in his descent to earth, and in view of that grand yet awful sight all the nations of the earth shall mourn because of him. He came once as a Lamb, the great antitype of the paschal lamb; he will soon appear as the Lion of the tribe of Judah, and unsheathe his sword, his dreadful sword, for the final controversy with the nations.

How striking the contrast between his first coming as a light to lighten the Gentiles, and his second coming "in flaming fire, taking vengeance on them that know not God, and that obey not the gospel." At his first advent an angelic choir sang of his birth in celestial strains, that thrilled the hearts of the wondering shepherds; at his second advent many of them that sleep in the dust shall awake and sing, and this is the song they shall sing: "Thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; and hast made us unto our God kings and priests: and we shall reign on the earth."

By his enemies he was last seen hanging upon the cross; the next time they shall behold him seated upon his great white throne. Pilate and Herod, together with the high-priest, and all those who once accused him, and clamored for his death, shall see him seated on the right hand of power, and coming in the clouds of heaven. Once he wore a crown of thorns plaited by the hands of wicked men; he will wear a crown of glory when he comes again. In mockery and derision of his claims to kingship his enemies placed in his hand a reed for a sceptre; when he shall return to vindicate his right to take possession of the kingdoms of earth, and rule and reign, a sceptre of righteousness shall be the sceptre of his kingdom, and he shall rule in a restored world, filled with the glory of God, and peopled by a race of holy, immortalized beings. Once he stood before a judgment seat, innocent yet condemned; at his second coming he will summon the countless inhabitants of earth before his own judgment throne.

The attendant circumstances and events combine to make the second advent of Jesus a glorious appearing. It is the hope of the righteous, and the terror of the ungodly. The blast of the trumpet will be the signal of deliverance for the saints, and the knell of doom for the sinner.

The second coming of Christ is the hope that cheers our hearts, and points us forward to that glorious land of rest we are longing to behold. Added to the expectation of his return we have the blessed prospect of soon seeing the King in his beauty. We have seen the signs foretold by the Saviour, and can therefore look up and lift up our heads, knowing that our Redeemer in his resurrection and life-giving power draweth nigh. Signs celestial and terrestrial proclaim in thunder-tones the joyful fact that He, the prophet's theme, the great Deliverer is near. There is now as never before "distress of nations, with perplexity." The end cannot be far distant. The poet has well said:

> "The storm has surely well-nigh reached its height.
> Oh! come, thou Prince of Peace, and still the waves.
> Amid the fearful fight for earthly thrones, oh! come,
> Thou King of kings, and reign supreme.
> Amid the desolating darkness here we look, oh Sun of
> Righteousness!
> For thee we wait, and long to hear thy
> Chariot wheels: their lightning flash of glory
> Shall proclaim to all, from north to south,
> The day of joy, the day of vengeance come."

The dawn of that day will bring the great salvation long waited for by the just. Weary waiting ones shall then find the long sought for rest—rest in Eden's bowers. How those eyes will brighten that have grown dim with long watching! Sufferings will then be o'er, and endless pleasures the portion of the saints, in the Paradise of God.

Christ is coming! The whole creation groans, and waits to hear the voice that shall restore her comeliness, and cause her wastes to rejoice. He is coming to judge the people with his truth, and rule the world in righteousness. He is coming to bring deliverance to the oppressed, and punishment to the oppressors. The prayers and tears and groans of the saints for ages past shall then come up in remembrance before God, and to great Babylon, the persecutor of the saints, shall be given to drink the cup of his indignation and wrath.

In that day righteousness alone shall be exalted. Sin, that foul blot, shall be wiped out from the earth. Ultimately God will have a clean universe. All that is not harmonious and consistent with the divine will must cease to be. The prophetic petition, "Thy kingdom come," shall find its complete and glorious fulfillment when Christ's throne is planted on the earth, and only love and obedience prevails in all his vast empire. This happy condition of affairs will not be reached until "He comes whose right it is to reign." For that day let us wait, and watch, and pray, and while doing so we can sing with good Dr. Watts:

> "How bright the vision!
> O how long shall that glad hour delay?
> Fly swifter round, ye wheels of time,
> And bring the welcome day."

IF we are sanctified, our lives will be pure, our conversation will be God-like. Instead of living as we did before we attained this blessed state of grace, our lives will be so much more consistent and holy, as to lead others to see that a great change has been affected in us."

THE WORLD'S CRISIS AND SECOND ADVENT MESSENGER.

E. A. STOCKMAN, Editor.

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SPECIAL.

☞ Please remember to send SHORT obituaries. Please write with a PEN, and write PLAINLY. BRIEF items from the churches are *welcome.* E. A. S.

READ IT.

We call special attention to Bro. Grant's letter from London. It is quite lengthy, but it will richly repay a careful reading. It is *very* interesting and instructive.—Ed.

SCOFFERS, OR CHRIST NOT WANTED.

(Republished.)

From the commencement of the Saviour's ministry on earth until this hour, the bitter tones of derision have not ceased to mingle with the prayers and anthems of the church. Christ's earliest teachings were met by the sarcastic criticism: "Is not this the carpenter's son? Is not his mother called Mary? and his brethren James, and Joses, and Simon, and Judas? And they were *offended* in him." And when he was expiating the world's guilt in the blood and agony of a tragical death, they that passed by *reviled* him, wagging their heads." Nor did our Lord's personal exit from among his enemies abate at all the relentless hatred which his ministry of love and sacrifice had awakened. The early church was made to drink of the cup, mingled with gall, that had been pressed to the lips of her crucified Lord. For nearly three hundred years, wading in the blood of her martyrs, she was the object of universal scorn. During the medieval period, the real followers of the Nazarene were swept away by popular *contempt* —through fiery torture and death—as fast as they sprung up. The opening of the Reformation was hailed by a storm of insolent ridicule and mockery. And the great Advent movement—the proclamation of Christ's personal and imminent appearing—has provoked afresh the old spirit of jealousy, hatred and reproach which sent the Son of God to a felon's death, and has reddened the path of the church, through the ages, with Christian blood.

But the scoffers and the scoffing of to-day are peculiar. Adventists and Adventism constitute, chiefly, the butt of ridicule. And this derision of our Lord's appearing is, in itself, a sign of the advent near. The Holy Ghost, in the words of St. Peter, long ago, predicted just this kind of criticism; "Knowing this first, that there shall come in the last days *scoffers*, walking after their own lusts, and saying, Where is the promise of his coming? for since the fathers fell asleep all things continue as they were from the beginning of the creation." 2 Peter 3: 3, 4.

This language is very suggestive as well as descriptive. Who are these scoffers of "*the last days?* Not the common masses of wicked men. They do not reason—as in the language quoted—from the stability of nature "since the fathers fell asleep" to the conclusion that the "promise of his coming" is a failure. They do not reason upon this class of subjects at all. They may jeer and persecute, but they do not reason. Nor are St. Peter's scoffers the learned skeptics of this age. They regard the whole matter with scientific contempt; holding, as Mr. Darwin said, that "Christ and science have no relation to each other, except in as far as the habit of scientific investigation makes a man cautious about accepting any proof." But these "*last day*" scoffers are persons somewhat familiar with the Scriptures, and know that Christ's return is promised; and their reasoning is that the stability of nature "since the fathers fell asleep" is evidence that the "promise of his coming," in any sense that would disturb the present physical order of things, has failed; and their words are pointed with a tone of contempt and ridicule, as though some class of people had been *ignorantly* looking for the promised coming, in a visible manner and for literal purposes, and had been disappointed. And, moreover, their argument seems to have been drawn out by some proclamation of "His coming," the force of which they desire to controvert. We conclude, therefore, that St. Peter's prediction describes a class of men who stand at the head of religious society, and dictate religious sentiment.

How exactly and strikingly the prediction of the apostle characterizes the present time! About half a century ago a world-wide proclamation began to be made of Christ's personal, literal appearing at hand, based on the fulfillment of prophecy and the occurring New Testament "signs." The first effect upon the popular mind was profound and startling. Hundreds of ministers in the different denominations accepted the message as from God, and went forth with the cry, "Behold the Bridegroom cometh!" Many pulpits were thrown open, and the people everywhere were anxious to hear the evidences of the immediately approaching judgment. The Holy Spirit's power attended the preaching of the word in a wonderful manner. The pentecostal unction rested on all who believed. Thousands and tens of thousands of wicked men "exceedingly feared and quaked," and many were converted. It seemed for a time that the grand proclamation would sweep around the world. Of Mr. Miller's preaching in Lansingburg, N. Y., it was written by one who was present: "I have never witnessed so powerful an effect in any place, as in this, on all who heard. I am of the opinion that not less than one hundred persons who held infidel sentiments are brought to believe in the Bible. Infidelity is dumb, as if frightened, and converts are many."—*History Advent Message, p. 66.*

And so it was in hundreds of other places. But, as concerning the *first* advent, so now, bitter and relentless opposition soon arose, having its origin in and drawing its chief strength from the hostile criticism of the *pulpit*. The message was denounced as essentially fanatical, a disturbance of the peace of the church, and every way injurious to Christian society. The pulpit was seconded, largely, by the religious press; and opposition became general, violent, and sometimes scandalous. This, we believe, was the beginning of the scoffing described in 2 Pet. 3: 3, 4. And from that time to the present the doctrine of Christ's personal advent at hand has not ceased to be the subject of popular religious contempt.

Are not these "*scoffers*" the same class that Christ denounced in Matt. 24: 48-51: "But and if that evil servant shall say in his heart, My lord delayeth his coming; and shall begin to smite his fellow-servants, and to eat and drink with the drunken; the lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of, and shall cut him asunder, and appoint him his portion with the hypocrites; there shall be weeping and gnashing of teeth."

These "evil servants" only *say*, "My lord *delayeth* his coming." But it is very clear that their *wish* is father to their words, for they "*smite* their fellow servants"—those servants who believe and teach the Lord's coming at hand—"and eat and drink with the drunken." And it is remarkable that Christ predicts the appearance of these "evil servants" in the period of the special signs of his immediate coming; and Peter locates them in the "last days." We think their identity is as certain as their doom is terrible.

The truth is—sad and painful truth—Christ is not wanted in this world. When he came in his first advent he was regarded as an intruder, and put away as quickly as possible—by bloody hands. The dominant religious sentiment of that time acknowledged the need of no such Christ as he. And great Christendom of to-day is fond of a Christ afar off; but with a personal Jesus coming soon to reign literally on earth they will have nothing to do. Of such a Christ the cry still is, "Away with him!" Nevertheless, "Unto them that *look* for him shall he appear the second time without sin *unto salvation.*

Awfully will the doom of the judgment day fall on many classes of unsaved men; but none will wail with deeper anguish than the "EVIL SERVANTS" who seek to smother the awakened apprehensions of the world with contemptuous scoffing at the "promise of his coming."

FROM MANY LANDS.

RANGOON, Nov. 12. King Theebaw has issued a proclamation declaring that he will not accept the absurd proposals of the Indian Government and therefore declaring war. He promises personally to lead his troops, and calls upon his subjects to fight for the defence of their country and religion. Europeans are not to be molested until the invaders cross the frontier, when all are to be slain. Many Europeans are leaving Mandalay unhindered. The Italian Consul will remain there for the present.

PARIS, Nov. 12. The Burmese Envoy has gone to ask Bismarck to arrange with England for the settlement of the dispute between Burmah and Great Britain.

LONDON, Nov. 12. Mr. Varley, the converted butcher, to-day headed one hundred sympathizers of Mr. Stead and marched to the Home Office to petition Sir Richard Cross, the Home Secretary, for the release of Mr. Stead from prison. Mr. Varley was alone admitted to the Home Office, and when he returned to the street he informed the crowd that the officials had grossly insulted him. This announcement was received with groans. The police then interfered and compelled the crowd to move on.

NASHVILLE, Tenn., Nov. 12. Reports from interior points state that the late cyclone was attended with loss of life and of much property. The residence of Larry England, in Grundy county, was struck and Mr. England was killed. Six of the thirteen inmates of the house were seriously injured. Mrs. Winton was dangerously hurt and will probably die. The residences and buildings of Mrs. Martha Winton, James Winton, Bud Lousk, Thomas Folz and Wis Hobbs were greatly damaged. Mr. P. Reagan, residing near Estelle Spring, Coffee county, was blown some distance and injured. His children narrowly escaped death, being covered with debris. The houses of Mrs. Catherine Smith, Mr. Fanning and Frederick Stahl were destroyed. Hurricane Church was laid in ruins. At Harmony the cyclone wrought much destruction. The dwellings of Mr. Dorsey, Mrs. Lavender and Mr. Jones were wrecked and their furniture scattered far and wide. Mrs. Wilson and children had a narrow escape, two logs and a tree top falling upon a bed in which they were lying. Bird Fraley and wife barely escaped with their lives, being dragged from the debris of their house by neighbors.

CHICAGO, Nov. 12. The strike of the freight brakemen on the Illinois Central Railroad has assumed large proportions. The men have asked pay for overtime and Sundays. A number of trains arrived last night and one came in at seven o'clock this morning. The crews of the arriving trains have all joined the ranks of the strikers. The tracks in the yards are full of cars.

NEW YORK, Nov. 12. It is charged that for a long time Albany butchers have been sending the flesh of consumptive cattle to the New York market. Dr. Cyrus Edson has turned his attention to the matter, and yesterday the first seizure was made, and fourteen sides of beef that had been sent from Albany on Tuesday were confiscated. An examination proved that the carcasses were those of cattle that had died of consumption.

The political campaign in England is now at fever heat. No such excitement has been aroused during the past half century. The Liberal prospects declined during the past week, owing to a manifesto issued by some influential Liberal peers declaring their opposition to all candidates who are advocating the disendowment of the church. This is an open avowal of the split in the Liberal party as nearly all the advanced Liberal candidates of the Chamberlain type are pledged to the measure. The Conservatives are making capital out of the difficulty, and will gain to their support many Churchmen who have hitherto voted with the Liberal party.

An important movement in the Bulgarian difficulty took place last week when the Czar of Russia decreed Prince Alexander's dishonorable dismissal from the Russian army. That is regarded as a bold and unequivocal intimation of the attitude Russia will take in the impending struggle. It is expected that it will be the prelude to an occupation of the country by Russian troops, in which case Austria and Germany could not honorably avoid a conflict. Should England, France, and Italy join the two powers the struggle may be averted for the time, as Russia would in that case find herself in antagonism to all Europe.

THE SACRIFICE AND ABOMINATION.

Gabriel reckoned the 1290 and 1335 days "from the time that the daily sacrifice should be taken away and the abomination that maketh desolate *set up*." The reckoning cannot begin till the last thing mentioned is inaugurated, namely, the *setting up of the abomination;* so it does *not* begin with the taking away of the daily sacrifice, unless that occurs at the same time that the abomination is set up, and we insist that there is an intervening space of time between the two events, and the *last event* is the one to measure from: the real sense of the text is, as thus rendered, "And after the daily sacrifice shall be taken away, and the abomination that maketh desolate is set up, there shall be" so many days.

1. When and by whom was the daily sacrifice taken away? By the Roman horn and his "host," or armies. "Yea, he [the Roman horn] magnified himself even to the prince of the host, and by him the daily sacrifice was *taken away*, and the place of his [the Prince's] sanctuary was cast down. And an host [or army] was given him against the daily sacrifice by reason of transgression." Dan. 8: 11, 12. In the siege against Jerusalem the daily sacrifice was taken away, and the sanctuary where it was offered was cast down by military force, in keeping with another statement: "And the people of the [Roman] prince that shall come shall destroy the *city* and the *sanctuary*, . . . and in the midst of the week he shall cause the *sacrifice* and oblation to *cease*." Dan. 9: 26, 27. And this agrees with another statement: "And *arms* shall stand on his part, and they shall pollute the *sanctuary* of strength, and shall take away the *daily sacrifice*, and they shall place the abomination that maketh desolate." Dan. 11: 31. The daily sacrifice was certainly taken away in the Roman siege against Jerusalem, and the sanctuary where it had been offered was also cast down, and all this was accomplished by military force, as attested by history, in agreement with prophecy.

2. When and by whom was the abomination set up? By the same power that took away the daily sacrifice, but *not at the same time.* Here is where many have blundered in their efforts to discover the truth. There are two stages to the Roman abomination—the Pagan form, to desolate the Jews and Jerusalem, and the Papal form, to desolate the church of Christ; or, as here stated, "they shall fall by the sword, and by flame, by captivity, and by spoil, many days . . . *even to the time of the end.*" Dan. 11: 33, 35. This is the work to be accomplished by the abomination to be set up, *from which to measure*, not the Pagan, but certainly the Papal. It seems that the Ostrogothic horn was the last hindrance to its supremacy. This abomination was not set up when the Jewish daily sacrifice was taken away, but there was an interval between the two events, and both events must transpire before the measurement could begin. That the Papal "abomination" is meant by the angel, instead of the Pagan, is made certain from the fact that the Pagan abomination did not inaugurate a persecution reaching "even to the time of the end," while the Papal abomination *did do just that thing.*

Jesus, in referring to the "abomination spoken of by Daniel the prophet," in his reference to Jerusalem's overthrow, does not mean the Papal abomination, but rather the Pagan, spoken of in Dan. 9: 26, 27, the only place where that book couples an "abomination" with the destruction of Jerusalem: "Shall destroy the city and the sanctuary; and the end thereof shall be with a flood, and unto the end of the war desolations are determined. And he shall confirm the covenant with many for one week, . . . and for the overspreading of abominations [or, *abomination*, in the aggregate] he shall make it desolate." Here is an abomination to *precede* Jerusalem's destruction—the Pagan abomination—which stood in the holy land before Jerusalem fell. But this is not the abomination given by the angel as the stake from which to measure. The sacred chain cannot run far into the future, and the Lord must come prior to its termination, for it runs to the time Daniel shall stand in his lot, in the new earth.

W. S.

DANIEL 12.

In the first verse the angel predicts the standing up of Michael, the time of trouble to come on the wicked, the deliverance of God's people who shall be found recorded in the Sacred Book; in the second verse he tells us that as a prerequisite to this deliverance, the holy sleepers shall "awake to everlasting life," and shine forever in glory; and then adds: "But thou, O Daniel, shut up the words, and seal the book, even to the time of the end." What then shall happen? "Many shall run to and fro, and knowledge shall be increased." At this juncture "Daniel looked, and behold, there stood other two, the one on this side the bank of the river, and the other on that side of the bank of the river. And one said to the man clothed in linen, which was upon the waters of the river, How long shall it be to the end of these wonders?" Not to their termination, since there will be no cessation to the shining; but to the end, composed of these wonders—how long to these wonders due at the end? "And I heard the man clothed in linen, which was upon the waters of the river, when he held up his right hand and his left hand unto heaven, and sware by him that liveth forever, that it shall be for a time, times and a *part* [margin, not half]; and when he shall have accomplished to scatter the power of the holy people, all these things shall be finished."

We regard the "time, times and a part," here given, to be exactly 1335 days, for reasons hereafter to be given; and we look upon the scattering mentioned to be a dispersion of a certain "band of holy people" before the specified time should end, instead of being the dissemination of the gospel after it ends. See Revised Translation: "And when they have made an end of breaking in pieces the power of the holy people, all these things shall be finished."

After Daniel had heard this thrilling time oath, he says: "I heard, but I understood not; then said I, O my Lord, what [critically rendered *when*] shall be the end of these things? And he said, Go thy way, Daniel; for the words are closed up and sealed till the time of the end. [What then?] Many shall be purified, and made white and *tried*." Doubtless there were two things that Daniel did not understand about this time oath, which led him to inquire after more light; first, he knew not where to begin the measurement; and secondly, he knew not its exact length, it having been given to him in an indefinite way, as a "time, times, and a part." Where should he begin it? What was its length?

In answer to his question, he is told that the matter was sealed up till a certain event in the "time of the end," viz.: "Many shall be purified, made white, and *tried*," or disappointed; perhaps referring to that marked epoch in Advent history—the *trial* of their faith in a way the church had never been tried till reaching the "time of the end." Common trials, even in a severe form, had preceded the "time of the end," and also in a more radical form than in the time of the end itself; but here is a new trial of faith characteristic of the time of the end, marking an epoch in the church's history—a disappointment.

After calling attention to this epoch in the time of the end, telling us that though the wicked should not understand, the wise should understand, the angel proceeds to give Daniel a measurement reaching to this epoch in the time of the end—the *trial*, or the disappointment of the purified ones—saying, "And from the time the daily sacrifice shall be taken away, and the abomination that maketh desolate shall be set up, there shall be 1290 days"—that is, to the epoch just mentioned, the great *trial*, or disappointment of the purified ones. Here is a clear starting point; the setting up of an "abomination that maketh desolate"—the Papal abomination; so from its supremacy to the *trial*, or disappointment, should be 1290 days.

What next does the angel say? "Blessed is he that *waiteth* [after this disappointment] and cometh to the 1335 days." May not this *waiting* come after the *trial* that marked the close of the 1290 days, and continue till the end of the 1335 days? The angel does not speak simply of 1335 days, but emphatically of "THE 1335 days," as though it were a previously mentioned measurement, and where else is it mentioned except in the "time, times, and a part"? This seems to us to be the exact truth. "How long shall it be to the end [marked by] these wonders?" The answer when explained is, 1335 days. Where do they begin? With the established abomination, 1290 days before the purified ones are *tried*, or disappointed. This carries us back to A. D. 554, when the last hindering power to the supremacy of Papacy, the Arian Ostrogothic horn was totally obliterated; and from this point the 1335 days would reach to 1889, a sabbatic year.

But must the Lord come at the end of the days? We think he must come before they end—how long before we do not know—for Daniel will then be found in his lot, subsequent to the purification of earth, which work will require some time, more or less, after the Lord comes. "But go thou thy way till the end be: for thou shalt rest, and stand in thy lot at the end of the days." What days? The very days under consideration—the 1335 days. Then the resurrected saints will "shine" with heavenly brilliancy in the renovated earth.

W. S.

CONVINCED.

Friend Wilee:—I have read "Pettingell." My mind, I think, is pretty well settled upon the subject of immortality. There is no immortality—no eternal life to the sinner out of Christ, "who hath saved us, and called us with an holy calling, not according to our works—'hath he saved us'—but according to his own purpose and grace, which was given us in Christ Jesus before the world began; . . . who hath abolished death, and hath brought life and immortality to light through the gospel." 2 Tim. We seek for . . . life and immortality through the gospel. It is given to us conditionally—"by faithful continuance in well doing." If we are overcomers through him, we will receive it as a gift from him; for it is his alone to give at his coming. That Christ in person comes to the believer at death, and gives to the immortal soul immortality, and takes him home to heaven, while the body returns to its earth, is not true according to the gospel of the resurrection.

In Gen. 3: 19 the personal pronoun thou is used, and not "body." It is used five times. And so it is in speaking of man all through the Scriptures. That man hath inherent immortality abiding in him since God breathed "the breath of life" in man, and man became a living soul, cannot be true, for the reason that death passed upon all, and all are dead. I have been taught that "the breath of life," or, the breath of the spirit of life" (margin) means the soul—immortal soul. This does not seem to be true, because (Gen. 6: 17 and 7: 22) "all in whose nostrils was the breath of life, died."

All are born to die. But those who are "begotten again into a lively hope by the resurrection of Jesus Christ from the dead "shall live." 1 Peter 1: 3-5. "The wages of sin is death—(it does not read eternal dying)—but the gift of God is eternal life through Jesus Christ our Lord."

Man had access to the tree of life in Eden. He doubtless would have lived forever upon this earth had he not eaten of the "forbidden tree." But when the curse is removed, and the new earth with its blessed Eden restored, and man restored in it, he having received immortality, and been made like his glorious Lord—fitted to enjoy the fruition of such a glorious life—he shall again have full access to the tree of life—shall eat and live forever. Conditions: "He that hath an ear . . . To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God." The gospel is full of blessed conditions. I only refer to a few: John 3: 14, 15, 16; Rom. 2: 6-11 and 8: 13; 1 John 5: 11, 12.

I thank you for the book, and now, while I would continue on my knees before the Lord, searching his Word, I remain affectionately, my friend, yours in the hope of the unspeakable gift—eternal life through Jesus Christ our Lord.

W. N.

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CONFERENCE REPORT.

The third quarterly session of the A. C. Conference of North West Michigan met with the church at Garfield, pursuant to notice. Opening sermon by J. Crum.

Oct. 24th, at 9 A. M., called to order for business by the President. Meeting opened by singing and prayer. Ministers present: A. L. Fox, G W. English, J. Crum, L. Bower, L. J. Crawford, Geo. H. De Bois, J. G. S. Satterlee. Visiting brother, A. N. Seymour. The following committees were appointed by the Chair. On Credentials: J. Crum, P. L. Scott, E. B. Fuller. On Devotion: E. B. Fuller, F. Zolver, S. Dudley. Committee on Credentials reported one Ruling Elder—E. B. Fuller of Garfield; one delegate—T. M. Warner of Bridgeton.

Moved and seconded, that the visiting brethren be invited to take part in our deliberations. Carried.

Report of Standing Committee: To the A. C. Conference of North West Michigan. We, your committee, do report as follows: We have considered the cause of the churches now belonging to the above named Conference, and as the Conference is advisory to the churches, we as your committee do deem it necessary that the Conference take measures and advise the churches to be more prompt hereafter in reporting their standing to the Conference, with their present members, and the condition they are in. And for neglect of the same, the Conference to ascertain the cause, and for willful neglect drop the same. After some discussion the Conference adjourned to the call of the Chair.

Afternoon session called to order by the President. After reading the minutes, the resolution was again discussed and laid on the table until the next meeting.

Reports of ministers—A. L. Fox, J. Crum and G. W. English. The reports were good.

The Sunday afternoon session was called to order by the President. Motion to pass over report of ministers was carried.

Reports of churches were called for. Bridgeton reported to be in good condition. Bro. S. R. Miller reported by letter.

Moved and supported that the next meeting be held with the church at Ashland. Carried. Moved and supported that the President appoint the one to preach the opening sermon at the time of the meeting. Carried. J. G. S. SATTERLEE, Sec. *pro tem.*

CONFERENCE REPORT.

The Knox and Lincoln Quarterly Conference met with the church at Camden, Me., according to appointment. Preaching Brethren present: G. W. Weeks, J. N. Brown, H. B. Sevey, M. M. Stevenson, E. S. Moulton, G. G. Haynes, D. R. Stevenson. The meeting began with social service Thursday evening, and was a blessed meeting. Friday morning met for social worship, which occupied the forenoon. In the afternoon preaching by G. G. Haynes. In the evening met at 6.30 for social worship; at 7.30 preaching by Eld. H. B. Sevey.

Saturday morning met at 9.30 for social worship, which continued till noon. It was a blessed meeting. In the afternoon preaching by Eld. J. N. Brown. We met again in the evening at 6.30 for social worship; at 7.30 preaching by Eld. D. R. Stevenson.

Sunday morning social meeting at nine o'clock; preaching at 10.30 by Eld. H. B. Sevey. In the afternoon preaching by Eld. M. M. Stevenson. In the evening preaching by Eld. G. W. Weeks, which closed one of the best meetings that we ever attended.

At the close of the preaching services, Saturday afternoon a business meeting was held, this being our annual meeting, Eld. G. W. Weeks was chosen President, and Eld. M. M. Stevenson, Secretary. Eld. G. G. Haynes was recommended to the State Conference for license.

G. W. Weeks, M. M. Stevenson, and C. A. Jameson, were chosen to look into the interest of the churches in this section, and to connect them systematically with the conference. Brethren John Bean of Washington, W. H. Hatton of St. George, Wm. Brewster of Rockland, were chosen a committee to collect funds for Home Mission labors.

This was a spiritual meeting, and we trust a blessing to all who attended, and we hope the rich blessings of God may rest upon the little church at Camden for their hospitality and Christian love. Time and place for next meeting to be decided.

G. W. WEEKS, President.
M. M. STEVENSON, Secretary.

"WALKING WITH GOD."

BY L. BOUTELLE.

The secret of divine attainments is the "walking with God." The lack of wisdom is attributable to the lack of walking with God. Noah walked with God, and had this test—that "he pleased God." Being warned of God of a coming flood, he prepared an ark to the saving of himself and family; not only that, but he condemned the world, and became heir of righteousness, which is by faith." How did he achieve this victory? By walking with God. Faith lighted up the pathway that God ordered him to walk in. He denied himself, walked with God, and went to work building the ark, for which he had to bear reproach and scoffing, and that scoffing has come down to this day.

Do you desire to walk with God? Is that your heart's desire? Then why not? It is the only safe way. It is the only Christian way. God has said in his Word, that this is the way. Walk in it for choice, and you will be walking with God.

Enoch walked with God a long life, and it pleased him so well that God did not let the old 7th from Adam see death, but translated him. Daniel walked with God. He refused the king's meat, and would not bow down to the golden image, neither would he stop praying with open windows, and his face towards Jerusalem, and he walked with God into the den of lions, and was safe. So I might go through with a great multitude of witnesses who in the past walked with God—those that heard God speaking to them in his Word; and without a doubt following that voice has been the salvation of this world, as well as the condemnation of it.

This has always been a chosen way, or there would have been no merit in denying self to take it. But "deny thyself and take the cross," stands facing you in every turn you make while walking in the path of obedience. It will crucify one to the world, and the world to him. Pride, popularity, worldly honor and ambition must give way, and be left behind for this gospel-shining way, that grows brighter and brighter till the perfect day.

Moses, trained from infancy after his miraculous escape from the rushes, in affluence and splendor, with the crown and rule of Egypt, with all its wealth and honor before him, refuses it all. When he became a man of thought and foresight, coming to himself he says, "I choose to suffer affliction with the people of God, rather than to enjoy the pleasures of sin for a season, for he had respect to the recompense of reward." Faith changes his course, purifies the heart, gives the needed courage, and shows up the promised prize—eternal life and glory at the end.

Noah hears the warning voice of God—of things not seen as yet; but believing, he acts as though he knew the flood was coming, and went immediately to work building an ark, amid the scoffs of the antedeluvian age, and the flood came and took them all away. But Noah was safe by walking with God, and by following the directions given him, and saved himself and family.

Thus has it been in all ages. The voice of God has brought a development between the obedient and the disobedient, between the clean and the unclean. Believing on him, and walking with him, gives the highest type of spiritual life or attainment. "He that believeth on me, out of his belly will flow streams of living water." No dry times.

So when we come this side of the papal tribulation, the abomination that desolates, the time of the end, something may be expected. And what? The voice of God says the signs will appear in immediate connection with the passing of the tribulation. "The sun shall be darkened, and the moon shall refuse her light." These are to be signs of the Lord's coming to judgment. "As the days of Noah, so shall the coming of the Son of man be. So reckoning from analogy we should expect the cry, "Behold he cometh!" While he is majestically moving forward with an undoubted design in the fulfillment of his word, and the walk of his people, with a holy union, showing their identity with him in the work, which fully justifies our holding fast the beginning of our confidence firm to the end.

If we walk with God in the light of this gospel "message," shall we not by grace find our way into the kingdom of God? God lives, and his voice must be heard amid the confusion of these degenerate times. The Lord save us from careless indifference in these days of watching and waiting for his appearing.

INCREASE OF CHRIST'S GOVERNMENT.

Isa 9: 7 is quoted to prove the perpetual increase of the subjects of Christ's kingdom—"of the increase of his government and peace there shall be no end." If "Young" is authority, the text proves no such thing. The word from which increase is translated is *marbeh*, and means abundance or great. In Isa. 33: 23 it is translated great—"there is the prey of a *great* spoil divided." The word from which government is translated is "*misrah*," and means "princely power," so the text would read "of his great or abundant princely power, and peace there shall be no end."

E. M. ANDREWS.

WHEN Abraham Lincoln stood for the abolition of slavery in states and territories, he was for a time distressed to see that so many of the clergy were arrayed against him. Then he said, and with almost prophetic forecast, "I may not see the end, but it will come, and I shall be vindicated, and then men will find that they have not read their Bibles right." A right reading of the Bible is, after all, the best way to study the signs of the time.—*Ex.*

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Now, dear brethren and sisters, and all who are interested in the spread of Gospel truth, let us all take hold of this work in earnest. The world is in earnest—the devil is in earnest. Let us meet the flood of evil that is coming in upon the church and world with a united effort, and scatter the truth everywhere. Send in your DIMES and DOLLARS for free distribution of tracts, and let us have a colporter in every town and city. The tracts will be mailed on a stated day each week. Address

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THE YORK CO. CONFERENCE.

Dear brethren and sisters of York County and vicinity, the church at South Windham, Me., desire a full attendance at their Conference (see notice), and we hope, as this is our annual session, you will be there at the commencement of the Conference, so that our business may be done at the first meeting, and the remainder of the session devoted to the worship of God, the building up of his people, and the salvation of the perishing. To this end let all interested in the prosperity of our Conference unite in earnest supplication to God that unity and harmony may prevail, and the power of the Holy Spirit may be manifest in each meeting as it was at our last session. The hospitality of the church at South Windham is so well known that we hardly need say good homes will be provided for all.

ELD. JESSE GAY, President.
T. J. COOLBROTH, Secretary.

NOTE.—Will our churches in all parts of the country who wish for "GOSPEL GEM SERIES" for distribution, please give us the *address*, and the number wanted for weekly distribution. J. HEMENWAY.

THANKS.

My sons and daughter join with me in thanking the members of the Advent State Conference, recently held at Richmond, Maine, for the kind resolution therein passed touching the death of my deceased beloved husband—Sanford K. Partridge.

Yours in Christ, SYRENA B. PARTRIDGE.

North Whitefield, Me., Nov. 9th.

FROM J. BUCKINGHAM.

Bro. Stockman:—Seeing in the *Crisis* a record of the death of our dear Bro. John Chapman, of Magog, P. Q., brings to my mind some things of deep interest in connection with my being set apart for the gospel ministry by ordination. Bro. Chapman hearing of my being prevented from preaching the Lord's coming in connection with the Methodist Church (although the Lord was saving the people under the sound of this blessed truth), he came to encourage me in the work of the Lord; so on leaving me for his home said, "Brother, I am going to propose your ordination at the coming Conference, to be held at Derby Line, so I want you to come." I had never thought of this, so I made him no answer. Although engaged in business, I felt an inward impulse I could not shake off, so I went.

I did not arrive till Saturday night. Bro. Chapman had gone to his appointment, and I was a stranger. I entered the Chapel just as the services commenced. I seated myself by the door. Bro. Samuel Thurber noticing me said, "Bro. Buckingham has just come, and will be ordained to-morrow afternoon." So anxious was this dear brother for me and the Lord's work, knowing the opposition I had to meet, he came several times to encourage me, to whose memory I owe a debt of gratitude. It was my privilege to meet him and his dear family at their house, which was indeed a pilgrim's home. God bless them.

Montreal, P. Q.

GIVING PLACE TO THE DEVIL.

We give place to the devil when the sun goes down upon our wrath. Solomon gave place to the devil when he built a house and altar for his heathen Egyptian wife, though he put her and her idols away in a house by herself, for he said: "My wife shall not dwell in the house of David, king of Israel, because the places are holy." He also "appointed the priests according to the order of David, and the Levites to praise and minister before the priests." Thus having satisfied the claims of religion he gave "place to the devil" by allowing seven hundred altars of spurious religions to be brought in by his political wives. And he made his Egyptian princess's house and surroundings of "costly stones" of eight and ten cubits, splendors which took with the masses and, as is always the case with mixtures of human and divine in religion, the human beat the divine, so that his realm became without coherence, like melted snow. When his successor, Rehoboam, took the sceptre neither oath, nor law, nor authority were respected. The nation had seven hundred worships and as many devils for gods.

Churches with lodge-worship in them "give place to the devil." The English State-church has fifty fast days, and one hundred festivals all of human origin. All these are places given to the devil in the church of God. The oaths and blasphemies of drunken Irishmen in the Rocky mountains outside of law and government were awful: but there is more "place given to the devil" in this one sentence of Queen Elizabeth to her Bishop Maddox, than in the swearing belched from the saloons of a continent: "Make the liturgy as evangelical as you can and keep the popish people in the church."—*Sel.*

THE work of Christ is that of rescuing men, and making them co-workers with himself in saving others. He says, "Follow me, and I will make you fishers of men,"—saviours of humanity. Co-laborers of the blessed Son of God, think what a promise and what a privilege!—*Sel.*

MARRIED.

IRVING—GREENE. In Springfield, Mass., Nov. 5th, 1885, by Elder G. H. Wallace, Irving A. Greene and Agnes Carpenter.

BURNHAM—ABBOTT. In Otisfield, Me., Oct. 29th, 1885, by Jared Whitman, Mr. John H. Burnham, of Paris, Me., and Miss Mattie M. Abbott, of Harrison, Me.

PULSIFER—HUDSON. At Boston, Oct. 30, 1885, by Eld. J. A. Gardner, Mr. Fred G. Pulsifer and Miss Jennie M. Hudson, all of Boston.

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Is published monthly by the Pacific Advent Christian Publication Society, Oakland, Cal. H. F. Carpenter, Editor. E. L. Priest, Business Agent and Treasurer. This paper is devoted to the advocacy of mission work on the Pacific Coast, the proclamation of the speedy coming of Christ to reign on the earth regenerated, Conditional Immortality and Bible Holiness. Price $1.00 per year.

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(NOTE.—Only the Sabbath dates are given; the intervening evenings being understood.)

APPOINTMENTS.

Bangor, Me.............Sundays, Nov. 15—22.
Milo, Me.............Sundays, Nov. 22—29.
Dover, Me.............Sundays, Nov. 29—Dec. 6.
(To be followed at Dover by protracted services evenings, and over the Sabbath, Dec. 13.)
Searsport, Me.............Sundays, Dec. 13—20.

For arrangements address Eld. L. C. McKinstry at the time and place of any appointment.

Both courses of the lectures—The World's Great Empires and The Redemption—are published, and the books will be on sale at each place.

QUARTERLY CONFERENCE.—The next quarterly session of the Bristol and Plymouth Counties A. C. Conference will be held in the Adventist Chapel at Fairhaven, Mass., commencing Wednesday evening, Dec. 2, and continuing over the following Sunday. Let each of our churches send a good strong delegation, and let isolated Adventists avail themselves of this opportunity to meet once more with those of like precious faith. Elder John Couch, and other good and faithful servants will be present to give to the household their portion of meat in due season. Ample provision will be made for all who come. We expect to be able to furnish free return tickets over the Old Colony R. R.

C. H. SWEET, President.
L. W. SMITH, Secretary.

NOTICE.—A series of revival meetings will be held in the Second Advent Church at Putnam, Conn., commencing Monday evening, at 7.30, Nov. 16, and continuing as long as the interest may demand. Brethren and sisters residing in the surrounding counties are requested to come and assist us in this good effort to save the perishing. Preaching brethren expected are Rev. A. P. Chapman, Episcopal; Rev. J. R. Stubbert, Baptist; Rev. C. S. Brooks, Congregationalist; Rev. W. P. Stoddard, Methodist; Rev. W. N. Tenney and Pastor, J. Jeffrey.

CONFERENCE.—The next annual session of the Kennebec County Conference will be held with the church at Weeks Mills, China, Maine, commencing Thursday evening, Dec. 10, and hold over the following Sunday. A cordial invitation is given to all to come and unite with us in trying to comfort God's people and rescue the perishing. Call on John Clark, George Clark, and George Jackson, who will see that all are provided with homes.

F. E. BLAISDELL, President.
J. R. STURTEVANT, Secretary.

CONVENTION.—A Convention will be held at New Hartford, Grundy Co., Iowa, commencing Thursday, Dec. 17, and hold over Sunday. This convention is called to devise ways and means for more efficient gospel work in this region. Let every church attend to this call, and send a delegate. All who are interested in spreading the good news of a soon coming King are cordially invited to attend. Per order of Conference. GEO. G. EMERY.

NOTICE.—A Conference Meeting will be held at Old Orchard, Me., commencing Thursday, Nov. 19, and hold over Sunday, Nov. 22. Bro. W. H. Mitchell and others will be there to preach the Word. We hope there will be a general gathering of the saints of God to do good and to get good. Come, brethren and sisters, in the name of the Lord. Homes will be provided for all who come.

O. A. S. MAYBERRY, for the Committee.

NOTICE.—The first Quarterly Session of the Vermont A. C. Conference will be held at Cavendish, in the Town Hall, commencing Wednesday evening, Dec. 1, and holding over the following Sunday. Let every member who can be present. Come filled with the Holy Spirit to labor for the perishing. "Whosoever will, let him come."

C. W. Jackson, P. G. Lord, W. F. Harding, Conference Committee.

NOTICE.—There will be a protracted meeting at Alfred, Me., Advent Chapel, commencing Wednesday evening, Nov. 18, continuing through the week and over the following Sunday. Brethren and sisters from surrounding towns are invited. It is expected Bro. Richard Chalk, the revivalist singer, will lead in the singing.

H. A. MITCHELL.
DANFORTH NEWCOMB.

NOTICE.—A series of free gospel meetings will commence in North Sutton, N. H., Sunday, Nov. 15 to continue through the week, and over Sunday, Nov. 22nd. We will welcome to labor in the meetings all whom the Lord of the harvest may send. Come all to the gospel feast. What is done must be done quickly.

A. S. WILLIAMS, Minister in charge.

CONFERENCE.—The Rhode Island and E. Conn. A. C. Conference will hold its third quarterly session with the church at Exeter, R. I., commencing Wednesday, Dec. 2, at two o'clock P. M.

ELD. A. DURFEE, President.
NORMAN P. COOK, Secretary.

NOTICE.—A Protracted Meeting will be held at North Windham, Me., commencing Thursday, Nov. 26, at two o'clock P. M., and hold over the Sabbath. Come, brethren and sisters, and help in the work of saving the perishing. M. STEVENS. A. G. DAVIS.

NOTICE.—There will be a meeting at Woodman's Mills, N. H., commencing Thursday evening, Dec. 3, and hold over the following Sabbath. Bro. A. G. Davis and others are expected to preach the gospel. All are invited to come. ISAIAH B. PERKINS.

DEDICATION.—The Advent Christian Church of Bridgton, Maine, will dedicate their Chapel to the service of God on Sunday, Nov. 22. A series of meetings will be held in connection with the dedication, commencing Monday evening, Nov. 23, and continue through the week and over the next Sunday.

MRS. GEO. E. HAM, Secretary.

CONFERENCE.—The Semi-Annual Conference of District No. 1, Southwest Iowa and Northwest Mo., will be held at Wiota, Cass County, Iowa, commencing Dec. 17, and continue over the following Sunday. Let there be a general rally in the name of Israel's King. O. M. PHILLIPS, Secretary.

CONFERENCE.—The next annual session of the York County A. C. Conference will be held with the church at South Windham, Me., commencing Thursday, Dec. 17, at two o'clock P. M., and hold over the following Sabbath. ELD. JESSE GAY, President.

T. J. COOLBROTH, Secretary.

NOTICE.—A series of meetings will be held in Montville Center, Me., commencing Friday, Nov. 20, and hold every evening as long as the interest may demand. This is a new field, and all who can are requested to help us by their presence and prayers.

G. G. HAYNES. FRANK G. PLUMMER.

NOTICE.—A series of revival meetings are being held at Waterbury, Conn. The brethren in this section of country are cordially invited to come over and help us, especially the ministry. L. F. BAKER.

NOTICE.—I am prepared to labor as the Lord may direct, in either pulpit supply or protracted effort, for the salvation of the perishing, and warning men of the soon coming of our King. Address JOSHUA DENTON, 207 Water Street, Newburyport, Mass.

THE THIRD EDITION of that valuable book to aid all in studying the Bible—"Berean Casket"—has been out of print, so we could not fill orders for the last two months. The third edition is now ready. Former price $2.00—now $1.50. Thousands more would want it if they knew what it is. For sale at the *Crisis* Office.

NOTICE.—Eld. Frank Burr has lately moved from Lynn, and his address is 45 School Street, Somerville, Mass.

NOTICE.—Persons desiring to preach at Kennebunk Depot, will please address Rufus Duran, Kennebunk Depot, Maine.

☞ Eld. O. S. French's address is Foxcroft, Maine.
☞ B. Forrester's address is Villisca, Iowa.

PHOTOGRAPHS.

We have obtained the photographs of some of our leading preachers, to sell for the benefit of the Tract Fund. They are cabinet size, and taken by one of the best artists in the city. We have the following:

E. A. STOCKMAN, Editor of *The World's Crisis*.
J. COUCH, Editor of the *Quar. Jour. of Prophecy*.
F. BURR, Editor of the *Young Pilgrim and Blessed Hope Quarterly*.
J. HEMENWAY, Business Agent and Treasurer of the A. C. P. Society.
A. W. SIBLEY, Sect. of the A. A. Mission Society.
S. G. MATHEWSON, L. BOUTELLE, MILES GRANT, H. MUNGER, C. GOODRICH.

We have also the photograph of WM. MILLER, taken from an old picture.

The above are for sale at the *Crisis* Office. Price postpaid, *25* cts each. AGENT.

BOOKS FOR SALE
AT THE WORLD'S CRISIS OFFICE,
144 Hanover Street, Boston, Mass.

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BIBLE DOCTRINE OF THE SOUL. By Chas. L. Ives. 334 pp. Cloth 75 cts; paper 50 cts. postpaid.
BIBLE vs. TRADITION. Paper 50 cts.
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CHRONOLOGY AND PROPHECY MADE PLAIN. By Wm. Sheldon. Price 50 cts.
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CRYSTAL DROPS. By Fanny S. Bradford. 40 cts.
THE SCRIPTURAL QUESTION BOOK. Single copy postpaid, 15 cts; per dozen postpaid, $1.45.
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CHRISTIAN SECRET OF A HAPPY LIFE. A great help to those that are seeking for a deeper work of grace. Cloth 75 cts.
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CURIOSITIES OF THE BIBLE, pertaining to persons, places and things. Prize questions. Just the work for Sabbath Teachers. $1.50.
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STORY OF THE GOSPEL. Book for the Children. 50 cts.
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ILLUSTRATED HAND BOOK TO ALL RELIGIONS. 592 pages. $1.25.

WESTERN BOARD A. A. M. SOCIETY.

Eld. W. J. Hobbs, 1306 2nd Avenue S., Minneapolis, Minn. Eld. A. P. Moore, Nevada, Ohio. Eld. G. W. Smith, Aurora, Ill., Box 1039. Eld. Wm. McCulloch, Red Oak, Iowa. A. Pollard, Alexis, Warren Co., Ill. Correspondence solicited. Remittances to aid mission work in the West may be sent to H. Pollard as above until further notice, and such will be promptly acknowledged.

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Why I quit keeping the Jewish Sabbath.

This is a pamphlet of sixty-four pages, by E. Hopkins. A good work to circulate among those who may be troubled about keeping the Seventh-day Sabbath. *For sale at Crisis Office. Price postpaid, 20 cts.* AGENT.

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The Numberless Host........ " " "
Better Farther On........... " " "
The Coming Saviour.............By I. I. Leslie.
The Glorious Day.............By C. W. Neal.
The Morning Cometh............ " " "
Earth's Rightful Ruler.......... " " "
Hark the Ransomed.............By E. Urch.
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Watchman, what of the Night?...... " " "

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APPOINTMENTS.

☞ APPOINTMENTS must be received as early as MONDAY NOON (*as our paper goes to press* TUESDAY MORNING) *to insure insertion for the coming week.*

MASSACHUSETTS.

BOSTON, ADVENT CHRISTIAN CHURCH, Lincoln Hall, 60 West Concord Street, near Washington.
D. T. Taylor..........................Sunday, Nov. 22d
E. A. Stockman..........................Sunday, Nov. 29th
and 1st and 2d Sundays of each month.
J. Hemenway..........................Sunday, Dec. 20th

ATHOL.
J. A. Gardner.............3d Sunday in each month
Geo. L. Teeple..........................Sunday, Nov. 29th

ATTLEBORO FALLS.
Revival services through the week, commencing Nov. 16th. F. S. STANTON.
E. Cotton..........Sundays, Dec. 6th, 13th and 20th

CHELSEA (Adv. Chris. Church) Heard Street.
E. M. Andrews, Pastor.
L. Boutelle..........................Sunday, Dec. 13th

CLINTON (S. A. Church.)—Isaac Barnes, Cor. Clerk.
J. A. Gardner.............2d Sunday in each month
M. A. Potter..........................Sunday, Dec. 6th

CHICOPEE (Adv. Church).—Harold Whitley, Com.

CHARLTON.—S. P. Bond, Corresponding Committee.
F. L. Johnson.............1st Sunday in each month
E. Bugbee.............2d Sunday in each month
W. O. Hale.............3d Sunday in each month

East Weymouth.—W. H. Crockett, Pastor. Correspond with W. H. Crockett, No. Weymouth, Mass.

FAIRHAVEN.—Albert Jenney, Cor. Com.
C. H. Sweet..........................Sunday, Nov. 22d
Bristol and Plymouth Counties A. C. Conference evening, Dec. 2d, and over the following Sunday.

HAVERHILL (Walnut St. Chapel.)—Corresponding Committee, E. M. Staples, 375 Washington Street.

LAWRENCE.—(Advent Chapel, Concord Street.)
J. COUCH, Pastor.

LYNN, Second Advent Church.—(Chapel on Liberty Street.)—J. G. Burnham, No. 25 Empire Street, Corresponding Secretary.
B. S. Emery..........................Sunday, Nov. 29th
D. T. Taylor..........................Sunday, Dec. 6th
Edwin Burnham..........................Sunday, Dec. 13th
J. Couch..........................Sunday, Dec. 20th

LOWELL, Second Advent Church (Mechanic's Hall Dutton Street.)—A. Bissell, 49 Worthen Street; A. M. Hamilton, Lowell, Mass., Pawtucketville Box.
J. Couch..........................Sunday, Nov. 22d
Frank Burr..........................Sunday, Dec. 6th

MAPLEWOOD, Advent Christian Church (Methodist Congregational Hall, Salem St.)—B. P. Jones Clerk.

MARBLEHEAD, S. A. C. Church (Advent Hall, 43 Pleasant Street.) Correspond with J. S. Doane.

NEW BEDFORD (Advent Christian Church) corner of Kempton and Foster Streets.
L. W. Smith..........................Sunday, Nov. 22d
J. Hemenway..........................Sunday, Nov. 29th
S. G. Mathewson........Sundays, Dec. 13th and 20th

NORTH CARVER (A. C. Church).—Corresponding Committee. James Breach, Elmer Raymond, D. W. Nash

NORTH RUTLAND.—(Adv. Chris. Church.)
W. M. Hall.............1st Sunday in each month
Wm. O. Hale.............2d Sunday in each month
F. L. Johnson.............4th Sunday in each month

Newton Upper Falls.—Meetings every Lord's day at the house of L. T. Cunningham.

PALMER.
A. W. Bradford..........................Sunday, Nov. 22d

PLYMOUTH.
H. K. Flagg..........................Sunday, Nov. 29th

SOMERVILLE, Second Advent Church.—(Chapel corner of Bow Street and Somerville Avenue.)—T. H. Wayland Corresponding Committee, No. 10 Central Market, Boston, Mass.
L. Boutelle.............1st Sunday in each month
D. T. Taylor.......2d and last Sunday in each month
C. Goodrich..........................Sunday, Nov. 22d

SALEM (Hardy Hall, Washington Street.)—Committee. E. F. Hinckley, F. W. Lyford, S. Striley.
E. Cotton...............Wednesday evening, Nov. 25th

SPRINGFIELD.—(Adv. Chris. Church Pynchon St., Franklin Hall.)—G. H. Wallace, Pastor. Residence 59 Greenwood Street.

TAUNTON (Advent Christian Church) High Street, opposite Wales Street depot, Ward Room No. 2.—John B. Francis corresponding committee.
H. K. Flagg..........................Sunday, Nov. 22d

TREMONT.
F. S. Stanton......1st and 4th Sundays in each month

WORCESTER.—Ministerial Committee: E. G. Higgins, E. S. Gage, H. H. Nash.
Geo. W. Sederquist..........................Sunday, Nov. 22d
S. G. Mathewson..........................Sunday, Nov. 29th
Geo. L. Teeple..........................Sunday, Dec. 6th
E. M. Andrews..........................Sunday, Dec. 13th
Edwin Burnham....Sundays, December 20th and 27th

WESTFIELD.
Edwin Burnham.........Sundays, Nov. 22d and 29th

WINCHENDON (Adv. Chris. Church.)—Corresponding Committee. L. B. Underwood and Daniel Clark.

WESTBORO.—Meetings in Reform Club Hall.—Committee. W. H. Bailey, Ellison Braley.
W. O. Hale..........................Sunday, Nov. 22d

WEBSTER (Christian Advent Chapel, corner of Park and Myrtle Streets.)—J. E. Cross, Pastor.

WAKEFIELD.—Meetings at the residence of J. B. Adams, No. 1 Church Street, every Sunday afternoon at two o'clock.

Orange..........................Sunday, Nov. 22d
F. W. CLOUGH.

Middleboro..........................Sunday, Nov. 22d
WM. H. CROCKETT.

North Reading......Sunday, Nov. 29th, and evenings
E. COTTON.

North Easton (Ripley's Hall) every Sunday, at two o'clock P. M. Z. RANDALL.

Bristol and Plymouth Counties Conference evening, Dec. 2d, and over Sunday. C. H. SWEET.

NEW HAMPSHIRE.

ALTON (Kimball's Hall.)—Isaac L. Stockbridge and George E. Varney, Corresponding Committee.
N. Glidden.....Friday and Saturday evenings, Nov. 19th, 20th, and 21st, and over Sunday. (Baptism.)

Belmont.—Correspond with S. S. Folsom.

CONCORD.—Address C. P. Rowell, Rumford St.

DOVER.—Chas. A. Phelps, Pastor.

EXETER.—Daniel D. Page, Pastor, will occupy the pulpit the 1st, 2d, and 3d Sundays in each month.
W. Hadley..........................Sunday, Nov. 29th

EAST ROCHESTER.—J. Quimby and J. C. Shorey Elders.
B. S. Emery.............1st Sunday in each month
J. P. Goodwin..........................Sunday, Dec. 13th
M. Stevens.............4th Sunday in each month

East Sandwich.—Correspond with John Cove or Calvin Watson.

FARMINGTON (Advent Chapel.)—J. M. Burnham, Corresponding Committee.

FRANCONIA (Union Hall.)—Meetings every Sunday. C. W. Dockham, Pastor.

HAMPTON.—Cor. Com. Frederick L. Lamprey.
C. S. Shattuck.............3d Sunday in each month

LAKE VILLAGE (North Church.)—C. W. Hall corresponding committee.
A. S. Williams..........Friday evening, Nov. 27th and Sunday, Nov. 29th.
Simeon Roby..........................Sunday, Dec. 6th

LOUDON.—Geo. W. Prichard, Cor. Committee
Simeon Roby..........................Sunday, Nov. 22d

LOUDON RIDGE.
J. Parsons.............1st Sunday in each month
A. Kidder.............2d Sunday in each month

MANCHESTER (Advent Chapel, Arlington Street.)

NEW HAMPTON (Advent Chapel.)
J. G. Smith.............first Sunday in each month
Geo. M. Little..........................Sunday, Nov. 22d
Simeon Roby..........................Sunday, Dec. 20th

NORTHFIELD DEPOT (Union Chapel.)—Correspond with Eben Hutchins, Canterbury, N. H.
C. S. Shattuck..........................Sunday, Dec. 27th

PORTSMOUTH (Advent Chapel on Hanover St.)
C. R. CROSSETT, JR., Pastor.
E. Cotton...............Tuesday evening, Nov. 24th

ROCHESTER (Town Hall.)
Meetings three times every Sunday, and every Wednesday evening, at half-past seven o'clock.
Enoch Morrill..........................Sunday, Nov. 22d

SUGAR HILL.—H. H. Tucker, Pastor.

SOUTH SUTTON (Advent Chris. Church.)—Meetings every Sunday. First and third Sundays of each month at Sutton Gore.—A. Cressy Pastor.—F. E. Ferry Elder.

SALISBURY (Smith's Corner.)

SEABROOK.—W. Hadley, Pastor.

WHITEFIELD A. C. Church.—Daniel Gregory Pastor.

South Barnstead.............1st Sunday in each month
WM. BODGE.

East Wakefield (Woodman's Mills) 3d Sunday in each month.
South Wolfboro.............4th Sunday in each month
T. L. CHURCHILL.

East Wakefield (Woodman's Mills).....1st Sunday in each month. A. G. DAVIS.

Rye.............2d Sunday in each month and Sunday, Nov. 29th. JOSHUA DENTON.

East Canaan (at the Chapel) 1st and 3d Sundays in each month. D. EASTMAN.

Northfield Station..........................Sunday, Nov. 22d
JOHN C. HOOK.

Rye..........................Sunday, Nov. 22d
W. HADLEY.

Ossipee (where Bro. Edwin F. Lord may appoint) Sunday, Nov. 22d. E. JOHNSON.

South Rochester.........first Sunday in each month
Rochester (Odd Fellows Hall).......Sunday, Nov. 22d
J. T. LIBBEY.

Northwood Narrows.........2d Sunday in each month
Strafford (Robert's school-house) 4th Sunday in each month. JOHN PARSONS.

Tuftonboro Neck.............1st Sunday in each month
Melvin Village.............2d Sunday in each month
Sandwich.............3d Sunday in each month
Melvin Village.............4th Sunday in each month
T. W. PIPER.

New Hampton (Advent Chapel) Saturday evening, Nov. 21st, and over Sunday. WM. H. & C. E. SHAW.

Moultonboro, Neck Road meeting-house, Sunday, Nov. 29th. J. G. SMITH.

Northwood (where Bro. J. R. Towle may arrange) Sundays, Nov. 22d and 29th. The last two Sundays in Dec. not engaged. A. W. SIBLEY.

Rye.............1st Sunday in each month
JOSEPH W. WHITE.

Belmont.............Friday evening, Nov. 27th
A. S. WILLIAMS.

MAINE.

BERWICK (Odd Fellows Hall.)—E. B. Morrell, P. O. Box 152, Corresponding Committee.
Mark Stevens.............1st Sunday in each month
Daniel D. Page..........................Sunday, Nov. 22d
B. Johnson..........................Sunday, Nov. 29th
Geo. M. Little..........Sundays, Dec. 13th and 20th
R. F. Emerson..........................Sunday, Dec. 27th

BRIDGTON (Advent Chapel.) Mrs. Geo. E. Ham Sec.
E. P. Woodward.............1st Sunday in each month
A. W. Taylor.............2d Sunday in each month
R. F. Emerson..........................Sunday, Nov. 22d
evenings through the week, and Sunday, Nov. 29th

BIDDEFORD.—Thomas W. Applebee Cor. Committee.
E. Cotton.............Friday evening, Nov. 20th
Wm. H. Mitchell...1st and 2d Sundays in each month
Jesse Gay.............3d Sunday in each month
B. S. Emery.............4th Sunday in each month

BATH (Middle St. Chapel.)—H. M. Foster, Cor. Sec.
M. M. Stevenson.............2d Sunday in each month

BELGRADE MILLS.—Thos. L. Golder, Cor. Com.

BONNY EAGLE.
Mrs. M. E. Kilborn.............1st Sunday in each month
B. S. Emery.............2d Sunday in each month

BOWDOINHAM VILLAGE (Hinckley's Hall.)

BANGOR, Advent Christian Church (Concert Hall, Norombega, Central St.)—J. F. Clothey, Pastor.

CAPE ELIZABETH (Advent Chapel.)—L. S. Roberts and W. H. Libby, Elders. P. O. 33 Temple Street, Portland, Maine.
Jared Whitman.............1st Sunday in each month
Jesse Gay.............2d Sunday in each month
I. C. Wellcome.............3d Sunday in each month
J. Hill.............4th Sunday in each month

CAMDEN (Washington Street Chapel.)—T. F. Wadworth Corresponding Committee.

FAIRFIELD.—Committee: Henry A. Fish, Fairfield.

GOODWIN'S MILLS, (Union Hall.)—J. Hill, Pastor.
J. Hill.............1st Sunday in each month
J. Chute.............2d Sunday in each month
E. Cotton..........................Sunday, Nov. 22d
Jesse Gay..........................Sunday, Nov. 29th

KENNEBUNK, Lower Village (Adv. Chapel.)—O. H. Wallace, Pastor.

LEWISTON, A. C. Church.—Committee: A. S. Prescott, Auburn, J. G. Harmon, Lewiston.
D. H. Kilbreth.............2d Sunday in each month

NORTH TOPSHAM (New Chapel.)
John Lake.............4th Sunday in each month

NORTH WATERBORO.—N. W. Carpenter, Cor. Com.

OLD ORCHARD (Adv. Chapel, near the Tower.)
Jesse Gay.............1st Sunday in each month
J. Hill.............2d Sunday in each month
B. S. Emery.............3d Sunday in each month
E. Cotton.............Thursday evening, Nov. 19th
Sister J. E. Jordan..........................Sunday, Nov. 29th

PORTLAND, Second Advent Church (Union Hall Free Street.—Committee: George E. Smith, 275 Cumberland Street, W. G. McGlauflin, Jas. Pearson.
Edwin Burnham..........................Sunday, Dec. 6th
L. W. Smith..........................Sunday, Dec. 13th
W. H. Mitchell, the last two Sundays in each month, and the 5th Sunday in every month that it occurs.

ROCKLAND (Adv. Chris. Church) N. A. Burpee Hall. Wm. M. Brewster Clerk and corresponding committee.

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H. A. Mitchell..........................Sunday, Nov. 29th
Enoch Morrill..........................Sunday, Dec. 6th

SABATTUS (Jones' Hall.)
Jared Whitman.............4th Sunday in each month

SOUTH ELLIOT.
Geo. W. Brown.............1st Sunday in each month

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A. BAKER.

Kennebunkport.............Monday evening, Nov. 23d
E. COTTON.

East Bowdoinham.............4th Sunday in each month
E. O. DINSMORE.

Kennebunk Depot..........................Sunday, Nov. 22d
JOSHUA DENTON.

Kittery (No. 4 South school-house) 1st Sunday in each month. York (Groundnut Hill) 2d Sunday in each month. Maryland Ridge, Gray's Corner, Wells, (Advent Chapel) 3d Sunday in each month. South Berwick (Grant's school-house) last Sunday in each month. J. P. GOODWIN.

Alfred.............2d Sunday in each month
Union Falls.............4th Sunday in each month
H. A. MITCHELL.

Sebago Lake (Union House) Wednesday evening, Nov. 25th, at seven o'clock. M. STEVENS. A. G. DAVIS.

Lebanon Center (Lord's school-house) 1st Sunday in each month. East Lebanon (Union House) 3d Sunday in each month.
Wells, Gray's Corner (Adv. Chapel) Sunday, Nov. 22d
M. M. & A. A. YOUNG.

VERMONT.

VERNON.—J. Hemenway 1st Sunday in each month. Also supply for the third Sunday.

BRIDGEWATER (Oak Chapel.)—B. B. Chedel, Pastor.
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BRISTOL.—S. P. Hayward, Pastor.

CASTLETON.—J. Albert Libby, Pastor.

MENDON (A. C. Church) D. P. Perkins, Pastor.

NORTH SHERBURNE (Adv. Chris. Church.)
C. W. Jackson, Pastor.............once in four weeks

NORTH SHREWSBURY.—Geo. F. Earle, Pastor.

NORTH HYDE PARK (Adv. Chris. Church.)

HARTLAND (Densmore Hill.)—Geo. H. Temple, Hartland Four Corners, Vt., Corresponding Committee.
C. H. Fletcher..........................Sunday, Nov. 22d

RUTLAND (Church of the Redeemer) T. L. Drury Pastor.

STRAFFORD, VT. (Advent Chris. Church.)—Geo. F. Earle, Pastor.

ST. JOHNSBURY.—F. L. Piper, Pastor.

WARREN (A. C. Church.)—Allen C. Greenslit Corresponding Secretary.

WEST NORWICH.
P. G. Lord..........................Sunday, Nov. 22d
Hartford (Bro. Porter's District) in the evening.

WOODFORD (Adv. Chris. Church.)

Ely Mines.........every Sunday until further notice
O. BECKWITH.

Morgan Beach (Union Church)....Sunday, Nov. 29th and once in four weeks. G. W. CHAPMAN.

East Roxbury.............two Sundays a month
L. H. BRIGHAM.

Factory Point.............2d Sunday in each month
Chittenden.............last Sunday in each month
WM. J. BLANCHARD.

Morgan Beach (Union Church)....once in four weeks
G. W. CHAPMAN.

CONNECTICUT.

ABINGTON.—A. C. Johnson, Pastor.

BRIDGEPORT.—Advent Christian Church, Temperance Hall, Beach Street, E. D.—E. M'Culloch Pastor.

BRISTOL Adv. Chris. Church.—John C. St. John Pastor.

DANIELSONVILLE (Advent Chapel, corner of Academy and School Streets. Preaching every Sunday.
WARREN N. TENNEY Pastor.

EAST WOODSTOCK.
P. S. Butler..........................Sunday, Nov. 22d

HARTFORD (Melodeon Hall.)
Elder D. Mathewson, Pastor, 35 Chapel Street.

NEW BRITAIN (Chapel on Arch Street.)—Norris L. Booth Secretary.

NEW HAVEN.—(Beers Street Chapel.)—A. J. Wheeler Pastor. Residence 41 Beers Street.

PUTNAM (Adv. Chris. Chapel)—John Jeffrey, Pastor.

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SCITICO (Adv. Chris. Church.)—H. W. Perkins, Pastor.

SQUARE POND (Second Advent Church.)—Chas. O. Smith, Corresponding Secretary.
A. Elliott.............every fourth Sunday

SOUTHINGTON (Gospel Mission Chapel.)
Hezekiah Davis, Pastor.

WATERBURY (A. C. Church, Bronson's Hall, Bank Street.)

New Preston (Union Hall) every evening through the week except Saturday. H. DAVIS.

WALLINGFORD.—(School-house, South Main Street.) D. T. Call, Pastor.

WOODSTOCK VALLEY.—Preaching each Sabbath.—P. S. Butler, Pastor.

Westbrook......evenings, Nov. 18th, 19th, 20th, 21st, and over Sunday, Nov. 22d. S. WOODRUFF.

RHODE ISLAND.

BRISTOL (Advent Christian Church, High Street.)—A. A. Hoyt, Pastor.

CENTRAL FALLS.
H. K. Flagg Church correspondent, Box 95.
H. K. Flagg.............1st Sunday in each month

ESCOHEAG.—(Advent Christian Church).—Eld. E. R. Wood Pastor.

LA FAYETTE (A. C. Church) Chas. E. Preston, Pastor.

NORTH SCITUATE.—Correspond with the pastor, Wm. H. Durfee, North Scituate, R. I.

PROVIDENCE (Advent Christian Church, Hammond Street.)—Norman P. Cook, Pastor.

ROCKY BROOK.
J. Miett..........................Sunday, Nov. 22d

WOONSOCKET.—O. A. Bennett, Cor. Committee.
M. A. Potter..........................Sunday, Nov. 22d
Anthony..........................Sunday, Dec. 27th
E. COTTON.

NEW YORK.

Hebron.............1st and 3d Sundays in each month
WM. J. BLANCHARD.

Massena, St. Law. Co.—W. A. Burch, Pastor.
Thayer's Corners..........................Sunday, Nov. 22d
Potsdam..........................Sunday, Nov. 29th
Massena..........................Sunday, Dec. 6th
WM. A. BURCH.

DARIEN, Genesee Co.—H. H. Brown Pastor.

Hoosick (A. C. Church.)—Geo. A. Streeter, Pastor.

NEW YORK CITY.—J. Cox, Pastor.—Meeting three times on the Sabbath, and Wednesday evenings, at 138 West 24th Street.

SPRINGWATER, Livingston Co.—G. F. Haines, Pastor.

Sandy Hill (Adv. Chris. Church, corner of Maine and Willow Streets.)—W. O. Higley, Pastor.

Rochester, (Advent Christian Church.)—Over No. 278 East Main Street, corner North Street. Elder C. H. Williams, Pastor.

North Fort Ann..........................Sunday, Nov. 22d
WM. J. BLANCHARD.

OHIO.

NEVADA (A. C. Church.)—A. P. Moore, Pastor.
Axtel (Adv. Chapel).....10.30 every Sunday morning
Birmingham.............6.30 every Sunday evening
SPARTA (A. C. Church.)—O. M. Owen, Pastor.

ILLINOIS.

CHICAGO (A. C. Church) No. 91 South Green St.—J. August Smith, Pastor. L. C. Rice corresponding committee, Room 35 Central Music Hall, Chicago, Ill.

AUBURN (Adv. Chris. Church.)—J. F. Adair, Pastor.
Alton.............once in two weeks
Vaughn's Crossing.............once in four weeks
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Jewett..........................Sunday, Nov. 29th
McKeen..........................Sunday, Dec. 6th
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MINNESOTA.

Minneapolis (Messiah's Advent Church, corner of Second Avenue South and 14th Street.)—W. J. Hobbs Pastor. Residence 1306 2d Avenue South.

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WISCONSIN.

MIFFLIN.—D. S. Clark, Pastor.

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MEMPHIS.—Advent Christian Church, 35 Seventh Street.—A. J. Sanderlin Pastor.

IOWA.

Manchester, Nov. 16th, at 11 A. M. and every two weeks
E. A. MARSH.

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New Hartford.....1st and 3d Sundays in each month
Waterloo.............2d Sunday in each month
Floyd..........................Sunday, Nov. 29th
WM. C. STEWART.

PENN.

Church of the Second Advent, Mount Vernon St., below Broad.—Elder I. F. Baker Pastor. Residence, 1926 Brown Street.

EAST BRANCH.—G. W. Smith, Cor. Committee

Edinboro.—Mrs. L. M. Stoddard, Pastor.

South Oil City.—Preaching each Sunday A. M. and evening. Prayer meeting Thursday evenings.
C. W. STEPHENS.

QUEBEC.

Hatley (Old Church).............once in four weeks
Ayer's Flat (Union Church) Nov. 22d, with Eld. C. P. Dow, 10.30 A. M. McConnell school-house, Hatley, in the evening, and once in four weeks.
G. W. CHAPMAN.

Capelton.............10.30 A. M. Sunday, Nov. 22d
Social meeting Saturday evening, Nov. 21st
F. K. RANGER.

MAGOG (Pond District). Greeley Chapman Pastor.

Danville.—J. Ward, Pastor.

Way's Mills (Union Church.)—H. D. Selby, Pastor. Second Adventist Ministerial Committee. E. Vaughan, H. W. Davis, J. W. Heath.

DELAWARE.

Wilmington (Household of Faith Church.)—House of worship on Tatnall St. GEO. W. WRIGHT, Pastor.

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Will rouse them with the noise.

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Quietly lays in the cradle nest;
But a little careless sound,
And baby her eyes hath found.

The household all, when the night shades fall,
Buried away by the bedroom's wall,
Mock the dead for awhile,
But morning brings the smile.

A year away from this happy home,
And over the threshold again you come;
The sunshine drops on the entry floor,
But the shadow is heavy behind the door.

Grandpa has found a longer sleep,
And grandma, too, in the cold-bed deep;
They would n't awake that day,
Before they were put away.

And baby closed *her eyes* and slept,
Then the mother pressed her form and wept;
But baby would n't awake,
Not for the mother's sake.

Ah! vainly all is our earthly call,
When the death-sleep comes to the great and small;
But Jesus his call shall give,
And the dead will hear and live.

Castleton, Vt.

CORRESPONDENCE.

FROM ALSON W. STEERS.

Brethren and Sisters:—As it is very seldom you hear anything from this part of the vineyard, I wish to let you know that there are some in the far Northwest who are looking for the Lord to come soon. In the summer of 1876 I read Dr. Nelson's "Cause and Cure of Infidelity," and though I had been a member of the Christian Church before, this put me to studying prophecy, and after that I could not agree with any of the churches. I had never heard of the Adventists, so I drifted away alone, thinking it very strange that others could not understand God's Word as I did, until in the spring of 1881 I saw a copy of the *World's Crisis* at Bro. Jas. Downings. I read it, and though I had not known what to call myself before, I have since called myself a Second Adventist, and praise God for sending Bro. Downing and his father, Eld. James Downing, to this country.

About Aug. 20, 1885, Bro. and Sr. Smith, (J. C. and S. E.) came here and held a few meetings, baptized three, and organized a church, with seven members; returned about Oct. 1st, baptized five, and eight were added to our number; so we now have a company of fifteen looking for our coming King. Bro. and Sr. Smith were ably assisted by Eld. Guy Porter. Oct. 7th, Bro. and Sr. Smith, Bro. and Sr. Jas. Downing, Jun., Bro. Porter and myself, went to Scappoose, Oregon (about twenty-five miles from here) and on the 8th began a series of meetings with lectures on the World's Empires Illustrated, by Eld. Smith.

This is noted as a hard place. Eggs, stones, and fisticuffs were threatened, but the power of the Lord was there. The style of preaching and conducting the meetings was new to the people. An interest was created, and some accepted the truth. Seven were baptized, a church of ten members organized, and each one of them are always ready to say a word for the Lord. Bro. and Sr. Smith have gone to Wasco County to attend a quarterly meeting. Bro. Porter has gone to Renton, in the Puget's Sound country.

I have just been looking over the reports of the A. A. M. S. The Eastern Board report the distribution of 105,924 pages of tracts. Bro. and Sr. Smith have distributed about 150,000 alone. They report thirty-seven baptisms in the year. Brn. Smith and Porter in the last four months have baptized over thirty, and organized as many churches as the whole Eastern Board in a year.

The area in square miles of Oregon and Washington Territory is 165,210, and I know of only the three evangelists who devote their whole time to the work: Bro. and Sr. Smith, and Bro. Guy Porter, and but very few local preachers. Is it expected that these few can publish the glad tidings over all this vast territory, when only about one in each two thousand of our population is an Adventist, and all these are poor? Cannot a way be devised whereby some of you can "come over and help us?" We need men and means.

We need a book and tract repository in Portland, Oregon, in charge of some competent man and earnest worker for the Lord, like Bro. J. C. Smith. From Portland are railroads and rivers leading to all parts of the State and territory; ships from all parts of the world, that should be visited and supplied with reading matter. Thousands of our population have never heard the "gospel of the kingdom" preached. The few we have who are willing to devote their time to preaching the kingdom have no means to travel with, and so are fettered. I request God's people throughout the world to pray for us in the Northwest. Hoping to meet all of like precious faith in the kingdom soon, I am your brother in Christ.

Oak Point, Washington Territory.

FROM J. G. DUKES.

Dear Bro:—I want to be known as an Adventist. I have been a preacher for nine years, but am sorry to say that I have been preaching the *truth* only a little over one year. I have done more traveling and preaching during the last year than I have done for five years before. I find that I have something to preach about—life only in Christ. I visited Brunswick, Ga., three weeks ago, and found eight Adventists. While there I was invited to preach in the Baptist Church. One brother came to me and said that he accepted our faith, and wanted to be baptized. Bro. John Potter, a deacon from the Wilmington Church, N. C., does all the Advent preaching there.

I left Brunswick and went to Jacksonvile, Fla., hoping to meet Bro. Conley, but found that he had moved up the St. John's river, one hundred miles away, so I had to leave without seeing him.

I returned to N. C., and met Bro. Bowman at Antioch Church, Duplin County, and we had a good meetings for two days, with one addition to the church. I am pastor of this church. We are few in number, but are trying to build a house forty by thirty feet, and am requested by the church to ask help. I hope this will meet the eye of some of our free-hearted brethren, and they will send at least one dollar to W. A. Heath, Wallace P. O., N. C.

Our Wilmington church is getting along finely, with Rev. J. P. King as pastor. Bro. Bowman has preached for this church every night for a week with good results. The church at Mt. Olive is growing rapidly. They number now over one hundred and fifty. We expect to organize a church the fourth Sunday in Nov. at Holley Hill, Duplin County. May the Lord soon come, and may all be saved in his everlasting kingdom, is my prayer. I remain your brother in hope of eternal life.

Wilmington, N. C.

FROM J. O. POTTER.

Bro. Stockman;—I take this opportunity to comply with your request for the brethren in the ministry to write their feelings on the subject of the second coming of our Saviour to earth. I think it one of the grandest themes that the Bible advocates. It is at the second coming of Christ that the saints of God will be rewarded with eternal life, and the wicked with eternal death, and upon his coming hangs the final destiny of the human race. On the one hand it will be "Come, ye blessed of my Father," and upon the other, "Depart, ye cursed."

It is not in the power of man to comprehend the solemnity of the judgment day, when the vast multitude that have once peopled this earth, and also those that remain at his coming, are gathered around the throne of the great Judge to hear their sentence. I feel there is a great responsibility resting upon us who are called to be watchmen upon the walls of Zion, for if we see the enemy coming, and warn not the people, and they are destroyed, their lives will be on our heads, and their blood on our hands. I also feel that we as a people do not warn the world as much as we ought, for we are set forth as a "peculiar people" because we proclaim this doctrine. I glory in it, for it is God's wonderful plan of salvation for fallen man.

I am determined to press this doctrine on the people, whether they bear or whether they forbear, for I believe the great day of the Lord is near, even at the door; and my prayer is that there may be many snatched as brands from the burning when God shall take vengeance on them that know him not, and keep not his commandments.

Brethren, let us be faithful a little longer, and give the trumpet a certain sound, for soon He who is to come will come, and will not tarry. Even so come, Lord Jesus, and come quickly.

Young Hickory, N. Y.

FROM L. D. CAREY.

Bro. Stockman:—The *Crisis* of Oct. 21st is just received, and read with more than usual interest. The articles by yourself and Brn. Henn, Moore and Copp are grand; and I only wish that every man and woman in the land could read them, with unprejudiced minds; but, alas! how few can give up the traditions of men. They are determined to take a straight cut to heaven, regardless of plain Bible teaching and common sense. I ask my little ten-year-old boy to locate the future home of the saints, and he quickly replies, "The *new earth*." Why is he able to answer? Simply because he can read it from the Bible in plain, literal language.

I put the same question to a "D.D.," and he is dumbfounded. Christ (who is good authority) says, "The meek shall inherit the earth." This language is too plain and simple to be misunderstood by any one. May the dear old *Crisis* (the only preaching we have here) find its way to the dark corners of every land and clime, to tell the glad story of Jesus and his soon coming. May God's blessings attend Bro. Grant in his great undertaking in foreign lands.

Dear brethren, let us be faithful a little while longer. Deliverance will soon come, and then a crown and a home in the kingdom, where all will be peace and joy forevermore. Your Bro. in hope.

Glasco, Kansas, Nov. 2nd.

FROM J. C. AND S. E. SMITH.

Dear Editors and Brn. and Srs.:—As oft as the *Crisis* comes, our hearts are cheered by the many words of greeting and love that we find in its columns from the waiting ones journeying toward the eternal city. We rejoice with you all that our redemption draweth very nigh. Many times we labor in new places, and do not see the *Crisis* for a number of weeks; then we weekly miss it, and when we do come to the homes of those who take it, we look for it at once. We praise the Lord that there is such a source of heavenly light to radiate the glories of the long looked for King of kings and Lord of lords. May the heavenly news spread far and near, that many may become ready thereby to hail the coming one with joy, and not with grief. The Lord speed the message and the messengers in carrying the everlasting gospel (or everlasting covenant) through the midst of heaven, till the everlasting life and everlasting inheritance that this gospel presents, shall be ushered in in all of its glory. Then the blessings of God through Christ will be bestowed upon all, both Jew and Gentile, that have had faith in the past, and faith in Jesus; and when he shall appear they will receive the benefits that this gospel offers; a hundred fold here, and in the world to come everlasting life.

I am certain that our Age-to-come brethren are looking for things that never will come. The "everlasting covenant" in Christ, or gospel covenant, is due the people of this earth and world, and the everlasting benefits they will receive in the world to come; and only those that are accounted worthy of that world will live and reign there. They will "reign then in life (eternal) by one man—Jesus Christ." O that bright world to come tongue cannot describe! Thrice blessed is the home where saints will dwell. Turn away then from sin, and obey the Word of God, and at the last great day all will be well.

A brother and sister from Idaho writes us: "Do not stay too long in one place. Spread it on thick and fast, and come over and help us." In Modoc Co., Cal., where we were last winter, a brother writes that a little band is there waiting for the Saviour, and thank God that we were sent there, and now they want more truth.

On our return to Oak Point, a distance of one hundred and sixty miles, we again commenced meetings, and the brother who was so deeply troubled that he did not eat for two days, found peace and rest in Jesus, with a dear companion, two daughters, and two sons, and a number of others. Five more obeyed the Lord in baptism, and eight united with the church. While at this place I was taken sick with a severe cold, that nearly laid me up, but the Lord had mercy on me, and raised me up. All praise be to him!

At the close of our meetings at Bunker Hill, we set out with Brn. Porter and Steers, and Sister Downing, and came up the Columbia River, some thirty miles, to St. Helen's and Scappoose, and there in a wicked neighborhood, perfect strangers to all, we gave out notice of meetings, and set up our banner in the name of the Lord. The results for over two Sundays and through the week were glorious. Aged Bro. Downing's son, John Downing and wife, and daughter and son, with three others, came out into the light and liberty from the galling yoke of sin and death. Seven put on Christ by baptism, and others were deeply convicted. A little church of ten was set in order, and now they want more of the pure gospel of peace. Infidelity received a shock at this place from which it will never recover. While here we preached a funeral discourse at the grave of a dear boy about ten years of age. After the services a Bro. Braim from Toronto, Canada, made himself known to us. We had a precious season at our last meeting. Eighteen gathered around the Lord's table to commemorate his death and sufferings. All but two prayed, and all spoke.

We then went to Sauvie's Island, and met with Sister Morgan and Bro. and Sister Thomas, who are still looking for the "blessed hope." Now we are at dear Bro. and Sister Sutcliff's home, Portland, where we have ever been welcomed. We have had a good meeting with Bro. Bronaugh, and he is sending out the warning in a tract to many souls. The Lord speed the truth, and the time of our absent Lord's return. Pray for us as we journey to other fields of labor. From your brother and sister in Christ.

FROM A. M. HOLDER.

Bro. Stockman:—I have not seen anything in the *Crisis* from this place. I want to write a few lines to tell the scattered saints what the dear Lord has been doing here through his servants. Eld. Geo. F. Earle came here in August to hold meetings. Other preaching brethren lent a helping hand, and the Lord blest wonderfully. This is a new field, and many have started to serve the Lord. Nineteen have been baptized. A church has been organized of thirty-one members, and there will be more soon. Praise the Lord! Three came out of the Congregational Church and were buried in the liquid wave. The interest is still good, and we hope to see many more brought in before it shall be too late, for the Judge standeth before the door, and it will be said, "Come, ye blessed," or "Depart, ye cursed." Oh, may God help us to have on the whole armor, and be washed in his precious blood, is my prayer.

A Sunday School has been organized with Bro. Frank Harding for Superintendent.

South Strafford, Vt.

SPECIAL ANSWERS TO PRAYER.

☞ We solicit brief, well authenticated statements of special answers to prayer, in the healing of diseases, or other remarkable deliverances.—Ed.

A Case of Faith Healing.

Praise the Lord for his wonderful gifts to the children of men! Last June I was obliged to give up all work, with no hope of ever being any better. My nervous system was so broken down that I was partially insane at times, and growing worse. I thought if I could only pass away, and be relieved from my mental and physical suffering, and also relieve my dear companion from his constant care and attendance upon me, I would gladly lie down and sleep in Jesus a little while. But the dear Lord had something better for me. Praise his dear name!

The evening of June 20th my husband read in the *Crisis* of a case of healing by prayer. My faith grasped the promise, and I asked him to anoint me in the name of the Lord, and pray for me. He did so, and I realized a change while he was praying. My distress ceased, and I slept sweetly all night.

The next day I was decidedly better, and proposed going with my husband to his appointment, but he thought it would not be prudent. That morning I understood my heavenly Father to tell me he would make me perfectly well; that he did not want me lying around any longer. Monday I did my work with ease. Tuesday and Wednesday I did not feel quite as well, but continued to do my work. Thursday, while having a severe trial of my faith, my eye caught these words, "God will answer the prayer of faith. Hold on by faith. Be not discouraged at seeming delay, but have confidence in our Father, who is infinite in love mercy and wisdom. This strengthened me so much I felt that God himself had sent it to me.

Friday, feeling that my faith was not quite strong enough to get the complete victory, I wrote for Bro. Levi Rhoades and wife to come as soon as they could. From then until the next Friday I continued to do my work, and had victory every time I stepped out by faith in God; had many trials, and felt to pray, "Lord, let me have all the trials I need to fit me for thy work." On Friday came the most severe trial of all, and at noon I was compelled to give up work. Husband said, on going to his work, "Hold on by faith." It helped me so much. I went into another room, threw myself down on the lounge, and at the same time into the arms of Jesus, I fell asleep. When I awoke I felt refreshed, but soon felt worse again, yet held on by faith, and grew better again, and began to sing "It is better farther on" just as Bro. Rhoade and wife drove up to the door. He prayed with me, and soon after I felt to say *I was made whole*.

Since that time, the 3d of July, I have traveled 325 miles by team, 170 by rail, and over 30 on foot, and attended one hundred meetings. When at home have done my housework, and taken care of the milk of two cows, cut and made four dresses. I speak of this to let you know what the dear Lord has done for me. I know there are a great many of the dear brethren and sisters who will rejoice with us for the great blessing wherewith he has blessed me. Praise his dear name forever and ever. I felt as though I must send this for insertion in the *Crisis*, that some poor sick one might step out by simple faith, and be brought from the fetters of satan. If your old troubles appear to come back after you are healed, continue to believe you *are* healed. It is a temptation of the devil. The Lord suffers it for the trial of our faith. I have been raised twice before, but only enjoyed the blessing two or three days, for when the trial of faith came I lost my confidence. But this time, having the experience of others to help me, when the trial of faith came I kept believing, and the dear Saviour has brought me off victorious every time. Praise his dear name! It seems almost like a new world to me I am so happy all the day.

Richmond, Me. MRS. E. O. DINSMORE.

HIS COMING DRAWETH NIGH!

The following lines are from the pen of WINFRED COOK, of Friendship, Me., who now sleeps beneath the dust. But soon he will arise to meet the Lord in the air.—O. O. R.

I am waiting for the dawning
Of that grand and glorious morning
Which shall soon delight my eye,
When we will see the King descending,
With a cloud of saints attending,
As he comes through yonder sky.

Through dark ages of past history
This apparent clouded mystery
Was only brightened often time
By the signs which were predicted,
Though by scoffers contradicted,
But remaining still sublime.

Soon the signs so long expected,
Shall like lightning be reflected
Just preceding that great day,
And the saints of distant ages,
With God's old prophetic sages,
Shall awake and sing their lay.

Soon in clouds we shall behold him,
While the trumpet's notes are rolling
Through the arches of the sky.
Now, dear saints, leave off your mourning,
And your hearts with grace adorning,
For his coming draweth nigh.

CONFERENCE REPORT.

The ninth Annual Session of the North Alabama A. C. Conference met pursuant to adjournment with the church at Shilo, DeKalb Co., Ala., on Thursday, Oct. 8th, 1885. Ministers present: F. R. Bankson, W. W. Livingston, F. M. Avens, Geo. W. Hood, W. W. Shew, W. B. Nicholson, George W. Palmer, J. B. Sherrill, J. A. Cargile, B. G. Fortner, J. J. Cordell. Names of other ministers, members of Conference, not present: J. B. Turner, S. H. Hodges, B. G. Wilson, Wm. McGehee.

Eld. W. W. Livingston, appointed to preach the introductory sermon, comforted our hearts with practical and doctrinal arguments from 1 Cor. 15: 57. Eld. J. B. Sherrill alternate.

Met at 3 o'clock P. M. After prayer by Eld. F. R. Bankson, proceeded to business. Committee on Credentials: W. J. Adams, P. M. Turner, Wm. McElwee.

The following churches were represented by letter and delegates:

Shilo—B. M. Wilkinson and John Gass. P. O., Higdon, Ala.

Cedar Grove—John A. Cargile, Stevenson, Ala.

Pleasant Hill—W. J. Adams, Dodsonville, Ala.

Tremble's Creek—W. B. Nicholson. P. O. of ch., Poplar Ridge, Ala.

Harmony, not represented.

Union—J. B. Mayor, J. B. Parker. P. O., Swearingen, Ala.

Liberty—Wm. McElwee, J. L. Roberts. P. O., Hurley, Ala.

Hopewell—L. J. McKey. P. O., Round Mountain, Ala.

Lebanon—William Hood, P. M. Turner. P. O., Coats' Bend, Ala.

Rock Springs—W. W. Shew. P. O., Oak Hill, Ala.

Report received and committee discharged. Opened door for new members, and Elder J. B. Sherrill became a member of Conference. Received new churches, to wit:

Double Spring—W. J. Littlejohn, delegate. P. O., Oak Bluff, Ala.

Liberty Hill—Henry Collier. P. O., Hyatt, Ala.

Mountain Home—Geo. W. Cordell. P. O., Snake Creek, Ala.

Nicholson's Chapel—P. O., Hulday, Ala. W. B. Nicholson, delegate.

Heard the report of the Executive Board. Elds. J. A. Cargile, W. W. Livingston and W. B. Nicholson, Evangelists. With thanks to God who graciously blessed their labors, their reports were received and filed. Appointed committee on business: Elds. Geo. W. Hood, W. W. Livingston, and F. W. Avans.

Election of officers: Elds. J. A. Cargile, President; W. W. Livingston, Vice President; J. B. Sherrill, Secretary; F. R. Bankson, Director. Adjourned till 9 A. M., Friday. Friday night had an interesting and appropriate sermon from Eld. G. W. Hood. W. W. Shew, alternate.

Met pursuant to adjournment, at 9 A. M. Friday, Oct. 9th. After prayer, adopted report of committee to arrange business. Heard report from evangelists and all ministers present. Rejoiced to hear so many very favorable reports from the growth of truth, and especially the report from Southern Georgia by Bro. B. G. Fortner, which work was the result of the labors of Bro. J. A. Cargile. Adjourned to call of the Chair to hear Eld. W. W. Shew preach from John 3: 6. Eld. F. R. Bankson alternate.

Met at 3 P. M. After prayer, proceeded to miscellaneous business. Elected two evangelists—Geo. W. Palmer for district, and W. B. Nicholson for district. Moved and seconded that the evangelists be supported. Carried. Proceeded to elect an evangelist and representative to the A. A. Christian Publication Society. Eld. J. A. Cargile was unanimously elected. Adjourned till Saturday, 9 A. M.

Friday night heard Elder B. G. Fortner (to use his own words) "scatter the truth," greatly to our satisfaction. Eld. Geo. W. Hood alternate.

Met Saturday, at 9 A. M. After prayer, proceeded to business. Resolved, That the Conference furnish Bro. J. A. Cargile the money as a loan to buy the plates of the Hymn Book—"Spiritual Melodies"—that he may publish the same, and that contributors receive these books at 30 cts. each, as an equivalent for their contributions. Subscription filed. Adjourned to call of Chair to hear Eld. J. B. Sherrill preach from Job 14: 14. Eld. W. W. Livingston alternate.

Met at 3 P. M., in afternoon session. Adopted resolution offered by Elder F. R. Bankson, for establishing Sunday Schools, and the Conference would recommend that the evangelists and all the ministers act in harmony with the churches to accomplish this end, and that the Sunday Schools be not sectarian.

Adopted the following resolution, offered by Eld. W. W. Livingston, in favor of prohibition:

Whereas, the evils of the liquor traffic and the sin of intemperance are a terrible blight, a curse to humanity, and a great obstacle to gospel work; therefore,

Resolved, That as a people claiming to believe our Lord's coming is at the door, we should do all in our power to have prohibition a complete success all over our land.

Voted the adoption of the following resolution, offered by Eld. J. A. Cargile:

Resolved, That the unanimous and heartfelt thanks of the Conference are due the few families of the community who have so kindly borne the burden of feeding and lodging us during our session, and especially to Bro. W. C. Robson, who does not belong to our church (but was baptized and joined the next day—Sunday), but who has taken such pleasure in entertaining us; that they all have our sincere prayers for their prosperity here and salvation hereafter.

Voted, that the next annual meeting of the "North Alabama A. C. Conference" be held with the Rock Springs church, Etowah Co., Ala., commencing Thursday before the third Sunday in September, 1886.

Voted, that the Secretary furnish a copy of the minutes to the *World's Crisis* and *Bible Banner* for publication.

The foregoing minutes were read and approved, after which Conference adjourned.

J. B. SHERRILL, *Secretary*.

Meetings were held until Sunday night. Elder W. B. Nicholson preached Saturday night. Eld. G. W. Palmer alternate. Sunday morning, 9 A. M., Elder F. R. Bankson preached on the "second coming of Christ." Eld. J. J. Cordell alternate. Preaching at 11 A. M. by Eld. J. A. Cargile. We had a glorious meeting. God has most graciously blest us, and the outlook for the cause is hopeful. Old prejudices are breaking down, and tradition is giving place to Bible truth. Let us thank God and take courage.

J. B. S.

OBITUARIES.

PRIME. Sister Mary (Black) Prime departed the toils and sorrows of this life at her home in Monticello, Minn., Oct. 25, 1885, aged seventy-two years.

Sister Prime was born at Whitehall, N. Y., Sept. 18, 1813. She was married to Augustus Prime Dec. 14, 1830. The husband and wife became members of the Universalist Society during their early married life, at Albany, N. Y. In 1855 they moved to Monticello, Minn. The husband died at Monticello, Minn., Dec. 27, 1870, leaving the widow and several children, of which there had been seven; some however died in infancy, one on the battlefield of Gettysburg, and the others were widely scattered, only one daughter remaining near her. Mary Prime united with the A. C. Church of Monticello Feb. 19, 1870, where she remained until her death, a faithful, devoted, loving, cross-bearing sister, ever ready with time and means to do her utmost for the church, the suffering children of the world, and her Lord. By her death we all sustain a great loss, and the tear-stained cheeks of those who knew her speak more eloquently than words the precious love we bear for her. Long will be remembered the kindness of the mother, the goodness of grandmother, the unceasing love and faithfulness of our sister. Yet though we miss her here, and mourn her loss so deeply, we know that at the coming of the Master and the dawning of the resurrection morn we shall see her in her perfectness, and join her, where tears shall never fall or loved ones part. The funeral services were conducted by Elds. A. J. Bolster and G. H. Dewing, at the home, Oct. 27, 1885.

"Asleep in Jesus! far from thee
Thy kindred and their graves may be;
But thine is still a blessed sleep,
From which none ever wake to weep."

G. H. DEWING.

BELLOWS. Fell asleep in Jesus Oct. 13, 1885, in Newnansville, Florida, Sister Sarah E., wife of Elder Alba Bellows, aged forty-three years, twenty-four days.

Sister Bellows was converted when about eighteen years of age, and has ever since that time maintained a good Christian character. The last year of her life has been more devoted to the Lord's work than any previous ones. Our sister was led about a year ago to make a full consecration to God, and it brought her more to the front. She was an ardent lover of the truths which distinguish us as a people. She leaves an aged mother, a husband, son, daughter, brother and sister, beside a large circle of relatives and friends to mourn her loss. Memorial services were held in our chapel in Danielsonville, Ct., on Sunday, Oct. 25, when remarks were made by the writer from Rev. 14: 13. The attendance was large. Our sister fell at her post, and thus the mourning ones find comfort in the sweet thought of meeting her by and by, never to part again.

At the regular monthly business meeting of our church on Friday evening, Oct. 30, the following preamble and resolutions were unanimously passed by a rising vote: "Whereas, in the providence of God, death has been permitted to enter our ranks, and one has fallen—Sister Sarah E. Bellows—therefore, Resolved, that we as a church do extend to our esteemed and afflicted brother, Elder Alba Bellows, our heartfelt prayers and Christian sympathy. Resolved, that in the death of our sister the church of Christ has met with the loss of an earnest Christian worker; our brother of a consecrated, godly companion; her children of a noble Christian mother; humanity of a kind friend; and we, as a church, are deprived of the prayers of one who ever remembered us at a throne of grace. Resolved, that we commend our brother and the afflicted family to the mercy of God and the word of his grace, praying that 'Our Father' may sustain them in this their great hour of affliction. Resolved, that a copy of these resolutions be sent to our brother, also to the *World's Crisis* and *Bible Banner*, with a request for publication."

WARREN N. TENNEY.

BENHAM. In Broome, P. Q., Oct. 14th, 1885, at the residence of her son, Elder Loren Marsh, Sister Cansady Benham, in the eighty-first year of her age.

Sister Benham knew what hardships were in the earlier part of her life. Her first husband, Palmer Marsh, died in 1841, leaving her with a family of eight children—six boys and two girls—most of them being small. She lived a widow thirteen years, then was married to Henry Benham, and lived with him twenty-seven years. He died in 1881. Again her heart was made sad in her old age, but she found a good home with her son, Elder Loren Marsh and his faithful companion, where she was well cared for until her death.

Sister Benham was converted in 1865, under the labors of Elders Wm. Sweet and John Chapman, and was a firm believer in the soon coming of Christ. The writer endeavored to speak words of comfort to the mourners and friends from Job 14: 14—"If a man die, will he live again?" May the surviving and weeping family find comfort and consolation in their mother's God. We laid her beside her first husband, to await the last trumpet's sound.

W. P. DROWN.

PARKER. In North Bucksport, Me., Oct. 20, 1885, Sr. Louisa L. Parker, aged fifty-four years.

After five years of intense suffering, this dear sister has at last found rest. It was her desire that death might relieve her, if according to the will of God. The power of Christ has surely been shown in the patience of this child of his, through her continual suffering. Her life has been spent for the welfare of others. A noble generosity, accompanied with Christian activity, made her a blessing to all who came under her influence. The truths of the Bible were very precious to her, and those that preached them received from her encouragement and substantial help. The very best that she had was none too good in her estimation for those who labored in the gospel. Devoted to her family, kind to her neighbors, her memory will be fragrant in the minds of all who knew her. She leaves a companion and eight children to mourn her loss, and a large circle of friends lament the removal of so useful a woman from their midst. We expect to greet her on the eternal shores, where sickness and death will be no more. "Weeping may endure for a night, but joy cometh in the morning." J. F. CLOTHEY.

FREEMAN. At the residence of her son in Valparaiso, Ind., Sister Elsie Freeman, wife of the late Avery Freeman, of Union Mills, Ind.

She became a Christian in early life, and was the mother of ten children, six of whom are living. Being naturally quiet and thoughtful, the industry, frugality, patience, tenderness and piety, which she combined with her devotion to her family, gave her rare qualities as a wife and mother. While the church will miss her prudent and Christian counsel, the entire community join in saying, "Truly a good woman has fallen in death." She with her husband received joyfully the news of a soon coming Saviour to bring life and immortality, in which faith they lived and died, and together await a glorious resurrection. Services were conducted by Eld. D. R. Mansfield, at the old homestead in Union Mills. "Blessed are the dead which die in the Lord."

E. S. MANSFIELD.

FAIRFIELD. In China, Me., Oct. 20th, 1885, Bro. Isaac Fairfield peacefully fell asleep in Jesus, in the eighty-fourth year of his age.

Brother Fairfield was an honest, upright, God-fearing man. For several years he held positions of trust among his townsmen, and for several years was deeply interested in the personal coming of Christ to give immortality and an inheritance on the new earth. He leaves a widow—a second wife, and sons and daughters by his first wife, who mourn his loss. May the blessing of the Lord rest upon them all, and bring them to the redeemed world. Funeral services by the writer.

J. R. HALL.

MITCHELL. In Rockland, Me., Sept. 26, 1885, Mrs. Elizabeth S. Mitchell, aged seventy years, six months and twenty-one days.

The subject of this notice was long a believer in Christ, and died in hope. She was a firm believer in the Advent faith, and after suffering long she peacefully fell asleep in Jesus. Gone with a smile on her face, no more to return until the trump of God shall awake the sleeping dead. May the blessings of God attend the mourning family. Her kindness will never be forgotten by the writer.

MRS. SARAH C. CLARK.

MAGOON. In Lawrence, Mass., Aug. 17, 1885, Annie J., child of Henry and Carrie B. Magoon, aged three years and two months.

Early nipped by the frost of death, this precious bud lies withered and dead, and the parents are left to weep. But not long will the little one lie in the enemy's icy embrace, for He who is the Resurrection and the Life is coming soon to claim her as his own. May the parents whose eyes are now bedewed with tears be comforted with the hope of meeting their innocent babe in the fadeless fields of the renewed earth.

M. O. C.

SHAFER. Bro. John Shafer, aged twenty-five years, after extreme suffering one week, fell asleep.

He was buried in baptism in 1881, and arose to walk in newness of life, in full triumph of faith. He leaves a father and mother, four sisters and three brothers to mourn their loss; but they sorrow not as those who have no hope. Services by the writer. Text, John 5: 28, 29. E. HUBBEL.

KASTEAD. At Cape Elizabeth, Me., Oct. 5th, 1885, Mrs. Mary A. Kastead, aged seventy-six years and nine months.

May the Lord bless the mourning friends. Words of comfort by the writer. H. MAINS.

HODGDON. At West Buxton, Me., Oct. 5th, 1885, Mrs. Jennie Hodgdon, aged thirty-six years.

May the Lord bless the companion, and others who mourn her loss. Words of comfort by the writer.

H. MAINS.

GOOD NEWS.

As we continue to send the gospel messages of our Lord's soon coming to raise the dead and give eternal life to his saints, so the Lord continues to open new doors in the dark corners of the earth for the light to shine, and raises up new agents of his own, choosing to convey the truth to the people. His workings are wonderful with the most simple agencies. Please read another letter from our dear Bro. Spence.

I. C. WELLCOME.

"*Madras, India, Sept. 12th*, 1885.—My dear Bro. Wellcome:—Truly it is a pleasure to sit down to write to you. I will just give you an insight to what I have been doing to-day. I have made up a packet of books and tracts for Bro. Wood, another for Bro. Thomas of Burmah, and yet another for a Brother who is Manager in a State Railway station in the ceded district. I have written a letter to Bro. Cress, another to Daniel. After doing this, and also writing to Brn. Thomas and Wood, I went from my place of business to my home, and made up a packet of over fifty pounds of Tamil and Telugu 'Bible Banners,' 'Bible Creed,' 'Gospel Keystone,' 'The New Birth,' 'The Kingdom of God,' 'Our King is Coming,' 'The Resurrection,' and 'Quarterlies,' and sent them off to the railway station, and did not the water run off me? It is wonderful how one perspires here. Well, here I am, bound to my office. Now I write to tell you I sent Daniel on the 3d inst. to Bangalore, to see if he can preach the truth there, also I enclose his first letter to me from there. . . . I have faith in circulating tracts, because the Lord is Master. Suppose some few are put to a bad use, it is not so with all that are given away. The Lord knows why they are given, and what is best, so we are not responsible for results. A good many will have to be given away before the people are educated enough to pay out money for the sake of truth. They have been accustomed to take what has fallen from the pulpit as gospel, and they get that for nothing here, and without the trouble of reading. . . .

"Oh, I do wish you in America could all join together and make a solid front in this grand work. I have kept an account of my income for giving one-tenth to the Lord since 1880. Since I last wrote you Bro. H. H. Tucker has sent me a copy of the 'Jubilee Harp,' and you have sent me three copies of it. I like it much. I was disappointed in one hymn, 'Beulah Land.' You gave this beautiful hymn in the *Crisis* some time ago, but it is not the same in the 'New Jubilee Harp.' . . . Do you think you will be able to supply me with funds to employ ——— at ten rupees (a little over $4 per month) as a traveling tract distributor and street preacher! This would be in addition to what you now send for D——, and for printing tracts. I shall consult the brethren here about the matter, and leave the decision with you. He is recommended for our work. With best Christian love I remain your affectionate brother in Christ.

J. SPENCE."

IN everything, not in one or two, not in great things only, but in even the smallest things that tire and perplex you, "let your request be made known unto God." This is our encouragement. We are to come with expectation, praying for help. We are to come also with "supplication," that is, with earnest prayer, prostrating ourselves before the mercy throne. We are to remember how much we possess, although there be so much that we want; how much we are to bless God for, while there are so many burdens which we beg him to remove. Even in our deepest sorrows we have abundant cause to pray with thanksgiving.—*Ex.*

CONFERENCE REPORT.

The Hoosick Valley A. C. Conference held its fifteenth annual session with the A. C. Church at Hoosick, N. Y., commencing Thursday, Oct. 22d, and holding over the following Sunday. Business session Friday, Oct. 23d at 9.30 A. M., the President, George A. Streeter, in the chair.

Preachers present: Geo. A. Streeter, Wm. J. Blanchard, T. R. Lewis, W. O. Higley, Mary L. Tower, Ellen E. Towsley. Visitor, D. P. Perkins. Delegates present: Manchester, Vt., R. T. Bourne; Hebron, N. Y., David Lincoln; Hoosick, N. Y., Clark Brownell, Nelson Robertson, Levi Gardner; Sandy Hill, N. Y., W. O. Higley; Castleton, Vt., Peter Paradee, Willie Sanford; Corinth, N. Y., T. R. Lewis; Savoy, Mass., Lyman Tower; Pownal, Vt., Ellen E. Towsley.

Eld. Geo. A. Streeter was elected President; Eld. James Ferris Vice President; Eld. W. O. Higley Secretary; John B. White Treasurer, for the ensuing year. Ministerial Committee: W. O. Higley, Geo. A. Streeter, Wm. J. Blanchard. Delegates to the A. C. Association: Geo. A. Streeter, W. O. Higley, J. B. White. Voted, that the A. C. Church at Corinth be received into this Conference. Voted, that the first quarterly meeting of the Conference be held with the A. C. Church at Chittenden in Jan. 1886.

A vote of thanks was tendered to the Church and people of Hoosick for their generous hospitality in entertaining the Conference.

There was preaching during the meetings by Elds. Wm. J. Blanchard, T. R. Lewis, D. P. Perkins, W. O. Higley, Sr's. Tower and Towsley. Sinners were faithfully warned to flee from the wrath to come by accepting of the Lord Jesus Christ.

The social meetings were excellent, characterized by great earnestness, and accompanied by the Spirit and power of God. Evidently Bro. Streeter is doing a good work in Hoosick. There is a good, harmonious spirit pervading the church, and many who are not fully committed to these truths have a desire to hear. Never did preacher address more attentive audiences than were gathered together during our Conference meetings, and it was evident that the Spirit of the Lord was present in power. It was thought that Bro. Perkins would assist the pastor in further meetings. May God add his blessing.

W. O. HIGLEY, Secretary.

IT is the privilege of any one who cannot become a personal messenger to the perishing men and women of heathen lands to consecrate his property to this definite work, living himself economically for this very purpose, that all he can thus save may be given to sustain those who do go as personal messengers. Most richly is such a consecration rewarded.—*Ex.*

TEMPERANCE.

THE HOME OR THE SALOON?

An affecting scene—one of the saddest—occurred lately at the visiting window of the gaol in an Amerian city. A boy about eighteen years old was imprisoned, awaiting transportation to the penitentiary, where he is to serve a six years' sentence. The prisoner was a fine-looking young fellow. His father—an aged minister—had come to visit him. The son stood with shamed face on one side of the grating, and the grief-stricken father on the other. Drink had been the cause of the boy's troubles.

The father pleaded earnestly with his child to reform while in prison, to read his Bible, and improve all spare time in study. "Son," continued the father, "if you had the grace of God in your heart you wouldn't be here. If those cursed grog-shops were swept away, I'd have been spared all this. Let it be a lesson to you, boy. This is the last time you will probably ever see me. I am old, and probably won't live to see your six years out. O, my boy, promise me to give yourself to God, that I may see you over yonder." The boy promised, and the old man went his way. While this father returns [illegible] to go down to a premature grave in sorrow, the man who ruined his son is now engaged in ruining other sons. Which shall we have, "the home or the saloon?"—*Ex.*

CHOLERA AND DRINKING.

The experience of former cholera visitations has demonstrated, both in our own and in other countries, that the intemperate are specially liable to the cholera visitation, that the drink-shops, in cholera seasons, are sources of special danger to the public health. It is much wiser and better for all concerned to avoid, as far as possible, the conditions which invite to cholera infection. One important safeguard, which each individual may adopt, and which all, by our health authorities, should be counselled and admonished to adopt, is total abstinence from all alcoholic beverages. Furthermore, the drink-shops may and should be ordered closed by the officers charged with the supervision of the public health. This authority is now being exercised in other directions. Recently in a local market in this city the health officers seized and sent to the offal-dock two thousand pounds of tainted fish and six tons of stale fruit. A squad of sanitary policemen enforced the execution of their edict. The "personal liberty" of the owners of the fish and fruit was infringed upon to the end that the public health might be preserved. Every grog-shop is, in a kindred sense, with a cholera visitation impending, a peril to the public health, and should be summarily closed.—*The (N. Y.) Witness.*

LICENSE-TREE FRUIT.

A tree is known by its fruit, and the following dispatch from Pittsburg, Pa., will show what kind of fruit that State is now specially favored with: "Thomas Bingham, of McKeesburg, Pa., came home intoxicated, and because his wife refused to give him money for more liquor, knocked their six months' old baby out of her arms, and then beat the woman until she fell unconscious on the floor. He then sprang upon her body, and jumped up and down on her chest until life was almost extinct. Hearing people coming he fled, and has not yet been arrested. Mrs. Bingham is still living, but no hopes are entertained for her recovery. The baby is also in a dangerous condition from its father's rough handling." We regret to say, in this connection, that the markets, in all directions, seem to be over-stocked this season, with the same kind of fruit.—*Ex.*

The World's Crisis
AND SECOND ADVENT MESSENGER.

"BEHOLD I COME QUICKLY: AND MY REWARD IS WITH ME."

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W C Emerson 1886

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1. Any person who takes a paper regularly from the post office—whether directed to his name or another, or whether he has subscribed or not—is responsible for the pay.

2. If a person orders his paper discontinued, he must pay all arrearages, or the publisher may continue to send it until payment is made, and collect the whole amount, whether it is taken from the office or not.

3. The courts have decided that refusing to take newspapers and periodicals from the post office, or removing and leaving them uncalled for, is *prima facie* evidence of intentional fraud.

FOREIGN CORRESPONDENCE.

Monday Morning, Nov. 2nd, 1885.

BY MILES GRANT.

I am now at Skipton, Yorkshire, 227 miles northwest of London. I left London, Saturday, Oct., 31st, at 10.35, and reached this place at 4.02 P. M., thus traveling the entire distance in five hours and twenty-seven minutes, including a suitable stop for dinner. The speed of the London trains surpasses that of the American. Much rain has fallen of late, and hundreds of acres are covered with water as the result.

I spent two evenings in Skipton last April, when a lively interest was manifested to hear about the coming of Christ. I find several who are truly alive in the service of the Lord, and longing to see him coming in glory. Skipton has some ten thousand inhabitants, who are mainly engaged in the manufacture of cotton goods, and in limestone quarries. It is also a grain and cattle market.

Here is an old castle, built in the eleventh century. In the centre of the inner court stands a yew tree, some five hundred years old. It looks lonesome. Could it speak, no doubt it could tell some sad tales of what has been done in Skipton Castle. The only windows on the side facing the entrance are some narrow openings in the thick stone wall, in the shape of a cross, through which arrows might be shot at the enemy, who might get into the outer court. No two rooms are on the same floor. In going from one hall to another, one must either go up or down some steps. The old kitchen fireplace is very large, being some eight feet wide. In the heart of the castle is the dungeon, where prisoners were confined. It has no window, or means of ventilation, and is a small room, surrounded by great stones. Prisoners were taken in there blindfolded, and locked in to stay in the most horrid, and desolate darkness and destitution, to be treated in the most brutal manner by the one who controlled the castle. Lord Hothfield is its present owner. It was often besieged, but suffered no serious injury except in the first of the civil wars in the seventeenth century, when it was captured by the Parliamentary forces, and partly demolished. Lady Anne repaired it; but it was not made a place of defence afterwards. Queen Mary was there imprisoned. Her chair is still in the castle. Royalty once revelled there; but its glory has all departed. Some parts of the castle buildings are occupied by the servants of the present owner, who take charge of the grounds.

Right here, I wish to say a few words about the "Blue Ribbon Gospel Temperance Army," of which Bro. M. Baxter, of London, is President. He has established over one hundred missions in England, Scotland, and Australia. These missions are for the purpose of reaching those who have not been in the habit of attending meetings. Bro. Baxter is a firm believer in the near coming of Christ. He is the Editor and Publisher of London *Christian Herald*, and *The Blue Ribbon Gazette*; both of which are weeklies. The *Herald* has a circulation of some 270,000 copies. When Bro. Baxter finds an earnest, able, and judicious Christian worker, who is willing to devote his or her whole energies to the cause of Christ, and endure hardships, if need be, for Jesus' sake, he sends such an one to open, or take charge of a mission in some city, or large town, with the understanding that if the mission is not self-supporting, he will make up the deficiency. He has built, bought, and hired chapels for this mission work, and blessed results have followed. I visited some twenty of these missions when in England last winter and spring, preaching on the near coming of Christ, and holiness, as the necessary preparation for the glorious event. The great prophetic chart is a special help in showing the evidence that we are near, *very near*, the end of the long prophetic stream of time. The time seems to have fully come in these missions, as well as in other places, to set forth the prophetic evidence that "the kingdom of heaven" is certainly at hand; and those who wish to be ready, have no time to lose.

There is one special advantage in the arrangement of these missions. When I leave, the interest is not left to die out for want of care and support, as is too often the case, when new fields are entered; but the faithful leaders of these missions push forward the work, holding meetings every evening during the year. Thus the fire kindled is kept burning; and the seed sown is watered and protected. This is a special field for *mission* work. Most of the members are poor, and unable to give any thing beyond to pay for the necessary, current expenses; and in many stations, they cannot even do that. I received nothing from the twenty missions which I visited; excepting through the kind benevolence of Bro. Baxter, who looked after my fare on the railroads. If one expects an easy time, good living, nice beds and rooms, he should not enter this field; but if he is ready to sacrifice all for Christ, and esteem it a *privilege* to be allowed to do it for Jesus, then he may have a continual and heavenly feast; and be thankful for plain fare, and a lounge for a bed, in the humble home of one of the Lord's poor disciples. A little self-denial for Jesus' sake affords very rich returns in peace and assurance. Selfishness and unhappiness are inseparably connected. The miser is miserable.

Last Saturday evening we had a meeting in the Temperance Hall, which is a good room for meetings. At seven A. M., Sunday morning we met for consecration, and had an excellent meeting. The Spirit of the Most High was upon us in power. At ten we had an open-air meeting, and at eleven o'clock, I preached on practical Christianity. At two P. M., we had another open-air meeting, and at three I spoke on the prophecies relating to the coming of Christ, illustrated by the chart. At 6.30, I continued the subject before a large and very attentive audience. To-night, I am to speak on "the signs of the times," showing that we are in the last generation, and may expect the return of our Saviour very soon.

I have now appointments in eight other places besides this; and many others are waiting to hear about the coming of our Redeemer. In England, there are many faithful men and women, who do not shun to declare their belief in the near return of the Crucified One. Praise the Lord, we are almost home. Let us work with renewed zeal in this blessed cause, and publish the glad tidings everywhere. Pray for me.

ENGLISH POLITICS.

At the present time there is considerable agitation among English politicians in relation to the "Disestablishment" question; and also as to whether the Conservatives or Liberals shall be elected to fill the seats in Parliament and elsewhere. This matter is to be decided in about two weeks. There is a strong movement against the "Established Church;" that is, the Church of England, which is now supported by the Government. Those who favor "Disestablishment" would have the Church and State separated, so that those who belong to the Church should see to its financial as well as its spiritual interests. There is not much doubt but that if time lasts a little longer, the separation will take place. In all parts of the world, the professed church is losing the respect of the world, because of its backslidden state.

Worldly people know how the church *ought* to live; and can readily tell when they meet a real Christian. They are seldom mistaken. They are sharp critics. Every year, the nominal church is losing its influence for good upon the unconverted. The condition of things is alarming; but it is one of the signs of the last days, and will continue to become more and more apparent, as the Scriptures clearly indicate. At the same time, the true disciples of Jesus are becoming more and more like their divine Master; and are preparing to meet him with gladsome hearts. They are longingly waiting for his return, as the living bride waits for her coming bridegroom. The language of their hearts is, "Come, Lord Jesus," "Come quickly." Amen.

JESUS CHRIST: HIS PERSON, HIS CHARACTER, AND HIS TEACHINGS.

BY SILAS RENN.

(*Continued.*)

The first chapter of the Epistle to the Hebrews, like the first chapter of the Gospel of John, is full of evidence—evidence of the strongest kind—of the Deity of Christ. Things are here said of the Son, and acts are here attributed to the Son, which could only be true of one who by the constitution of his being is truly God. God, the Father, we are taught here, has appointed his Son "heir of all things;" through him he also "made the worlds," or ages; the Son is said to be "the effulgence of his glory, and the very image," or "the impress of his substance," that is, "of his essential being." He is said to uphold "all things by the word of his power," and the Father commands all the angels to worship him. The Father also calls him "God," and declares that his throne "is forever and ever." And then it is affirmed of him that in the beginning he "laid the foundation of the earth, and the heavens are the works of" his hand. The Son of God, being Creator and Preserver, and the object of worship by all the angels, must be God; his nature the same as that of the Father; his attributes the same as those of the Father. "He was the Son of God," says Dr. Parker, "the only revealer of the Father, his companion through all eternity, the *Angel of the Covenant* in one age, the *Wisdom* of another, the *Coming One* of all time—God the Son."

The Son of God is the source of life, and he is the source of life *as the Son*. "For as the Father hath life in himself, even so gave he to the Son also to have life in himself." John 5: 26. The Father hath life in himself; the Son also hath life in himself; but this life is no other—can be no other—than eternal life. Eternal life in the Father makes him the eternal Father; eternal life in the Son makes him the eternal Son. Life in the Son is the same as life in the Father. And the Son can give life to others the same as the Father. The words "as" and "even so" in this passage prove that there is equality in the possession of life.

Christ is uniformly spoken of, both in the gospels and the epistles, in some passages as if he was God, in other passages as if he was man, and in others as if he were both God and man; and none of the writers make a single remark to guard us against misunderstanding what they say. It seems to be assumed that the union of the two natures in the one person is understood, and hence names, and attributes, and works, which implies Godhead and manhood, are attributed to him interchangeably.

Various acts and works of Christ are narrated in the gospels, but the writers do not tell us which are divine and which are human, or which must be ascribed to Christ as God, and which must be ascribed to him as man. We are left to make that description for ourselves, and there is little or no difficulty in doing so. One writer has well said, "In all the redemptive plan and work our Lord Jesus appears in *twofold* nature; in blended character and *being*. To explain the mystery of this union no human skill is adequate. To discern and accept the fact is the measure of our duty, and the crowning of our faith. To think and speak of Jesus as having but one nature, involves the whole record of his ministry, and of his manifested power in confusion and contradiction. . . In all our Lord's earthly ministry two natures are apparent; the human always visible; the divine always back of the human—always gleaming through it. Sometimes the human is predominant, sometimes the divine."

The union between the divine and the human natures is one we cannot fully understand. It is beyond the comprehension of any finite mind. What a mystery, what a miracle is the person of the Christ? How wonderful is his complex nature—God and man united in one person! This is the miracle of miracles—the divine nature making itself one with the human, that the human might be lifted up to the divine.

"The human nature of our Lord," says Dr. Pope, "underwent a sinless development; a development in common with other men, but, unlike that of other men, without sin. That is to say, on the one hand the union with divinity did not arrest the natural development of the human nature; and on the other, that union did not avail to secure the perfect development of that nature, under the conditions, however, of making its infirmities the instrument of the mediatorial obedience and passion. . . The two natures of this one person are not confounded or fused together, as is testified by the eternal necessity of the case, as also by the fact that none of the attributes of either of the two natures is ever assigned to the other."

But though the Son of God thus dwelt in a human body, though divinity was thus mysteriously united to humanity, that veil of flesh did not altogether hide his essential divinity. On many occasions there were manifest in him the attributes of God. "But," as Dr. Daniel Steele remarks, "born into the world a helpless infant, unfolding in physical, mental, and spiritual power under the laws of normal development, subject to the limitations and ills of humanity, his Godhead was not so conspicuous as his humanity. The divine glory which he had with the Father before the world was, was eclipsed by the robe of clay in which it was wrapped. Only a subdued brightness gleamed through the earthly vesture." Still that brightness was so conspicuous on many occasions in his history, that it is a marvel to us how any one can read the Gospels and not see it.

Remarking on the universality of Christ's nature, of his having in himself a complete humanity, Robertson says, "There was in him no national peculiarity or individual idiosyncrasy. He was not the Son of the Jew, nor the Son of the carpenter, nor the offspring of the modes of living and thinking of that particular century. He was the Son of man. Once in the world's history was born a MAN. Once in the roll of ages, out of innumerable failures, from the stock of human nature, one Bud developed itself into a faultless Flower. One perfect specimen of humanity has God exhibited on earth."

Each evangelist giving us what he knew and heard of Christ, and each one looking at Christ in some respects from a different stand-point, we get a fuller and more correct view of him than we could have done if only one had written his history. We get a number of side lights, which enable us to form a more perfect conception of the person and character of our Saviour.

Do not tell me that nearly two thousand years have passed away since Christ was upon the earth, and that it is too great a stretch of faith to believe things which are said to have taken place such a long while ago. The history of Christ in the Gospels is genuine history. There is all the evidence of its genuineness that a reasonable man can require. There is no other history in the world so well authenticated. If there is ground to doubt the history of Jesus, then no history may be believed. Does the lapse of time take from the New Testament history its truthfulness? It is impossible. The facts related there are as true to-day as they were in the age in which they transpired. The fact of the great civil war in America—the great and terrible conflict between liberty and slavery which took place a few years ago—will be as true a hundred or five hundred years to come as it is to-day. Numbers of histories not nearly so well authenticated as the Gospel history, are believed by literary men everywhere. Why should men who believe other ancient history doubt or deny this? Even profane history bears indirect testimony to the truthfulness of many of the leading facts of the sacred Scriptures.

(*To be continued.*)

THE SEVENTH VIAL.

BY S. S. BREWER.

We endeavored to show in a previous article the effects of the sixth vial in the drying up of the symbolic Euphrates. We now propose to present some expository remarks upon the seventh. But before noticing its diversified effects upon the natural and animal creation, we will notice first the great earthquake. Second, the great city, and its division into three parts. Third, the fall of the city of the nations. "And the seventh angel poured out his vial into the air; and there came a great voice out of the temple of heaven, from the throne, saying, It is done. And there were voices, and thunders, and lightnings; and there was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake, and so great."

There are three kinds of voices in this book—exultant voices. See Rev. 11: 15; mirthful voices, 18: 22. And the above voices denoting anger, strife, and hatred, producing divisions, eventually culminating in dividing the great city into three parts. I will notice two revolutions under the significant metaphor of an earthquake.

1st. The great and mighty one above predicted. The political atmosphere of the old world in 1848 seemed to be impregnated with revolution. Was the undefinable agency infused into the air? Perhaps it was by the seventh vial.

The following items of testimony concerning that memorable year must certainly interest all lovers of prophecy.

The first is taken from the "London British Banner" on the revolutions throughout Europe. "From the 7th to the 12th of February, 1848, the subject of reform was fiercely debated in the French Chambers. On the 22nd the people of Paris rose up against the constituted authorities. On the 24th the monarchy fell, and a republican government was set up in its place. On the 8th of March the freedom of the press was proclaimed in Saxony, and the censorship abolished. On the 13th the spirit of revolution broke out in Vienna. The chains of the empire in a moment were snapped asunder. Metternich, the patriarchal High Priest of despotism in Austria fled, and the Imperial Deity did homage at the throne of constitutional freedom. On the same day the flame of revolution burst forth in Berlin. Suffice it to say all the minor powers of the continent have more or less been revolutionized. From the Atlantic to the Vistula every throne has been shaken. The shores of the Baltic and the mountains of Sicily have alike been swept by the mighty whirlwind; the laws, governments, and armies of fifteen centuries departed like a scroll."

Here is an item from "The Alliance and Visitor": "The events of Europe have followed each other in quick and startling succession. The events of centuries have been crowded into a year. The amazing rapidity has astonished the human race. The hand of God should be recognized in these remarkable events."

Another editor commenting thereon stated:—"They are so astounding as to seem more like the visions of the night than the sober realities of the day. There is not a throne that has not been shaken by the uprisings of the past few months."

I will now quote an interesting paragraph from "The Franklin," a large weekly journal: "We stand at a great starting point in the history of the world. All things are about to pass away, and we know not what shall be the new. The continent of Europe, startled by the warning trumpet of 1848, has cowered into silence; and while all faces gather blackness, men's hearts fail them for fear of what is coming upon the earth. The rulers of great nations council together how they may consolidate and extend the reign of despotism, keep down the rising tide, and shut out the coming day." The events of 1848 were the fulfilment of the predicted earthquake, such as was not since men were upon the earth!

"Voices" denote contentious strife. "Thunders" signify divisions. In nature they cause a separation of the elements, resulting in a purifying of the atmosphere. Previous to and since 1848 contention, angry debates, divisions and separations have been manifest to a greater or less extent in all ecclesiastical and parliamentary bodies the world over, extending even to the "great city," as we shall now be called to observe.

Although John was not permitted to enjoy telegraph intercourse with the nations, he was endowed by the Holy Spirit to impart to all coming ages that which has been and is now of more importance than the tongue of electricity, and graven upon the pages of Holy Writ a symbolic photograph of things that should come to pass, and the eye of faith is able to trace them to their fulfilment, even to their last jots and tittles, as they now appear. In Rev. 17 we have the similitude of a "woman" illustrious in infamy, corrupting the kings of the earth, and making them drunk with the blood of saints and martyrs, and on her forehead written "Mystery, Babylon." John wonders with astonishment when the angel explains to him the mystery, and closes by telling him, "The woman which thou sawest is that great city which reigneth over the kings of the earth." In simple fact, Popery, with Rome for its metropolis.

We will now notice this prediction: "And the great city was divided into three parts." I have before me an article with this heading—"The Infallibility of the Pope." The editor of the "London Telegraph" speaks of this matter as follows: "With respect to the dogma of Papal infallibility the Latin church is divided into three parties. One of the three declares that, being true, the doctrine ought to be promulgated by the Ecumenical Council. The second that, although it is true, the promulgation of the truth at such a time as the present, would be highly inexpedient for the interests of the church; while the third declares it to be a monstrous fiction, unknown to the early church, and born of gross and detected forgeries. The first party is represented by Archbishop Manning, who in a recent pastoral has vehemently advocated an immediate decree of promulgation; the second by Bishop Dupanloup, and other French prelates, who as vehemently oppose such a course; and the third by the most learned divines of Germany, such as the authors of the 'Pope and the Council,' and Dr. Dollinger, who have exhausted all their erudition to show that the doctrine is a fiction."

Truly the "Voices" and "Thunders" permeated the atmosphere of the blasphemous high priest of the "Strong Delusions," and divided the great city into three parts."

Thus all prophecy seems to be verging to a focal point. Dear reader, should not the solemnity of the hour urge all that are looking for our long absent Lord's return into the activities of a holy, consecrated life, and a fervent zeal in view of the uncertainty of an extended future?

> Earth's closing scene is drawing near;
> Dread omens are portending;
> Soon will the Judge and throne appear,
> Probation is near ending.
>
> In mercy, Lord, then let me stand
> Amid the blest at thy right hand.
> Dear reader, strive a crown to gain,
> And with the King in glory reign.

WHEN we are most ready to perish, then is God most ready to help us.—*Luther.*

THE RESURRECTION OF THE DEAD. NO. II.

BY J. H. PETTINGELL.

"If a man die, shall he live again?"—Job 14: 14.

A few days after the English clergyman—to whom I referred in my former paper—had preached from the above text his sermon on the *deathless nature of man*, I asked the pastor of the church—one of the leading churches of this city—to permit me to preach to his people another sermon on the same text, to show how (not pagan philosophy, but) the Scriptures answered this question. As he was a courteous and liberal minded man, and withal a good friend, I had some hope that I might be allowed to put some divine truth on this subject before the minds of his congregation. But I soon perceived that my proposal gave him no small embarrassment. For while, on the one hand, he would have been glad to gratify me, how could he, on the other, permit the *heresy* of the gospel to be given to the people for whose religious instruction he was responsible? And so to relieve him I withdrew my request.

He then frankly told me of the quandary in which it would have placed him to have consented to my proposal. It was this: It was his custom on funeral occasions, and at other times, in his sermons to speak of the deceased—certainly those of fair character—as having gone straight to heaven, and as now enjoying heavenly bliss, and his people expected to be comforted in this way. It would embarrass him greatly if I were to tell them that their friends were now sleeping in death, and waiting for the redemption of their bodies in the resurrection, at the coming of the Lord.

Of course it would. And as I would not take any surreptitious advantage of his courtesy on the one hand, nor consent to withhold the truth on this question on the other, if I preached on it at all, the withdrawal of my request was a relief to both of us.

So is it with my so-called "orthodox" ministerial brethren generally with whom I am on terms of comity and good fellowship; they are either unwilling or afraid to permit the presentation of the plainest gospel teaching as to life and death and kindred topics, in their pulpits, lest forsooth it should conflict with their own teaching. And yet, while I would forbear to judge their motives, I cannot help thinking that not a few of them are more than half persuaded that the truth is with us. The same may be said of the popular and widely circulating periodicals, both religious and secular, of the present day. It would, no doubt, damage them in the minds of many of their patrons if their columns were to be opened to the unpopular side of these questions. And so we must content ourselves, for the present at least, with employing as we have done, and shall continue to do to the extent of our means, such other methods of disseminating the truth as we can command.

It has become quite common, and I think almost universal, for the clergy of all denominations to send the souls of the dead directly to their homes in the spirit world—some of them allowing that they will come back again after a time to undergo a kind of resurrection; but others, and I think the number is rapidly increasing, teach that beyond this rising at death there is no other resurrection.

Our religious journals in commenting upon the translation of Elijah, which was the subject for International Sunday School Lessons, very generally taught that there was very little difference between the removal of this eminent saint from the world, and the sudden death of any Christian. Let me quote a few passages from some of them:

"The miraculous translation of Elijah only sets before us, in visible appearance, what takes place when every true child of God departs."—*The Sunday School Times.*

"Elijah's translation slightly differs from that of every Christian."—*N. Y. Independent.*

"Every child of God goes to heaven *just as much alive* as Elijah did. The body is not gone; you live in it, and keep on living without it."—*The Christian Union.*

"The dead do not slumber in the graves. God's own go straight to the heavenly place. Elijah went up thither, not to sleep, but to live and serve and rejoice. So dying saints now pass at once to glory in Paradise."—*N. Y. Observer.*

"A sudden departure from this world is often considered a misfortune; a stroke of lightning, a token of divine displeasure. But if we are ready, as Elijah was, we may accept of it as a token of divine love; and the manner of our removal is quick and painless."—*Cal. Pacific.*

I was present at the monster Methodist Campmeeting this last summer at Ocean Beach, where hundreds of the clergy and thousands of the laity were gathered. After the sudden death of one of the preachers, the leader of the meeting the next morning announced the event in this wise: "Our brother—who was with us on this platform last evening—found the door of heaven a little ajar during the night, and slipped in, and is now singing praises with the angels around the throne of God."

In eulogizing General Grant, recently deceased, the clergy in not a few instances have sent him directly to heaven. From the extravagant language of some of them, we might suppose they had actually seen him go up, as the disciples did our Lord, and enter in with somewhat of the same *eclat* that attended the King of glory, when the echo rang throughout the heavenly arches—"Lift up your heads, O ye gates, even lift them up, ye everlasting doors, and let our conquering hero come in!" I myself heard a Methodist preacher commend him to God as worthy of his distinguished consideration, as an eminent saint, and to enforce what he said, he related at considerable length, in his prayer, an anecdote to illustrate his scrupulous regard for the Sabbath.

This is the sort of teaching and preaching and praying that is the most popular, and hence prevails very largely, especially in polite society at the present day. I think if the prophet Jeremiah were now alive, he would say of such teachers as of old: "How long shall this be in the heart of the prophets that prophesy lies? Yea, they are prophets of the deceit of their own heart. I sent them not, nor commanded them, therefore they shall not profit my people at all, saith the Lord." "Is not my word like as a fire, and like a hammer that breaketh the rock in pieces? He that hath a dream, let him tell a dream; and he that hath my word, let him speak my word faithfully."

This is what we hope to do, so far as we can gain a hearing; or more definitely, we propose in a few brief articles, in answer to Job's inquiry, "If a man die, shall he live again?" to show what we believe to be the true Scripture doctrine of the resurrection of the dead.

Philadelphia, Pa., Nov., 1885.

THE REST OF THE DEAD.

BY WM. F. COLLIER.

"But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection." At the very commencement of "the Revelation," Jesus has given instruction as to his manner of presenting this prophetic history. If these instructions were carefully followed, I think the seeming shroud of impenetrable mystery, which sometimes conceals the true signification of the above text, would quickly disappear. Jesus says, "He sent and *signified* it [the revelation] by his servant John." Rev. 1: 1.

The Greek word from which the above word "signified" is translated means, to show by signs and symbols. In John 12: 32 Jesus says, "And I, if I be *lifted up* from the earth, will draw all men unto me." This is symbolic or figurative language, as the verse which follows will show: "This he said *signifying* what death he should die." This word "signifying" is translated from the same Greek word as is the above word "signified," clearly proving that this word "signified" means to show by *signs* and *symbols*, or by figurative descriptions.

Again, in connection with this announcement that the events are "signified," he has given examples, and explained them, showing how they are *signified*. Notice the presentation of "candlesticks," which he explains to mean churches; also the "stars," which he says are given to represent the angels of the churches. Chap. 1: 13, 16, 20. It seems to my mind that these facts clearly demonstrate that all things revealed in this "Revelation" are presented through the medium of signs and symbols. The events announced in the text under consideration are exclusively a part of the Revelation, for in no other book in the Bible are we told anything about a part of the dead not living again until a certain thousand years are finished. Neither are we told in any other book anything about a *first* literal resurrection of the literal dead. Therefore the language used in the text referred to is not a literal statement of real facts, but rather it is a figurative description of things real, which were to come to pass in due time.

Admitting that the foregoing preliminary suggestions are scriptural, the question arises, What *class* of persons are *signified* by the expression, "*But* the rest of the dead"? Before answering this question I will suggest that there is but one thousand year period brought to light in this chapter, but this period is referred to several times. There is another period brought to light, called in the third verse "A little season." It is shown in this chapter that the "little season" period will begin when the thousand years have ended, and will reach to the time when the *sea*, and *death*, and *hell* (the grave) shall have delivered up the dead which are in them; to the time when the dead, small and great, stand before God to be judged, "EVERY MAN," according to their works; to the time when the final judgment will be executed upon the devil and all his wicked host.

Therefore, inasmuch as Jesus says these events will take place "when he shall come in his glory," "in the end of this world"—age—(Matt. chaps. 13 and 25), it is clear that the thousand year period must have its fulfillment within the history of the gospel dispensation. For again, as shown above, this "little season" period, which is to reach to the point of time when these events are to transpire, does not begin until the thousand years have expired.

Having briefly but as I think clearly shown that the events of the thousand year period must have their fulfillment within the history of the Christian dispensation, I will now endeavor to show who are *signified* by the expression, "*But* the rest of the dead." I have shown that this is not a *literal* statement of a real fact, therefore it cannot refer to any *class* of persons who were or are literally dead. The word "But," which begins this announcement, is a connection, showing clearly that that which is said after the word must have been given to elucidate or modify the sense of that which is said before the word, or to show contrast. That which immediately precedes the word "But" reads as follows: "And I saw the souls [persons—Syr.] of them that were beheaded [slain] for the witness of Jesus, and for the word of God, and which had not [prior to the time when they were beheaded] worshiped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they [the class who were being beheaded] lived and reigned with Christ a [those, Syr.] thousand years."

I have shown that *all* the events brought to light in this chapter must have been and will be fulfilled within the time covered by the "thousand years" and the "little season." Therefore, *all* the events signified in the fourth verse, quoted above, must have had their fulfillment within the time bounded by the beginning and end of the thousand years. Hence the CLASS of persons who were being beheaded must have been reigning with Christ during the same period of time as that in which they were being beheaded. To reign means to prevail, to conquer, to overcome. (See Webster.) The class of persons who were being beheaded prevailed over, conquered and overcame the dual government, symbolized by the beast and his image, by suffering death under its laws for the witness of Jesus. Jesus overcame and won the field—the world—and the jewels in it, by submitting to the suffering of death at the hand of his enemies. Hence he says, "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father on his throne."

Christ—the Messiah—was and is "priest forever after the order of Melchisedec." This order, Paul says, is—"First being by interpretation King of righteousness, and *after* that also King of Salem." Therefore as our great High Priest—Christ—is now King of righteousness, so all who now in this dispensation overcome with him, or as he overcame, do now in this symbolic sense reign with him as kings of righteousness, and will literally reign with him in the everlasting kingdom of God, when his Father shall have bestowed upon him his second and final office, namely, King of Salem. Paul says, "For we [the true church] which live are always delivered unto death for Jesus' sake." 1 Cor. chap. 4. Therefore, the true Christian church being always liable to be condemned to death for Jesus' sake, are accounted as dead, and hence may be and are symbolically referred to as dead.

The class of persons who were being beheaded for the witness of Jesus, and who were reigning with Christ, constituted the true Christian Church of the thousand year period. Therefore, the members of the true church must be the class of persons *signified* by the word "dead," in the symbolic announcement, "*But* the rest of the dead." For the word "But," which commences the announcement, demands its reference back to the class of persons who were being beheaded, and who were reigning with Christ. The "rest" of this class, or the "rest" of the true church, who were not to live again until the thousand years were finished, *signifies* the last phase of the true church, namely, those who were to exist upon the stage of action during the "little season" after the thousand years have expired.

Therefore, as shown above, the fact that the true church symbolically "lived and reigned with Christ" during the thousand year period, *signifies* that they overcame the government symbolized by the "beast and his image," by suffering death for the witness of Jesus, rather than to worship that dual government. And the fact that the true church symbolically "lived not again until the thousand years were finished," *signifies* not only that she was under condemnation to death, and therefore accounted dead during that period, but it also signifies that at the end of that period the death sentence would be removed; after which event, and during the "little season" period," free toleration of religious worship would be granted her. Therefore, the symbolic text, "*But* the rest of the dead lived not until those thousand years were finished," seems to have been given for the purpose of contrasting the condition of the true church during the thousand year period with her condition as it would be after this period had come to an end.

If the view I have presented in the foregoing is scriptural, then the symbolic announcement, "This is the first resurrection," also refers back through the word "But" to the class of persons who were being beheaded, and who were reigning with Christ, thus signifying the spiritual condition of this class. The word resurrection implies salvation. Therefore the symbolic phrase "first resurrection" must *signify* first salvation. Hence the announcement, "This is the first resurrection," signifies that the class of persons who were being beheaded, and who were reigning with Christ, had been made partakers of the first degree of salvation, namely, salvation from sin through the blood of Jesus Christ. This was a guarantee to them that in due time they would come in possession of the second degree of salvation, namely, eternal salvation in the coming kingdom of God. Therefore this symbolic announcement seems to have been given to elucidate—to remove obscurity—from the announcement which precedes it in verse four, which reads as follows: "And they lived and reigned with Christ these thousand years." Thus signifying that the class of persons who were being slain for the witness of Jesus, and who by this act were overcoming the "beast and his image," and who by consequence of this overcoming were reigning with Christ, were accomplishing all these things by virtue of their being partakers of the *first salvation*, as shown above.

For a carefully digested exposition of Revelation chap. 20, I will refer the reader to a tract now advertised in the *World's Crisis*, wherein I think I have clearly located in the history of the past the millennial period of that chapter, showing the fulfillment of its events, and also what governments are symbolized by the expression, "The beast and his image," and what constitutes the mark of the beast, which during that period all persons were compelled to receive, on pain of death.

Simple obedience to God's commands is what commends us to him most, and what is best for us too. Col. Havelock told his little son at noon to wait for him on the London bridge, and in the press of business care quite forgot the child; but at night, when the mother asked for the son, the father recalled his last command, and driving at once to the spot, found the faithful son cheerfully waiting his father's coming. —*Ex.*

THE injunction to pray for the coming of the kingdom of God is the guarantee that no earnest effort directed to that end can be wasted.

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E. A. STOCKMAN, EDITOR.

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DEDICATION.

The house of worship recently purchased by the Second Advent Church in Salem will be dedicated on THURSDAY EVENING, DEC. 3D, at 7 o'clock. Further notice next week.

CHRIST TAUGHT HIS SECOND ADVENT BY PREDICTED SIGNS.

Predicted *signs* of great events are, in some sense, more forcible than verbal declaration. Men may *neglect* to hear and know inspired declaration; or they may *elect* not to recognize what God has said; or, through circumstantial ignorance, they may be unconscious that any declaration has been made, and so be overtaken by judgments of which they have no apprehension. But visible signs are divinely, and mercifully imposed upon the attention of all classes. If Jehovah utters his thunders, men cannot well avoid hearing. If he sends forth his lightnings, the multitudes must see. If he turns the sun into darkness at midday, the people cannot through ignorance or neglect fail to know it. However much the *meaning* and proper application of the signs may be perverted by the skill of artful scepticism, still God has been heard, the warning has been given. And failure to prepare for judgment cannot be covered by the plea of ignorance.

Moreover the signs, in their occurrence, are present to the generation for whom they were designed; they cannot be forgotten as things of the long past, nor unknown as things of the distant future. In this God's special mercy is visible.

Signs are at once prophetic and premonitory. They are *predicted* events, whose fulfillment verifies the divinity of the Holy Word and justifies the confidence of believers. And they are, in their accomplishment, Heaven-sent warnings to the wicked.

Signs may be simply natural, as when bud and leaf prefigure the approach of gorgeous summer. They may be supernatural, as when physical forces are charged with unwonted and ominous display, and God puts fiery tongues and terrific voices in the elements.

Signs imply the instability of present conditions, and the certainty of change. In a universe at rest in itself omens could never occur. Only where nature is distorted and the creature is at war with the Creator can mutation reign or revolution be possible. So it is declared of the kingdom to come that it will stand forever—it shall not be given to other peoples. But "signs and wonders" preach unrest, uncertainty, ultimate dissolution.

The signs of the Scriptures constitute a kind of special revelation in corroboration of plain, verbal, inspired statements; a book of visible omens, which must be read by all men.

There were signs of the first advent; accompanying omens of the messianic nature of Christ's ministry; *wonders* which attested his divinity, power and kingship. And the Saviour complained of the blindness of Israel because they could not *discern* "the signs of their times." They did *witness* them. They could not avoid the knowledge of his mighty works, however much they might refuse to listen to his teachings. But they could not or would not discern the *import* of the "signs and wonders" which everywhere attended him and his disciples.

Christ defended his high claims by reference to the supernaturalism which invested his birth and his entire career; but, constrained to allow most of the facts, they perverted their significance and falsely applied them; charging, in some instances, that he wrought miracles by the power of demons. Nevertheless, visible miraculous witness was added to his wonderful words; and they were left without excuse.

And to guard the church and the world against possible unconscious ignorance, he not only plainly declared: "If I go away, I will come again," but he predicted a course of the most imposing "signs," which would attest both the fact of his second coming and the *approximate time* of his return.

But as concerning the first advent, so now concerning the second advent, although signs and wonders of the most startling grandeur are imposed upon the attention of all men, their divine significance is—purposely or carelessly—not discerned. Forced to admit the inexplicable occurrences, this unbelieving generation persistently perverts their ominous and real import, and deny that they signalize the coming of the Lord at hand, or that they are the precursors of great dispensational changes.

Amidst the convulsions of nature, the blasts of war, the shock of empires, trembling to their fall, in hourly hearing of the groans of the toiling millions; restless and vengeful under the heavy burdens of unrequited labor; face to face with universal unrest and discontent, the world, and still more the blinded church, tauntingly says, "We see no sign of change." Nevertheless, Christ's predictions of signs in the sun and in the moon and in the stars, as the immediate precursors of his second coming, are being fulfilled before their unbelieving eyes.

In another article we will point out the signs in their specific detail.

GOD NEAR US.

Paul was at Athens. "*Left in Athens alone.*" The great expounder of the new Faith had found his way to the world's centre of art and learning, the seat of the heathen philosophy. He was there to preach what Plato did not know—the existence and character of the true God. And well equipped was he to grapple with the Pantheism of the Stoics, and the Atheism of the Epicurians.

Standing in the Areopagus, surrounded by their sculptured deities—Minerva, Jupiter, Mercury, Apollo—the apostle of the Nazarene stretched forth his hand and said, "Ye men of Athens, I perceive that in all things ye are too superstitious. For as I passed by, and beheld your devotions, I found an altar with this inscription, TO THE UNKNOWN GOD. Whom therefore ye ignorantly worship, him declare I unto you. God that made the world and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands; neither is worshiped with men's hands, as though he needed anything, seeing he giveth to all life, and breath, and all things; and hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation; that they should seek the Lord, if haply they might feel after him, and find him, though he be not far from every one of us."

GOD NEAR US. "*Though he be not far from every one of us.*"

The Heavenly Father is nearer to us than the stars, nearer than the skies, nearer than the air we breathe, nearer than our nearest friends. "In Him we live and move and have our being."

He is near us in the plenitude of divine divine affection. In proof of his great love wherewith he loved us, he gave his own and only Son to redeem us.

How near the Father comes to us in the person of Jesus the Christ! So closely is the Deity thus allied to us, that of the Saviour it is affirmed: "God, manifested in the flesh." The "fulness of the Godhead" revealed among us "*bodily.*" In the Son the divine and the human pulsate in glorious unison. The Father's heart shines in the person of the Anointed. In Jesus we touch all the springs of Deity; Emanuel, God with us.

God is near us in his Holy Word. The words of the Blessed Oracles, ever speaking to us, are the voice of Jehovah, as of a father to his children. His infinite heart breaks forth in speech—the utterances of pity, love, grace, remembrance, promise.

Nearer still is He to us in the *presence* of the Spirit; even dwelling in us, and we in him; filling us with "all the fulness of God." The divine indwelling covers and infolds every spiritual sense, pervading the all and in all of our being.

We need not go to Athens to find a god. The only and true God "is not far from every one of us." Wherever we may be—on the land on on the sea; in the light or in the darkness; among the many or alone; waking or sleeping; in the flush of life or at the gates of death—*there* is He.

An *ever* present, and all-present God! What safety! What joy! What amplitude of all sacred and glorious things is in that grand truth—"God with us"!

THOSE ESSAYS.

We request all who desire to have their essays, read at the Worcester Convention, published in the *Crisis* to forward them *at once*. We shall publish them in the order in which they are received—one each week.

"OCCUPY TILL I COME."

As the divine Nobleman, Jesus has taken a journey into the far country, instructing his servants to occupy till his return. He is still absent, but will surely come back, and then a day of reckoning will dawn, and the faithfulness or unfaithfulness of each one will be made manifest. "After a long time the Lord of those servants cometh and reckoneth with them." From a human stand-point he has already been absent a "long time," while God counts it only a "little while;" but this "long time," during which some become inactive, and even distrust his return, will surely expire, and bring us face to face with the infallible Judge, and we shall reap the fruit of our work.

Jesus did not mean "occupy" in temporal matters, though it is well to do even this, but he admonishes us to faithfulness in his service. If we have ten talents, he holds us responsible for their faithful improvement; if we have but the one, he will not excuse us if we hide it. We are left here during his absence to look after the interests of his cause, and cannot be excused for neglecting to respect his will. And especially on the eve of his return this admonition should ring in our ears with divine emphasis, "Occupy till I come." Jesus said it, and he meant it, too. Do we hear it? Will we heed it? ~~In a great variety of ways can we~~ obey him. W. S.

CALIFORNIA ITEMS.

After leaving the Beulah Campmeeting, we spent three Sundays in San Francisco, preaching to the friends in the new Advent Chapel, built by the generosity of Bro. Walker, and our congregations increased till we had a house full of earnest listeners, being aided in the services each Sunday by our esteemed Bro. Howell, who has long stood by the cause in this city. One asked for prayers at our last meeting.

On the 20th of Oct. Bro. Cary and myself began a meeting of six days at the Advent Chapel in Napa Valley; and several families pitched their tents around the Chapel, and camped for the week; so the meeting resolves itself into a Campmeeting on a small scale, though not appointed as such.

In various ways the meeting accomplished much good—in vitalizing the church, in reclaiming several backsliders, in removing prejudice from the minds of outsiders, and in giving the gospel of the kingdom a stronger foothold in community. The outside attendance was said to be the best ever secured in this place, and it cannot be that all the seed sown will prove in vain, but we hope future meetings may reap a harvest from this sowing. There being no ministers present but Bro. Cary and myself, I overworked—could not well avoid it.

At the close of this meeting, Bro. Elkington took me to the Mt. Veeder Resort, twelve miles from Napa—a fine place for recuperation, eighteen hundred feet above sea level, among the red woods and mountain elevations, with one of the nicest climates of the world. Here we are to remain for several days. It seems almost like getting into a new world. Here many have found the health that medicine failed to bestow; asthma leaves at once, and weak lungs grow strong, and dyspeptics recover. This is one of the most romantic places I ever beheld. To-morrow we propose to climb to the top of Mt. Veeder, with others, and view all the land below, and the ocean too. We expect to spend the first Sunday in November with the San Francisco church again. Arrangements beyond this date are not yet made.

Up to this date (Oct. 29) we have seen no signs of frost. Here in the mountains the weather is decidedly summer like at present, and free from the fogs that spread over the valleys so much. I have never before felt such a difference in climate; and the difference is not restricted to the difference in altitude. It seems to infuse new life into the system.

Had one meeting at the "Resort," and one backslider who had attended the Napa meeting, broke down before the Lord, and started anew for the kingdom. This gladdened many hearts. W. S.

ISRAEL'S DISAPPOINTMENT.

In the second year after leaving Egypt, the children of Israel came to Kadesh-barnea, from which point Moses sent spies to view the promised land. Ten of them were faint-hearted, and saw obstacles in the way, in the shape of potent foes, and strong fortifications; but Caleb and Joshua had "another spirit," and brought back the grapes of Eshcol to stimulate the people, and affirmed that they were "well able to overcome;" and Caleb said: "Let us go up at once." Num. 13: 30.

No doubt they had expected to enter the land immediately, being already within a few days' march. But in spite of this expectation God kept them wandering in the wilderness for a long time, and it was not till forty-five years after this event that Caleb claimed his portion of the inheritance.

He then said to Joshua: "Forty years old was I when Moses, the servant of the Lord, sent me from Kadesh-barnea to spy out the land. . . And now, behold the Lord hath kept me alive, as he said, these forty-five years; . . and now, lo I am this day eighty-five years old. . . Now, therefore, give me this mountain. . . And Joshua blessed him, and gave unto Caleb, the son of Jephunneh, Hebron for an inheritance." Josh. 14: 7-13.

So this Caleb, who said at Kadesh-barnea, "Let us go up at once, and possess it," had to wait forty-five years before receiving his possession. A long waiting time indeed, and the most of his associates fell in the interim, but he got his possession at last. W. S.

NOTE.—Will our churches in all parts of the country who wish for "GOSPEL GEM SERIES" for distribution, please give us the *address*, and the number wanted for weekly distribution. J. HEMENWAY.

A SPARK NEAR THE MAGAZINE.

The little war now raging so furiously in Eastern Europe is certainly a spark very near a mine of tremendous explosives. The question of its liability to produce a general rupture is causing great quaking among the prophetic kingdoms. The agency and process of kindling the flame is still a mystery, but no doubt it was directed by Providence to fill a niche in the great prophetic arch. It is impossible for human eyes to see what the results of this sudden outburst may be, but it has come at a time when it will be very difficult to subdue the flames. Europe is like a vast field of dry stubble, with a high wind of antagonistic excitement sweeping over it, while the elements capable of extinguishing the flame of war are nearly exhausted. The great governments have, during the last fifty years, like armed giants, held back the revolutionary elements; but the surging millions who have dreamed of coming deliverance, now feel that to perish in the battle for liberty is preferable to longer suffering the heartless tyranny of debauched rulers.

This war has commenced in a locality where it has required the greatest skill to hold the nations from rebellion against the powers that be. The real question at issue, and the one which is inclusive of all others involved is, Shall the Grand Turk, the Moslem tyrant of the world, be *longer* suffered to trample in the dust under his iron heel millions of the manacled peoples of Christendom? There are more than a score of nationalities who unite in one harmonious declaration; We shall make one more desperate effort for freedom from these galling shackles, and shall obtain our independence, or sacrifice all in the attempt.

It will be observed that in this struggle, Prince Alexander of Bulgaria, King Milan of Servia, and King George of Greece declare virtually that their subjects demand permission to fight for their liberty, and if their rulers will not lead them into the field, then they will call others to take their places, who will sound the bugle for them. When nations are thus inflamed with revenge for old and new oppressions, and feel that life itself is not too great a price for liberty, it becomes nearly impossible to find floods sufficient to quench the flames. Such is the present condition of the combatants in Eastern Europe.

A few facts relating to and conducive of the present war are necessary for an understanding of the situation. The great Christian Powers of Europe have been determined for more than a hundred years to embrace the first opportunity to dispossess the Turk of his European dominions, and relieve the down-trodden Christian nations, who have been scourged by his tyranny for four hundred years. The only reason why this deliverance has not been enjoyed before is because the great Powers could not agree how to divide and control the spoils. Every movement in this direction has resulted in the complete or partial freedom of some of those enslaved peoples. The present movement is for the same purpose. The same hindrance to the immediate completion of this work of liberation—the disagreement among the Great Powers—now exists as before. Russia is determined when the Turk fails to obtain a controling power over Constantinople and the Dardanelles. England is just as determined that Russia shall never enjoy that boon. This principally has produced the long antagonism between the empires. In the last conflict between Russia and Turkey, when Russia was just laying her hand upon the golden prize, England sent a fleet of her iron-clads to the "*great water way,*" and commanded the Cossack to halt. He did halt, but uttered an oath of revenge for himself, his successors and his empire. The fire of that revenge has burned every moment since.

The Czar's first movement after that defeat was to form a treaty with the Sultan, which was speedily done at San Stefano. This treaty united Bulgaria and Eastern Roumelia, together with a large district lying west of it. It was evident that Russia designed to constitute Bulgaria a strong kingdom, with a government passively under Russian control, so that when another movement to subdue the Turk should come, Russia would have an ally so near Constantinople that she could safely quarter her armies there, and wait for the auspicious hour to strike with fresh troops the final blow. Immediately after the treaty of San Stefano the European Congress met at Berlin, when England protested against making Bulgaria so strong and independent a kingdom. England gained her point, and the Bulgarian kingdom, constituted by the treaty of San Stefano, was divided by the treaty of Berlin, and instead of being independent of the Turk's control, was made tributary to and put under the suzerainty of the Sultan. The English delegates to that Congress saw that Austria, in the final break up of the Turkish Empire, was designing to use Servia as an ally to assist her in obtaining what she coveted of the estate to be divided, and so they, together with the French and Italian delegations, divided Servia so as to weaken that State.

The great dissatisfaction of the people of Bulgaria, Servia, Greece, and many others of those States in the treaty of the Berlin Congress, caused the delegates to give assurances to those peoples to quiet them, that in the near future they should have their prayers granted. Lord Salisbury, now the English Premier, was one of the English delegates to the Berlin Congress, and said within the last few days:

"The Berlin treaty was intended to pave the way for the independence of the Balkan States. The treaty had done its work well in an exceedingly short time, and it was absurd to insist that it be maintained. England earnestly desired a settlement that would satisfy the Balkan States and preserve the integrity of Turkey, which was necessary for European peace."

These circumstances make it certain, in the mind of every one understanding them, that the peace of Europe cannot long be maintained, which accounts for the fact that many writers refer to a coming general war in Europe as a matter of necessity. The Editor of the *Boston Journal* says:

"The mobilization of the Servian army will bring 100,000 men into the field, and if all classes of the reserves are called out, as they probably will be, King Milan will have a force of 200,000 men at his disposal. With such a strength as this to back him, he can do some very effective slashing against the Bulgarians, if the conflict be limited to that State, or against the Turks, if they decide to interfere. The probabilities are, however, that Russia will not remain passive should the advance be made, Servia being virtually Austrian, and so conflicting with her interests in the Balkan States. In that event an Austrian advance may be looked for, and the inevitable war which Europe has so long been striving to stave off will be fairly on."

This writer sees in the present war, for it is now progressing just as he supposed it might do, a link to connect it with the "inevitable war which Europe has been so long striving to stave off."

The following report of a telegram sent by Lord Salisbury to the English minister at Constantinople is very remarkable, as it is related to the present war:

"Believing that the final struggle of the Turkish empire for existence is approaching, Lord Salisbury has telegraphed to Mr. White, the British representative at Constantinople, instructing him to assure the Porte that England will do her utmost to preserve the integrity of Turkey."

If the opinion of the British Premier is correct, then it is certain that the great war for which such vast preparations have been made, and which has been so long anticipated by prophetic expositors and intelligent politicians, is at hand.

There are many facts connected with this movement which are exceedingly interesting to all classes who have been anticipating such a fearful antagonism. We will make reference to but one more in this article. The Conference of the Powers at Constantinople, designed to make some arrangement to stay the war elements or "*hold the winds,*" was reported on the 13th as follows:

"War hangs on the decision of Prince Alexander in reply to the collective declaration of the Ambassadors of the Powers. The Powers require an immediate reply to the demand that Bulgarian forces recross the Balkans as a preliminary condition to the concessions agreed to by Turkey on the initiative of Lord Salisbury, supported by the Western Powers. The conference can do nothing further in relation to the revolution in Eastern Roumelia, and can take no further steps to avert the calamity of war. King Milan's reply to the clause in the collective declaration calling on Servia and Greece to demobilize their armies has been received. It is a distinct and emphatic refusal to disarm, although conveyed in courteous language."

Nov. 14th the following news was cabled from London:

"Servia has declared war against Bulgaria."

The present war between two of the second rate European States cannot, in our opinion, be considered a prophetic war. But if it should prove to be the spark which will reach the great explosives, so that the Great Powers shall come into bloody collision, such a war we should look upon as the prophetic last struggle in human conflict. We shall watch with great interest the developments in the immediate future. If God's time has come for the last conflict, no earthly power can stop it, but if not, no human desires can bring it. J. C.

QUARTERLY MEETING REPORT.

In the absence of our Secretary, I was requested to act *pro tem* and report our late quarterly meeting, held at Malta, Ill., the home of Bro. Wm. La Brandt. Our meetings were good, spirited and instructive, and one soul resolved to start anew for the kingdom of God. The preaching brethren present were C. W. Smith, M. V. Sheldon, Geo. De Beer, and the undersigned. Quite a number from DeKalb came and enjoyed the meeting; also Bro. S. L. Wagner from Chicago. It was decided to hold our next Annual Conference with the church in Foreston, sometime in January next.

Foreston, Ill. J. AUGUST SMITH.

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We shall mail this week packages of twenty-five and fifty "GOSPEL GEM SERIES," to Pastors and committees of the churches in all parts of the country, and continue sending them weekly. If any fail to receive a package, and desire them, please give us the address of some one that will take charge of them, and see that they are distributed among the people.

We shall publish four thousand per week—a new tract each week. We appeal to our churches to help scatter these leaflets in all parts of the country. One dollar per month will pay for one hundred per week for the month. To meet the expense, we ask our churches to take up a monthly DIME collection for the Tract Fund, so that we shall be able to send tracts to the Prisons and Asylums for the unfortunate, and to the poor everywhere. AGENT.

THE CHURCH AT LYNN, MASS.

We have been favored with the opportunity recently of spending two Sabbaths with the Advent Church in this place, and we could not help calling to mind while there the meetings we held with them some twenty-five years ago, when God wonderfully poured out his Spirit upon the people, and many gave their hearts to Christ, rejoicing in the fact of sins forgiven, and in the hope of eternal life. There are some of the fruits of that work still remaining, although many who used to be present then are now sleeping among the dead.

Then the brethren used to meet in a hall; now they have a commodious house of worship, and, as then, a good congregation of people to listen to the preached Word. Like many of our Advent Churches, this has had its trials; but there are a goodly numnumber holding on to God and truth, and are determined not to give the battle over until they shall come off victors.

The church at Lynn have a flourishing Sabbath School, under the able superintendency of Bro. John Burnham. Bro. B. seems to be the right man in the right place when having the charge of a Sunday School. We have never seen a Sabbath School among our people that excels the one at Lynn. It is well organized and disciplined, prompt in recitations, and really an active working body.

Very much more interest is manifested among our people in Sabbath School work than formerly, but there is still a great chance for improvement. The importance of earnest activity in Sabbath School work cannot be overestimated, and I would that we all might realize it more and more.

The church in Lynn is growing steadily. We had the privilege of immersing three in the likeness of Christ's death on one Sunday that we were there. It was estimated that there were fully two thousand people at the baptism. May God still bless this church. A. W. SIBLEY.

HE COULDN'T COMPETE.

I had a conversation recently with a retired Methodist clergyman, an elderly man, of considerable ability, I should judge. Speaking of the education of his children, to secure which he had left the ministry in later years to enter business, he said that while he had as good an education as his associates, yet when he came to be settled in large villages he found that he could not compete with the ministers of other denominations. He therefore desired a liberal education for his sons. He then spoke of his oldest boy's progress in the ministry, and that from a small beginning in a poor western parish he had risen until he now received a salary of two thousand dollars per year.

I have thought much of the conversation. "Competition with other ministers!" How the words grated on my ears. And has it come to this, I thought. No wonder that some of the people are of Paul, and some of Apollos, if such be their teachers. All due respect to education, but let it not be used for competition.

Said Luther, "Ambition is the rankest poison to the church, when it possesses preachers. Cursed are all preachers that in the church aim at high and loud things, and neglecting the saving health of the poor, unlearned people, seek their own honor and praise, and therewith to please one or two ambitious persons. When I preach, I sink myself deep down. I regard neither doctors nor magistrates, of whom are here in this church above forty; but I have an eye to the multitude of young people, children and servants, of whom are more than two thousand. I preach to these, directing myself to them that have need thereof. Will not the rest hear me? The door stands open unto them; 'they may begone.'" And was it not the Apostle Paul, learned beyond his fellows, who said, "And I, brethren, when I came unto you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God?"

Does God expect his servants to compete with the wisdom of the world? Wonder if Noah was successful in competition? How about the prophets? What of Jesus and his apostles? What of the reformers and the Wesleys? Were they successful competitors for popularity and salaries? What is the object of preaching? Rivalry? Popularity? Good salary? Or is it the proclamation of the truth of God, whether men will hear or forbear—whether you get curses or pennies—whether your congregations be small or large? Some of old "loved the praise of men more than the praise of God." Is the number small to-day? I fear not. O for more respect for God's truth in pew and pulpit. How many professed Christians will go to a certain church if only a particular minister is to be there; but when that individual goes away, they go.

Said a lady recently, "They sing—

'I've found a friend in Jesus,
He's everything to me.'

But they ought to sing—

'I've found a friend in *the minister*;
He's everything to me.'"

Brother, sister, it is time to cease from man, whose breath is in his nostrils. Let our eyes be only unto the Lord's glory, and not earthly recompense. With a single eye let us "press toward the mark for the prize of the high calling of God in Christ Jesus."

WM. A. BURCH.

THE CROWN OF THORNS.

The Rev. George R. Kramer preached an eloquent sermon on the "Crown of Thorns" recently. In part he said: "He whose coming was the beatitude of humanity, was, strange to say, crowned, not with the blessing, but with the curse of the earth. It was true—in the language so expressive of the sacrifice of Christ—'He saved others, he would not save himself.' He came to the earth in love to its inhabitants, to whose guilty primogenitor it was said: 'Cursed is the ground for thy sake, in sorrow shalt thou eat of it all the days of thy life; thorns also and thistles shall it bring forth to thee.' The very fact of taking humanity upon himself—in touching this earth of ours with a nature susceptible to its influence, necessitated the thorns, the common participation of the sorrows of the earthborn; but he not only partook of our woes, not only shared our calamities, not only felt with us the curse, but was 'made a curse for us, was crowned with the curse.' 'Surely he hath borne our griefs and carried our sorrows.' This is the treatment which the world gives its benefactors; the age of martyrdom has not passed.

Truth is unpopular to-day and has its Calvary and its thorns, while falsehood has power, place and a large constituency. Goodness is derided as chimerical when too close an imitation of the Son of God, while religion is ostensibly applauded. We cannot promise you the wealth and plaudits of the world if you follow Christ. 'If any will be my disciple let him take up his cross and follow me. Gethsemane and Calvary are found by those who follow the Man of Sorrows, and 'Blessed is he,' says Christ, 'whosoever is not offended in me.' But this crowned one is a King. He was crowned in mockery of his claims; but his claims were just, and, in the consciousness of innocence and the knowledge of the justice of his title, he could bear the crown of thorns. Let those who suffer unjustly, whose claims are set aside by triumphant wrong learn a lesson of resignation from him who meekly bowed his head to this thorny crown and prayed for his enemies.

But as a King he will come again and receive the crown of glory; and 'if we suffer with him we should also reign with him.' Have you 'a thorn in the flesh?' 'Is there trouble anywhere?' 'Unto you it is given in behalf of Christ not only to believe on him, but also to suffer for his sake.' The crown of thorns worn by Christ should cause all sorrowing, suffering ones to look to him, to trust him as a Saviour of infinite compassion.

'A new heaven and a new earth;
No more pain, neither sorrow nor crying,
The divine event
To which the whole creation moves.'

'And there shall be no more curse.' 'Instead of the thorn shall come up the fir tree. 'It shall be to the Lord an everlasting sign.'"—*Ex.*

FROM C. PIKE.

Bro. Stockman:—We are glad to say for the encouragement of the saints scattered abroad that the Lord has been blessing the little church at Peck, Mich. They had become nearly discouraged, and as one of the members remarked, "We were as low as we could get." Yet the Lord came as he always does when we feel our perfect helplessness. Bro. L. Kerr was with them for some months, but was obliged to go from them last August.

The Sanilac Quarterly Conference was held with this church, commencing Oct. 16, and continued over the following Sabbath. All pronounced it one of the very best of meetings. The cause was obvious: the Holy Spirit was present from the first. By request of the brethren we remained for days preaching the coming of Jesus, and pleading with sinners to prepare to meet him. We were there in all about twenty days. The convicting power of the Spirit seemed to rest upon every one who came, and some whom we were told dare not come. Backsliders returned to the fold, and a goodly number rose and requested the prayers of saints.

Last Sunday (Nov. 8th) we immersed thirteen intelligent, happy souls in the likeness of Christ's death and resurrection. We are looking for others to follow. The church is very much quickened, and have resolved to go on till Jesus comes. After the evening service we gave the right hand of fellowship to fourteen, only one having professed Christ to the world before the meetings. We then commemorated the death and sufferings of our Lord and Saviour Jesus Christ. Thus closed our labors here for the present. May those who read this lift their hearts in silent prayer to God that his blessing may abide on this flock.

THE more believers love God, the more they love one another; as the lines of a circle, the nearer they come to the centre, the nearer they come to each other.

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These tracts are intended for general distribution in the prisons and asylums for the unfortunate, and poor and afflicted everywhere. We have undertaken this work believing it is of the Lord, and trusting that means will be provided. We invite all who are interested in saving men to co-operate with us, according to your means and ability. We want reliable persons in all our large cities to visit the prisons and asylums and distribute tracts, and place them where they will do good. We will send packages of *ONE HUNDRED* weekly to all our churches who may order, with or without price. Let each church have a box in their house of worship in some conspicuous place, marked

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Now, dear brethren and sisters, and all who are interested in the spread of Gospel truth, let us all take hold of this work in earnest. The world is in earnest—the devil is in earnest. Let us meet the flood of evil that is coming in upon the church and world with a united effort, and scatter the truth everywhere. Send in your DIMES and DOLLARS for free distribution of tracts, and let us have a colporter in every town and city. The tracts will be mailed on a stated day each week. Address

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FROM J. C. & S. E. SMITH.

Dear Editor, and Brethren and Sisters in Christ:—We had a blessed meeting at our Quarterly Conference. The God of Jacob was with us in power. The preaching brethren present were Brn. Whitehouse, Orchard, McFadden, and J. C. and S. E. Smith. Five have set out for eternal life through Jesus Christ our Lord.

At one place two directors, one a saloon keeper, the other a hater of God and his people, shut the school-house, put on a large chain and lock, and when some seventy-five or a hundred of us came together, we found we were shut out; but they could not shut Christ out of our hearts, so we invited all the enemies of the cross of Christ, and all the dear children of God, to go to dear Bro. Patterson's house, and there we would break the bread of life. We went, and one man who had been convicted for three years since we were here at the first, and who had persecuted the blessed Master, was there, and others. We spoke from 1 Pet. 4: 14-16. The Lord poured out his Spirit, and the next night this man arose, and said he was ashamed of his company, and should stay no longer with them, confessed his wrong, and came out a free man in Christ; whereas, if we had resented the wrong of shutting the school-house, and had broken it open, no doubt this man would never have been brought to Jesus. Five others are awaiting baptism, and this man, for whom so many prayers have been offered, obeyed the Lord in this ordinance. Now we have just received a note that Bro. Porter, who left us at Scappoose, and has gone away up near the British dominions, is doing a good work for Jesus. We praise the Lord for what he is doing. Pray for us. Your brother and sister in Christ.

The Dalles, Wasco Co., Oregon.

FROM GEO. V. GREENMAN.

Bro. Stockman:—Thinking perhaps some of the saints would like to hear from us out here in Dakota, I will write a few words.

Bro. Philo Hitchcock came here about two years ago, and labored a few months, and God blessed his labors in gathering in a few chosen ones. He organized a church of some sixteen members. Last June eight went forward in baptism, we trust to walk in newness of life. Since then others have obeyed. God bless them all, and make them living epistles, known and read of all men Bro. Hitchcock is truly a man of God, whom the Lord delights to honor in his work. He has gone to Brookings to labor this winter. May God bless his labors to the salvation of many souls is our prayer. Yours looking for that "blessed hope."

Redfield, Dakota.

THE REASON WHY.

It is obvious to me that the primary reason why the coming of the Lord and kindred Bible truths are so little preached by the so-called Orthodox clergy is because more attention is paid to the study and preaching of theological tenets and denominational creeds than is paid to the careful, prayerful study of the Word of God. Hence it is preached that man by nature is possessed of immortality, and at the dissolution of this mortal body an immortal, invisible, indestructible soul goes to its just reward—either to a life of joy in realms of bliss beyond the sky, or to a life of eternal woe in the lake of fire, which is not "the second death," but a death which never dies. And necessarily such a position throws aside the object of Christ's coming; and Scripture treating on such a theme is either spiritualized into nothingness, or given an everlasting letting alone. But nevertheless our Lord has said, "Behold, I come quickly, and my reward is with me to give every man according as his work shall be." Rev. 22: 12. It seems a little strange that men called of God to be his ambassadors should make so wide a mistake in delivering the message as to fail to say anything about what God has made so prominent.

HATTIE E. DOE.

CONFERENCE REPORT.

The North Western Pa. A. C. Conference met in business session at East Branch Oct. 16th, and was called to order by the President. In the absence of the Secretary and Assistant Secretary, T. R. Lewis was appointed to fill that position. The chair then proceeded to appoint the different committees, which consisted of Brn. Wood, Eastman, and Camp on devotion; Bro. Ongley on credentials; Brn. Stevens, Smith, and Grove on business.

Reports were then heard from different churches. Delegates were present from Oil City, Edinboro, East Branch, Lincolnville, Plum, and Sutton Hill. Preaching Friday evening by Sr. Stoddard, Saturday afternoon by Bro. Ongley, Saturday evening by Bro. Stevens, Sunday morning and evening by Sr. Stoddard. Adjourned to meet at the call of the Chair. The place of the next meeting was left in the hands of the Executive Board, a request being sent in for it to held be at Sutton Hill.

T. R. LEWIS, Secretary, *pro. tem.*

A LIFE which is hid with Christ in God yields to one a never-failing experience of trustful repose and freedom from worldly care, but is not a life of indolence. The true Christian finds abundant opportunities for activity.—*Sel.*

THE leaven spoken of in the gospel, the word of God, is now preached throughout the earth. There is scarcely an island where the priests and missionaries are not to be found. So far the word of the gospel has been filled, and now, it may be, that the end of the world is not remote, said Rev. Nicholas Balleis, pastor of St. Francis' Roman Catholic Church, Putnam avenue, Brooklyn, in commenting upon the gospel of the day. It is not promised that all the people of the earth shall be converted, but that the gospel shall be preached. This is now being done, and we know not but the end is not far off.—*Sel.*

MARRIED.

ALLEN—MORGAN. By Eld. Ira Morgan, at the house of the bride's sister in Norfolk, Mr. Seth Allen, of East Windsor, and Miss Charlotte E. Morgan, of Hyde Park.

MORRILL—PARKER. At Porter, Nov. 12th, by Eld. A. G. Davis, Mr. Cyrus Morrill and Miss Clarissa Parker, both of Cornish, Me.

THE ADVOCATE AND HERALD

Is published monthly by the Pacific Advent Christian Publication Society, Oakland, Cal. H. F. CARPENTER, Editor. E. L. PRIEST, Business Agent and Treasurer. This paper is devoted to the advocacy of mission work on the Pacific Coast, the proclamation of the speedy coming of Christ to reign on the earth regenerated, Conditional Immortality and Bible Holiness. Price $1.00 per year.

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(To be followed at Dover by protracted services evenings, and over the Sabbath, Dec. 13.)
Searsport, Me. . . . . . . Sundays, Dec. 13—20.
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Both courses of the lectures—The World's Great Empires and The Redemption—are published, and the books will be on sale at each place.

QUARTERLY CONFERENCE.—The next quarterly session of the Bristol and Plymouth Counties A. C. Conference will be held in the Adventist Chapel at Fairhaven, Mass., commencing Wednesday evening, Dec. 2, and continuing over the following Sunday. Let each of our churches send a good strong delegation, and let isolated Adventists avail themselves of this opportunity to meet once more with those of like precious faith. Elder John Couch, and other good and faithful servants will be present to give to the household their portion of meat in due season. Ample provision will be made for all who come. We expect to be able to furnish free return tickets over the Old Colony R. R.

C. H. SWEET, President.
L. W. SMITH, Secretary.

LECTURES.—A course of Scientific and Biblical Lectures on Evolution will be given at Chelsea, Mass., at Heard Street Chapel, Tuesday, Wednesday and Thursday evenings, Dec. 1st, 2nd and 3d, commencing at 7.30 o'clock. Seats free. J. HEMENWAY.

SPECIAL NOTICE.—Bro. W. H. Connell, our Secretary, requests me to inform the brethren that he has secured a reduction of fare to the Convention to be held at New Hartford, Iowa, Dec. 17th. One and one-third rates limited to the Tuesday following. Let there be a general rally to this meeting.

ELD. E. A. MARSH.

NOTICE.—The Annual Session of the Sagadahoc Quarterly Conference will be held at North Topsham, Me. (New Chapel), to commence Wednesday evening, Dec. 16th, at half past six, and hold over the following Sunday. We hope the brethren and sisters will remember that there is but a small number belonging to the Conference, as our county is small, and make a special effort to attend. Officers are to be elected at this meeting. Come praying, and ready to work. Call on Brn. James Purington and Frank Trufant, who will see that all have homes. Bro. Tracy expects to be with us.

I. C. WELLCOME, President.
E. O. DINSMORE, Secretary.

CONFERENCE.—The next annual session of the Kennebec County Conference will be held with the church at Weeks Mills, China, Maine, commencing Thursday evening, Dec. 10, and hold over the following Sunday. A cordial invitation is given to all to come and unite with us in trying to comfort God's people and rescue the perishing. Call on John Clark, George Clark, and George Jackson, who will see that all are provided with homes.

F. E. BLAISDELL, President.
J. R. STURTEVANT, Secretary.

CONVENTION.—A Convention will be held at New Hartford, Grundy Co., Iowa, commencing Thursday, Dec. 17, and hold over Sunday. This convention is called to devise ways and means for more efficient gospel work in this region. Let every church attend to this call, and send a delegate. All who are interested in spreading the good news of a soon coming King are cordially invited to attend. Per order of Conference. GEO. G. EMERY.

NOTICE.—The first Quarterly Session of the Vermont A. C. Conference will be held at Cavendish, in the Town Hall, commencing Wednesday evening, Dec. 1, and holding over the following Sunday. Let every member who can be present. Come filled with the Holy Spirit to labor for the perishing. "Whosoever will, let him come."

C. W. Jackson, P. G. Lord, W. F. Harding, Conference Committee.

CONFERENCE.—The Rhode Island and E. Conn. A. C. Conference will hold its third quarterly session with the church at Exeter, R. I., commencing Wednesday, Dec. 2, at two o'clock P. M.

ELD. A. DURFEE, President.
NORMAN P. COOK, Secretary.

NOTICE.—A Protracted Meeting will be held at North Windham, Me., commencing Thursday, Nov. 26, at two o'clock P. M., and hold over the Sabbath. Come, brethren and sisters, and help in the work of saving the perishing. M. STEVENS. A. G. DAVIS.

NOTICE.—There will be a meeting at Woodman's Mills, N. H., commencing Thursday evening, Dec. 3, and hold over the following Sabbath. Bro. A. G. Davis and others are expected to preach the gospel. All are invited to come. ISAIAH B. PERKINS.

CONFERENCE.—The Semi-Annual Conference of District No. 1, Southwest Iowa and Northwest Mo., will be held at Wiota, Cass County, Iowa, commencing Dec. 17, and continue over the following Sunday. Let there be a general rally in the name of Israel's King. O. M. PHILLIPS, Secretary.

CONFERENCE.—The next annual session of the York County A. C. Conference will be held with the church at South Windham, Me., commencing Thursday, Dec. 17, at two o'clock P. M., and hold over the following Sabbath. ELD. JESSE GAY, President.

T. J. COOLBROTH, Secretary.

NOTICE.—I am prepared to labor as the Lord may direct, in either pulpit supply or protracted effort, for the salvation of the perishing, and warning men of the soon coming of our King. Address JOSHUA DENTON, 207 Water Street, Newburyport, Mass.

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C. R. CROSSETT, Sec'y, Portsmouth, N. H.

NOTICE.—Eld. Frank Burr has lately moved from Lynn, and his address is 45 School Street, Somerville, Mass.

NOTICE.—Persons desiring to preach at Kennebunk Depot, will please address Rufus Duran, Kennebunk Depot, Maine.

☞ P. W. Hough's address will be Fairbank, Buchanan County, Iowa, Box 40, on and after the first day of January, 1886.

☞ Eld. O. S. French's address is Foxcroft, Maine.

☞ B. Forrester's address is Villisca, Iowa.

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APPOINTMENTS.

☞ APPOINTMENTS must be received as early as MONDAY NOON (as our paper goes to press TUESDAY MORNING) to insure insertion for the coming week.

MASSACHUSETTS.

BOSTON, ADVENT CHRISTIAN CHURCH, Lincoln Hall, 60 West Concord Street, near Washington.
E. A. Stockman. . . . . Sunday, Nov. 29th and 1st and 2d Sundays of each month.
J. Hemenway. . . . . Sunday, Dec. 20th

ATHOL.
J. A. Gardner. . . . . 3d Sunday in each month
Geo. L. Teeple. . . . . Sunday, Nov. 29th

ATTLEBORO FALLS.
F. S. Stanton. . . . . Sunday, Nov. 29th
E. Cotton. . . . . Sundays, Dec. 6th and 13th
H. K. Flagg. . . . . Sunday, Dec. 20th

CHELSEA (Adv. Chris. Church) Heard Street.
E. M. Andrews, Pastor.
L. Boutelle. . . . . Sunday, Dec. 13th

CLINTON (S. A. Church.)—Isaac Barnes, Cor. Clerk.
J. A. Gardner. . . . . 2d Sunday in each month
M. A. Potter. . . . . Sunday, Dec. 6th

CHICOPEE (Adv. Church).—Harold Whitley, Com.

CHARLTON.—S. P. Bond, Corresponding Committee.
F. L. Johnson. . . . . 1st Sunday in each month
E. Bogbee. . . . . 2d Sunday in each month
W. O. Hale. . . . . 3d Sunday in each month

East Weymouth.—W. H. Crockett, Pastor. Preachers will please correspond with the pastor at North Weymouth, before sending appointments.

FAIRHAVEN.—Albert Jenney, Cor. Com.
Bristol and Plymouth Counties A. C. Conference evening, Dec. 2d, and over the following Sunday.

HAVERHILL (Walnut St. Chapel.)—Corresponding Committee, E. M. Staples, 375 Washington Street.
M. Stevens. . . . . Sunday, Dec. 13th
evenings through the week, and Sunday, Dec. 20th.

LAWRENCE.—(Advent Chapel, Concord Street.)
J. COUCH, Pastor.

LYNN, Second Advent Church.—(Chapel on Liberty Street.)—J. G. Burnham, No. 25 Empire Street, Corresponding Secretary.
B. S. Emery. . . . . Sunday, Nov. 29th
D. T. Taylor. . . . . Sunday, Dec. 6th
Edwin Burnham. . . . . Sunday, Dec. 13th
J. Couch. . . . . Sunday, Dec. 20th

LOWELL, Second Advent Church (Mechanic's Hall Dutton Street.)—A. Bissell, 49 Worthen Street; A. M. Hamilton, Lowell, Mass., Pawtucketville Box.
I. I. Leslie. . . . . Sunday, Nov. 29th
Frank Burr. . . . . Sunday, Dec. 6th
Geo. L. Teeple. . . . . Sundays, Dec. 13th, 20th, and 27th

MAPLEWOOD, Advent Christian Church (Methodist Congregational Hall, Salem St.)—B. P. Jones Clerk.

MARBLEHEAD, S. A. C. Church (Advent Hall, 43 Pleasant Street.) Correspond with J. S. Doane.

NEW BEDFORD (Advent Christian Church) corner of Kempton and Foster Streets.
J. Hemenway. . . . . Sunday, Nov. 29th
S. G. Mathewson. . . . . Sundays, Dec. 13th and 20th
L. Boutelle. . . . . Sunday, Dec. 27th

NORTH CARVER (A. C. Church).—Corresponding Committee: James Breach, Elmer Raymond, D. W. Nash
Wm. Breach. . . . . Sunday, Nov. 29th
Wm. Kellaway. . . . . Sunday, Dec. 13th
O. H. Wallace. . . . . Sunday, Jan. 3d

NORTH RUTLAND.—(Adv. Chris. Church.)
W. M. Hall. . . . . 1st Sunday in each month
Wm. O. Hale. . . . . 2d Sunday in each month
F. L. Johnson. . . . . 4th Sunday in each month

Newton Upper Falls.—Meetings every Lord's day at the house of L. T. Cunningham.

PLYMOUTH.
H. K. Flagg. . . . . Sunday, Nov. 29th
F. S. Stanton. . . . . Sunday, Jan. 10th

SOMERVILLE, Second Advent Church.—(Chapel corner of Bow Street and Somerville Avenue.)—T. H. Wayland Corresponding Committee, No. 10 Central Market, Boston, Mass.
L. Boutelle. . . . . 1st Sunday in each month
D. T. Taylor. . . . . 2d and last Sunday in each month

SALEM (Hardy Hall, Washington Street)—Committee: E. F. Hinckley, F. W. Lyford, S. Stacey.

SPRINGFIELD.—(Adv. Chris. Church, Pynchon St., Franklin Hall.)—G. H. Wallace, Pastor. Residence 59 Greenwood Street.

TAUNTON (Advent Christian Church) High Street, opposite Wales Street depot, Ward Room No. 2.—John B. Francis corresponding committee.
J. S. White. . . . . Sunday, Dec. 6th
C. H. Shurtliff. . . . . Sunday, Dec. 13th

TREMONT.
F. S. Stanton. . . . . 1st and 4th Sundays in each month

WORCESTER.—Ministerial Committee: E. G. Higgins, E. S. Gage, H. H. Nash.
S. G. Mathewson. . . . . Sunday, Nov. 29th
Geo. L. Teeple. . . . . Sunday, Dec. 6th
E. M. Andrews. . . . . Sunday, Dec. 13th
Edwin Burnham. . . . . . . Sundays, December 20th and 27th

WESTFIELD.
Edwin Burnham. . . . . Sunday, Nov. 29th

WINCHENDON (Adv. Chris. Church)—Corresponding Committee: L. B. Underwood and Daniel Clark.

WESTBORO.—Meetings in Reform Club Hall.—Committee: W. H. Bailey, Ellison Braley.

WEBSTER (Christian Advent Chapel, corner of Park and Myrtle Streets.)—J. E. Cross, Pastor.

WAKEFIELD.—Meetings at the residence of J. B. Adams, No. 1 Church Street, every Sunday afternoon at two o'clock.

Brimfield. . . . . Sunday, Nov. 29th
E. S. BURNES.
Middleboro. . . . . Sunday, Dec. 6th
W. H. CROCKETT.
North Reading. . . . . Sunday, Nov. 29th, and evenings
E. COTTON.
North Otis. . . . . Sunday, Dec. 6th
A. E. PHELPS.
North Easton (Ripley's Hall) every Sunday, at two o'clock P. M. Z. RANDALL.
Braley's Station. . . . . evening, Nov. 27th and over the following Sunday.
Bristol and Plymouth Counties Conference evening, Dec. 2d, and over Sunday. C. H. SWEET.
East Savoy (baptism expected). . . . Sunday, Nov. 29th
MARY L. TOWER.

NEW HAMPSHIRE.

ALTON (Kimball's Hall.)—Isaac L. Stockbridge and George E. Varney, Corresponding Committee.
N. Glidden (baptism). . . . . Sunday, Nov. 29th

Belmont.—Correspond with S. S. Folsom.
John G. Hook. . . . . Sunday, Nov. 29th

CONCORD.—Address C. P. Rowell, Rumford St.
M. A. Potter. . . . . Sunday, Nov. 29th

DOVER.—Chas. A. Phelps, Pastor.

EXETER.—Daniel D. Page, Pastor, will occupy the pulpit the 1st, 2d, and 3d Sundays in each month.
W. Hadley. . . . . Sunday, Nov. 29th
W. H. Mitchell. . . . . Sunday, Dec. 13th

EAST ROCHESTER.—J. Quimby and J. C. Shorey Elders.
B. S. Emery. . . . . 1st Sunday in each month
J. P. Goodwin. . . . . Sunday, Dec. 13th
M. Stevens. . . . . 4th Sunday in each month

East Sandwich.—Correspond with John Cove or Calvin Watson.

FARMINGTON (Advent Chapel.)—J. M. Burnham, Corresponding Committee.
Daniel D. Page. . . . . Sunday, Nov. 29th

FRANCONIA (Union Hall.)—Meetings every Sunday. C. W. Dockham, Pastor.

HAMPTON.—Cor. Com. Frederick L. Lamprey.
C. S. Shattuck. . . . . 3d Sunday in each month

LAKE VILLAGE (North Church.)—C. W. Hall corresponding committee.
A. S. Williams. . . . . Friday evening, Nov. 27th and Sunday, Nov. 29th.
Simeon Roby. . . . . Sunday, Dec. 6th

LOUDON.—Geo. W. Prichard, Cor. Committee.
John G. Hook. . . . . Sunday, Dec. 6th

LOUDON RIDGE.
J. Parsons. . . . . 1st Sunday in each month
A. Kidder. . . . . 3d Sunday in each month

MANCHESTER (Advent Chapel, Arlington Street.)

NEW HAMPTON (Advent Chapel.)
[illegible]

[illegible]

PORTSMOUTH (Advent Chapel on Hanover St.)
C. R. CROSSETT, Jr., Pastor.

ROCHESTER (Town Hall.)
Meetings three times every Sunday, also prayer meeting every Wednesday evening, at 7.30 o'clock.
Enoch Merrill. . . . . Sunday, Nov. 29th
A. A. Robinson. . . . . Sunday, Dec. 6th
Enoch Merrill. . . . . Sunday, Dec. 13th
R. F. Emerson. . . . . Sunday, Jan. 3d

SALISBURY (Smith's Corner.)
Simeon Roby. . . . . Sundays, Nov. 29th and Dec. 13th

SUGAR HILL.—H. H. Tucker, Pastor.

SOUTH SUTTON (Advent Chris. Church.)—Meetings every Sunday. First and third Sundays of each month at Sutton Gore.—A. Creasy Pastor.—F. E. Ferry Elder.

SEABROOK.—W. Hadley, Pastor.

WHITEFIELD A. C. Church.—Daniel Gregory Pastor.

South Barnstead. . . . . 1st Sunday in each month
WM. BODGE.
Pittsfield. . . . . Sunday, Nov. 29th
GEO. W. BROWN.
East Wakefield (Woodman's Mills) 3d Sunday in each month.
South Wolfboro. . . . . 4th Sunday in each month
T. L. CHURCHILL.
East Wakefield (Woodman's Mills) 3d Sunday in each month. A. G. DAVIS.
Rye. . . . . 2d Sunday in each month and Sunday, Nov. 29th. JOSHUA DENTON.
East Canaan (at the Chapel) 1st and 3d Sundays in each month. D. EASTMAN.
South Rochester. . . . . first Sunday in each month
L. T. LIBBEY.

Penacook (at Sr. S. A. Elliott's) Friday evening, Nov. 27th. NO NAME.

Tuftonboro Neck. . . . . 1st Sunday in each month
Melvin Village. . . . . 2d Sunday in each month
Sandwich. . . . . 3d Sunday in each month
Melvin Village. . . . . 4th Sunday in each month
T. W. PIPER.

Northwood Narrows. . . . . 2d Sunday in each month
Strafford (Robert's school-house) 4th Sunday in each month. JOHN PARSONS.

Tilton (at Bro. Huckings'). . . . Friday evening, Dec 4th
SIMEON ROBY.

Moultonboro, Neck Road meeting-house, Sunday, Nov. 29th. J. G. SMITH.

Northwood (where Bro. J. R. Towle may arrange) Sunday, Nov. 29th. The last two Sundays in Dec. not engaged. A. W. SIBLEY.

Rye. . . . . 1st Sunday in each month
JOSEPH W. WHITE.

Belmont. . . . . Friday evening, Nov. 27th
A. S. WILLIAMS.

MAINE.

BERWICK (Odd Fellows Hall.)—E. B. Morrell, P. O. Box 152, Corresponding Committee.
Mark Stevens. . . . . 1st Sunday in each month
B. Johnson. . . . . Sunday, Nov. 29th
Geo. M. Little. . . . . Sundays, Dec. 13th and 20th
R. F. Emerson. . . . . Sunday, Dec. 27th

BRIDGTON (Advent Chapel.) Mrs. Geo. E. Ham Sec.
E. P. Woodward. . . . . 1st Sunday in each month
A. W. Taylor. . . . . 2d Sunday in each month
R. F. Emerson. . . . . evenings through the week and Sunday, Nov. 29th.

BIDDEFORD.—Thomas W. Applebee Cor. Committee.
Wm. H. Mitchell. . . . . 1st and 2d Sundays in each month
Daniel D. Page. . . . . Sunday, Dec. 13th
Jesse Gay. . . . . 3d Sunday in each month
B. S. Emery. . . . . 4th Sunday in each month

BATH (Middle St. Chapel.)—H. M. Foster, Cor. Sec.
M. M. Stevenson. . . . . 3d Sunday in each month

BELGRADE MILLS.—Thos. L. Golder, Cor. Com.

BONNY EAGLE.
Mrs. M. E. Kilborn. . . . . 1st Sunday in each month
B. S. Emery. . . . . 2d Sunday in each month

BOWDOINHAM VILLAGE (Hinckley's Hall.)

BANGOR, Advent Christian Church (Concert Hall, Norombega, Central St.)—J. F. Clothey, Pastor.

CAPE ELIZABETH (Advent Chapel.)—L. S. Roberts and W. H. Libby, Elders. P. O. 33 Temple Street, Portland, Maine.
Jared Whitman. . . . . 1st Sunday in each month
Jesse Gay. . . . . 2d Sunday in each month
I. C. Wellcome. . . . . 3d Sunday in each month
J. Hill. . . . . 4th Sunday in each month

CAMDEN (Washington Street Chapel.)—T. F. Wadworth Corresponding Committee.

FAIRFIELD.—Committee: Henry A. Fish, Fairfield.

GOODWIN'S MILLS, (Union Hall.)—J. Hill, Pastor.
J. Hill. . . . . 1st Sunday in each month
J. Chute. . . . . 2d Sunday in each month
Jesse Gay. . . . . Sunday, Nov. 29th

KENNEBUNK, Lower Village (Adv. Chapel.)—O. H. Wallace, Pastor.

LEWISTON, A. C. Church.—Committee: A. S. Prescott, Auburn; J. G. Harmon, Lewiston.
D. H. Kilbreth. . . . . 2d Sunday in each month

NORTH TOPSHAM (New Chapel.)
John Lake. . . . . 4th Sunday in each month

NORTH WATERBORO.—N. W. Carpenter, Cor. Com.

OLD ORCHARD (Adv. Chapel, near the Tower.)
Jesse Gay. . . . . 1st Sunday in each month
J. Hill. . . . . 2d Sunday in each month
B. S. Emery. . . . . 3d Sunday in each month
Sister J. E. Jordan. . . . . Sunday, Nov. 29th

PORTLAND, Second Advent Church (Union Hall Free Street.—Committee: George E. Smith, 275 Cumberland Street, W. G. McGlauflin, Jas. Pearson.
Edwin Burnham. . . . . Sunday, Dec. 6th
L. W. Smith. . . . . Sunday, Dec. 13th
W. H. Mitchell, the last two Sundays in each month, and the 5th Sunday in every month that it occurs.

ROCKLAND (Adv. Chris. Church.)—Wm. M. Brewster Clerk and corresponding committee.

SOUTH BERWICK (Great Works.)—Correspond with Sarah E. Goodwin.
H. A. Mitchell. . . . . Sunday, Nov. 29th
Enoch Morrill. . . . . Sunday, Dec. 6th

SABATTUS (Jones' Hall.)
Jared Whitman. . . . . 4th Sunday in each month

SOUTH ELLIOT.
Geo. W. Brown. . . . . 1st Sunday in each month

SOUTH HOPE.—Corresponding Committee: Dura Ames, Mark Walker, Daniel Howard.

VINALHAVEN CHURCH.—Committee: J. Sellers, Wm. Roberts, A. F. Smith.

WASHINGTON MILLS.—G. H. Lincoln, A. P. Mears, F. A. Wentworth, Corresponding Committee.

Newcastle and Damariscotta.—Edwin Sperrin, Corresponding Committee, Newcastle.

East Bowdoinham. . . . . 4th Sunday in each month
E. O. DINSMORE.

Kittery (No. 4 South school-house) 1st Sunday in each month. York (Groundnut Hill) 2d Sunday in each month. Maryland Ridge, Gray's Corner, Wells, (Advent Chapel) 3d Sunday in each month. South Berwick (Grant's school-house) last Sunday in each month. J. P. GOODWIN.

Alfred. . . . . 2d Sunday in each month
Union Falls. . . . . 4th Sunday in each month
H. A. MITCHELL.

London. . . . . Sunday, Nov. 29th
North Waterboro. . . . . Sunday, Dec. 13th
F. PHILBRICK. F. WATERHOUSE.

Corinna. . . . . evenings, Nov. 26th and 27th
Dexter. . . . . Sunday, Nov. 29th
Z. B. SHAW.

Lebanon Center (Lord's school-house) 1st Sunday in each month. East Lebanon (Union House) 3d Sunday in each month. M. M. & A. A. YOUNG.

VERMONT.

VERNON.—J. Hemenway 1st Sunday in each month. Also supply for the third Sunday.

BRIDGEWATER (Oak Chapel.)—B. B. Chedel, Pastor.
P. G. Lord. . . . . Sunday, Nov. 29th
C. W. Jackson. . *first* and *third* Sundays in each month
B. B. Chedel. . *second* and *fourth* Sundays each month

BRISTOL.—S. P. Hayward, Pastor.

CASTLETON.—J. Albert Libby, Pastor.

MENDON (A. C. Church) D. P. Perkins, Pastor.

NORTH SHERBURNE (Adv. Chris. Church.)
C. W. Jackson, Pastor. . . . . once in four weeks

NORTH SHREWSBURY.—Geo. F. Earle, Pastor.

NORTH HYDE PARK (Adv. Chris. Church.)

HARTLAND (Densmore Hill.)—Geo. H. Temple, Hartland Four Corners, Vt., Corresponding Committee.

RUTLAND (Church of the Redeemer) T. L. Drury Pastor.

STRAFFORD, VT. (Advent Chris. Church.)—Geo. F. Earle, Pastor.

ST. JOHNSBURY.—F. L. Piper, Pastor.

WARREN (A. C. Church.)—Allen C. Greenalit Corresponding Secretary.

Ely Mines. . . . . every Sunday until further notice
O. BECKWITH.

Morgan Beach (Union Church). . . . Sunday, Nov. 29th and once in four weeks. G. W. CHAPMAN.

East Roxbury. . . . . two Sundays a month
L. H. BRIGHAM.

Factory Point. . . . . 2d Sunday in each month
Chittenden. . . . . last Sunday in each month
WM. J. BLANCHARD.

Morgan Beach (Union Church). . . once in four weeks
G. W. CHAPMAN.

CONNECTICUT.

ABINGTON.—A. C. Johnson, Pastor.

BRIDGEPORT.—Advent Christian Church, Temperance Hall, Beach Street, E. D.—E. M'Culloch Pastor.

BRISTOL Adv. Chris. Church.—John G. St. John Pastor.

[illegible] (Advent Chapel, corner of Academy and School Streets.) Preaching every Sunday. [illegible]

EAST WALLINGFORD.
[illegible]
S. G. Mathewson. . . . . Sunday, Dec. 6th
Wm. O. Hale. . . . . Sunday, Dec. 13th
F. L. Johnson. . . . . Sunday, Dec. 20th
F. S. Butler. . . . . Sunday, Dec. 27th

HARTFORD (Melodeon Hall.)
Elder D. Mathewson, Pastor, 28 Chapel Street.

NEW BRITAIN (Chapel on Arch Street.)—Norris L. Booth Secretary.
F. H. Burbank from Monday, Nov. 30th, to Sunday, Dec. 6th, inclusive, and longer if the interest demands.

NEW HAVEN.—(Beers Street Chapel.)—A. J. Wheeler Pastor. Residence 41 Beers Street.

PUTNAM (Adv. Chris. Chapel)—John Jeffrey, Pastor.

SOUTH NORWALK (Adv. Chris. Church) Temperance Hall, Main Street. F. S. Ainsworth, Cor. Clerk.
Mrs. C. S. Whitney. . . . . Sunday, Nov. 29th
D. C. Dudley. . . . . Sunday, Dec. 13th

SCITICO (Adv. Chris. Church.)—H. W. Perkins, Pastor.

SQUARE POND (Second Advent Church.)—Chas. O. Smith, Corresponding Secretary.
A. Elliott. . . . . every fourth Sunday

SOUTHINGTON (Gospel Mission Chapel.)
Hezekiah Davis, Pastor.

WATERBURY (A. C. Church, Bronson's Hall, Bank Street.)

New Preston (Union Hall) every evening through the week except Saturday. H. DAVIS.

WALLINGFORD.—(School-house, South Main Street.)
D. T. Call, Pastor.

WOODSTOCK VALLEY.—Preaching each Sabbath.—F. S. Butler, Pastor.

Prospect (New Chapel). . . . . . . Sunday, Dec. 6th
D. C. DUDLEY.

Northfield. . . . . Sunday, Nov. 29th
A. E. PHELPS.

RHODE ISLAND.

BRISTOL (Advent Christian Church, High Street.)—A. A. Hoyt, Pastor.

CENTRAL FALLS.
H. K. Flagg Church correspondent, Box 25.
H. K. Flagg. . . . . 1st Sunday in each month
C. H. Shurtliff. . . . . Sunday, Nov. 29th

ESCOHEAG.—(Advent Christian Church)—Eld. R. Wood Pastor.

LA FAYETTE (A. C. Church) Chas. E. Preston, Pastor.

NORTH SCITUATE.—Correspond with the pastor, Wm. H. Durfee, North Scituate, R. I.

PROVIDENCE (Advent Christian Church, Hammond Street.)—Norman P. Cook, Pastor.

ROCKY BROOK.

WOONSOCKET.—O. A. Bennett, Cor. Committee.
Chas. Goodrich. . . . . Sundays, Dec. 6th and 13th
J. S. White. . . . . Sunday, Dec. 20th
Artick. . . . . Sunday, Dec. 27th
Anthony. . . . . Sunday, Dec. 27th
E. COTTON.

NEW YORK.

Hebron. . . . . 1st and 3d Sundays in each month
WM. J. BLANCHARD.

Massena, St. Law. Co.—W. A. Burch, Pastor.
Potsdam. . . . . Sunday, Nov. 29th
Massena. . . . . Sunday, Dec. 6th
WM. A. BURCH.

DARIEN, Genesee Co.—H. H. Brown Pastor.

Hoosick (A. C. Church.)—Geo. A. Streeter, Pastor.

NEW YORK CITY.—J. Cox, Pastor.—Meeting three times on the Sabbath, and Wednesday evenings, at 128 West 26th Street.

SPRINGWATER, Livingston Co.—G. F. Haines, Pastor.

Sandy Hill (Adv. Chris. Church, corner of Maine and Willow Streets.)—W. O. Higley, Pastor.

Rochester, (Advent Christian Church)—Over No. 278 East Main Street, corner North Street. Elder C. H. Williams, Pastor.

OHIO.

NEVADA (A. C. Church.)—A. P. Moore, Pastor.

Axtel (Adv. Chapel). . . . . 10.30 every Sunday morning
Birmingham. . . . . 6.30 every Sunday evening

SPARTA (A. C. Church.)—O. M. Owen, Pastor.

ILLINOIS.

CHICAGO (A. C. Church) No. 91 South Green St.—J. August Smith, Pastor. L. C. Rice corresponding committee, Room 35 Central Music Hall, Chicago, Ill.

AUBURN (Adv. Chris. Church.)—J. F. Adair, Pastor.

Alton. . . . . once in two weeks
Vaughn's Crossing. . . . . once in four weeks
GEO. C. BUTTON.

Jewett. . . . . Sunday, Nov. 29th
McKeen. . . . . Sunday, Dec. 6th
Elbridge and Vermillion soon after the two.
M. MCCULLOCH.

In the Lecture Room of the first Baptist Church of Aurora every Sabbath. C. W. SMITH.

INDIANA.

Union Mills.—D. R. & E. S. Mansfield, Pastors.

Jeffersonville.—N. Field, Pastor. Otwell.—Geo. W. Green, Pastor. Forest.—E. C. Andrus, Pastor. Muddy Fork.—L. H. Warman, Pastor. Colfax.—F. W. Powers, Pastor. Volga.—A. H. Cooperider, Pastor.

MINNESOTA.

Minneapolis (Messiah's Advent Church) corner of Second Avenue South and 16th Street.—W. J. Hobbs Pastor. Residence 1308 2d Avenue South.

High Prairie.—P. and H. and M. Ramer Pastors.

Monticello.—G. H. Dewing, Pastor.—Preaching every Sunday, at 10.30 a. m.

Magnolia every Sunday, at 11 A. M.—A. M. BARBER.

MICHIGAN.

Every other Lord's day, morning and evening, at the Advent Christian Church of Assyria, Barry Co. P. HOLLER.

Peck and Speaker (Advent Chris. Chapel) every two weeks alternating.

Port Sanilac. . . . . 10.30 A. M. each Sunday
Shore and Ridge Churches at 3.30 P. M. each alternate Sunday. Lexington Sunday evenings. C. PIKE.

Buchanan, (A. C. Church.)—Benj. Finney Pastor.

WISCONSIN.

MIFFLIN.—D. S. Clark, Pastor.

TENNESSEE.

MEMPHIS.—Advent Christian Church, 35 Seventh Street.—A. J. Sanderlin Pastor.

IOWA.

Manchester, Nov. 16th, at 11 A. M. and every two weeks.
E. A. MARSH.

Sioux City (Advent Christian Church.)—Corresponding Committee: J. W. Young or J. H. Culver.

Burr Oak.—Preaching every Sunday, at 10.30 A. M. Sunday School directly after preaching service.
Bluffton. . . . . Sunday, Nov. 29th and once in two weeks. J. RIDLEY, Pastor.

New Hartford. . . . . 1st and 3d Sundays in each month
Waterloo. . . . . 2d Sunday in each month
Floyd. . . . . 4th Sunday in each month
W. C. STEWART.

PENN.

Church of the Second Advent, Mount Vernon St. below Broad.—Elder L. F. Baker Pastor. Residence 1926 Brown Street.

EAST BRANCH.—G. W. Smith, Cor. Committee.

Edinboro.—Mrs. L. M. Stoddard, Pastor.

South Oil City.—Preaching each Sunday a. m. and evening. Prayer meeting Thursday evenings.
C. W. STEWART.

QUEBEC.

Hatley (Old Church). . . . . once in four weeks
Ayer's Flat (Union Church) Nov. 25th, with Eld. P. Dow, 10.30 a. m. McConnell school-house, Hatley in the evening, and once in four weeks.
G. W. CHAPMAN.

MAGOG (Pond District). Greeley Chapman Pastor.

Danville.—J. Ward, Pastor.

Way's Mills (Union Church.)—H. D. Selby, Pastor. Second Adventist Ministerial Committee: E. Vaughan H. W. Davis, J. W. Heath.

DELAWARE.

Wilmington (Household of Faith Church.)—House of worship on Tatnall St. Geo. W. Wright, Pastor.

NEW BRUNSWICK.

WOODSTOCK.—(Advent Christian Church.)—F. W. Blackmer, Pastor.

CALIFORNIA.

Tustin City, Los Angeles County. D. F. Hunt Pastor.

Business.

American Advent Mission Society.

Friend A, $1.00. Mr. Irving, $100.00; Slocum W $2.50; Fyler F D, $5.00; Dean D S, $2.00; Pullen E, $2.00; Pullen Mrs. H, $10.00.

J. HEMENWAY, Treasurer.

For Foreign Missions.

Mr. Irving, $100.00; North H, $5.00; Slocum W $2.50; Fyler F. D, $10.00; Emmons Mrs. A M, $1.00; Groat H A, $4.45; Bell Mrs M A, $1.00; Dean D S $2.10; Farnsworth Mrs. A K, $5.00; Lockhart G T $2.00. J. HEMENWAY, Treasurer.

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LINES

Composed by Mrs. F. R. Blanchard, North Adams, Mass.

Help me, dear Saviour, to the end,
My burden to endure,
And ne'er my cross to lay aside
Till life is made secure;
Until I reach the other shore,
Where weary feet may rest,
And throbbing hearts shall break no more,
By cruelty oppressed.

Where everlasting love shall spread
Its pinions wide and far,
Designing foes and treacherous friends
No more our peace shall mar;
But happiness, wave after wave,
In endless courses roll;
Eternal bliss, age after age,
Shall satisfy the soul.

Once there, and all will be forgot
That we have suffered here;
The path, so dark and lonely now,
Will there at last be clear.
We'll know why these chastisements come;
Affliction's hand must fall;
And by our side loved ones go down,
In gloom enshrouded all.

We'll know as we are known, 'tis said,
Beyond earth's shadowing gloom,
When those who love and those who hate,
Are awakened from the tomb.
Together all may rise, perchance,
But share a different doom;
For lying tongues will there be hushed,
And perjured lips be dumb.

Deceivers and deceived must stand,
And pass the final test,
Their names be called, their sentence read,—
Depart, or come ye blest.
But is there no escaping then?
No refuge city nigh?
That man may reach, and there escape
That all discerning Eye?

The everlasting mountains fall,
The solid rocks must fly,
And mortal man come forth at last
To meet Jehovah's eye!
The ocean's depths give up its dead,
The earth its millions slain;
Not one a hiding place can find,
For God Jehovah reigns!

Lord, guide these faltering steps of mine,
And shield this throbbing heart,
For dark and dangerous is the way—
From thee I would not part.
In vain I've tried to anchor here,
And trust an arm untried;
That awful day comes on apace—
I need a heavenly guide.

My foes are strong, my friends are few,
I faint on desert sands;
There's none on earth O God, but thee,
To hold these trembling hands.
I stretch them out each hour, O God,
To meet thy answering clasp;
But oft I faint, the heart grows weak—
These tried hands, O grasp!

Oh! draw this wayward child of thine
Nearer, still nearer thee,
And wipe the blinding tears away,
That I thy face may see.
Then when the ransomed, blood-washed ones
Before thy face shall fall,
May I be found enrolled with them,
And thine the glory all.

THE WORCESTER CONVENTION.

The General Ministerial Convention of the Second Adventists was held according to the announcement, commencing Tuesday evening, Nov. 10th, and closing its sessions on Friday evening, Nov. 13th. There was a good attendance from abroad, and the interest of the meetings was remarkably enlivening, except at times when the essays were a little tedious. Experience shows that the interest in such gatherings is enhanced by brief essays, if any are to be read, and by giving the members of the Convention an opportunity to express their thoughts. With slight exceptions, the interest of the people attending this Convention was very close and lively. Those who remained through Thursday and Friday sessions expressed themselves as being much edified and pleased with the proceedings. The Worcester church manifested their usual hospitality, which was more than sufficient for all the necessities of the Convention.

The opening sermon was by Eld. J. H. Pettingell, of Philadelphia. The writer was not present to hear it, but the people were glad to hear from Bro. Pettingell during the sessions of the Convention. The topics discussed Wednesday forenoon were, "The Personality of Jehovah," "The Divinity of Jesus Christ," and "The Office of the Holy Spirit." The first was led in an essay by Eld. Wm. H. Mitchell, of Me., the second in an off-hand discourse by Eld. S. G. Mathewson, of Worcester, and the third in an address by Eld. E. A. Stockman, of Chelsea. They were all followed by stirring remarks from members present. Bro. Mitchell's essay was said by the members to be a very able one, but the writer was not present to hear it, being detained by home duties. It is to be regretted that the excellent essay of Bro. M. could not have been heard by a full house. We hope it will be published in the *Crisis*. Bro. Stockman's address was very touching in many of its passages, and the comforts and consolations of the Holy Spirit were vividly portrayed. Remarks on the topics were made by Bro. Couch, Pettingell, Hemenway, Morgan, McKinstry, Wellcome, and others present.

On Wednesday afternoon the Convention organized by electing Eld. E. A. Stockman, President, Eld. G. H. Wallace, Vice President, and Eld. F. Burr, Secretary. The social service was one of lively testimonies, as was the case in all the social meetings of the convention. The *spirit* of the meetings was excellent, and the kind feelings of the members while holding conflicting views on some points, was evidence of their Christianity. *Love* was the ruling power of the convention. The first topic of Wednesday P. M., was, "The Authority and Design of the Holy Scriptures." Eld. L. C. McKinstry gave a lengthy essay on this topic, and in the brief time that followed several spoke in harmony with the essayist, that the *authority* of the Bible was that of God, and the *design* was to make known God's will through Jesus Christ. Eld. I. C. Wellcome read a lengthy essay on this topic, "The Importance and Scriptural Philosophy of the Atonement." He spoke of the word "atone" as declared by Webster to be the union of "at" and "one," and signifying to make two disagreeing persons to be *at one*.

He spoke at length of Adam's transgression and its consequences, showing the need of an atonement; of Jesus' work of redemption as being for the whole race, but of salvation being only for believers and God's chosen. There was no time for discussion after this essay. Eld. Pettingell followed in a lengthy but *refreshing* essay on the "The fact and nature of the Resurrection." He reviewed some of the various views upon the topic—gave the creeds of the Papal church and the Westminster Catechism, showing the agreement of the two with the exception of the doctrine of purgatory. Some now hold,—and the number is increasing,—to probation after death, and make the resurrection a step to entire restitution. Some hold that the *ghostly* state is the true resurrection. But the *Bible* teaches an absolute physical resurrection—of all—some *out from* the dead—the others *of* the dead. The Bible declares death to be an enemy, but many ministers almost deify it, and ignore the Redeemer and his claims. Nature gives no resurrection either of insects or vegetables, for they do *not die* and then live again. Resurrection is no natural development, but a stupendous miracle. Personal identity is preserved in the *parts;* I do not know the *manner*, but I believe the *fact*. It is Biblical. We receive it by faith, not by reason. Many things are inexplicable. The psychical organizes the material. The "spiritual body" is not a phantom, but a real veritable body. Jesus was thus, the same body changed. There is a *new* life. Where is its commencement? I claim it is *here*. The begetting is here; we are in embryo waiting the redemption of our bodies.

Bro. Wallace led the social service at 6.30, and Bro. Couch gave the occasional address at 7.30, on the topic, "Are we a prophetic people?" He answered the question strongly in the affirmative. He said that a prophetic people is one whose history is written beforehand. If we can find a fulfillment of prophecy at the present time in which we fill the mold, then we must be a prophetic people. Jesus was a child of prophecy. By this we know him to be the Messiah. Joseph, Moses, Joshua, were all men of prophecy. The Hebrews were a prophetic class. We are a prophetic class of people. The prophecies just prior to the second advent of Jesus are *now* being fulfilled. The announcement is being made, The two servants—the "faithful and wise," and the "evil servant" that says, "My Lord delayeth his coming," are now acting. Bro. Couch's discourse was very timely and convincing to the audience. We hope it will be published.

On Thursday morning, Eld. N. P. Cook, of Providence, R. I. led the social meeting, Eld. A. W. Sibley followed in an able essay on the "Scriptural signs of the present times." We quote from the *Worcester Spy:*

"Eld. A. W. Sibley read an exceedingly interesting essay on 'The Scriptural signs of the present times.' He divided the signs into classes, as social, religious and political, with the signs in the heavens and earth, all of which are as the Scriptures declare they would be at the second advent of Christ. The climax of his argument was very forcibly stated, and the speakers who followed him gave sanction to his essay."

We expect the essay will be published in the *Crisis*.

Bro. G. H. Wallace read an essay on "What is Gospel Holiness?" We quote from the *Spy:*

"Eld. G. H. Wallace read a brief essay taking strong ground in relation to the necessity of holiness as a preparation for eternal life. He defined it as a character—godliness—like God. Not a change of natural temperament, but an eradication of sin and an enthronement of the Holy Spirit in the person who is holy. It is not a supplement to Christianity, but Christianity itself."

We hope the essay will be published in the *Crisis*. There were many excellent points which we have not space to write out.

As the Convention had received through its President a report from Eld. Miles Grant of his safe arrival in England, and a request for the prayers of the convention, the following resolution was passed by a rising vote, after which Eld. Couch led in fervent prayer in behalf of Bro. Grant and his mission.

Whereas, Eld. Miles Grant, in his journeys as a foreign missionary under the auspices of the Advent Mission Society sends greeting to this Convention, and asks our sympathy and prayers for his mission. *Resolved*, that we hereby declare our deep sympathy and heartfelt prayers for the success of Bro. Grant's mission in carrying to foreign lands the grand and glorious truths of the coming kingdom of our Lord as an impending event, and we trust the Lord will prosper him in all his journeys, and that he will be able to earnestly present the Bible doctrine of conditional immortality and the end of probation at the coming of Jesus, and also that the prophecies teach that the last moments of gospel proclamation are now passing. This resolution shall be sent to Bro. Grant as a proof of our fellowship in his work.

On the next topic, "What rules should govern a pastor in his labors," the essayist, Eld. C. H. Sweet, could not be present, and so sent an excellent essay which was read to the Convention by the Secretary, and very heartily received and endorsed. It will be published in the *Crisis*. In the speeches which followed its reading the following pithy things were said: Look out for religious burglars—beware of adulterating the gospel—bring out things "*new* and old"—take no sides in parish difficulties, but seek unity—the minister should have a grave where he buries all gossip—pray *much*—don't leave the team on bare ground—we should know how to catch men as men catch fish, all the time.

The social meeting in the P. M. was led by Eld. S. P. Hayward, of Vt. Eld. J. S. White then read a brief essay on "The Divinity of Jesus Christ" he being necessarily absent yesterday. The essay was recommended for publication. On the topic of "Nebuchadnezznar's Dream" a letter from Eld. Boutelle was read apologizing for his absence, and giving some interesting thoughts concerning the "Dream" and Adventism. An open Bible class followed, led by Eld. F. Burr, and the hour was very profitably spent in discussing many of the points brought out in the prophetic dream. Following this was an address on "The Tarrying time of the Second Advent," by Eld. S. G. Mathewson. He inquired: 1, Was there to be a tarrying time? 2, Are we in it? 3, When does it commence and when end? He read passages from Habakkuk, from Christ, in Matt. 25th, from Heb. 10: 36–39, and Dan. 12th chapter to show that there was a tarrying time predicted. Yet there could be no tarrying unless there was definite expectation and a disappointment. This has been the case. He located the setting up of the abomination that makes desolate as being no later than A. D. 554, when full power was acquired by the "little horn." From that date 1260 years would bring us to A. D. 1814, the time of the dowfall of the "Abomination," and 1290 years would bring us to A. D. 1844, a time of general expectation the world over, for the Lord's return. From that he dated the "tarrying time" as the difference between the 1290 and 1335 day-years of Dan. 12th. The difference is 45 years, which brings us to A. D. 1889 as the end of the tarrying time. The address and argument were kindly received by those present, and many spoke in sympathy with the sentiments even if they did not fully endorse them. Eld. Welcome, however, said he believed the tarrying time to be the whole time of this dispensation. Eld. Hemenway asked: "Is the tarrying time to be measured?" He believed it an indefinite time. The reply was—"There are the 1290 days as seemingly the end, but immediately the angel says *wait* to the 1335 days—a definite length of time.

Eld. A. W. Sibley, of Haverhill, Mass., led the social service at 6.30 P. M. At 7.30, Sister McKinstry gave a lecture to a large audience, on Rev. 17th chapter. We again quote from the *Worcester Spy:*

The evening hour was occupied by Mrs. L. C. McKinstry, who gave an intensely interesting lecture on Rev. 17th. The lecture was illustrated by a finely painted chart. The lecturer herself is one of the class of women who are at home and at perfect ease on the platform. Modest and earnest, in clear and well chosen language she gave an exposition of the passage in consideration such as caused an intense interest in all her audience. This lady has given a course of lectures upon prophecy in scores of towns in New England, and is everywhere well received. Her memory and ease of address is remarkable.

On Friday it was thought best to change the programme somewhat, in order to give certain topics more time. The first hour and a half were given to reading two essays, one from Eld. A. F. Moore, on "What constitutes a proper preparation for the Gospel Ministry?" and one by Eld. F. Burr, on "The scope of Paul's instructions in 2 Tim. 2: 15." These will both be published, and therefore need not be given here. The remarks which followed were of a lively character, and very apt. When God calls you, go and *preach*, not go and *prepare*. Prepare *in* the ministry, not *for* the ministry. There are two extremes, one is that of no previous thought, the other is that of scholastically written sermons. The "golden mean" lies between the two.

At 10.30 Eld. J. Hemenway gave a very interesting address upon "The relation of Spirit to Matter in creation." Much thought was eliminated, and several criticisms followed. The interest in the theme can be imagined by those who have heard Bro. Hemenway lecture from his chart at other meetings. We trust all who have not heard him will embrace the first favorable opportunity to do so. We could not well give an epitome of his address in this report. Suffice it to say that the thought of "God in creation" was strongly and clearly shown by the address.

In the afternoon Eld. J. Cross, of Webster, Mass., led the social service, and Eld. J. Couch gave a masterly address on the topic: "Is the Eastern Question a subject of Prophecy?" He defined the "Eastern Question" by quoting from H. Grattan Guinness as the question of how to dispose of the Turk and not set Europe all ablaze. He showed that it is in the prophecies of Rev. 12 and Dan. 11. The argument was excellently well arranged. When asked if the speaker thought the "time of trouble" would commence before, at, or after the coming of Christ, he replied he was not sure, but thought it would commence a little *before*. Eld. Pettingell coroborated many of the statements of the address, as he had been over the very soil of the disputed territory, and seen the condition of the people.

The last, but by no means the least, essay of the Convention was given by Eld. N. P. Cook, of Providence, R. I., on "Paul's desire to depart and be with Christ." As we suppose it will be printed we will not occupy space to give the excellent points of the theme. Eld. Cook appears to be well versed in the subject, and his essay showed deep thought, and a clear conception of the facts in Paul's writings and experience.

In the evening Eld. Perkins, of Scitico led the social meeting, and Eld. S. P. Hayward of Bristol, Vt., preached on Repentance and Building for Christ. The thanks of the Convention were given by the Sec'y. to the Worcester Church for their hospitality, and so the Convention closed with the feeling on the part of all that it had been a very profitable occasion.

F. Burr, *Secretary.*

CHRIST'S EXAMPLE.

BY A. N. SEYMOUR.

The apostle Paul says, and with much propriety too, that Christ is in all things to have the pre-eminence. Why is he to occupy such a position? Because God, the supreme ruler of the universe, has exalted him to this position, he being his own beloved and dutiful Son, his chief heir, a noble child, perfectly willing to yield obedience to his Father's will in all things. He says, "I come to do thy will, O God." God's will is perfect, complete in all of his supreme arrangements. Christ fully enters into this arrangement of the Father's, to save a world lost in sin, lost in death, and lost under the curse. Christ is exalted above all kings, all potentates. He is head of all things, and proposes to save all such as follow his example, influence and counsel. Christ, standing at the head of all principality and power, sets a good, perfect and glorious example before all the world to follow; sheds a pure, holy and sacred influence upon all, and disseminates the best and wisest counsel possible. This was done for the best good of a race of mortal men, women and children. His example, influence and counsel cannot be bettered. They are pure, wise, noble, and greatly beneficial to an unholy world. Should all mankind follow Christ in all his righteous deeds of love and goodness, what a different world we should see and enjoy.

Christ's noble example, influence and counsel had no elements of discord or demoralization in them; they always had a tendency to unite, elevate, ennoble, encourage and purify the corruption found in the races of mankind. If Christ, who stands at the head of the family of man, set us this example for the benefit of the race, it surely was a noble enterprise, a very great blessing to mankind, and the race should highly esteem and venerate him for his extremely kind acts and benevolence. Would Christ have set a good example, shed a holy influence, and disseminated wise counsel, had he come into this lower world for the upholding of sectarianism, creeds, bodies of divinity, dram shops, theatres, skating rinks, houses of ill fame, horse races, etc.? Surely not. This is about the condition of the world at the present time. It is bad, and only bad, and that continually.

May the dear, loving people of God be exceedingly cautious how they mingle and commingle with these elements of corruption and demoralization, lest they become entangled in them, and they finally perish. God have mercy, and give wisdom and grace, that we as an intelligent people looking for that "blessed hope," the consummation of all our anticipated joys, may be found with our lamps full of oil, well trimmed and burning brilliantly, and fully ready for translation, to meet our priceless treasures when He comes to the gathering of his sleeping jewels, as well as his jewels who are so anxiously waiting for his return to bring eternal deliverance to that innumerable company that is to be gathered out of every kindred, tongue, and people.

Come, dear Lord, and take up thine abode with thy body, the church, in the new earth, or kingdom under the whole heavens, and reign with and over us forever. I never felt more like crying day and night for the dear loving Saviour to come than I do now. I do want to see my dear Lord and Master more than I can express. He is my soul's anchor. I am safe only in him. Hence I am waiting, longing, earnestly desiring, praying, watching the Eastern world for the bright omens that are to usher in that morn of eternal beauty, happiness, blessedness and glory that my soul has been anticipating since 1843, when my precious wife (who now sleeps in Jesus) and myself embraced and commenced teaching and preaching his coming back to earth again. I hardly know how to wait much longer to see her lovely face once more. Come, dear Saviour, rend the heavens, and fulfill thy precious word, "I will come again."

Hesperia, Mich., Nov. 9th.

BABY BLANCHARD.

Buried at Chittenden Nov. 14th, 1885.

BY J. ALBERT LIBBY.

Beautiful little sleeper now,
Closely laid in the casket bed;
All as pure as the new-dropt snow,
Seemeth this baby, cold and dead.

Father and mother brought her here
For funeral words that must be spoken;
Old and young of the friends draw near,
To pity the hearts with death-grief broken.

What shall we say for comfort now?
Where are the words to meet such sorrow?
Over the book from heaven we bow,
That sweetly speaks of a bright to-morrow.

Baby life shall come back again—
Baby love to the waiting arms—
Christ, let the children lead the train
Into the kingdom with all their charms.

They kissed the baby a fond farewell,
And into her grave bent down the heart;
But baby forever with Christ will dwell,
And parents may find her, and never part.

THE MILLENNIUM.

A Methodist Bishop's gloomy view of the millennium.

New York, Nov. 9.—A large audience gathered in St. Paul's Methodist Episcopal Church in Fourth avenue this morning. On Sunday every Methodist Church in this city, Brooklyn, Jersey City and the suburbs for fifty miles around announced that Bishop Foster of Boston would address the meeting. Bishop Warren presided. Chaplain McCabe conducted the singing. Twelve Bishops and forty laymen from all parts of the United States, composing the Methodist Missionary Conference, were present. The meeting was called by the Conference in the interests of its missionary work. Bishop Foster's subject was the "Outlook of the World for Humanity." For an hour his audience followed him with the closest attention, only broken by outbursts of enthusiasm and hearty "Amens." His views were not wholly roseate. He believed in the triumph of Christianity over all other religions, saying in part.

There are some who too fondly anticipate a millennium. There is a lack of information on the progress of Christianity. The facts are misstated daily in pulpits all over the country. Ministers hesitate to present the worst side for fear of causing discouragement. They create hopes that are never to be realized. We are not at the dawn of the millennium. Compared with the work to be done, the past is nothing. Our children's children for ten generations to come must labor harder than we are doing to accomplish the conversion of the world. The world's population is 1,500,000,000. Of these, Christians number less than a third. Half of that third belong to the Roman Catholic Church. The Protestant number 113,000,000. They are divided into 500 sects. And this number of their strength includes, also, all the thieves, ex-convicts, the debased, besotted, the speckled and streaked in Christendom. The popular idea is that the Church of Rome is anti-Christ. I don't agree with the popular belief. I regard that wonderful institution as a great Christian camp. It may have to be reconstructed, but before us we have the great problem—the 1,100,000,000 of pagans to convert to Christianity. That is the solid rock that looms up in our path. Look at it; see what work has been done in 1800 years, and how much is yet to be accomplished. In India, after more than a hundred years of mission work, we have 600,000 native converts and 2,000,000 Christians among 260,000,000 heathens. Can we remove that solid boulder that is as old as the hills. ["Yes, we can," shouted Rev. Dr. Corbett. "We have the Holy Ghost with us. Don't be in a hurry, brother." "Amen," "Hallelujah," were shouted to this from different parts of the church.]

Bishop Foster continued: "We must get down to hard pan then. It is a big loaf to be leavened, and it has been a long time working. We have now with us the sunlight of modern thought that is melting superstition. I am tired of the cant from our pulpits of sacred phrases that mean nothing. Put soul into them to bring on victory. Our Methodist church we think the most divine and ineffable. We boast that we are going to conquer the world and we come from our palaces and princely farms and subscribe fifty cents a head for the undertaking. [That's so," "that's so," replied several voices.] It is a burning disgrace, that excites pity and disgust. Here have we been our own board of twelve Bishops and forty laymen incubating for a week. Now we find that our nest was filled with rotten eggs, and a world is waiting to be conquered. I'll say no more.—*Journal.*

A Christian minister said, "I was never of any use until I found out that God did not make me for a great man."

FROM H. MUNGER.

Bro. Stockman:—I have received a letter from "A Methodist," (so he signs himself), of West Ossipee, N. H., requesting me to answer him through the *Crisis*. He writes in this way: "When the Advent people first started out they preached against having settled pastors, note preaching, instrumental music, theological schools, the prefixing the title of *Rev.* to your minister's names, etc. Now your ministers are doing all these things. Please make a full explanation in your paper.

I will say to "A Methodist" that the Advent people have never been under bishops, presiding elders, a church discipline and creed, but all have been free to believe and act as it has appeared right to them; so they have not agreed in all things.

1. In regard to having settled pastors, there has been a difference of opinion among us, and is now. At first, before we had any established churches, our ministers were all lecturers on the prophecies, and confined themselves very much to expositions of that part of the Bible. This was what the people then needed. These "lectures," as they were called, embodied ten times more gospel matter than any Methodist sermon I ever heard during the twenty years I was among them. What caused many of our people at first to speak against the settling of pastors, was the way the ministers in the nominal churches controlled the people, keeping them from seeing the light, and thrusting out those in the churches who did receive it. Some of our churches now want pastors; while others do not. We are under no hierarchy—each church can settle a pastor or not, as it pleases.

2. *Note preaching.* I would say to "A Methodist" that what our people have found fault with is the writing out sermons and reading them at length to the people; and this they still object to. Heads noted down and references to scriptures some of our preachers have ever used, and our people have not complained of these. Dates and quotations from history in lecturing have been from the first noted or written down by our preachers. It may be that some of our younger preachers are now carrying into the desk more manuscript than before has been done by the old hands. Perhaps my Methodist critic has made this discovery.

3. *Instrumental music.* Some did in 1843 object to instrumental music in the worship of God, and they still object to it. Hence there is no confession to be made by them. Some of our congregations now have an instrument to help in the singing. We make no apology for it.

4. *Theological schools.* We have as yet no theological school, so the charge of having one cannot be justly made. As a people looking for the Lord, we have felt that there was not time to build up an institution of learning, and to educate men for ministers. My Methodist friend must not bring this charge against us.

5. *Prefixing titles to your ministers' names.* Why did "A Methodist" put *Rev.* before my name when he wrote to me? I never took such a title, and never did one of my people address me with the title of *Rev.* There never has been one among us, to my knowledge, who has wanted the title. We are all averse to it, believing it belongs only to God. We cannot help what people call us, nor by what title they address us; but this I ask of my friend at West Ossipee, if he should write me again, not to prefix to my name a title that all Methodist preachers take and use in common as a title of honor.

Now if our people ought to confess and explain to the Methodists, to whom should they confess for their departure from their original position and faith? The Discipline that I subscribed to when a Methodist, forbid all these things, even the wearing of gold, church fairs, festivals and the like. "Consistency is a jewel," as you say. We have never backslidden by going into church fairs and festivals. You say you are an inquirer after truth. But what kind of truth? Is it the truth *about* Adventists, or the great and most important truth of these prophetic times, but which your people oppose as much as any other people in the world? If you are honest in saying you want to know our scriptural position, you can know by reading a standard work, called "Our Hope." I would send a copy to you did I know your name; but as you did not sign it, I am in the dark as to who you are.

If you wish for further information respecting Advents for forty years, or Methodism for sixty-five years, I will give it, showing which have fallen furthest from their original position during the last forty years. Yours in the hope of the gospel.

A BRIEF CHANGE.

By the long and earnest solicitation of the friends of Christ in Eastern Dakota, we decided to spend the winter with the Sherman Church, located in Brooking's County, close to the Minnesota line. Our home is in Spink County, where nearly three years ago we organized a company of believers upon a gospel basis, adopting the covenant of the Advent Christian Church. There has been constant accessions to their number, and on the two last Sundays ten others were received into church fellowship, and four were baptized in the only true and apostolic manner. As in primitive times, "when they believed the things concerning the kingdom of God and the name of Jesus Christ, they were baptized both men and women."

We have tried to do our whole duty during the time we have been in this territory. Upon our stating to the friends our intention of removing to Brooking's County for the winter, fearing they might be left permanently without a pastor, they immediately pledged substantial help provided we would return in the spring. May the Lord direct. We have left the work in the hands of Bro. R. H. Bateman during our absence, trusting the Lord will still continue revival work among the people. Of course financial assistance has been only small, but I shall not stop on this account. By the grace of God I shall tell this story until the illustrious Hero of the story shall return to regenerate the earth, and reign upon it, or I fall by the hand of the grim messenger. We have worked against many adversities. Nearly all the time we have had no team to take us here and there to our appointments, but have gone on foot, or went with others. We began work as near home as we could possibly get, believing that if we could not influence people there by preaching and practice, we could nowhere. A number of near neighbors have been converted and baptized, and some of our own children. May they be faithful over a few things, and reap eternal joys by and by. I have been greatly encouraged in my work by the influence and assistance of Bro. Geo. Greenman and Bro. Harvey Cushman, two well-tried soldiers of Jesus. The cause of truth will never suffer in their hands. They are not only true Christians, but are *Advent* Christians also.

We are now at this place to spend and be spent for God and truth, and to labor wherever duty calls. Frankfort church have pledged nearly sixty dollars for tent and mission purposes. We trust a tent will be put into the field in the spring to unfold this gospel of the kingdom to the sons and daughters of Dakota; but the work will be solid toil amid tears, and sorrows, and persecutions. Nine-tenths of the people despise the truths of Jesus' coming. The masses wish to be "let alone" and not "disturbed" while enjoying their day-dreams of pleasure and security. But they must be disturbed. God calls upon us to sound an alarm along their borders. If we do not, who will? God help us is my prayer.

Philo Hitchcock.

White Station, Dakota.

SPECIAL ANSWERS TO PRAYER.

☞ We solicit brief, well authenticated statements of special answers to prayer, in the healing of diseases, or other remarkable deliverances.—Ed.

Raised Up.

Bro. Stockman:—I send an account, clipped from the *Canton Telephone* of Nov. 9th, 1883, of the dear Lord's dealings with me. I used to think when the physicians would say there was no help for me, that I knew the Lord could help me, and I fully believed he would if it was for the best. And, praise his holy name, he has helped me. When earthly help failed, then the Lord raised me up. I feel that I never can thank him enough for what he has done for me. This was in the year 1883; and now, with the help of God, I am keeping house. We have had a great deal of trouble since I was raised up. Four loved ones have been taken from us in less than fourteen months, but the dear Lord has given us strength to bear it, and I am trusting in him who has done so much for me.

Alice Bryant.

Livermore, Me., Nov. 9, 1885.

Remarkable Cure.

On Monday, Oct. 22d, Miss Alice Bryant, a near neighbor, who has been an invalid for the last nineteen years, and for the last twenty-seven days could not be moved from her bed on account of the severe pain which she suffered, called upon the writer in apparent health. Her recovery has been so rapid and unusual that he sends you the following brief notice of her case.

About nineteen years ago Miss B., then a young girl, was so severely attacked by scarlet fever that she seemed to have become an incurable invalid. Thirteen months ago she was brought down to her bed with a sickness so violent that her friends and herself believed her recovery to be impossible. In March last she made arrangements for her funeral and burial, with Christian calmness and cheerfulness, making known her wishes in regard to the disposal of her effects, and calmly awaited the hour of death. Her case baffled the skill of her attending physician, who corresponded with some eminent physician in regard to it. They considered it a very unusual and difficult one. Miss B. lingered through the spring and summer, gradually wasting away, being unable to take but little food, until she became almost a skeleton, and so feeble that she could be moved only in a quilt held by its four corners, and at last could not endure the pain of even this gentle movement.

During the latter part of the summer she began to feel that it was the will of the Saviour that she should not yet be called away, and entertained a secret faith that God would raise her up from her bed of sickness. Some of the family connections meeting with Elder Rhodes of Litchfield, of the Advent denomination of Christians, of which Miss B. with her father and mother are members, made known her condition to him, who said that he believed the Lord would raise her up from her sick bed. At their request, he visited her on Saturday, Oct. 20th. On arriving at the house of Mr. Bryant, he went to the bedside of Alice; he poured some olive oil on his hand, placed it on the pit of her stomach, saying, "I anoint you in the name of the Lord." He then prayed, the family kneeling at the bedside. Having sung he prayed a second time. Miss B. lay quiet for about a half hour, then asked her mother for her clothes, and dressed herself. At the usual time for dinner, she took her seat at the table and partook of food, experiencing no discomfort from it. She is now, though not entirely well, able to go about the house and to ride when the weather is suitable. Though suffering none from the sickness which prostrated her, she does not consider herself to be in perfect health, but expresses her faith that the Lord will soon give this to her. Immediately on her recovery she was overjoyed and filled with praise to God, and for several nights could sleep but little from very thankfulness.

This, Mr. Editor, is the very brief account which you requested of me, of a case which will no doubt interest your readers. Mr. and Mrs. Bryant, and Miss B. their daughter, are well known in this region as irreproachable Christians, and receive the congratulations of all their neighbors and friends. Respectfully yours,

Asa H. Gould.

Note.—Although this case may not be more remarkable than others that have been reported in other parts of the State, it will be of unusual interest to our readers, as the above statements cannot be questioned. Mr. Gould is a Baptist clergyman, and his intimate acquaintance with the family, and reputation wherever he is known, leaves no chance for doubt.—Ed.

A religious character is the greatest of all human attainments. This it is to have Christ formed within us, the hope of glory. Jesus, the blessed Master, lived the perfect life. In him, each good affection of humanity had its fullness, its permanence, its perfection. How reverend, how holy, how dear, how soul-entrancing, is that incarnate loveliness! God in him, God with us: the brightness of the Father's glory, and the express image of his person.—*Ex.*

The Emperor of Germany, while visiting a chapel in Berlin, on Oct. 26th, received an address from his chaplain. In the course of his reply the venerable Emperor uttered these pregnant words: "As for what you have said about me personally, I accept it with all modesty as a man whose days are now numbered. In my lifetime heaven has covered me with blessings and mercies, especially in my old age; but the homage paid me I lay at the throne of the Highest, from whom we derive strength to execute all the best things that can be done on earth. Within the last few years, before the eyes of all of you, things have happened by which Prussia has been raised higher than ever we expected. You have all been witnesses of the great work accomplished, which will continue to endure if its foundations remain in purity of religion and progress in every good deed. In my old days I can call heaven to witness that I have ever looked upon religion as the sole foundation on which everything reposes, and as the highest good of my people.—*Ex.*

Revivals.—Remarkable revivals are reported among the Huguenot settlements in the south of France. Whole villages are coming to the Lord. It is another Pentecost, and spreads as by a powder train from church to church. God is bestowing on these ancient people, who have so long held up the banner of the true faith amid many perils, a sudden and overwhelming blessing. Nothing like it has been known in modern times. They seem thirsting for the truth; lips open, hearts full; a great spirit of faith and prayer, repentance with tears, family quarrels reconciled, and the unregenerated startled by what they witness of the power of God.—*Ex.*

Five P's.—"What are the requisite qualifications of a good Sunday School teacher?" He ought at least to have five *p's* in his mind. Let them stand for *punctuality*, *patience*, *perseverance*, *piety and prayer*. He ought to have common sense. He should find the point in his lesson. Every lesson has a point, and it is the business of the teacher to find it, and put it sharp at the scholar, so that he will carry it home with him.—*S. S. Teacher.*

Nothing satisfies the soul but the gospel. There are longings which can only be allayed by faith in Jesus. Men vainly seek satisfaction in pursuit of wealth, honor and pleasure. While it is true that nothing gives rest and peace on the journey of life but the grace of God in the heart, it is still more true in the hour of death. Unbelief has no promises for the world to come?"—*Ex.*

TEMPERANCE.

LAGER BEER.

The chemist of the Brooklyn Health Department has been investigating some of the beer sold in that city, and has arrived at results that are anything but reassuring to those who drink it. He reports, in the first place, that the common practice of drawing beer through brass or copper faucets, is highly injurious to the consumer. The metal becomes corroded, and deposits of it are found in the liquid in quantities large enough to be dangerous. This danger is small, however, compared to others which the beer-drinker undergoes. Dr. Bartley goes on to speak of the practice, so common with some brewers, of adding bicarbonate of soda to the beer, so as to make it foam when drawn. Two ounces of the drug are compressed into a cartridge and dropped into the keg at the time of filling. Thirty glasses of beer thus charged will contain nearly three teaspoonfuls of soda." Further than this, he finds that most of the beer made in Brooklyn is sent out from the brewery in about fourteen days after the brewing, and is necessarily unwholesome. It is a little strange if Dr. Bartley found no other adulteration in the beer of Brooklyn than bicarbonate of soda. As the readers of the *Mail and Express* remember, an investigation made by us nearly three years ago showed that various noxious drugs were used by brewers to impart a bitter taste to the beer, to counteract its constipating influence, and to "age" it. Among these substances were aloes, quassia, and nux vomica.—*Mail and Express.*

Men are Reasoned into Reform.—The Milwaukee Sunday *Telegraph* speaks as follows: The people should know that the only way to dispense with the liquor traffic is to induce the people to quit drinking. Withdraw the demand and the supply will certainly cease. This is a plain proposition. The demand cannot be withdrawn by abuse of the saloon keeper or the men who drink. If, however, anybody is to be abused, abuse the man who makes the demand for saloons—the man who drinks. He is the culprit, if any one. How, then, shall the demand cease? By means of education and moral suasion. Men are reasoned into reform. Children can be educated to abstain. The most certain way to stop the demand is for the hundred thousand clergymen of the United States, and the twelve or fifteen millions of church members, to concentrate effort in the direction of moral suasion and education in favor of sobriety. Such work as they are capable of doing would result in withdrawing the demand for at least three-fourths of the 200,000 saloons in the country, within the next ten years. Are these clergymen and these millions of church members ready to engage in the undertaking? And are they willing to prosecute the work for that length of time? If they are not, they owe it to themselves and the cause they represent to cease damning saloon keepers and their business.—*Ex.*

No Time for Religious Duties.—It is just fifty years since a large dry-goods firm was in active business in this city, when one day the head of the firm said to his partners: "We must restrict our operations. I find that the demands upon my time are such that I have not the requisite leisure for my religious duties, and I cannot go on this way." The other members of the firm consented, and the reduction was made. Just two years from that time there came a great financial storm which engulfed nearly all the business houses of the city. But the firm in question safely rode out the storm, and found that what they had done out of their religious convictions was really a matter of the soundest policy, though they were not aware of it at the time.—*Intelligencer.*

The World's Crisis
AND SECOND ADVENT MESSENGER.

"BEHOLD I COME QUICKLY: AND MY REWARD IS WITH ME."

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THE WORLD'S CRISIS is devoted to the exposition of all Bible truth; especially the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and final destruction of the wicked.

FOREIGN CORRESPONDENCE.

LETTER FROM ELDER GRANT.

My last report closed at Bradford, Yorkshire, Sunday, Nov. 8th. Monday, the 9th, by request, I spoke on Spiritualism, for the first time in England, and had a very free time. The attention of the audience was all [illegible] could desire. Quite a number of Spiritualists were present, and at the close, several asked questions which added interest to the occasion. I assured them that in no case had they ever received a communication from any human being who had died, unless he had been literally raised to life from the dead, which no Spiritualist claimed. I stated most emphatically that *all* the dark-circle performances, such as tying with ropes, ringing of bells, the "bag test," the "ring test," "materialization of spirits," including all the other strange feats, are *tricks* performed by the medium; and that in *no case* do spirits of *any* kind have any thing to do with these phenomena; but they are tacked on to spiritualism proper, to make money; because people will give more to see a supposed spirit perform a trick, than they would, if they knew it was done entirely by human hands.

After showing that *all* the dark-circle performances are done by merely human trickery, the real work of the demons was examined, according to the Bible and history, when the true cause of seeing what are supposed to be the spirits of the dead was shown to be the result of demoniacal power, imported from the demon, just as a mesmerizer operates upon his mediums, who are under his control. As in mesmerism, the person under control never sees the *real* object; so in Spiritualism, the medium never sees the real person but only a mental picture produced by the demon.

Tuesday, Nov. 10th, I went to Morley, some five miles from Bradford, and gave two lectures on the near coming of Christ. Morley has some 17,000 inhabitants. Our meetings were in the best hall in town. The Salvation Army held meetings on the opposite side of the street. They are doing a large work in England, as well as in other countries. They are noted for their untiring zeal. A lively interest was manifested in our meetings.

Near my lodging place in Morley is the large coal mine of Ackroyd and Bros. Coal there is only $2.20 per ton. After seeing the strong machinery above ground, employed in working the mine, and moving the coal from the mine to the railroad, I arranged to visit the under-ground scenery, which astonished me. Before going into the pit, I was much interested in examining the miners' safety lamps, which resemble small lanterns, with brass trimmings, made very strong. They are polished and cleaned by machinery every day. There are some five hundred of them. They are so constructed as to warn the miners when there is gas in the mine sufficient to make it dangerous. The presence of gas causes the lamp to burn dimly, and more so, till it would go out in the presence of much gas. Although the gas is very explosive, when touched by fire, a wire gauze surrounds the lamp so that it will not set fire to the gas. This lamp is of great value to the miner. When lighted for use, they are fastened so that they cannot be opened without an instrument kept for that purpose. Being provided with one of these lamps, I put on my overalls, cardigan jacket, and a cap loaned me by one of the miners, and proceeded with the Inspector of the mine to the mouth of the pit, to take a hasty ride downwards, into the dark gulf below. We stepped upon a platform, some three feet square, having a railing on two opposite sides, but none on the other two. It had been hinted to me by outside parties that the speed in descending was sufficient to almost take away one's breath; but I made up my mind that I could stand it as well as the miners; so I aroused my courage for my strange ride. I was instructed by my guide to take hold of the railing of the platform, or elevator, while he held on to me to prevent any accident. When all was ready, the machine was started, and down, down, down we went, not as swift as lightning, but 480 feet in about thirty seconds. I rather enjoyed the ride because of its frightfulness; like as one enjoys an ocean storm, when he has confidence in the ship and the captain. At this time, the coal-box was my descending ship, and the Inspector held the place of the captain. I said to him, it reminded me of what I had read about the "infernal regions," where Jupiter was said to have forged thunderbolts. [illegible]

When at the bottom of the shaft, we [illegible]

haul out the coal, part of the way by hand, and then by horse power. When reached to where the coal was being dug, we found quite a room, some three feet high, where the coal had been removed, and wooden props had been put in plentifully to keep the earth from falling upon the men when at work, which sometimes happens in spite of their carefulness. Leaving this cave, we went to another place, near by, where the props had been removed, and the room deserted, because there was no more coal in that section. After the props are taken out, it is expected that the earth above will fall down in due time, and fill up the cavity made by the removal of the coal. I noticed [illegible] that a portion had already fallen. I said to my guide, is there not danger that the earth will fall upon us? He said, we should have warning by a *cracking* noise, indicating that the earth over head was settling; and that usually there was time to escape before the fall. Of course, I did not care to hear a "cracking" sound over my head. My guide suggested that I should take one of the miner's picks, lying there, and break off a piece of coal for myself, to take away as an evidence of my visit to the mine. I was pleased to follow his suggestion. Some of these underground coal roads extend a mile or more away from the place where we started.

I was much interested in the horses kept in the mine. There are some forty. After they are taken down, they are not brought up again, while they are able to work. When I heard this statement, before entering the mine, I pictured to myself a sad sight of horse flesh, cruelly treated, like prisoners once at Newgate; but when I reached their stables, I found as nice looking horses as would be seen in a first class livery stable. They all seemed real happy in their clean, whitewashed stalls. This mine produces five hundred tons of coal per day. When I had looked over the coal-mine wonders to my liking, we returned to where we descended, stepped again on the platform, and holding on as before, assisted by my Guide, up we darted to the open air, thankful for what we had seen.

Thursday, Nov. 12th, I left Morley for Dewesbury, some four and a half miles away. Dewesbury has some 27,000 inhabitants. This is Saturday morning, Nov. 14th. The two meetings here have been specially interesting. I never had a freer time in speaking on the prophecies relating to the coming of Christ, than last night. The audience was intelligent, and hungry for the truth. They were very urgent that they might have an opportunity to hear more on the subject. I may return. To-day, I am to leave for Heckmondwike, some two miles from Dewesbury, where I am to spend the Lord's day. Pray for me.

M. G.

P. S. My foreign address is Exeter Hall, Strand, London, Eng.

JESUS CHRIST: HIS PERSON, HIS CHARACTER, AND HIS TEACHINGS.

BY SILAS HENN.

(*Continued.*)

Again, as soon as Christ had completed His earthly life-work, his life was taken away by wicked hands; he was crucified by the Jews, and his body was laid away in the tomb; but death ceased its further work of dissolving it to dust. His body "saw no corruption." And on the third day he came out of the grave alive, and in a little while showed Himself to hundreds of his disciples. There was no mistake; the grave could not retain him. He had power over death and the grave, and the evidence of his victory was complete, and to minds unbiased by prejudice, indisputable. That Jesus was the Christ, the Messiah, the Anointed, is thus evidenced by his resurrection.

And in the resurrection of Christ, we have the promise and pledge of our own resurrection when he shall appear the second time. If we believe in him, we live in him; our life is hid with him in God, and we shall live for ever. Hence between Christ and believers there is a spiritual relation of which believers are conscious, but of which the world are in ignorance.

The question, "What think ye of the Christ?" is one which, if answered, will test, not only the correctness of our judgment, but the state of our feelings toward Christ. If, like the unbelieving Jews, we regard His claims to be the Messiah as false, we shall have a feeling of disapprobation, or perhaps *hatred*, towards him. If we regard him as the Son of God, as the Sent of God, and as the Divine Redeemer of men, our feeling towards him will be one of reverence, love, complacency, and gratitude.

The question put to Peter, "Lovest thou me?" is one which, if answered, will test the attitude of our will towards Christ. If our will is not on the side of Christ, we shall disobey his commands; but if our will is for Christ, [illegible]

before, and around his person the battle rages continually. He is in the world's thoughts, in its literature and philosophy, in its science and art, the one living, vital power. To banish him is out of the question. He is in the midst of friends and foes, and there he will remain." The latter would gladly get rid of him, but they cannot; they have to think of him, and either admit or reject his claims.

Again, as a teacher Christ was unique. "Never man so spake," said the officers to the pharisees after they had listened to his teachings in the temple. In all the race he was without an equal. Another teacher such as he was not known in the whole world. The utterances of Christ surprised men. They were unlike what they looked for from any teacher. Without apology or ceremony he set aside principles advocated for ages before he appeared on the earth, and in the same way set forth principles which no teacher before him had set forth. To pronounce a blessing on the poor in spirit did not accord with their conceptions. To require love to enemies met with no response from hearts that swelled with hatred to their foes.

And Christ differed from all human teachers in his *method* of teaching. Human teachers employ reasoning and argument to establish and enforce their teachings; Christ, as a Divine, or Divine-human Teacher, employed authority. Christ gave some new precepts such as men had never dreamed of before, and into some old precepts he put a new spirit. He set on foot a movement to which there was nothing parallel in the dispensations previous; which was a marvel to the generation then living; which has been a wonder to all the generations following, and the issue of which will be a wonder still greater in the future. The influence of his teachings will be as wide as the wide, wide world. But the disciples were very slow in understanding their great Teacher. His lofty and yet simple sayings contained truths and principles they could not apprehend. There were depths in his words they could not fathom; there were heights they could not reach. His humanity, his poverty, his meekness shrouded the glories of his divine nature, save that it was seen in glimpses. And the glimpses they got seemed sometimes to stagger them, and he was a mystery to them.

Christ's teachings will never be exhausted; we shall never get all out of them that there is in them. Dean Stanley says, "You never get to the end of Christ's words. There is something in them always behind. They pass into proverbs, they pass into laws, they pass into doctrines, they pass into consolations; but they never pass away, and after all the use that is made of them, they are still not exhausted." Thus he opened up a new path for men to walk in. He constructed a new mould in which humanity may be re-cast, in which the moral nature may be new-created. He laid down principles by which to give distinctness and strength to the sense of right and wrong, and set the lower nature on a continually ascending scale. He placed before men the true foundation, the true walk, the true brotherhood, the true riches, the true worship, the true perfection. He showed men how to be large-hearted, sweet-tempered, and beautiful in the daily life. He did not give for our observance a number of laws suitable to all the various exigencies and events of every day life; but he laid down a few great principles by which every thought, desire, purpose, word and action might be governed.

The Christianity of Christ places before us as an object at which we are to aim that which is noble and grand. That object is the glory of the Divine Being in the completion of our manhood, the perfection of our moral nature. Christianity was not designed merely to reform a man's outward life; it was intended to mould afresh the whole man. The old self-life is designed to be supplanted by the new divine life, and the soul placed in a new relation to God. Christianity requires a higher morality than the morality of the world; it requires the fountain, the springs of action to be purified; it requires a more upright and downright dealing one with another than the world requires; it demands that truth and holiness and charity come to the front; and many professors are lacking in these things. Christianity suffers in their hands. Their life does not fairly represent it before the world. Some judge of it, not as Jesus taught it, but as men live it, and they condemn it because of the sins and faults of its professors. (*To be continued.*)

DID THEY UNDERSTAND HIM RIGHTLY?

BY I. L. LESLIE.

The Jews understood Christ to make himself equal with God the Father. Was this not a legitimate conclusion drawn from the language of Christ? Jesus did not seek to [illegible]

should, to be reasonable, explain how he, being only human, can forgive sins against God, and thus justify those who have violated his law. It is not enough to say that the Father delegated Christ to do this work for men. God has never delegated to an entirely natural, human being power to take away sin. No one but him, who through a divine nature made an atonement for sin, can forever remove from the soul the very stains of transgression, and save to the uttermost the chiefest of sinners. An all-human being could not do this. To overcome as Christ already has, and as he is yet to, is not in the power of a natural, all-earthly being. There must be that in the last Adam which was not in the first. The first was all of the earth; the second was not—was of heaven. To object to a divinity in the Lord Jesus Christ, when he himself claims to be of God, and from God, and like God, is inconsistent with a profession of spiritual life in him. Let us not confess him as our Saviour, and deny his God-nature. A glorified human being can not save sinners. But Christ *came* to save them, being able to save to the uttermost all that come to him. Why not believe that he was and is the *divine* Son of God?

"THE SCOPE OF PAUL'S INSTRUCTIONS AS GIVEN IN 2 TIM. 2: 15."

(Read at the Worcester Convention.)

BY F. BURR.

The text under consideration reads as follows: "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."

In the *Revised Version* the text reads: "Give diligence to present thyself approved unto God, a workman that needeth not to be ashamed, handling aright the word of truth."

In explanation of the language in the text we notice that the word "study" is not here confined to the sense of scholarship in sciences, or to mental improvement alone, although it evidently includes all that is necessary in preparing and assisting the minister to properly present the word of God to the minds and consciences of mankind. The word "study" in this sentence signifies *to give particular attention* to all that would cause the minister to be an able exponent of the Word of God, by the improvement of both his mental and moral understanding of divine things.

"To shew thyself" signifies in other words *to appear*, to *make thyself manifest* as one laboring in the service of the Master.

"Approved unto God" signifies the condition of a servant who so accomplishes his work as to meet the approval of his Lord. For this approval and this only the servant of Christ should labor, although the approval of all godly people will of course be given to the one whom God approves. But looking beyond the approval of men, though by no means disregarding their feelings, the servant of God seeks to find the goal of his approval in heaven.

"A workman" signifies one whose work is *skillfully accomplished*. An unskilled laborer—a *botch*—is not a "workman."

"That needeth not to be ashamed" relates to the personal feeling of the minister in his own behalf concerning the character of his service. Not *proud*, of course, yet "not ashamed." There is no virtue, as some have thought, in a minister's being ashamed of his sermons, neither is there any wrong or evil in his feeling of satisfaction over the manner and power of his service, yet in either case Satan has great opportunity to set snares for the feet of the minister who does not guardedly "watch unto prayer."

"Rightly dividing" signifies the ability to present each truth of God's Word in its proper place in relation to the times and experience of the church of God. It is similar in its general application to the words of Jesus when he spoke of giving "meat in due season." There are specific instructions given in the Word of God for each dispensation, and also for the various and changing experiences of each different time. These should be so well understood by the minister that he will not fail to give the instruction due at the time when he speaks, and will also be able to show what teachings belonged to former times, and what experiences are to come hereafter. Especially should he be able to expound the prophecies so as to show to the church and the world the signs of the times in which they live. A proper exposition of doctrinal, prophetical and practical truth is included in this thought.

"The word of truth" is nothing else than the *word of God*. With this word and this *only* should the minister feed the church and warn the world. Not only should the text of the sermon be a scriptural one, but the substance of all the sermon should be scriptural. The minister should endeavor so to teach the word of God that his hearers may be well informed of what is written in the Bible. He should impress upon his hearers the necessity of believing the word as it is written, and *because* it is so written. If he fails to do this, he fails in his ministry. [illegible]

if at all. God is able, surely, to work miracles, but we should never lay aside natural conditions when they are at hand, and demand miracles in their stead. So the minister should not disregard all natural aids to the gospel ministry, and require a miraculous gift of all wisdom that he may speak the word of God. We knew a minister in the city of Chicago who became so fanatical upon the point of entire dependence upon God, and disregard of his own ability, that he thought it wrong to seek a text for his discourse, but thought to open his Bible and preach upon the first text in view, trusting the Lord to guide him. He tried it just once, and became so overwhelmed with shame that he soon quit the ministry. He held open air meetings, and on that particular occasion he gathered his congregation by singing and prayer, and then opened his Bible to read any text the Lord should give him. His eye lit upon Prov. 26: 6—"He that sendeth a message by the hand of a fool cutteth off the feet, and drinketh damage." Without reading it aloud, he closed his Bible and walked away, leaving his hearers surprised at his sudden departure.

The mind is a storehouse for knowledge, and no intelligence that bears upon the word and work of God should be rejected by the minister of the gospel. The Lord has placed no premium upon ignorance. However illiterate or unlearned the Galilean fishermen were when Jesus called them, they afterwards became able to write in both grammatical and glowing language the glad tidings of salvation in the name of Jesus. They were well versed in the history of the world. They drew their comparisons from vegetation, and from the planets of the heavens. Their culture was manifest, and their dignity among men was notable. The study of God's works and word will remove uncouthness and barbarity from the appearance and language of the minister, and clothe him with benignity and grace among men as well as before God. All that educates the mind and heart, knowledge of language, knowledge of earth, of the heavens, of humanity and of history are in the line of study here enjoined the minister of the gospel.

Men too frequently make gross errors in language. A brother in our hearing once with great earnestness exhorted the congregation to be "steadfast, unmovable, always 'bounding in the work of the Lord, and every *bound* you make bound towards the kingdom." Another, speaking of men's desire to be great, reproved such a desire by quoting "The *little* foxes spoil the vines"; "and *I* want to be one of those *little* foxes," said he. Such ignorant use of language and of Scripture is inexcusable. Such foolishness is not of God, and one such specimen will spoil a whole sermon, if it does not result in even a worse calamity.

The second great error is that the study pursued by the minister may be so very one sided as to fill his mind with one line of thought to the exclusion of all else. Men will study science, elocution, rhetoric, polemics, history, doctrine, prophecy, and detached portions of scripture, filling the mind with that which pertains to only *one* of these subjects to the exclusion of all the rest. Such persons are called "cranks" because they separate one idea from the body of truth, and dwell upon it entirely. A crank is a useful piece of machinery when it is used to turn the whole mill, but when it simply turns *itself*, it is of *no* use.

The conclusion of the whole matter is this: God has given to the minister a great storehouse of truth from which he is to supply himself in every department that his field of labor may require. The minister should use all diligence to supply himself with the knowledge of God, that he may be a co-worker with the Lord, and glorify the name of his Master among men. Such a calling is the highest on earth, and should engage the entire devotion of the person who engages therein. The great Teacher is Christ Jesus, and from him the minister obtains that gift which qualifies him to improve in his abilities to serve his Lord.

WHAT KIND OF A PEOPLE ARE WE?

BY G. W. T.

Bro. Stockman:—As you and others have truthfully told us "we are a people," we ought to be a *people*, and in order not to let the most sublime truths ever given to man die on our hands, we were forced to be a *people*. Please allow me to ask a few questions, and make some suggestions as to *what kind of a people are we*, hoping that it may help us to be a Godlike people.

Is our ministry, as a whole, what circumstances and duty demands, standing as we do free from the sectarian shackles of superstition and creedism, with an open Bible, and the concentrated rays of hundreds of years of prophetic light shining at our feet, and all signs, moral, spiritual, in air, earth and seas, being fulfilled in a way not to be mistaken? [illegible]

rest? And while the jots and tittles are being fulfilled, and the vision seems to tarry, are many of our people saying to the Assans, "Make us gods to worship; as for this Moses that brought us out, we do not know what is become of him?"

Is it possible that any of us are to help swell the ranks of those that eat and drink with the drunken? No. Cry aloud and spare not. A world stands on the brink of the great decisive day of judgment, or God has not spoken by us at all. What kind of a people are we?" Blessed are those servants that shall be found giving meat in due season." Have we any meat to give?

Dear friends of Jesus, I am not saying these things because I have nothing else to say. Nor would I be disposed to look too much on the dark side of any picture. But it becomes us as a people, to fear lest we fall after the same manner of unbelief. A word to the wise ought to be sufficient. I would not in any way uphold the wild-fire-time-setting element that has been amongst us; and yet I am satisfied that many of our people have become so frightened with the idea that *time* will destroy us, that many are not willing to read or hear a judicious talk upon the subject of our Lord's speedy coming.

Will God be obliged to call out other servants to make the midnight cry? God will take care of us, as a people, if we will attend strictly to his work that he has given us to do. We ought to have something to keep us humble at the feet of Jesus. As Bro. Stockman says in the *Crisis* of the 18th, the truth is "Christ is not wanted in this world." And the great object is not to become a great sect or party, but to do what he bids us to do, that we may finally hear the "well done." Our Saviour's coming and eternal life only through him, never suited the devil, and him that was a liar from the beginning will fight us all of the way until One stronger than him shall bind and destroy him. Come, Lord, and come quickly!

PULPIT NOTES.

Sunday, Nov. 1, at 3 P. M., Eld. Wm. A. Burch of Massena, N. Y., spoke at the Town Hall. Subject: "The *Sheol* and *Hades* of the Revised Bible." Texts, Ps. 16: 10; Acts 2: 27. The speaker introduced his subject as a plea for the neglected doctrine of the resurrection, inasmuch as the Bible description of *Sheol* or *Hades* rendered it absolutely necessary. Without it, "then they also which are fallen asleep in Christ are perished." After speaking of the [illegible] fact that many public teachers were now telling the people plainly that, according to the Bible, souls went to *Sheol* at death, Mr. Burch stated that the Hebrew word *Sheol* occurs some 65 times in the Old Testament, translated "Hell" 31 times, "grave" 31, and "pit" 3 times. It appears in the Revised Version *Sheol* 30 times, "grave" 15 times, "hell" 15 times, and "pit" 3 times. The Revisers have however placed *Sheol* in the margin, where they have omitted it in the text, and the American Revisers wished it uniformly in the text. In the New Testament, *Hades*, the corresponding Greek words formerly rendered "hell" ten times and "grave" once, now appears "*Hades*" wherever it occurs.

Naturally people desire to know the meaning of this new word *Sheol* (or *Hades*). The Revisers, in their preface, state that it "signifies the abode of departed spirits." Dr. Wm. Smith, author of the large Bible Dictionary, says in a note on *Sheol*, "The word *Sheol* is never used of the grave proper or place of burial of the body. It is always the abode of departed spirits, like the Greek *Hades*."

The speaker then proceeded to give the Bible description of this "abode of departed spirits," which, he said, must be our authority rather than the fanciful descriptions of Homer or Virgil.

1st. *Sheol* is in the earth. Num. 16: 30; Deut. 32: 22; Job 17: 16, etc. (See margin wherever "pit," "grave" or "hell" is in the text.)

2nd. It is not heaven. Psalm 139: 8; Amos 9: 2.

3d. All souls go there at death. Psalm 16: 10; Ps. 88: 3; 89: 48, etc.

4th. The body also goes there, notwithstanding the opinion of Dr. Smith and others. Num. 16: 30; Ps. 49: 14; Ezek. 32: 27; Gen. 42: 38; 1 Kings 2: 6, etc.

5th. Beasts go there also. Ps. 49: 14; "Like sheep." Eccl. 3: 19, 20.

6th. It is the place of death, not of life. Death and *Sheol* (or *Hades*) are constantly associated. Psalm 89: 48; 1 Sam. 2: 6; Cant. 8: 6; Rev. 6: 8; 20: 13. Gesenius, the great Hebrew lexicographer, says: "*Sheol* is the *Hades* of the Hebrews, in which thick darkness reigns, and where all men after death live as ghosts, without thought or sensation." But what kind of a "life" is that "without thought or sensation"? The Bible calls it death.

7th. It is not a place of destroying fire—it is not Gehenna, which shall finally destroy the ungodly.

8th. It is a realm of silence and darkness. Ps. 31: 17; Job 10: 21, 22.

9th. None praise God there. Ps. 6: 5; Ps. 115: 17; Isa. 38: 18. [illegible]

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$1.50 IF PAID IN ADVANCE. [illegible]

THE RESURRECTION OF THE DEAD. NO. IV.

BY [illegible]

"If a man die, shall he live again?"—Job [illegible]

In answer to the inquiry, What is the Bible doctrine of *The Resurrection* [illegible]

I. It is a resurrection of the *dead*, and not of the *living*. If there be no actual death, as our popular theology asserts, then there can be no actual resurrection of the dead; and all that is said in the Scriptures of the resurrection of the dead is a [illegible]

The word *to die*, with its cognate terms, *death, the dead*, etc., is used [illegible] thousand times in the Bible. [illegible] of these instances, it [illegible] words. But [illegible] it is never used in the literal sense, and never means what it does when predicated of other living things, is absolutely incredible. It is an assumption to which the believers in the deathless nature of man are driven in order to defend their theory. We know what the term *death* means when used in its literal sense. It means the cessation of all life, and we shall so understand it when in the judicial and sober language of God's Word it is predicated of man, unless some better reason than that pagan philosophy teaches otherwise, can be given for understanding it to mean the continuance of life under other conditions.

Enoch and Elijah did not die, and of course were not raised from the dead when they ascended to heaven. They were translated without dying. These were not cases of sudden death, as the children were told in the National Sunday School Lesson a few weeks since. Their exit from earth was altogether miraculous. Indeed the Word expressly assures us that "Enoch was translated that he should not see death"; and so was Elijah, and so will be all who shall be found alive when Christ shall come. But those who have died before his coming shall be raised from the dead and live again, if indeed they are Christ's at his coming, whether found alive or whether raised from death, they shall enter upon that new life in his kingdom that shall never end. But if not, they will rise only to be condemned in the judgment and to perish in the second death, from which there is no resurrection. Had it not been for redemption through Christ, this first death would have been final and remediless. But in view of this resurrection from the dead, this first death is spoken of in the Scriptures as a "sleep," and the death of the sinner after judgment [illegible] "sleep"—are used frequently in the Scriptures of the same event. Jesus said to his disciples, "Our friend Lazarus sleepeth; but I go that I may awake him out of sleep." Then said his disciples, Lord, if he sleep he shall do well. Howbeit Jesus spake of his *death*; but they thought that he had spoken of taking of rest in sleep. Then said Jesus unto them plainly, *Lazarus is dead*." Martha said unto Jesus, "Lord, if thou hadst been here, my brother had not died." Jesus said unto her, Thy brother shall rise again." Martha replied, "I know that he shall rise again in the resurrection, at the last day." Jesus said unto her, I am the Resurrection and the Life; he that believeth in me, though he were dead, yet shall he live; and whosoever liveth and believeth in me shall never die"—that is utterly and forever, or in the second death from which there is no recall. (See John 11th chapter.)

Our Lord used the same prophetical phraseology in reference to the maid whom he restored to life. "Weep not; she is not dead, but sleepeth; and they all laughed him to scorn, knowing that she was dead." Luke 8: 52, 53. This was the very point of our Lord's argument with the Sadducees, who denied the doctrine of the Resurrection. They held that the first death was the complete and final end of all men. But Jesus told them they erred, *because* "they knew not the Scriptures nor the power of God." "Now that the dead are raised, even Moses showed at the bush, when he calleth the Lord, the God of Abraham, and the God of Isaac, and the God of Jacob. For he is not a God of the *dead* [irrecoverably dead], but of the living; for all live unto him." The Sadducees believed in Moses as a true prophet, and this was an argument from [illegible]

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E. A. STOCKMAN, EDITOR.

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SPECIAL.

☞ Please remember to send SHORT obituaries. Please write with a PEN, and write PLAINLY. BRIEF items from the churches are *welcome*. E. A. S.

For our *Editorial* this week, we substitute the following:—EDITOR.

"THE MAN OF SIN."

THE USURPATION OF THE "MAN OF SIN."

"He as God sitteth in the temple of God, showing himself that he is God." "Who exalteth and opposeth himself above all that is called God." This word "sitteth" gives another and exceedingly suggestive hint as to the meaning of this prophecy. The Papacy calls its throne "the Holy See,"—that is, the Holy Seat,—and boasts great things about its occupancy of "The Chair of St. Peter." The simple truth is, that St. Peter never sat in that chair, but with a reverence and godly fear, which his alleged successors have ever lacked, he kept himself from such presumption. For what is the Holy Seat, strictly considered? It is the throne of God on earth. In the tabernacle, the cloud of glory, the symbol of God's presence, rested down on the mercy-seat. Here was the throne of Jehovah. "He sitteth between the cherubim" (Psa. 99:1). The Jewish tradition is, that the cloud of glory, the *shekinah* light, withdrew on account of Israel's sins, and the Temple thus ceased to be, strictly speaking, "the temple of God." When Christ came, and "the Word was made flesh and tabernacled among us," God reappeared in the Temple, only to be rejected, after his three-years-and-a-half ministry, and the sentence went forth, "Behold, your house is left unto you desolate."

In the day of Pentecost, God came to his church once more in the symbol of fire, as he appeared at first to "the church in the wilderness." Commentators have constantly dwelt on the significant language concerning "the cloven tongues like as of fire," [illegible] The Lord is again in his holy temple. The body of believers is now the seat of the Most High. "A habitation of God through the Spirit" is the name now given to the church: this is the seat of the Holy One, And how reverently Peter recognizes this fact appears in the Acts of the Apostles. When Ananias and Sapphira had committed their grievous sin, he said, "Why hath Satan filled thine heart to lie to the Holy Ghost?" It was he that presided in the house now, and the apostle would not think of obtruding into his seat, and pronouncing judgment which belonged alone to him. "Thou hast not lied unto men, but unto God." So when the dissension about circumcision arose, and the decision had been reached, we hear the apostolic decision couched in the words, "For it seemed good to the Holy Ghost and to us."

This simple recognition of the Spirit of God as presiding in the church, as sitting in the house of God for counsel and judgment, is the beautiful mark of the church's primitive purity and simplicity. When man began to obtrude into this position, to usurp the seat of God, and to take upon himself the functions of the Holy Ghost, it was an evident token of apostasy; and this apostasy culminated when the bishop became a Pope, bearing rule and making ordinances. Here is a departure, so fatal in its nature, and so disastrous in its consequences, that we wonder not that it should be made the subject of a special warning in an epistle to a Gentile Christian church. It is a sin of which traces are not wanting in our Protestant churches. Wherever in any degree God is set aside and man is set up, the germs of this apostasy are present. It has been called "clerisy," and has been thus defined: "As respects God, it is the ceasing to give the Lord his own place in the assembly of his saints, together with the ignoring of the Holy Ghost's presence. On the human side, there is, instead, the leaning on some gifted individual, and, ultimately the railing off of a caste," etc. (*Lincoln on the Apocalypse*, p. 56).

This bad tendency ripened, we have said, when the bishop became a Pope. How awfully literal has been the fulfillment of the words, "showing himself that he is God!" and "exalting himself above all that is called God." The event of some future man claiming divine attributes, would be a comparatively insignificant circumstance beside that which has been already witnessed, of a line of men enacting and repeating this blasphemy through century after century. Let us recall a few instances of this assumption of godhead. "For thou art our Shepherd, our Physician—in short, another God on earth," were the words with which the Pope Leo X. at the Lateran, was addressed by Marcellus. Gregory II. boasted: "All the kings of the west reverence the Pope, as a God on earth." And hear the following, seeming, as we read it, like the utterance of one who had been seized and possessed with a fatal frenzy for literal fulfillment: "Wherefore, if those things that I do, be said to be done not of man but of God, what can you make me but God?"

Again: "If prelates of the church be called and counted of Constantine for gods, I, then, being above all prelates, seem to by this reason ABOVE ALL GODS. Wherefore no marvel if it be in my power to change time and times, to alter and abrogate laws, to dispense with all things—yea, with the precepts of Christ; for when Christ biddeth Peter put up his sword, and admonishes his disciples not to use any outward force in avenging themselves, do not I, Pope Nicholas, writing to the bishops of France, exhort them to draw out their material swords?" Read the accounts of "the adoration" of the Holy Father: "Most holy and blessed father, head of the church, ruler of the world, to whom the keys of the kingdom of heaven are committed, whom the angels in heaven revere, and the gates of hell fear, and all the world adores, we specially venerate, worship and adore thee. Chair of St. Peter, forsooth! And how vehemently Peter declined to sit in this chair when it was offered him. When Cornelius, the centurian, "fell down at his feet, and worshipped him," Peter forbade him, saying, "Stand up; I also am a man.."

Now it is no exaggeration to say that volumes might be filled with a record of these self-deifying utterances of the Popes. And the blindness with which they have gone on century after century, heaping the most literal fulfillment on this prophecy of Paul, is only approached by the blindness of those whose eyes are so hidden that they see not that this day this scripture is fulfilled before our eyes. It has been reserved for our own generation to witness the climax of this assumption in the promulgation of the dogma of Papal Infallibility. And when, at the announcement of that decree the representatives of the Catholic Church from every part of the world fell on their faces before the Pope, the blasphemy was consummated.

Here we may answer the difficulty of such as say that the Papacy does not meet the conditions required in the Antichrist predicted by John, since it is said that he "denieth the Father and the Son," and that he "confesseth not that Jesus Christ is come in the flesh." It may be that an individual Antichrist shall yet come, according to the view of many learned and devout scholars, who shall in his own person, and for a brief time, exhibit all the traits which we have thus far sketched; but, so far as the most literal and awful fulfillment of the predictions concerning such a monster are concerned, we feel sure that we need go no further to find it; for the very name Antichrist, which Greswell and many others have shown to mean in the Greek "vice-Christ," is an exact expression of the Pope's long-cherished title of the "vicegerent of Christ." Yet when did the Papacy deny the Father and the Son?" it is asked. If it has not done so dogmatically, it has for centuries given the most awful practical denial of both. By stepping into God's place, and assuming his attributes and prerogatives, pope after pope has set the Lord aside, and made his Word of none effect. And has not the mass been a standing denial of the atoning work of Christ? Has not the priesthood and intercession of saints utterly obscured the mediatorial work of Christ.

As for the denial of Christ coming in the flesh, how could any more radical and prolonged contradiction be given to that truth than is given in the theory of the Immaculate Conception? Let one read the history of the rise and development of that heresy, running through centuries, and he cannot fail to be struck with this. The aim of that assumption—which was stormed against in its first suggestions by such theologians as Bernard and Thomas Aquinas—is to give to Mary a superhuman nature, by holding that she was conceived by the Holy Ghost, and is now exalted to the throne of heaven. But Christ came in the Virgin's flesh, and took his human nature from his mother. If she was divinely conceived, and is now "the Immaculate Queen of Heaven," as is claimed, then Christ did not come in the flesh, and his nature, instead of being like ours, is a superhuman, or divinely human nature. And this being the conclusion, it is evident that for centuries the Papacy has been framing the most ingenious and elaborate denial of Christ's true humanity, and that this denial, also, has culminated in our time in the promulgation of the "Dogma of the Immaculate Conception." And this is the kind of denial which our whole consideration has led us to expect from the "Man of Sin;" not a dogmatic and direct denial, but a virtual and indirect one, in the shape of spurious substitutes; a counterfeit God in the person of the Pope; a counterfeit atonement in the shape of the mass; a counterfeit mediation in the intercession of the Virgin and the saints. We again express our conviction that it would be impossible for a single short-lived man, in the person of a future Antichrist, to give any such extensive and elaborate contradiction to these great central facts as those already enacted by the Papacy.—REV. A. J. GORDON, D. D., *in The Watchword.*

DIGEST OF SECULAR NEWS.

In the elections now in progress in England the *Liberals*, with Mr. Gladstone as leader, are likely to be restored to power.

Several towns have been wrecked and several persons killed by an earthquake in Algeria.

Hostilities are likely to be renewed between Servia and Bulgaria. If the great Powers are drawn into collision there will be bloodshed on a terrific scale.

The British army is successful in Egypt.

LONDON, Dec. 3. The following additional details of the surrender of King Theebaw were received to-day: "On Saturday last Gen. Prendergast, at the head of a brigade, marched into Mandalay. King Theebaw at once received Col. Sladen, who accompanied the expeditionary force as civil commissioner, at the palace with the eastern formalities. The King was much affected and frightened. He said he hoped the British would spare his life, that he wished to abdicate and would remain in any house allotted to him by the British government. King Theebaw claimed that his ministers had deceived him in regard to the situation of affairs, that he was ignorant of what was occurring outside of Mandalay; that he was almost a prisoner in his palace, and that he feared assassination if he left it. Col. Sladen advised his majesty to plead with Lord Dufferin, the viceroy of India. On Sunday King Theebaw surrendered in the presence of the ministers and embarked for Calcutta under guard. The French consul accompanied his majesty. The Burmese appear to be friendly disposed toward the British.

MADRID, Dec. 3. The Queen regent today presided over a cabinet council. She expressed the desire that her reign should be marked by the extension of amnesty to all press offenders and others who are now undergoing sentences of exile and otherwise suffering on account of crimes of a political character. It is reported that the suggestions of amnesty include Senor Zorilla.

OUR BOOK TABLE.

A NEW TRACT.

A very interesting and valuable new Tract, entitled, "PAPAL MYSTERIES: or, Why the Church at Rome is called 'Mystery, Babylon the Great.' Rev. 17:5." By Miles Grant, author of "The Soul, what is it?" "What is Man?" "The Spirit, what is it?" "Rich Man and Lazarus," "Spiritualism Unveiled," etc., etc. Price *5* cts.; *50* cts. per dozen.

This Tract is a thrilling combination of original thought and careful quotation and collation of most important information upon the mysteries of the Papacy.

We have rarely seen so much valuable matter compressed into so small a compass. It is alike profitable for the common reader and the special student of the bloody history of "Babylon the Great." And for easy and reliable reference it is of rare worth to our preachers. On sale at the *Crisis* Office.

PERSONAL.

We learn that our dear brother, Eld. Ira Morgan, is soon to leave for San Francisco, with the view of spending the winter there. It gives us personal pleasure to commend our Bro. to the confidence and Christian affection of our people, wherever he may go, as a worthy and intelligent preacher, and a true and discreet Christian.

"THE HIGHER LIFE."

We like the thought expressed by "the higher life"—not a difference in the *quality* of divine experience, but in the *quantity*. There is a low-water mark and a high water mark in the divine life—a low and a high stage—and the higher life is preferable. Then it is that we shall "be not conformed to this world" in any degree, but shall be "transformed by the renewing of our minds," in which state we shall experimentally "prove what is that good, and acceptable, and perfect will of God." A life in the altitude of sweet sunshine, is preferable to a life in the low grounds where shadow and sunshine alternate, and where shadow preponderates in its chilling power. It is possible to live above the ordinary shadows of earth, where the rays of the Sun of Righteousness may constantly vitalize the heart, imparting spiritual health. Not that we can reach a point where temptations can never come—not that, for then we should get beyond watchfulness—but where we can be strong to cope with the enemy, and able to resist him successfully, and to live in victory over carnality. A life so low and so weak that we alternately conquer and get conquered, is inferior to the life that makes us so "strong in the Lord" that we can be victorious in the conflict, enabling us to keep the "body under," and to hold the devil at bay constantly. W. S.

DAVID'S GOOD ADVICE.

The fourfold advice of David, if followed, would improve the experience of many souls. It is given in the first part of the thirty-seventh Psalm.

1. "Fret not thyself." A chafing experience, a life of friction and fretting, is not [illegible]

2. "Trust in the Lord." Just cast your care on him confidingly, for he cares for you. Trustingly rely upon him for help, even in a dark emergency.

3. "Delight thyself also in the Lord." His service is full of delight when we are implicitly trusting him, and enables us not only to believe in him, but also to "rejoice in the Lord"; not simply because we have "the comfort of the Scriptures," but also the internal "comfort of the Holy Ghost."

4. "Rest in the Lord." There is a rest of faith to be enjoyed in this life, preparatory to the rest eternal to be enjoyed in the world to come. The spirit of that coming world must be in us here, while we are pilgrims and strangers, to fit us for a home therein. Since the kingdom of God is "righteousness, peace, and joy in the Holy Ghost," we must possess these elements here, in order that we may find a congenial element when we enter the kingdom to come. And with a heart thus divinely imbued, we can calmly "rest in the Lord." This experience cannot be manufactured by human manipulations, and but poorly imitated; but it must be the fruit of sacred heart rectification; "Christ formed within, the hope of glory." W. S.

CALIFORNIA ITEMS.

After returning from our Napa trip to San Francisco, we preached in the city three Sundays more, making six in all since we left the California Campmeeting. The two last Sundays were rainy days; but on the last Sunday two unconverted persons requested prayers—one at the close of the morning sermon, and one at the close of the evening discourse. Have been solicited to hold a protracted meeting there; but not being rugged, I have feared to venture, lest I should overdo, and unfit myself for even partial work.

During the last week of my stay in the city I superintended the painting and printing of a prophetic chart, five feet wide by thirty feet long, each foot representing a century of time, beginning several centuries before the first Advent, and ending with the last part of the nineteeth century, giving the prophetic probabilities that interest prophetic students as to our special nearness to redemption. Bro. J. D. Cary, of Santa Clara, executed the work to my satisfaction, and if any should wish a similar help in elucidating prophetic themes, they would do well to correspond with him. One like this could be made for about twenty dollars, or a less extended one for a smaller figure. Each century contains the prophetic events due therein, each chain having its proper starting point made clear.

Left San Francisco Nov. 19th for Santa Clara, where I called on Dr. Carpenter, whom I call Bishop of the Coast. Also met Bro. D. D. Reed, who is still a whole-souled Advent preacher. Staid over night with my old friend, Bro. Morse, with whom I enjoyed an agreeable visit. On the 20th of November I started for Santa Cruz, and put up with Bro. Place. Was glad to find the two churches previously existing in this city happily united, and worshiping together in their new chapel. They now seem to be in a position to be a power for good in this city. On Sunday, Nov. 22d, we preached to them. It was a very rainy day, but more attended than we had dared to look for, though some of them got wet. We have consented to remain with them another week, though it is too muddy for evening meetings at present. It is now the rainy season in California, and it is said that for over thirty years there has not been so heavy a fall of rain at this time of the year.

This climate is very similar to the climate of Palestine, though a little further north, having its early and latter rains—a rain in the autumn, after which they plow and sow, and a rain in the spring, to ripen off their crops, after which they harvest their crops, getting no more rain till the next autumn. They however get frequent showers between the early (October) rain and the latter (April) rain, differing in this respect from Palestine.

Santa Cruz is a pleasant little city of five thousand inhabitants on the Coast, to be reached both by boats and cars from San Francisco, about eighty miles distant. Up to Nov. 24th we have seen no signs of frost. W. S.

JUDAH'S CAPTIVITY.

Different expositors have commenced the 70 years' captivity at different epochs,—some in the 4th of Jehoiakim and 1st of Nebuchadnezzar; others seven years later, at the end of Jehoiachin's three months' reign, and in the 8th of Nebuchadnezzar; while some others incline to the end of Zedekiah's eleven years' reign, and the 19th of Nebuchadnezzar. At the first epoch only a few were taken away from Jerusalem; at the second epoch the king, and all the men of wealth, and workmen of all kinds, with over "ten thousand" of the people, were led into captivity, leaving only the poorer people behind to be ruled over by Zedekiah; at the third epoch but few were carried to Babylon, but the city was smitten, the houses being extensively burned, and the walls of the city being thrown down. After this last event the prophet Ezekiel states: "It came to pass in the *twelfth year of our captivity* . . . that one that had escaped out of Jerusalem came unto me, saying, The city is smitten." Ezek. 23:21. This smiting of the city was after Zedekiah's reign closed. A few months later, this man from Jerusalem carried the news to the prophet, it then being the "*twelfth* year" of the captivity.

1. Not the twelfth year from the fourth of Jehoiakim, for that would place it in the fifth of Zedekiah, before the city was smitten.

2. Not the twelfth after Zedekiah was captured; it would have been learned by other means sooner than that.

3. It was the twelfth year from the end of Jehoiachin's reign, and this ended eleven years before the city was smitten. Ezek. 40:1. The year after Zedekiah's reign ended was the twelfth year of the captivity—not the first. W. S.

"PAPAL MYSTERIES."

I have read Eld. Grant's tract entitled "Papal Mysteries" with a great deal of interest. It is an excellent compendium of facts concerning the origin and existence of corruption in the professed church of God. Every believer in the Bible is desirous of keeping clear of "Babylon." Do you know what "Babylon" is? While people cry, "Come out of Babylon," they should be careful not to go into Babylon themselves. Purchase and read this tract and you will learn of the corruptions that constitute modern Babylon, and then you can shun them. All people looking for Jesus to come *should* shun them. The antediluvians, Sodom and Babylon are so fully repeated in the present age that the doom of the world cannot be far hence. Keep posted, brethren, and clear of Babylon's sins. Give the tract away to others that they may read and be *warned* if they will not believe. Thus we shall clear our skirts of blood in the judgment day.

FRANK BURR.

CHURCH NEWS.

Bro. Stockman:—As you receive so little correspondence from the southern New England churches, I thought perhaps a few words from here would be welcome. This church with the others is not idle, though we blow no trumpets before us. It is true that this way "still waters run deep." Special seasons of grace are being enjoyed in many of our churches, and the most of them were never stronger than now. Piety seems to be deep—the foundation of Christian work.

The Lafayette church is *alive*, as it has been for some time. About six weeks ago we entered upon our third year with this people, and our labors together have been pleasant and most enjoyable. We are pleased to say we found them a noble-hearted, broad-minded, Christian people, and they have not withheld these qualities in carrying forward the things which make church-life so precious. This church has been blessed, from one point of view, beyond many of the churches of our faith, in that we have one of the prettiest and most comfortable houses of worship (of its size) in New England. For this we thank God, as there is nothing too good in which to worship the One who made heaven and earth. As a people, we are free from speculative theories, "private interpretations," and the many "isms" which separate and divide: in fact we are "determined to know nothing" but "JESUS and his love." In *this* is included *all*. The truth of Jesus' soon coming and conditional immortality stands well in the community, and many of those of the denominations are pleased to worship with us. The ministers in the surrounding towns and in fact throughout the State are very friendly, and those of *any* faith seem glad to exchange pulpits.

Recently our church has enjoyed extra meetings. In the past nine weeks we have had eighty-five services—have preached fifty sermons, and conducted services once a month at Hamilton Mission, some four miles from here. As the result so far of the local interest, backsliders who have been away from Father's house eighteen or twenty years have been called from their wanderings, and sinners have heeded the voice of the Master. One of the most promising features of the work is that many of the young men are interested and are leaving the "fields of sin." Deep conviction is resting upon many. We ask the prayers of God's people that the work may continue.

"Looking for that blessed hope," in prayer and in work, your Bro. in Christ,

CHARLES E. PRESTON.

Lafayette, R. I., Dec. 2nd.

PLEASE READ AND REMEMBER.

☞ All appointments for preaching, and all notices concerning individual interests, or personal matters, must be directed to J. HEMENWAY, Box 5140 Boston, Mass.

☞ Put business matters and appointments upon *SEPARATE* pieces of paper.

☞ All business matters, remittances for books, tracts, or for the *Crisis* or *Young Pilgrim, Blessed Hope Quarterly and Journal of Prophecy*, must be directed to J. HEMENWAY, Box 5140 Boston, Mass., and all money orders, drafts, checks, etc., etc., must be made payable to him.

☞ All persons addressing us will please give their POST OFFICE, TOWN, COUNTY and STATE *PLAINLY* and *DISTINCTLY*. Those wishing their paper sent to another place, must give in their present address, or we cannot comply with their request.

☞ All communications intended for the Editor, should be directed to E. A. STOCKMAN, EDITOR WORLD'S CRISIS, Box 5140 Boston, Mass.

☞ We cannot discontinue or send your Orders unless you give us the *POST OFFICE* and *STATE* in PLAIN LETTERS.

☞ All articles must be accompanied with the writer's *NAME* for the Editor's information, even if the article or name is not published.

☞ By complying strictly with the above, all matters with our subscribers, patrons and correspondents, will be much more promptly attended to. AGENT.

GREAT REDUCTION IN PRICE.

We have reduced the price of "OUR HOPE," "HADES," and "DURATION AND NATURE OF FUTURE PUNISHMENT" to 60 cts. per copy by mail; $6.00 per dozen by express. AGENT.

MRS. HEYWARD'S NEWSPAPER THANKSGIVING.

A new Tract, leaflet size, 16 pages. Interesting, and calculated to "provoke unto love and good works." Fifteen copies for 10 cts. Send in the Dimes. AGENT.

SPECIAL NOTICE.

Hereafter we shall discontinue in the *Crisis* the list of letters received. Parties sending money for subscription to the *Crisis* will find the DATE on the wrapper or paper changed to the time for which they have paid. If credit is not given within three weeks of the time the name was sent, please inform us by postal card, without fail. Also, if books ordered are not received in due time. AGENT.

SEED SOWN BY MANY WATERS.

The following letter, addressed to our Business Agent, strikingly illustrates the watch-care of divine Providence which attends every effort to disseminate the tidings of our Lord's soon appearing, as special encouragement to our people in their glorious work of publishing the "gospel of the kingdom." Let no one fail to read it. It will confirm confidence, quicken faith, and inspire generosity and activity.—ED.

Essex, Eng., Nov. 19, 1885.

E'd. J. Hemenway:—Dear Bro.: Having been away some time in the Provinces, on my return but lately I found waiting my arrival three copies of the *World's Crisis*—two for the month of August, and one for September, for which I wish to express my gratitude to you. I have been engaged as an evangelist for the last twenty years, both at home and abroad. It was while abroad in India that my faith was shaken in the soul's immortality and the eternal torment of the wicked, by one of your papers being put into my hands for a short time while up the country, which I had to return within the hour. But as short as the time was, I copied down these important items to test them by the Word of God at some future period. I had seen the name of Bro. Silas Henn, with his address in England. I wrote to him to let me know more of these blessed truths. But whether my letter reached him I know not. My soul was hungering and thirsting. The party who lent me the paper was gone; however, what I had copied off, like the Bereans, brought me to the Scriptures, which I found shed full clear light upon the quickly coming of the Lord, the unconscious state of the dead, and the destruction of the wicked.

For a long time I kept this precious truth locked up in my bosom, only now and again bringing it out piecemeal, for fear I should lose it. I was like one who had found a hid treasure, fearful of being robbed of it. O for a companion at that time! and in my joy I had entirely forgotten the Editor's name and address. In the meantime, my health suffering from the climate, I had to return to England, which is about four years since.

It was in the early part of this present year that I saw in an advertisement the name of Silas Henn preaching at Birmingham. I wrote again, but although I did not receive a reply by letter, I got something better—the three copies of the *World's Crisis* (thank God for them!), which has caused me to embrace fully these precious truths, and I trust for the glory of God. Of course being dismissed for the truth's sake, I have no alternative but to go on. After being so long in the work, I should feel it very difficult to give it up, and my dear wife would have to bear the opprobrium. Oh, I thank you for these papers. I feel sure that God will not desert me in this hour. My salary was that of any other evangelist, averaging a little over a hundred pounds a year—two pounds weekly, or ten dollars. I feel that I must go on and make known these precious truths. Although I am very poor at this moment, I enclose an order for $3.25 for tract literature, which you will kindly send me. Oh, there is a great field of labor in the towns and villages around, distributing them and sending them to clergymen and ministers, and a rich harvest to be reaped.

Again let me thank you for the *Crisis*. Please continue to send them. O that I had the addresses of some of the brethren, that I might correspond with them—building each other up on our most holy faith; and although places are closed to me now, the Lord may open a door which the enemy cannot shut, so that these precious truths may be wafted the length and breadth of England, to the glory of God. May God bless and prosper the work. He will do it. I am now selling what few things I have for the Lord's work, according to the commandment of the Lord, "Sell that ye have." It must come to this with all who wish with a full heart to follow the Lord.

I shall be thankful to God to receive the tract literature safely. These precious truths will reach hearts that my lips cannot reach, and God will be glorified thereby. As soon as God enables me, dear brother, I will send for some of your precious books. In the meantime may God enable you to publish more and more for his honor and glory. Sincerely yours in the hope of eternal life,

O. A. K.

WHEN Henry Martyn went out as a missionary, he was told that he could not live long. "How long," said he to the physician, "do you suppose I shall live?" "Seven years," was the reply. "Oh, seven years!" said the angelic man; "how much good may I accomplish, if I live seven years!"—*Sel.*

MANY of our cares are but a morbid way of looking at our privileges. We let our blessings get mouldy, and then call them curses.

"GOSPEL SHOES."

BY [illegible]

In the apostle's *fit out*, so as to be able to stand and quench all the fiery darts of the wicked one, is to have "your feet shod with the preparation of the gospel of peace." He understood how uncomfortable and unsafe it would be to go out in this gospel warfare barefoot. So he furnishes for his feet *gospel shoes*. These are to help him make straight paths for his feet, so as not to turn the weak and feeble out of the way. They are to keep him peaceable and cheerful in all his pilgrimage while contending with spiritual wickedness in high places in stemming the storm.

Having on these preparation shoes, they keep him from going in by and forbidden paths. If there is an invitation to the theatre, to enjoy an evening in fun and laughter, the shoes do not ascend the steps, but say, "It is only to be made a fool of for your money." And if solicited to the drinking saloon, by a sign of "lunch room," on reaching the door the gospel shoes would immediately turn him about and hurry him to the prayer meeting, where the worshipers are exhorting one another, and so much the more as they see the day approaching.

None of these shoes are worn to the Skating Rink. Should a dozen pair of these feet, well shod, be found in a Skating Rink, they would scatter [illegible] the demon of iniquity, and spoil all their gains. Neither could they be induced, where there was a resort to lotteries, auctions, post-office fairs and pleasure seeking, by lawless and deleterious performances to supply the Lord's treasury.

Feet thus shod could never be induced Sundays to leave the holy gathering of sanctified souls in town or city, and go to the beach for pleasure or refreshing. These gospel feet are seen walking the narrow way, their heads uplifted; they know redemption, promised by God, is near; their loins are girt about with truth—yea, present truth. They use "the sword of the Spirit, which is the Word of God." This last piece of armor is necessary in this warfare, and none will conquer without it. Have you on these gospel shoes?

THE FAITH OF CHRIST WITHOUT RESPECT OF PERSONS.

"My brethren, hold not the faith of our Lord Jesus Christ, the Lord of glory, with respect of persons."—JAMES 2:1. (Revised.)

The pure faith of Christ excludes partiality among the true people of God. Heavenly union among believers, or gospel fellowhip, is produced by each possessing the same *spiritual* principles. Human fellowship is created by the parties possessing the same *human* principles. The rich, by a natural law, have special regard for those who are in possession of wealth, and by the same law they hold the poor as inferior to themselves, and unworthy of the same positions. All social classes, controlled by wordly principles, are without exception divided into castes, those possessing the greatest worldly advantages being placed on the highest plane, and those enjoying the least, without regard to moral qualities, on the lowest. The faith of Christ takes people out of the worldly realm, and puts them under a higher law—"the law of liberty," the action of which produces altogether a more heavenly union, a more Christ-like fellowship. As God and his Son, in the administration of the Divine Government, are without partiality, there can be no grading into high and low castes, of the subjects of that government. Therefore all who are under the control of the gospel are, without regard to worldly advantages, upon a common level, so that the rich and the poor, the king and the slave, are all reckoned equal before the law of Christ.

Christian character is made up of Christian principles. The divine elements are loved and fellowshiped by Christ and his people, imparted to believers.

As men in nature walk by sight and not by faith, they naturally estimate the value of character by that which appears externally, and not that which is hidden in the heart, the spiritual principles which produces real gospel devotion. When we have the faith of Christ we "walk in the light as Christ is in the light," which insures true fellowship. Christ is in the light which reflects the real virtue of each person's character, so that the contrast between human and heavenly principles can be clearly seen. In that condition the Christian has learned by experience what principles are given by Christ in answer to faith, and knowing that they produce in himself virtuous character, he will esteem all who manifest the same purifying principle; He will love and fellowship such persons though poor and unlearned. If we have respect of persons with those we acknowledge to be Christians, on account of public opinion, or any human attainments, we may be assured that we are not fully under the control of gospel faith, but are powerfully influenced perhaps unconsciously, by unsanctified humanity.

The apostle, in the context of the text, gives an example, showing what false faith will cause people to do in professed Christian associations. Two men appeared in the congregation of worshipers,—one, from his external appearance, was highly cultivated, wealthy, and enjoyed human elevation; the other, viewed from the same stand-point, belonged to a lower caste; had not enjoyed so great worldly advantages and social refinement; his garments were coarse, and his external appearance less attractive to unsanctified eyes. To a person whose faith gave the preference to the human and worldly, the man with the "*gold ring* and *gay clothing*" would receive the highest honor and expressions of the most intimate fellowship. What did this treatment of the men prove as to the character of the faith of that congregation? It proved that they had a faith which produced partiality, and this Christ did not possess or allow in his followers. It was a partiality which esteemed the worldly superior to the heavenly. This is in opposition to God's order for he hath "*chosen the poor of this world*, rich in faith, and heirs of the kingdom which he hath *promised* to them that *love him*."

The true faith of Christ reckons the riches of this world of very little importance compared to the riches of the kingdom of God; and as far as the honor of securing the one or the other elevates a person, that faith will esteem the virtue which first of all secures the heavenly riches vastly superior to that which makes the earthly the first object of pursuit. Then the faith of Christ can never make worldly people, whose only recommendations are their social qualifications, their literary accomplishments, and their human refinements, superior to those who have the adorning of the heavenly graces, and are heirs of God and joint heirs with Christ to the heavenly inheritance.

True gospel faith always esteems those the richest and most to be honored who have secured wealth happiness and honor in the world to come, and, like their Master, have voluntarily made themselves "*of no reputation* in this world.

It is to be feared that there are many persons who profess to exercise the faith of Christ, who choose for their communion and fellowship persons and classes for no other reason than because of their popularity, their social refinement, and because of worldly advantages gained by such associations. If such people suppose that they are in heart the true followers of Christ they are fearfully mistaken. Christ, when here, never sought the companionship of rich and worldly people because of any human distinctions, but those that he especially honored were in the humble walks of life, and least esteemed by proud and popular people.

It is the [illegible] of religious hypocrisy to profess [illegible] the gospel as a rule of life, and give those who are acknowledged devout Christians, the back, uncushioned seats in the church, or refuse them a seat with the family at the dining table, or exclude them from the parlor when proud, worldly people are present. Would you presume to treat the King Eternal so? Then remember that He will say at the last day "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." J. C.

THE WEST INDIES.

For several years we have felt a deep interest in foreign mission work, and from first to last have devoted considerable time to sending publications abroad. Fruitful of good as this department of work has been, we have often felt that the preaching of the gospel by "word of mouth" was equally binding. For a long time we have felt a drawing to visit, for gospel work, some of the foreign fields—among them the West Indies. There are here on these islands, controlled by the English, between one and two millions of people who speak the English language, who have heard little of the coming and kingdom of Christ.

Yielding to this drawing, after long and prayerful consideration we have resigned our pastorate over a people whom we love much—the church of St. Johnsbury, Vt.; and if the Lord shall open the way, we now propose to visit the West Indies during the present winter. We close our work with the church here the 13th of December, and we hope to leave our New Hampshire home early in January for the Islands. Any who may wish to aid this enterprise may perhaps help the cause of truth abroad; and we sincerely ask the prayers of all for the blessing of the Lord upon us.

Friends will please address us hereafter at Melvin Village, N. H. F. L. PIPER.

DEDICATION.

It was our privilege to attend and assist in the dedication of the church at Denver, Ill., Sunday Nov. 22nd. Eld. Hurd preached the dedication sermon. The house was well filled, and all seemed interested in the prosperity of the new church. Quite a liberal response was made to Bro. Hurd's appeal for means to meet the indebtedness of the church, but a small amount remains to be raised. The brethren have decided to go down in their pockets, and wipe out the last remnant of indebtedness, and start free and easy. The Denver friends, both men and women, have showed great courage and determination in carrying forward this work, and as a reward for their untiring zeal they now have a commodious chapel, and a chance to reach the people with the truths they love so much themselves. May heaven's richest blessings be with them and their pastor. We preached Sunday night, and every night but one until Thursday night following. Sr. Sawin spoke Tuesday evening. Her discourse was listened to with close attention by a good audience.

We are confident that the truths we hold as a people are having their influence on the public mind at Denver, and will at no distant day bring forth fruit. We enjoyed our visit with this people very much. Our congregations were good and very attentive all through the meetings. They are not very strong in numbers, but they are strong in the faith once delivered to the saints, and as long as they remain so victory wil crown their efforts. Eld. Hurd is pastor of the church, and is much beloved by all, both in and out of the church. This is the home of our venerable Brother, Elder Larkin Scott. He can no longer go out and face the storms and hardships as he once did, but his faith is strong and hope bright, and whether waking or sleeping, he expects soon to see the King in his beauty, and be made like him.

Elder Cramer, of the Christian Church, attended our meetings, and expressed himself as being much pleased with the truths set forth by us. We were somewhat surprised at this, inasmuch as the subjects under consideration had been strongly doctrinal. God is honoring his truth. Let us take courage and press the battle.

Auburn, Ill. J. F. ADAIR.

FROM J. H. SIMONS.

Bro. Stockman:—I have, by request of Bro. Owen, written twice about revivals at Stanton Town. Bro. Owen and myself both thought that brethren scattered abroad would be glad to hear of the work being done in Ohio. Wife and I have been talking it over, and it seems, dear brother, that our beloved paper, the *Crisis*, is just at present occupied with news from foreign parts more than *home* mission work. We do most assuredly rejoice with you in all we hear of Bro. Grant's work, and all others who are proclaiming our Lord's near coming in foreign lands, yet we feel there is a work for us at home. Ohio is a neglected field, and I wish that some of our able brethren from the East were willing to pioneer a little here. There are many places where they are hungry for the truth.

The meeting I spoke of, held by Bro. Owen, was a new field. Over forty (counting a few reclaimed ones) came out upon

the Lord's side. We want all the brethren and sisters to rejoice with us. I want to do all I can for the Master, that it may be said "Well done" of me.

Meetings are still going on at Stanton Town. There will be some immersions Sunday; do not yet understand how many. Think we will have an organization there, with forty or fifty members. Pray for us, that we may be used for the glory of God. Your brother in expectation of immortality when Jesus comes.

Marengo, Ohio.

How many times have I heard men in the prayer meeting say, "I did not expect to speak to-night, but as no one else has spoken, I think it my duty to say a word." They just talk to kill time, and such men do kill time, and the meeting, too.—*D. L. Moody.*

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QUIMBY—EMERSON. In Deerfield, N. H., Aug 20th, 1885, by Eld. J. M. Quimby, Mr. Frank A. Quimby, of Deerfield, and Miss Linda Emerson, of Blue Hills, Me.

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LITTLE—TOWNSEND. At Lyme, N. H., Nov. 24th, 1885, by Eld. F W Richardson, Eld. G. M. Little, of Warren Summit, N. H., and Miss M. P. Townsend, of Lyme.

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All communications of business relating to the *Quarterly Journal of Prophecy*, and connected with the Foreign Board of Missions, should be directed to J. HEMENWAY, *Crisis* Office, Boston, Mass.

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Any one wishing to send the *Crisis* for THREE MONTHS to any person or persons *who have never taken it before*, can do so for 35 CENTS. We cannot allow any commission on the above offer.

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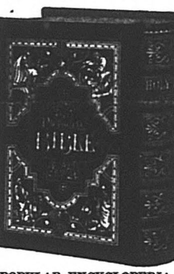

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APPOINTMENTS.

Searsport, Me. ....Sundays, Dec. 13–20.
Vinalhaven, Me. ....Sundays, Dec. 20–27.

For arrangements address Eld. L. C. McKinstry at the time and place of any appointment.

Both courses of the lectures—The World's Great Empires and The Redemption—are published, and the books will be on sale at each place.

NOTICE.—A. C. G. B. I. The next term of the General Biblical Institute will commence Monday, Jan. 4th, 1886, instead of December, as previously advertised. It will require the whole month of Dec. to complete the examinations. All the members of the Institute are expected to be provided with books, either through the Principal or otherwise, according to the list published in the Institute Circular.

L. C. MCKINSTRY, Principal A. C. G. B. I.

CONFERENCE.—The next session of Knox and Lincoln Quarterly Conference will be held with the church at Martinsville, St. George, Me., commencing Dec. 17th, and continuing over the following Sunday. We hope there will be a special effort made by the brethren and sisters to attend this meeting. Those coming from abroad will call on Brn. Jacob Hupper and W. J. Hatton, who will see that homes are provided for all.

G. W. WEEKS, President.
M. M. STEVENSON, Sec.

CONFERENCE.—The first quarterly session of the New Hampshire A. C. Conference will be held at Water Village, commencing Wednesday evening, Dec. 23d, and holding over the following Sunday. It is to be hoped the brethren and sisters will come from adjoining towns and help in the good work of saving the lost. Come expecting to see the work of the Lord.

JOHN PARSONS.
G. M. LITTLE. J. T. LIBBY.

SPECIAL NOTICE.—Bro. W. H. Connell, our Secretary, requests me to inform the brethren that he has secured a reduction of fare to the Convention to be held at New Hartford, Iowa, Dec. 17th. One and one-third rates limited to the Tuesday following. Let there be a general rally to this meeting.

ELD. E. A. MARSH.

NOTICE.—The Annual Session of the Sagadahoc Quarterly Conference will be held at North Topsham, Me. (New Chapel), to commence Wednesday evening, Dec. 16th, at half past six, and hold over the following Sunday. We hope the brethren and sisters will remember that there is but a small number belonging to the Conference, as our county is small, and make a special effort to attend. Officers are to be elected at this meeting. Come praying, and ready to work. Call on Brn. James Purington and Frank Trufant, who will see that all have homes. Bro. Tracy expects to be with us.

I. C. WELLCOME, President.
E. O. DINSMORE, Secretary.

CONFERENCE.—The next annual session of the Kennebec County Conference will be held with the church at Weeks Mills, China, Maine, commencing Thursday evening, Dec. 10, and hold over the following Sunday. A cordial invitation is given to all to come and unite with us in trying to comfort God's people and rescue the perishing. Call on John Clark and George Clark, who will see that all are provided with homes.

F. E. BLAISDELL, President.
J. R. STURTEVANT, Secretary.

CONFERENCE.—The first Quarterly Conference of the Northern Nebraska and Woodbury Co., Iowa, will convene Dec. 19th, at 8 o'clock A. M., at the Fisher school-house, seven miles northwest of Wakefield, Dixon County, Nebraska. As there is business of importance to transact, a full attendance is solicited, and each church is requested to send a delegate, or address the Secretary at Sioux City, Iowa. It is also desired that all isolated brethren and sisters should report at the meeting, or to the Secretary before the Conference meets. Dear friends, one and all, get ready to come up to the help of the Lord against the mighty. Come to work.

ELD. E. H. CARMAN, President.
HENRY N. LIKES, Conf. Clerk.
N. SHAW KETCHUM, Cor. Sec'y.

CONVENTION.—A Convention will be held at New Hartford, Grundy Co., Iowa, commencing Thursday, Dec. 17, and hold over Sunday. This convention is called to devise ways and means for more efficient gospel work in this region. Let every church attend to this call, and send a delegate. All who are interested in spreading the good news of a soon coming King are cordially invited to attend. Per order of Conference.

GEO. G. EMERY.

CONFERENCE.—The next annual session of the York County A. C. Conference will be held with the church at South Windham, Me., commencing Thursday, Dec. 17, at two o'clock P. M., and hold over the following Sabbath.

ELD. JESSE GAY, President.
T. J. COOLBROTH, Secretary.

NOTICE.—There will be a protracted Holiness Meeting at Lake Village, N. H., commencing Sunday, Dec. 27th, and hold through the week, and over the following Sunday, Jan. 3d. Brn. A. S. Williams and F. S. Knowlton will be present to preach the Word.

C. W. HALL, Committee.

NOTICE.—There will be a protracted meeting at the Advent Chapel in Morris, Ct., commencing Sunday, Dec. 13th, and continue as the Lord directs.

ENOCH PHELPS. A. E. PHELPS.

NOTICE.—The next Quarterly Meeting of District No. 4 Kansas, will be held at the Buck school-house, Key West, Coffey Co., commencing Dec. 26th, and hold over Sunday, and longer if thought best.

DANIEL WEBSTER.

NOTICE.—Eld. Frank Burr has lately moved from Lynn, and his address is 45 School Street, Somerville, Mass.

NOTICE.—Persons desiring to preach at Kennebunk Depot, will please address Rufus Duran, Kennebunk Depot, Maine.

☞ P. W. Hough's address will be Fairbank, Buchanan County, Iowa, Box 40, on and after the first day of January, 1886.

☞ Elder G. T. Wellcome's address is changed from Eagle Lake to Winnebago Agency, Minn.

☞ Eld. O. S. French's address is Foxcroft, Maine.

☞ B. Forrester's address is Villisca, Iowa.

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APPOINTMENTS.

☞ Appointments must be received as early as MONDAY NOON (*as our paper goes to press Tuesday Morning*) *to insure insertion for the coming week.*

MASSACHUSETTS.

BOSTON, ADVENT CHRISTIAN CHURCH.
Lincoln Hall, 69 West Concord Street, near Washington.
E. A. Stockman....1st and 2d Sundays of each month
J. Hemenway..........Sunday, Dec. 20th
D. T. Taylor..........Sunday, Dec. 27th

ATHOL.
J. A. Gardner..........3d Sunday in each month

ATTLEBORO FALLS.
E. Cotton..........Sunday, Dec. 13th
H. K. Flagg..........Sunday, Dec. 20th

CHELSEA (Adv. Chris. Church) Heard Street. E. M. Andrews, Pastor.
L. Boutelle..........Sunday, Dec. 13th

CLINTON (S. A. Church.)—Isaac Barnes, Cor. Clerk.
J. A. Gardner..........2d Sunday in each month
Chas. Goodrich..........Sunday, Dec. 27th

CHICOPEE (Adv. Church).—Harold Whitley, Com.

CHARLTON.—S. P. Bond, Corresponding Committee.
F. L. Johnson..........1st Sunday in each month
E. Bugbee..........2d Sunday in each month
W. O. Hale..........3d Sunday in each month

East Weymouth.—W. H. Crockett, Pastor. Preachers will please correspond with the pastor at North Weymouth, before sending appointments.

FAIRHAVEN.—Albert Jenney, Cor. Com.
C. H. Sweet..........Sunday, Dec. 20th

HAVERHILL (Walnut St. Chapel.)—Corresponding Committee, E. M. Staples, 375 Washington Street.
M. Stevens..........Sunday, Dec. 13th
evenings through the week, and Sunday, Dec. 20th.
F. A. Stockman..........Sunday, Dec. 27th
W. H. Mitchell..........Sunday, Jan. 3d
Wm. Harmon..........Sunday, Jan. 10th
E. A. Stockman..........Sundays, Jan. 24th and 31st

LAWRENCE.—(Advent Chapel, Concord Street.) J. Couch, Pastor.

LYNN, Second Advent Church.—(Chapel on Liberty Street.)—J. G. Burnham, No. 9 Empire Street, Corresponding Secretary.
Edwin Burnham..........Sunday, Dec. 13th
J. Couch..........Sunday, Dec. 20th

LOWELL, Second Advent Church (Mechanic's Hall Dutton Street.)—A. Bissell, 49 Worthen Street; A. M. Hamilton, Lowell, Mass., Pawtucketville Box.
Geo. L. Teeple.....Sundays, Dec. 13th, 20th, and 27th

MAPLEWOOD, Advent Christian Church (Methodist Congregational Hall, Salem St.)—B. P. Jones Clerk.

MARBLEHEAD, S. A. C. Church (Advent Hall, 43 Pleasant Street.) Correspond with J. S. Doane.

NEW BEDFORD (Advent Christian Church) corner of Kempton and Foster Streets.
S. G. Mathewson..........Sundays, Dec. 13th and 20th
L. Boutelle..........Sunday, Dec. 27th

NORTH CARVER (A. C. Church).—Corresponding Committee: James Breach, Elmer Raymond, D. W. Nash
Wm. Kellaway..........Sunday, Dec. 13th
O. M. Wallace..........Sunday, Jan. 3d

NORTH RUTLAND.—(Adv. Chris. Church.)
W. M. Hall..........1st Sunday in each month
Wm. O. Hale..........2d Sunday in each month
F. L. Johnson..........4th Sunday in each month

Newton Upper Falls.—Meetings every Lord's day at the house of L. T. Cunningham.

PLYMOUTH.
F. S. Stanton..........Sunday, Jan. 10th

PALMER.
G. M. Teeple..........Sunday, Dec. 20th

SOMERVILLE, Second Advent Church.—(Chapel corner of Bow Street and Somerville Avenue.)—T. H. Wayland Corresponding Committee, No. 10 Central Market, Boston, Mass.
L. Boutelle..........1st Sunday in each month
D. T. Taylor..........Sunday, Dec. 20th
Frank Burr..........Sunday, Dec. 27th

SALEM.—Church on Herbert Street. Sunday services: Love feast 10.15 A. M. Preaching 2.30 and 7.30 P. M. Prayer meeting Tuesday and Thursday evenings. Geo. W. Sederquist, Pastor. Residence, 145 North Street.

SPRINGFIELD.—(Adv. Chris. Church, Pynchon St., Franklin Hall.)—G. H. Wallace, Pastor. Residence 59 Greenwood Street.

TAUNTON (Advent Christian Church) High Street, opposite Wales Street depot, Ward Room No. 2.—John B. Francis corresponding committee.
C. H. Shurtliff..........Sunday, Dec. 13th

TREMONT.
F. S. Stanton......1st and 4th Sundays in each month

WORCESTER.—Ministerial Committee: E. G. Higgins, H. H. Nash, E. S. Gage.
E. M. Andrews..........Sunday, Dec. 13th
Edwin Burnham...Sundays, December 20th and 27th

WINCHENDON (Adv. Chris. Church.)—Corresponding Committee: L. B. Underwood and Daniel Clark.

WESTBORO.—Meetings in Reform Club Hall.—Committee: W. H. Bailey, Ellison Braley.

WEBSTER (Christian Advent Chapel, corner of Park and Myrtle Streets.)—J. E. C[illegible], Pastor.

WAKEFIELD.—Meetings at the residence of J. B. Adams, No. 1 Church Street, every Sunday afternoon at two o'clock.
Feeding Hills..........Sunday, Dec. 13th
Orange..........Sunday, Dec. 20th
(Eagleville school-house 4.30.) F. W. CLOUGH.

North Reading......Sunday, Jan. 17th, and evenings
E. COTTON.

North Easton (Ripley's Hall) every Sunday, at two o'clock P. M. Z. RANDALL.

Plainville (New Bedford) Thursday evening, Dec. 10th, and over Sunday, Dec. 13th. C. H. SWEET.

NEW HAMPSHIRE.

ALTON (Kimball's Hall.)—Isaac L. Stockbridge and George E. Varney, Corresponding Committee.

Belmont.—Correspond with S. S. Folsom.

CONCORD.—Address C. P. Rowell, Rumford St.
M. A. Potter..........Sunday, Dec. 13th

DOVER.—Chas. A. Phelps, Pastor.

EXETER.—Daniel D. Page, Pastor, will occupy the pulpit the 1st, 2d, and 3d Sundays in each month.
W. H. Mitchell..........Sunday, Dec. 13th
A. W. Sibley..........Sunday, Dec. 20th
Not engaged the last Sunday in Dec.

EAST ROCHESTER.—J. Quimby and J. C. Shorey Elders.
B. S. Emery..........1st Sunday in each month
J. P. Goodwin..........Sunday, Dec. 13th
Chas. Goodrich..........Sunday, Jan. 10th
M. Stevens..........4th Sunday in each month

East Sandwich.—Correspond with John Cove or Calvin Watson.

FARMINGTON (Advent Chapel.)—J. M. Burnham, Corresponding Committee.
A. W. Sibley..........Sunday, Dec. 13th
R. F. Emerson..........Sunday, Jan. 10th
M. Stevens..........Sunday, Jan. 17th

FRANCONIA (Union Hall.)—Meetings every Sunday. C. W. Dockham, Pastor.

HAMPTON.—Cor. Com. Frederick L. Lamprey.
C. S. Shattock..........3d Sunday in each month

LAKE VILLAGE (North Church.)—C. W. Hall corresponding committee.

LOUDON.—Geo. W. Prichard, Cor. Committee

LOUDON RIDGE.
J. Parsons..........1st Sunday in each month
A. Kidder..........2d Sunday in each month

MANCHESTER (Advent Chapel, Arlington Street.)

NEW HAMPTON (Advent Chapel.)
J. G. Smith..........first Sunday in each month
D. M. Leavitt..........Sunday, Dec. 13th
Simeon Roby..........Sunday, Dec. 20th

NORTHFIELD DEPOT (Union Chapel.)—Correspond with Eben Hutchins, Canterbury, N. H.
C. S. Shattock..........Sunday, Dec. 27th

PORTSMOUTH (Advent Chapel on Hanover St.)
C. R. CROSSETT, JR., Pastor.

ROCHESTER (Odd Fellow's Hall.)
Enoch Morrill..........Sunday, Dec. 13th
R. F. Emerson..........Sunday, Jan. 3d

SALISBURY (Smith's Corner.)
Simeon Roby..........Sunday, Dec. 13th

SUGAR HILL.—H. H. Tucker, Pastor.

SOUTH SUTTON (Advent Chris. Church.)—Meetings every Sunday. First and third Sundays of each month at Sutton Gore.—A. Creasy Pastor.—F. E. Ferry Elder.

SEABROOK.—W. Hadley, Pastor.

WHITEFIELD A. C. Church.—Daniel Gregory Pastor.

South Barnstead..........1st Sunday in each month
WM. BODGE.

East Wakefield (Woodman's Mills) 3d Sunday in each month.
South Wolfboro..........4th Sunday in each month
T. L. CHURCHILL.

Spinney Chapel..........Sunday, Dec. 13th
Pleasant Valley..........Sunday evening, Dec. 27th
C. COLMAN. T. L. CHURCHILL.

East Wakefield (Woodman's Mills)......1st Sunday in each month.
A. G. DAVIS.

Rye..........2d Sunday in each month
JOSHUA DENTON.

East Canaan (at the Chapel) 1st and 3d Sundays in each month.
D. EASTMAN.

South Rochester..........first Sunday in each month
J. T. LIBBEY.

Rochester..........Saturday evening, Dec. 19th
South Rochester..........Sunday, Dec. 20th
Rye..........Sunday, Dec. 27th
D. D. PAGE.

Tuftonboro Neck..........1st Sunday in each month
Melvin Village..........2d Sunday in each month
Sandwich..........3d Sunday in each month
Melvin Village..........4th Sunday in each month
T. W. PIPER.

Northwood Narrows..........2d Sunday in each month
Strafford (Robert's school-house) 4th Sunday in each month.
JOHN PARSONS.

Ossipee (Bear Camp school-house) Sunday, Dec. 13th
D. W. STEVENS.

Rye..........1st Sunday in each month
JOSEPH W. WHITE.

Hebron (where Bro. Hartford may appoint) Friday evening, Dec. 11th.
Campton (Bump school-house) Saturday eve., Dec. 12th, and over Sunday, Dec. 13th.
Holderness (Hardheck) as Wm. Shaw may arrange) Wednesday eve., Dec. 16th, and over Sun., Dec. 20th.
A. S. WILLIAMS. F. S. KNOWLTON.

MAINE.

BERWICK (Odd Fellows Hall.)—E. B. Morrell, P. O. Box 182, Corresponding Committee.
Mark Stevens..........1st Sunday in each month
Geo. M. Little..........Sundays, Dec. 13th and 20th
R. F. Emerson..........Sunday, Dec. 27th

BRIDGTON (Advent Chapel.) Mrs. Geo. E. Ham Sec.
E. P. Woodward..........1st Sunday in each month
A. W. Taylor..........2d Sunday in each month

BIDDEFORD.—Thomas W. Appleben Cor. Committee.
Wm. H. Mitchell...1st and 2d Sundays in each month
Daniel D. Page..........Sunday, Dec. 13th
Jesse Gay..........3d Sunday in each month
B. S. Emery..........4th Sunday in each month

BATH (Middle St. Chapel.)—H. M. Foster, Cor. Sec.
M. M. Stevenson..........2d Sunday in each month

BELGRADE MILLS.—Thos. L. Golder, Cor. Com.

BONNY EAGLE.
Mrs. M. E. Kilborn..........1st Sunday in each month
B. S. Emery..........2d Sunday in each month

BOWDOINHAM VILLAGE (Hinckley's Hall.)

BANGOR, Advent Christian Church (Concert Hall, Norombega, Central St.)—J. F. Clothey, Pastor.

CAPE ELIZABETH (Advent Chapel.)—L. S. Roberts and W. H. Libby, Elders. P. O. 33 Temple Street, Portland, Maine.
Jared Whitman..........1st Sunday in each month
Jesse Gay..........2d Sunday in each month
I. C. Wellcome..........3d Sunday in each month
J. Hill..........4th Sunday in each month

CAMDEN (Washington Street Chapel.)—T. F. Wadsworth Corresponding Committee.

FAIRFIELD.—Committee: Henry A. Fish, Fairfield.

GOODWIN'S MILLS, (Union Hall.)—J. Hill, Pastor.
J. Hill..........1st Sunday in each month
J. Chute..........2d Sunday in each month

KENNEBUNK, Lower Village (Adv. Chapel.)—O. H. Wallace, Pastor.

LEWISTON, A. C. Church.—Committee: A. S. Prescott, Auburn; J. G. Harmon, Lewiston.
D. H. Kilbreth..........2d Sunday in each month

MECHANIC FALLS (School-house on Elm Street.)
Mrs. M. E. Kilborn..........Sunday, Dec. 13th
Jared Whitman..........Sunday, Dec. 20th

NORTH TOPSHAM (New Chapel.)
John Lake..........4th Sunday in each month

NORTH WATERBORO.—N. W. Carpenter, Cor. Com.

OLD ORCHARD (Adv. Chapel, near the Tower.)
Jesse Gay..........1st Sunday in each month
J. Hill..........2d Sunday in each month
B. S. Emery..........3d Sunday in each month

PORTLAND, Second Advent Church (Union Hall Free Street.—Committee: George E. Smith, 275 Cumberland Street, W. G. McGlauflin, Jas. Pearson.
L. W. Smith..........Sunday, Dec. 13th
C. A. Phelps..........Sunday, Dec. 20th
W. H. Mitchell..........Sunday, Dec. 27th
Edwin Burnham..........Sundays, Jan. 3d and 10th
W. H. Mitchell, the last two Sundays in each month, and the 5th Sunday in every month that it occurs.

ROCKLAND (Adv. Chris. Church).—Wm. M. Brewster Clerk and corresponding committee.

SOUTH BERWICK (Great Works.)—Correspond with Sarah E. Goodwin.
Enoch Morrill..........1st Sunday in each month
C. M. Willand..........Sunday, Dec. 13th
Geo. W. Brown..........3d Sunday in each month
C. M. Willand..........4th Sunday in each month

SABATTUS (Jones' Hall.)
Jared Whitman..........4th Sunday in each month

SOUTH ELLIOT.
Geo. W. Brown..........1st Sunday in each month

SOUTH HOPE.—Corresponding Committee: Dura Ames, Mark Walker, Daniel Howard.

VINALHAVEN CHURCH.—Committee: J. Sellers, Wm. Roberts, A. F. Smith.

WASHINGTON MILLS.—G. H. Lincoln, A. P. Mears, F. A. Wentworth, Corresponding Committee.

Newcastle and Damariscotta.—Edwin Sperrin, Corresponding Committee, Newcastle.

East Bowdoinham..........4th Sunday in each month
E. O. DINSMORE.

Kittery (No. 4 South school-house) 1st Sunday in each month. York (Groundnut Hill) 2d Sunday in each month. Maryland Ridge, Gray's Corner, Wells, (Advent Chapel) 3d Sunday in each month. South Berwick (Grant's school-house) last Sunday in each month.
J. P. GOODWIN.

South Montville..........10.30 A. M. Sunday, Dec. 13th
Montville Centre 2 and 6.30 P. M. Sunday, Dec. 13th and every evening through the week following.
G. G. HAYNES.

South Parsonsfield..........Sunday, Dec. 13th
S. C. KIMBALL.

Alfred..........2d Sunday in each month
Union Falls..........4th Sunday in each month
H. A. MITCHELL.

North Waterboro..........Sunday, Dec. 13th
F. PHILBRICK. F. WATERHOUSE.

Wells, Gray's Corner (Advent Chapel) Sun., Dec. 13th
Lebanon Center (Lord's school-house) 1st Sunday in each month. East Lebanon (Union House) 3d Sunday in each month.
M. M. & A. A. YOUNG.

VERMONT.

VERNON.—J. Hemenway 1st Sunday in each month. Also supply for the third Sunday.
Chas. Goodrich..........Sunday, Dec. 20th

BRIDGEWATER (Oak Chapel.)—B. B. Chedel, Pastor.
C. W. Jackson, *first* and *third* Sundays in each month
B. B. Chedel, *second* and *fourth* Sundays each month

BRISTOL.—S. P. Hayward, Pastor.

CASTLETON.—J. Albert Libby, Pastor.

MENDON (A. C. Church) D. P. Perkins, Pastor.

NORTH SHERBURNE (Adv. Chris. Church.)
C. W. Jackson, Pastor..........once in four weeks

NORTH SHREWSBURY.—Geo. F. Earle, Pastor.

NORTH HYDE PARK (Adv. Chris. Church.)

HARTLAND (Densmore Hill.)—Geo. H. Temple, Hartland Four Corners, Vt., Corresponding Committee.

RUTLAND (Church of the Redeemer) T. L. Drury Pastor.

STRAFFORD, VT. (Advent Chris. Church.)—Geo. F. Earle, Pastor.

ST. JOHNSBURY.—F. L. Piper, Pastor.

WARREN (A. C. Church.)—Allen C. Greenslit Corresponding Secretary.

Ely Mines..........every Sunday until further notice
O. BECKWITH.

East Roxbury..........two Sundays a month
L. H. BRIGHAM.

Factory Point..........2d Sunday in each month
Chittenden..........last Sunday in each month
WM. J. BLANCHARD.

Morgan Beach (Union Church)......once in four weeks
G. W. CHAPMAN.

Salem, Derby (near the wood shed) Sunday, Dec. 13th
H. W. DAVIS.

CONNECTICUT.

ABINGTON.—A. C. Johnson, Pastor.

BRIDGEPORT.—Advent Christian Church, Temperance Hall, Beach Street, E. D.—E. M'Culloch Pastor.

BRISTOL Adv. Chris. Church.—John C. St. John Pastor

DANIELSONVILLE (Advent Chapel, corner of Academy and School Streets. Preaching every Sunday.
WARREN M. TENNEY Pastor.

EAST WOODSTOCK.
Wm. O. Hale..........Sunday, Dec. 13th
F. L. Johnson..........Sunday, Dec. 20th
P. S. Butler..........Sunday, Dec. 27th

HARTFORD (Melodeon Hall.)
Elder D. Mathewson, Pastor, 35 Chapel Street.

NEW BRITAIN (Chapel on Arch Street.)—Norris L. Booth Secretary.

NEW HAVEN.—(Beers Street Chapel.)—A. J. Wheeler Pastor. Residence 41 Beers Street.

PUTNAM (Adv. Chris. Chapel)—John Jeffrey, Pastor.

SOUTH NORWALK (Adv. Chris. Church) Temperance Hall, Main Street. F. S. Ainsworth, Cor. Clerk.
D. C. Dudley..........Sunday, Dec. 13th
John C. St. John..........Sunday, Dec. 20th

SORRICO (Adv. Chris. Church.)—H. W. Perkins, Pastor.

SQUARE POND (Second Advent Church.)—Chas. O. Smith, Corresponding Secretary.
A. Elliott..........every fourth Sunday

SOUTHINGTON (Gospel Mission Chapel.)
Hezekiah Davis, Pastor.

WATERBURY (Temperance Union Hall, No. 13 Abbott Avenue.)—L. F. Baker, Pastor. Residence 22 Burton Street.

New Preston (Union Hall) every evening through the week except Saturday.
H. DAVIS.

WALLINGFORD.—(School-house, South Main Street.)
D. T. Call, Pastor.

WOODSTOCK VALLEY.—Preaching each Sabbath.—P. S. Butler, Pastor.

MICHIGAN.

Every other Lord's day, morning and evening, at the Advent Christian Church of Assyria, Barry Co.,
P. HOLLER.

Peck and Speaker (Advent Chris. Chapel) every two weeks alternating.
L. C. KERR.

Port Sanilac..........10.30 A. M. each Sunday
Shore and Ridge Churches at 3.30 P. M. each alternate Sunday. Lexington Sunday evenings.
C. PIKE.

Bushnell, (A. C. Church.)—Benj. Finney Pastor.

TENNESSEE.

MEMPHIS.—Advent Christian Church, 30 Seventh Street.—A. J. Sinderlin Pastor.

RHODE ISLAND.

BRISTOL (Advent Christian Church, High Street.)—A. A. Hoyt, Pastor.

CENTRAL FALLS.
H. K. Flagg Church correspondent, Box 93.
H. K. Flagg..........1st Sunday in each month
F. S. Stanton..........Sunday, Dec. 20th

ESCOHEAG.—(Advent Christian Church).—Eld. E. R. Wood Pastor.

LA FAYETTE (A. C. Church) Chas. E. Preston, Pastor.

NORTH SCITUATE.—Correspond with the pastor, Wm. H. Durfee, North Scituate, R. I.

PROVIDENCE (Advent Christian Church, Hammond Street.)—Norman P. Cook, Pastor.

ROCKY BROOK.
E. Cotton..........Sunday, Jan. 10th, and evenings

WOONSOCKET.—O. A. Bennett, Cor. Committee.
Chas. Goodrich..........Sunday, Dec. 13th
Sr. Jane Benson..........Sunday, Dec. 20th
and through the week.
J. S. White..........Sunday, Dec. 27th

Artick..........Sunday, Dec. 20th
Anthony..........Sunday, Dec. 27th
Barbersville..........Sunday, Jan. 3d, and evenings
E. COTTON.

NEW YORK.

Hebron..........1st and 3d Sundays in each month
WM. J. BLANCHARD.

Massena, St. Law. Co.—W. A. Burch, Pastor.
Wm. A. Burch..........Sunday, Dec. 13th

DARIEN, Genesee Co.—H. H. Brown Pastor.

Hoosick (A. C. Church.)—Geo. A. Streeter, Pastor.

NEW YORK CITY.—J. Cox, Pastor.—Meeting three times on the Sabbath, and Wednesday evenings, at 138 West 24th Street.

SPRINGWATER, Livingston Co.—G. F. Haines, Pastor.

Sandy Hill (Adv. Chris. Church, corner of Maine and Willow Streets.)—W. O. Higley, Pastor.

Rochester, (Advent Christian Church.)—Over No. 278 East Main Street, corner North Street. Elder C. H. Williams, Pastor.

WISCONSIN.

MIFFLIN.—D. S. Clark, Pastor.

ILLINOIS.

CHICAGO (A. C. Church) No. 91 South Green St.—J. August Smith, Pastor. L. C. Rice corresponding committee, Room 35 Central Music Hall, Chicago, Ill.

AUBURN (Adv. Chris. Church.)—J. F. Adair, Pastor

Alton..........once in two weeks
Vaughn's Crossing..........once in four weeks
GEO. C. BUTTON.

In the Lecture Room of the first Baptist Church of Aurora every Sabbath.
C. W. SMITH.

OHIO.

NEVADA (A. C. Church.)—A. P. Moore, Pastor.
Axtel (Adv. Chapel).....10.30 every Sunday morning
Birmingham..........6.30 every Sunday evening
SPARTA (A. C. Church.)—O. M. Owen, Pastor.

INDIANA.

Union Mills.—D. R. & E. S. Mansfield, Pastors. Jeffersonville.—N. Field, Pastor. Otisco.—Geo. W. Green, Pastor. Forest.—E. C. Andrus, Pastor. Muddy Fork.—L. H. Warman, Pastor. Colfax.—F. W. Powers, Pastor. Volga.—A. H. Cooperide, Pastor.

MINNESOTA.

Minneapolis (Messiah's Advent Church, corner of Second Avenue South and 14th Street.)—W. J. Hobbs Pastor. Residence 1308 2d Avenue South.

High Prairie.—P. and H. and M. Ramer Pastors.

Monticello.—G. H. Dewing, Pastor. Preaching every Sunday, at 10.30 A. M.

Magnolia every Sunday, at 11 A. M. A. M. BARBER.

Le Ray (White school-house) Dec. [illegible]th, at 2.30 P. M., and once in two weeks thereafter.

Winnebago Agency, Blue Earth Co., Dec. 6th, at 7 P. M., and once in two weeks thereafter.

Le Ray (Wood's school-house) Dec. 13th, 7 P. M., and once in two weeks thereafter.
G. T. WELLCOME, Pastor.

IOWA.

Manchester, Nov. 16th, at 11 A. M. and every two weeks
E. A. MARSH.

Sioux City (Advent Chris. Church.) Corresponding Committee: J. W. Young or J. H. Culver.

Burr Oak.—Preaching every Sunday, at 10.30 A. M. Sunday School directly after preaching service.

Bluffton..........once in two weeks
J. RIDLEY, Pastor.

New Hartford.....1st and 3d Sundays in each month
Waterloo..........2d Sunday in each month
P. O. address Waterloo, Box 620
Floyd..........4th Sunday in each month
WM. C. STEWART.

PENN.

Church of the Second Advent, Mount Vernon St., below Broad.

EAST BRANCH.—G. W. Smith, Cor. Committee.

Edinboro.—Mrs. L. M. Stoddard, Pastor.

South Oil City.—Preaching each Sunday A. M. and evening. Prayer meeting Thursday evenings.
C. W. STEPHENS.

QUEBEC.

Hatley (Old Church)..........once in four weeks
Ayer's Flat (Union Church) Nov. 22d, with Eld. C. P. Dow, 10.30 a. m. McConnell school-house, Hatley, in the evening, and once in four weeks.
G. W. CHAPMAN.

Magog (Pond District).—Greeley Chapman Pastor.

Danville.—J. Ward, Pastor.

Way's Mills (Union Church.)—H. D. Selby, Pastor. Second Adventist Ministerial Committee: E. Vaughan, H. W. Davis, J. W. Heath.

DELAWARE.

Wilmington (Household of Faith Church.)—House of worship on Tatnall St. GEO. W. WRIGHT, Pastor.

NEW BRUNSWICK.

WOODSTOCK.—(Advent Christian Church.)—F. W. Blackmer, Pastor.

CALIFORNIA.

Tustin City, Los Angeles County. D. F. Hunt Pastor.

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J. HEMENWAY, Treasurer.

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A. Gordon	.30

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Mrs. E. Beckley	17

To Help the Needy.

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	Dimes.
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Friend A.	2
Woodman S. F.	5
Davis L.	1
Mathews E.	1
T. H.	1

J. HEMENWAY, Treasurer.

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GOSPEL GEMS.

	Cr.
Warren H.	.32
Hubbard S. F.	.55
Gregory D.	.65
White A. S.	.10

PHOTOGRAPHS.

We have obtained the photographs of some of our leading preachers, to sell for the benefit of the Tract Fund. They are cabinet size, and taken by one of the best artists in the city. We have the following:

E. A. STOCKMAN, Editor of *The World's Crisis*.
J. COUCH, Editor of the *Quar. Jour. of Prophecy*.
F. BURR, Editor of the *Young Pilgrim and Blessed Hope Quarterly*.
J. HEMENWAY, Business Agent and Treasurer of the A. C. P. Society.
A. W. SIBLEY, Secl. of the A. A. Mission Society.
S. G. MATHEWSON, L. BOUTELLE, MILES GRANT, H. MUNGER, C. GOODRICH.

We have also the photograph of WM. MILLER, taken from an old picture.

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THE COMING OF THE LORD.

Coming, coming, coming! *Who?*
Christ, the Lord of life and glory,
He who once for me and you
Died!—oh, depth of sin's sad story!
Coming, not a helpless stranger,
Cradled in the friendless manger;
Coming, Lord of earth and heaven!
King! to whom all power is given,
Judge! at whose all-searching bar
All must stand, just what they are;
And the wicked tell with shame
Why they've cursed his holy name.

Coming, coming, coming! *How?*
Clothed in strange, unearthly splendor,
Glory men ne'er dream of now,
Grandeur earth ne'er had attend her.
At his sight the heavens shall wither,
From his presence earth shall flee,
Islands move, and mountains thither
Seek the caverns of the sea.
Every eye shall then behold him,
All the nations feel his ire;
While the brightness that enfolds him,
Is to them consuming fire.
Thunders all the air shall thrill,
All the heavens with lightnings blaze,
And the universe stand still,
While through all its realms is heard
That profound, omnific word
Which to life the dead shall raise.

Coming, coming, coming! *Why?*
To redeem his purchased treasure,
All his saints o'er sin who sigh,
All who make his will their pleasure;
To bring back within their borders
His whom hades holds to-day;
To arrest sin's wild disorders,
And the monster Death to stay.
Coming to fulfill his plan,
Make his oath and promise good,
Which secures repentant man
Life eternal through his blood.

Coming, coming, coming! *When?*
Ah! that question solemn, thrilling!
For when He appeareth, then
All these earthly scenes, fulfilling
His sure word, shall have an end.
And behold the day is near!
Signs in earth and heaven portend
That the Lord will soon appear,
Angry thrones, through wars, proclaim it;
Scoffers by their scoffing name it;
And the mute and solemn sky
Has hung forth its prophecy.

Coming! while we wait and dally;
Coming! while we sleep in sin;
Swift as light o'er hill and valley,
That great day is coming in.
Sinner, rouse thee to thy fate;
Saint, be watchful at thy gate;
Saviour, fit us all to appear
At thy coming, now so near.

—*Signs of the Times.*

MUSIC FOR THE CHURCH.

[Published by *request*, and worthy of careful attention.—Ed.]

There was a large attendance of the Unitarian Club at its February meeting in the Hotel Vendome. The theme appointed for discussion was church music, and the essayist was Rev. William H. Lyon. His opening remarks were somewhat humorous, and were even flavored with sarcasm when he commented on the pretensions of experts in music, and their victims in the congregation, who were musical but not expert. Following is a summary of the address:

The Puritan worshippers of New England were rich in religion but poor in music. Their descendants are not open to reproach in the latter, however it may be in the former respect. Our churches have the best music which those who make music a profession can supply. But in a professional choir there is an elegant danger. The music of the service should be expressive of the feelings of the worshippers; it is likely to be but a demonstration of the skill of the musicians. A professional choir almost inevitably regards the music in a professional or technical way. Often the singers have no special interest in the church or the congregation for which they are employed, and sometimes have no interest in things spiritual or moral. It is not surprising, therefore, that at times is heard music of a frivolous and worldly suggestiveness, reminding the hearers not of things spiritual, but of the concert hall and the stage. And in their singing of music not thus suggestive, and which in a technical way is not only open to no criticism but entitled to praise, there still may be something lacking when measured by an ideal standard, as there might be if one were to hear a famous elocutionist who should as a matter of elocution merely recite the Lord's Prayer.

The professional choir approaches the music of the service from the artistic, not the religious side. An occasional anomaly arises thereby, as when a distinguished Unitarian clergyman was called in the order of programme on a public occasion to follow with other devotional exercises the excellent singing by the choir of "Ave Maria." To follow the singing of the "Gloria" or "Te Deum" might have been not inconsonant with his feelings, but an inscription to the Virgin is somewhat aside from the Unitarian sympathies. It is sometimes urged that good music is helpful in strengthening the congregation, since many not otherwise inclined, will be induced to attend the services. But a musical expert of good authority on this point has said that in his experience and observation no permanent gain comes to a church in this way, but only through the faithful preaching of the word. Those drawn to church by music are ecclesiastical tramps, who wander as their mood may be, and use the churches as they do the parks, for personal pleasure. A church resting on such patronage is built upon a sandy foundation, which a very little flood will sweep away. Much of the church music of the professional sort is lacking in depth, not open to any technical criticism, but as playing prettily but lightly about the surface. Any one may get an illustration of this point by stopping for a few minutes to listen to the music of a Catholic church, and, with the impression thus made fresh upon him, go thence to his regular Unitarian service, and note the contrast in respect to the music. He doubted altogether the fitness of having the musical element of worship expressed by proxy. The genuine religious feeling naturally expresses itself in the song of the worshipper himself. It was so with Luther's chorals and Wesley's hymns, and in the more modern revivals of the High Church and those led by Moody and Sankey. The ideal of church music implies fellowship in worship, and while quartet singing cannot be wholly set aside, something may be gained by combining with it the chorus choir; and congregational singing is practicable to a much greater extent than the present usage provides.

In the discussion that followed, Rev. Dr. Bartol expressed his concurrence with the opinion that congregational singing should be more common than it is. At any rate, it should be an invariable rule for the congregation to sing the concluding hymn. If the service that has gone before has had a proper effect, the feelings and emotions of the congregation have thereby been lifted in some degree into spiritual sympathy, and such feeling can best express itself in song. Let not this hymn be merely a doxology of two verses, but a long hymn in which feeling might duly find expression. The hymn serves to join the people in worship better than the prayer, better than any liturgy which they may join in reading. The fitness in Christian worship of long public prayers may well be questioned. The founder of the religion seems to have explicitly affirmed the essential privacy of the act of prayer. "Enter into thy closet and shut the door." But the praise and the worship of God in music can most fervently and fully be performed in a union of voices. The test of the truth of a religious doctrine is in the affirmative of this interrogatory, "Is it singable?" Total depravity, arbitrary election, everlasting torment are doctrines that do not stand this test. One of the objections to Calvinism is that that it cannot be sung. A distinguished German said, "Music is the most direct revelation of God."

Rev. Mr. Spaulding favored congregational singing, but urged that much improvement through practice will be necessary before a satisfactory stage can be reached. At present, congregational singing is too generally a chaos of sound dominated by a few female voices. The lips of the men may be seen to move, and it must charitably be supposed that in the performance there is melody in their hearts. Choirs may be or may not be satisfactory. Once upon a time, at a service, unfortunately, as it was thought, the quartet failed to arrive. It turned out to be no misfortune, for some of the best singers of the Sunday School were put into the gallery for the occasion, and the service went off, so far as the musical part was concerned, with unwonted zest and fervor. A practical measure and real improvement will consist in the organization of a singing society from the congregation with weekly rehearsals. Congregational singing has died out in being afflicted by respectability. Almost every singer restrains his voice, lest it should be said the next day that he sang out of tune. It is only when the Unitarians get into the grove conference gathering in summer, that they sing in the congregational way. Then each feels that the others are mostly strangers, and, being no longer afraid, gives his voice scope and utterance.

Rev. William R. Alger followed in a speech on the religion likely to have sway in the coming age; but did not touch on the subject of music; and there were one or two other speakers.

CHELSEA, MASS.

To the Brethren and Sisters looking for Jesus, greeting: I have been a constant reader of the *Crisis* for ten years, and have always considered the correspondence from the different parts of God's moral vineyard relating to the welfare and condition of the churches, which we find in the columns of the *Crisis*, among the most important reading matter in the paper. If a church is in prosperity, it gives the children of God comfort to read about it; if in trial, Christians then know it, and can pray for them. Although having contributed somewhat to the columns of the *Crisis* for the last six years, which time I have been trying to sound out to the world "Behold the lord cometh!" I have rarely ever ventured to report my labors, or the success attending my ministry; and while I have always been very interested in reading the accounts of the travels of others, and their reports of the different churches that they have visited, I have never ventured to publish my experience. Yet I have always thought that a person making a flying visit to a place, and preaching one or two sermons, was not so capable of giving a *true* report of the condition of things as one spending their entire time with a people.

I accepted a call to the Pastorate of this church a year and a half ago. While deliberating as to accepting the call, many discouraging words were spoken to me, and letters of a very discouraging nature written to me. Some said the church was divided in doctrine, and would prove a hard field of labor. Others said Chelsea was full of Advent ministers, which would tend to make my labors very disagreeable inasmuch as one of the ministers did not believe in settling a Pastor. After laying the matter before the Lord, I decided it was the Lord's will for me to come. And in weakness and much trembling I commenced my labors here.

Although not a large congregation, I found a congregation intelligent, and eager to listen to Bible truth; and not only eager to listen, but ready to labor; and I can say to the praise of God I never have met a people who have been so true helpers in the gospel, and such true yokefellows, as the Chelsea church. It seems that the entire church has tried to outdo each other in kind acts and words to make my labors agreeable and pleasant. I can say from my heart it has been the best year and a half of my life, and I trust that our labors have not been in vain in the Lord; and although there has not been so many converted as we might wish, yet the good Lord has had mercy on some. We have buried ten in the liquid grave, and taken fifteen into the church; some backsliders have been reclaimed, and our congregations have nearly doubled, so that Sunday evenings at prayer meetings our vestry is full, and meetings good. Although there are a number of Advent ministers here, they have not made my labor hard and disagreeable, but rather more agreeable, and made the burdens of life very much more easily borne, for which may God reward them graciously.

We have a very prosperous and ably conducted Sabbath School, under the management of Bro. C. H. Woodman. I consider the Sabbath School work one of the most important branches of Christian work. May God bless every one who is interested in it. With a united church and a good prosperous Sabbath School, our services cannot be otherwise than interesting and profitable.

Dear brethren and sisters, please remember us in your prayers, that we may "be steadfast, unmovable, always abounding in the work of the Lord, and that when the Master comes, a good number may be caught up from Chelsea to meet the Lord in the air, and so be forever with him. Your brother looking for Jesus.

E. M. Andrews.

GOOD NEWS.

We have more new cases to report, showing the importance of tract work among the heathen as well as among the people in Christian lands. Gospel seed sown in faith often drops in good ground, germinates and matures with fruits for the kingdom of God. "Be not weary in well doing, for in due season ye shall reap if ye faint not. So says the word. Let us be encouraged to do more than ever before. Your hearts should burn with joy and gratitude as you read the following deeply interesting letter. I. C. Wellcome.

"*G. H. Hospital, S. India, Oct. 3d*, 1885.—Eld. I. C. Wellcome, Yarmouth, Me,. U. S. A.—Dear brother in Christ, I have been much delighted and benefited by going through some of your publications and books, given me by a friend of mine. It is truly profitable work to read such books. I am a convert from heathenism, and to me these publications have been invaluable. I thought myself a *higher cast* man some time ago, but now I consider myself a *Christian*, which, though my heathen relatives think low and abominable, it seems to me an excellent thing. I should now say I consider myself a *highest cast* man. Yes, to be a Christian, a child of God, is really an excellent thing.

"I beg to say I am a medical man, an apothecary, and am in charge of this Hospital. I am surrounded by coffee planters (Europeans and natives), and a large number of heathen. But we have no church, no catechist, no pastor, and none to preach or teach the Bible. I am not allowed to talk Bible in the Hospital. The authorities never like me to say anything about the Bible to others in the Hospital. But as far as I can I go out among the heathen and teach the word of God, although I think myself an unworthy servant of the Lord. There are several educated heathen around me, who come to me very often and ask me to read to them a portion of the Bible, which I gladly do. Many of the European planters here, who call themselves Christians, are really *worse* than heathen. They lead such a bad life that they are mere snares and thorns to thousands. I have opportunities to talk to them of the truths and teachings of the Bible. This they do not like to hear, though they often do hear just to please me, because I am a medical man.

"I shall feel greatly thankful if you can assist me by sending some of your tracts and books, if you can do so, for distribution among these planters and other heathens. Please write to me as often as possible, my dear brother, and try to strengthen me in this my weak work. Pray for me that God may bestow his Holy Spirit upon me, and lead me in the paths of righteousness, and strengthen my faith in him, and make me a fit servant of his. Kindly send me some of Mr. Moody's sermons if you can, and other good books. I am sorry I can write no more at this time, but office duties call me. I am, my dear brother, Yours affectionately, Y. P. S."

N. Y. A, C. CONFERENCE REPORT.

The A. C. Conference of New York met in semi-annual session with the A. C. Church of Darien, Genesee Co., Thursday, Nov. 12th, continuing over the following Sunday.

Ministers present during the session: M. R. Miles, B. P. Stevens, C. H. Williams, C. W. Low, Wm. Steele, A. H. Dunbar, E. F. Sergisson, G. F. Haines, H. C. Smith, H. H. Brown.

Delegates: Rochester, Jeremiah Phelan; Springwater, J. G. Morris and Sr. Morris; Martville, A. H. Dunbar; Darien, M. Dillon, J. Andrews, and F. W. Simonds.

Thursday evening, Nov. 12th, Eld. C. H. Williams gave the opening address. Subject, "Our position as a people." After which the following devotional committee was appointed: B. C. Simonds, J. G. Morris, and Wm. Thayer.

Friday, 9.30 A. M., we enjoyed a blessed season of refreshing while we conversed together of Jesus and his love. At 11 A. M., we listened to a sermon by Eld. A. H. Dunbar. Text, Prov. 22: 3; and at 1.30 P. M., Eld. Wm. Steele gave us a sermon from 1 Peter 1: 13. At 6.30 P. M., we met again for social converse, and experienced the verity of the Master's promise (Matt. 18: 20); at 7.30 Eld. E. F. Sergisson discoursed on personal responsibility. Text, Luke 10: 25-37.

Saturday, 9 A. M., met in business session. After devotions, it was moved and carried that Elders Haines and Sergisson take part in our deliberations. The following business committee were then appointed: J. Phelan, J. G. Morris, and A. H. Dunbar. Minutes of the last session were next read and adopted. Letters were then read from Elders Owen, Turner, and others. After which came reports of delegates, followed by the reports of ministers, at the close of which came the report of the business committee, which resulted in the following resolution being adopted:

"Resolved, that three members of this Conference be appointed by the Chair to give us addresses, at our coming annual session on church work, to include Church, Sunday School, and Home Mission work."

The Chair then appointed Elders Haines, Sergisson and Williams, to deliver the above addresses. The Conference then instructed the Secretary to put the above resolution in the coming annual Conference call. It was then voted that the Chair appoint three, beside himself, to give short addresses on the above subjects, especially home mission work, during this session, and Sunday afternoon was selected as the time for their delivery. The Chair then selected Elders Williams, Sergisson and Haines, as the above three. Thus having finished our business session, we adjourned to the call of the Chair.

At 1.30 P. M., Eld. H. C. Smith of Palmer, Mass., gave us a stirring discourse on 1 Cor. 2: 2. At 6.30 we met again for prayer and social converse, had a blessed season. At 7.30 Eld. G. F. Haines gave us an interesting sermon based on Acts 1: 10-11.

Sunday, 10 A. M., met in social converse, and enjoyed a feast of fat things while we talked of God's precious gifts and the coming glory. At 11 A. M., sermon by Eld. C. W. Low. Text, Heb. 2: 3. Subject, salvation. We gathered again at 1.30 to listen to the addresses on mission work by Elders Miles, Williams, Sergisson, Haines, and others. A number of pledges of money were given for the work, and the following resolution adopted:

"Resolved, that a committee of five be appointed by the Chair to solicit funds to employ an evangelist to act in the bounds of this Conference, to reconstruct our run down churches, and establish new ones, said committee to act in connection with our present mission board."

As a result the following brethren were were appointed as the above mission committee: G. F. Haines, J. G. Morris, C. H. Williams, A. H. Dunbar, and H. H. Brown.

At 6.30 P. M., we gathered for our last testimony service, and many left a parting testimony for Jesus and truth. The closing sermon was delivered by Eld. M. R. Miles. Text, Luke 22: 15. After which we gathered around the Lord's table to commemorate his sufferings and death, while with anxious hearts we anticipated that dawn beyond this "little while," when he shall call us to that other table, where no more shall be the vacant chair. A new inspiration seemed to pervade the entire session, and a realization that what was to be done to get a people ready to meet the Lord *must be quickly done.*

H. H. Brown, *Secretary.*

A SONG OF TRUST.

BY MRS. A. KIMBALL.

God has given me a song—
A song of trust;
And I sing it all day long,
For sing I must;
Every hour it sweeter grows,
Keeps my soul in blest repose,
Just how restful no one knows
But those who trust.

O, I sing it on the mountain,
In the light,
Where the radiance of God's sunshine
Makes all bright;
All my path seems bright and clear,
Heavenly land seems very near,
And I almost do appear
To walk by sight.

And I sing it in the valley,
Dark and low,
When my heart is crushed with sorrow,
Pain and woe;
Then the shadows flee away
Like the night when dawns the day;
Trust in God brings light alway—
I find it so.

When I sing it in the desert,
Parched and dry,
Living streams begin to flow
A rich supply;
Verdure in abundance grows,
Deserts blossom like a rose,
And my heart with gladness glows
At God's reply.

For I've crossed the River Jordan,
And I stand
In the blessed land of promise—
Beulah land!
Trusting is like breathing here,
Just as easy; doubt and fear
Vanish in this atmosphere,
And life is grand.

CHURCH NEWS.

Bro. Stockman:—Knowing how interested you and other saints are to hear anything encouraging from the little Advent Churches scattered abroad, I would say that God is blessing us in Alton. We have, with others, been passing through severe trials, and some have earnestly been praying, and the trial of faith has proved more precious than gold, for the Holy Spirit is being poured out, and some are being converted, and backsliders reclaimed. One young man and two ladies have recently been baptized, and there are more to follow. There are quite a number of the forty-three veterans connected with this church of whom no evil can be said truthfully. How helpful such men are when we need counsel! We love to hear them hold up the blessed theme of our dear Lord's near coming, for we know that their lives, as well as their lips, proclaim the holy gospel they profess.

We have Bro. N. Glidden to preach for us two or three Sundays of each month, who, like Noah of old, is proclaiming dispensatial truths to the people. He often tells us he is going to give us a written sermon, and how the good word of the Lord comes from him as he repeats from memory verse after verse, and many times whole chapters, which is better than all the written essays of the learned divines of our day. He preaches the whole gospel: Christ's near coming, the resurrection of the dead, and that none but the pure and holy will ever enter the pearly gates, and the need of being filled with faith and the Holy Ghost. "Blessed is that servant whom, when his Lord cometh, shall be found giving the household meat in due season."

My faith was never more firm in the speedy and final consummation of these glorious truths than it is now. Thanks to my dear Heavenly Father that he imparts joy and peace, and an earnest desire that sinners may be made ready for the harvest. Blessed hope soon to be realized by the faithful! All tears to be wiped away, and we shall meet the loved ones who are sleeping, awaiting the glorious awakening. Let us be the Lord's wholly, and soon the crown will be ours.

How happy then the saints will be
Who now are sorrowing here;
Joy will be theirs eternally,
Without a sigh or tear.

Alton, N. H. Harriet A. Crain.

ONWARD, BUT HOMEWARD.

BY C. PIKE.

Time in its rapid march bears us onward from childhood to manhood, and from manhood to old age, and from old age down to the grave; but it is toward home. Every week, month and year counts one, and brings us nearer home. Each sigh, each tear, and each pain whispers "going home." Step by step we tread the path of life, and if it be the narrow path it will lead us straight home. What if there be dangers and trials along the way, we need not fear; our Leader assures us that we shall reach our home in safety. We should rejoice and be glad amid all our sorrows, knowing that we are getting nearer and nearer our desired and long looked for home.

Then roll on, ye wheels of time. Each revolution demands a shout of victory from the child of God, for he may expect soon to realize the meaning of that sweet word "*home.*" There is joy in the thought that time never stands still. Who would trig time's chariot wheels for an hour, or even a second; It would only keep the weary traveller so much longer from home. Time hastens to be no more; man should hasten to be *more.* Time hastens to die; man should hasten to *live.* Time hastens to be lost in eternity; man should hasten to be saved in eternity.

Faith without repentance is not faith, but presumption; like a ship, all sail and ballast, that topples over with every blast. And repentance without faith is not repentance, but despair, like a ship all ballast and no sail, which sinketh of her own weight.—*Sanderson.*

SPECIAL ANSWERS TO PRAYER.

☞ We solicit brief, well authenticated statements of special answers to prayer, in the healing of diseases, or other remarkable deliverances.—Ed.

HAVE FAITH IN GOD.

Without faith it is impossible to please God. What is it to have faith in God? Merely to believe he is able to perform whatsoever we ask, or to believe there is an all-wise, all-powerful, all-merciful Creator? No, we are required to believe more than this. Christ says, "Let not that man think he shall receive anything that asketh doubting." And again, "Whatsoever ye ask in my name, believing, ye shall receive."

Jesus says, "Is any sick among you, let him call for the elders of the church, and let them pray over him, anointing him with oil in the name of the Lord; and the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him." "The effectual, fervent prayer of a righteous man availeth much." I can say, blessed be the Lord, and bless his holy name for his goodness and mercy to all those that trust him. I have been a great sufferer for many years with a complication of old chronic diseases; have spent a great deal with doctors and for medicine, but could get no relief, and gradually growing weaker in mind and body, and in my agony I prayed to be healed; but my prayer was not a prayer of faith. I tried to exercise faith, and thought I did. I said to the Lord, "Why wilt not thou heal me?" Overlooking the love of God, and his willingness to heal I said, "Lord, I believe thou art able to do all things." But in my heart I was doubting that he would do it, for I was still taking medicine, still trusting in the arm of flesh; and it came to me in the still hours of the night, "Faith without works is dead."

I made up my mind that I would show my faith by my works, and that I would ask believing. The next morning I took all my medicine and put it away, and gave all up to God; and from that very hour began to amend rapidly, pain and soreness left me, and my strength came back. Some serious symptoms pertaining to the heart, which threatened immediate death, were from that day relieved.

Oh, brothers and sisters, is it not worth our time and attention to strive to live a Christian life? If we could only realize and appreciate the innumerable blessings daily showered down on our unworthy heads, by a kind and loving Father, who is far more willing to give good gifts to those that love and serve him than earthly parents are to give good gifts to their children, would we be so ungrateful as to live on in open rebellion to his laws and wishes as many of us do? Let us strive to do his will, and the blessing will be ours, for he that "endureth unto the end, the same shall be saved." Having, therefore, these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." Mrs. Nellie E. Hill.

NOTES BY THE WAY.

The first Sunday in November I was at Friendship, Me. We had a good audience, and some warm testimonies were given. The dear ones are holding on by faith, and looking for the Master. From there we went to Port Clyde. It rained very hard Sunday, so we had only one meeting, but three during the week. There are some strong in the faith. Their church is at Martinsville.

Our next stop was at Cushing. No Advent preaching had been there for some time, and the town was hungry for the truth, and turned out *en masse.* Sunday night should say that we had two hundred out, and good interest. About twelve have started for the kingdom. Monday night we preached again, and Tuesday night the Methodist people had a meeting; so we attended that.

The next morning crossed over the George river to Port Clyde, to meet Bro. F. G. Plummer, and go to Montville Centre. We stopped in South Hope, and although rainy we had a good audience. The church are doing well. Bro. M. M. Stevenson has moved there, and will no doubt help them much. We started early from Bro. Watkins', and arrived safe at Montville Friday, and started with good courage. Advent preaching was something new to them, as no Adventist ever preached there. They gladly opened the church to us, and one man (not a Christian) said he would furnish the oil if any one would come and speak. Bro. Solomon Palmer, a young man who has just moved here, is the only Adventist in the place, and is full of the Spirit. So with three agreed we looked for much good. We tried to preach Sunday in the afternoon, but the notice had not been given out right, and few were out. But our faith took hold on God, and we had a free time, and hope some good was done. Spiritualism has got a strong foothold here, and infidelity is one of the prominent features of the place; but we feel that those that are for us are more than those that are against us, and in the name of God we can do all things through Christ. It is as it was in the days of Noah; sin abounds on every hand.

Jesus is coming, and we must be up and doing. Pray for the poor home missionary. The fields are broad. Every town around is in need of a preacher. Bro. Plummer gave them a lecture Sunday night on "Who made the Bible?" Had a good interest. Took a vote of the people if we should continue the meeting, and an unanimous vote was given. Satan has tried every way to discourage us, but light shines out of the darkness, and soon "the Sun of Righteousness will arise with healing in his wings." Then, and not till then, will we lay down our armor and be at rest. G. G. Haynes.

Many years ago, over the door of an inn in London, hung a sign representing the four ruling elements of the government. It was the picture of four men standing upon the shoulders of each other. At the top stood the king; on his breast was the legend, "I govern all"; under him the soldier, and on his breast the motto, "I fight for all;" under him stood the clergyman, and on his breast the motto, "I pray for all;" at the bottom stood the laborer with brawny sinews, every nerve strained to support the burden resting upon him, and on his breast was the motto, "I pay for all."—Ex.

There is nothing to be gained by falsehood but the disadvantage of not being believed when we speak the truth.

OBITUARIES.

Churchill. In Methuen, Mass., Nov. 2, 1885, after only a few hours illness, James M. Churchill, aged sixty-seven years.

Bro. Churchill was a man of God. He espoused the Christian religion in early life, and maintained true gospel integrity of character unto the end. He was very retiring in his nature, but firm and unyielding in his faith and devotion. He sounded no trumpet for notoriety, but gave liberal alms in secret. Forty years he had watched for the coming of the Saviour, and died in the hope of a speedy resurrection. He left a wife with whom he had lovingly lived thirty-three years in the bonds of true Christian union, and one daughter, who are grief-stricken by the loss of a most affectionate husband and father. By his death the church at Lawrence are deprived of one of its most faithful supporters and true-hearted brethren. We deeply mourn his sudden death, but to him it is a quiet and undisturbed rest, from which the trump of God will soon awaken him to blissful consciousness of the triumphs of a holy life.

For many years, when wearied with labor or exhausted by sickness, their home has been open to receive us, and their hospitalities been freely and bountifully bestowed. With them we have enjoyed some of our pleasantest associations. We submissively say, Rest, dear brother, where wearisome labor or howling storms can no more disturb thy soft and quiet slumbers. We wait to meet thee, when the breath of immortality shall be given to all the holy dead.

J. and M. G. Couch.

Provin. In Westfield, Mass., Nov. 7, 1885, Sister Helen M. Provin, wife of Bro. Henry G. Provin, aged twenty-six years and eight months.

Sister P. after a brief illness closed her eyes upon the scenes of mortality, bidding adieu to all around her, and fell asleep in Jesus, calmly resting and waiting for the thrilling sound of the trump of God, when it will call the sleeping millions from their dusty beds to an immortal life in the glorious world to come. Sister Provin gave her heart to God in early life, and was baptized by Eld. E. Phelps and united with the A. C. Church in Westfield, and continued her membership there until her death. She leaves a husband, mother, and others to mourn. May the consolation which the gospel alone can give be graciously conferred upon Bro. Provin in this dark hour through which he is called to pass, and be he preserved in faith and hope till the resurrection, when he will see the companion of his youth in a deathless world, like the angels of God—eternally to live.

On the occasion of her funeral a large concourse of people assembled to bid adieu to one who has pleasantly moved in their midst, and adorned her life with those Christian excellencies that won for her a place in the affections of all who knew her best. The writer endeavored to set before the mourning ones and all present the gospel hope, the resurrection of the dead to an immortal life in the fadeless fields of a Paradise restored. May this sad dispensation be sanctified to the good of the church of which our sister was a member, and to all the mourning ones of the deceased.

A. W. Sibley.

Knapp. In Westfield, Mass., Nov. 8, 1885, Miss Lilly L. Knapp, aged twenty-eight years.

The subject of this notice, after a very brief sickness, passed away, closing her eyes in death until the morning of the resurrection. A little previous to her death she gave her heart to God, and rejoiced in the forgiveness of her sins and of the hope of eternal life through Christ. A large audience of people assembled at the A. C. Church on the occasion of her funeral, which attentively listened to the Word of life as we endeavored to present it to them. She leaves a large circle of relatives and friends to mourn. May this afflictive dispensation be sanctified to the good of the mourning ones, and they be prepared to meet Lilly in that world where the chilly winds of death will never blow and no storm-cloud will ever rise, but where all will be immortal, undying forever.

A. W. Sibley.

Hackett. In Massena, N. Y., Nov. 7, 1885, Mrs. Elsie Hackett, wife of Ira Hackett, aged sixty-eight years.

Sister Hackett was in former years a member of the Baptist Church, but for many years was more intimately connected through family ties with the Advent people. Confined to the house for many years through lameness, she was nevertheless highly esteemed by those who came within the circle of her acquaintance. Her bereaved companion and children will miss her sadly, but we trust will be sustained by the Christian's hope. The last time I visited her she was much pleased at hearing the old hymn, "How firm a foundation," etc., and expressed her trust and hope in the blessed Jesus in full assurance of faith. In spite of bad traveling a large concourse of neighbors and friends assembled at the old homestead on Monday to tender the last solemn offices of sympathy and respect. Sermon by the writer from 1 Thess. 4: 16-18. May we so live that we may meet again in the morning.

"Home is not home, for mother is not there!
Dark is her room, empty is her chair;
Nor will she rest from her labor and care
Till that morning so fair."

Wm. A. Burch.

Jarvis. Another of our oldest brethren has fallen—Bro. Thomas Jarvis, of Shipton—in the sixty-first year of his age.

Bro. Jarvis came to Canada from England when quite young, and passed through most of the toils and privations consequent on the settlement of a new country; but by diligence and thrift he attained a competency, having a comfortable home at the time of his death, which, like all death's victims, he was forced to leave. Yet we thank the Lord he was not like the vast majority whose aims and ambitions die with them. Our brother looked for that city which hath foundations, whose builder and maker is God. He died trusting in Jesus, expecting a glorious resurrection when the King comes. Bro. Jarvis is the seventh of the older brethren of the Danville church which it has fallen to our lot to lay away in death, to await the sounding of the trump of God, during a ministry of five and a half years. May the Lord bless the bereaved, so that they all may profit by the lessons we are continually receiving of our own mortality. How long shall death, the tyrant, reign?

John Ward.

Smith. In Deerfield, Pa., Oct. 5th, 1885, of strangulation caused by whooping cough, daughter of Wm. and Anna Smith, aged one year and six months.

Sister Smith is a member of our church, and mourns, but in hope of meeting her child when the Rachels return from the land of the enemy. Words of comfort spoken by the writer.

D. B. Hunt.

Fraser. In Westfield, Pa., Nov. 1st, 1885, of fits, infant twin daughter of Mr. and Mrs. Robert Fraser.

Words of comfort by the writer.

D. B. Hunt.

DISCIPLINE OF SICKNESS.

Severe illness is a great teacher. It comes unbidden and unwelcome. Its stay is often prolonged, as if it were not an unsolicited visitor. At first we feel impatient, and submit with a very bad grace to the enforced confinement; we think that business cannot be neglected, that people must be seen, that not one of numerous things can go on well without us. But this original impression soon wears away. We perceive that the great machinery of the world moves steadily on without our help, and even without so much as noting our absence. Our anxiety about many matters steadily diminishes, until after awhile we wonder at the intensity of the interest which we once felt in subjects which we have come to regard as of very little importance.

We grow philosophical. The days seem longer, because we have attained a calm, patient, reflective mood, but they also have become pleasanter. Pain, if we suffer it, we have become accustomed to and maybe we feel a new veneration for science on account of the relief which medical knowledge has afforded us. If the morning lowers, we confine our thought within doors, where all is cheerful. It is the sunshine which, on a bright afternoon, streams into the windows of the still sick chamber which awakens the greatest flood of reflections. We go back to our childhood and school days. We think of those whom, perchance, we have not thought of for years before. But how fresh and distinct is our remembrance of them now! When we proceed to reflect what has become of them and where they are now, our thoughts wander over many lands, but they rest mostly upon the churchyards. It is to those that one after another—it seems as we summon them in memory, as if it were nearly all—of our youthful companions are gone. And yet it seems but yesterday that we were playmates together. We become sensible that in reality, human life is, indeed, but a mere span.—*Freeman.*

INTERESTING PARAGRAPHS.

The Eastern Question is growing unmanageable. Servia has declared war on Bulgaria. The circumstance that Bulgaria is not a sovereign power, but a prince ruling under the suzerainty of the Sultan, interposes no difficulty for the Servian government. Russia disapproves of the Bulgarian move—preferring to let the pear ripen for her own picking. Germany and Austria are supposed to have "views" not altogether disinterested. The delay of the powers to come to a definite basis of settlement has increased the restlessness of the populations that chafe under the Turkish yoke, and it would not be a marvel if a great European war should soon be in action. Nobody wants war, but as England was said to have "drifted" into the Crimean war, so Europe may fall into a conflict which every nation involved would undoubtedly desire to escape.—*Ex.*

Are you watching for opportunities to do good? You need not let a single day pass without making some life brighter by your loving ministrations. Every day you may speak some comforting word, some cheering portion of scripture, which will help lighten the burden of some weary heart. Every day you may seek to win some soul to Christ. No one is so situated but there is some one within the reach of his influence. No one is so feeble but that he may use the most powerful of all weapons—prayer. My brother, watch for opportunities of usefulness as those who watch for the morning. Watch with consistency of character, that men may see that you mean what you say; that you are in earnest in what you do; that they may be influenced to love Jesus by your loving and holy example.—*Sel.*

Some men who are poor in earthly things are yet rich in faith. Others have coffers overflowing with gold, but are beggars in heart, since, being supremely selfish, they give no abiding-place in their affections either to God or man. Superficial observers envy the latter and despise the former, but reflecting minds prefer the poor man with his faith, to the rich man with his gold. Looking into the future they see him, who, amidst the humiliations of his present life, is seeking for "glory and immortality," crowned with "eternal life," while the self-loving rich man who refuses "to obey the truth," appears crushed beneath that "indignation, wrath, tribulation and anguish" which all who do evil pluck down upon themselves. Unhappy lover of ill-gotten gold, how dark is thy destiny! Happy child of poverty and faith, how glorious is thy crown!—*Ex.*

At the Point of Need.—The store-house in which God's goodness is laid up is always found at the point of need. Take a promise or two for illustration.—"In the time of trouble he shall hide me in his pavilion." It is very clear that we cannot get his promise when we are in joy and safety, but only when we are in peril. "When thou passest through the waters I will be with thee." This goodness is laid up in the midst of the wild waves, and cannot be found in any sunny field. "I will be a husband to the widow, and a father to the fatherless." This promise can never come to the tender wife when she leans on the strong arm of her husband; nor to the happy children when they cluster about the living, loving father's knee.—*Ex.*

The faith that overcometh is Christian faith, faith in Him who was born in Bethlehem and lifted upon Calvary. The world has made full trial of faith in science, faith in art, faith in politics, faith in ethical culture. It has tried all these and found them wanting. It is only faith in God through our Lord Jesus Christ, faith which sees and loves a personal Saviour, that overcometh the world.—*Ex.*

The way to do God's work is to begin at once and with all the might and keep at it. "Say not ye, There are four months, and then cometh harvest? Behold, I say unto you, Lift up your eyes and look on the fields; for they are white already to the harvest." Work for the harvest is ready. Work as they do in harvest, with all energy and force and with all haste.—*Ex.*

If we would escape the gigantic and ineradicable pauperism that burdens and shames the Old World, let us act in time. Prevention is easier than cure. Two things are requisite for this: the suppression of drunkenness by legal statute, and the abatement of the pauper spirit by putting all recipients of charity in the way of self-help as far as possible.—*Ex.*

God gives us tongues on purpose that they should be used. As he made birds to sing, and stars to shine, and rivers to flow, so has he made men and women to converse with one another to his glory. It may be desirable that some should speak less, but it is still more desirable that they should speak better.—*Spurgeon.*

"All things work together for good to them that love God." In our blindness we sometimes fail to see how this is. We cannot see the hidden mysteries, the secret workings of our lives, and so are many times led to doubt this truth, instead of trusting God, whose wisdom is far above ours.—*Sel.*

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"BEHOLD I COME QUICKLY: AND MY REWARD IS WITH ME."

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FOREIGN CORRESPONDENCE.

LETTER FROM ELDER GRANT.

When on the way to California, I did not expect to ever see anywhere else scenery equal to that on the Rocky and Sierra Nevada mountains; but what I saw after passing the Mont Cenis Tunnel, in Italy, completely eclipsed that in America. The Italian scenery is much more varied, besides being occupied by the peasants, whose rude cottages are scattered all about on the mountain sides, amidst their vineyards, which completely cover the land that can be cultivated. The vineyards are owned by the peasants, and are their chief means of obtaining any money.

In going from Mont Cenis to Turin and Torre-Pellice, Friday, Nov. 27th, I passed thousands of acres of land occupied by vineyards. They set out willow trees about their fields to produce twigs for tying their grape vines. Every year they trim the willows as they do the vines, causing new sprouts to shoot forth, affording a fresh supply of willow twigs for tying the vines. These willow trees are usually set out in rows, and serve as the boundary lines between neighbors. They have no fences. Among these mountains are little lakes nestled in among the lower portions, and purling brooks winding their way with fresh supplies from the melting snows, or mountain springs. The railroad passes through many rock tunnels in its serpentine course.

As we go on, we pass through every conceivable variety of mountain and valley scenery, constantly changing like a kaleidoscope. At the same time may be seen mountains near by, towering upward from six to ten thousand feet, with their white snow caps enshrouded in the clouds; and at their base a beautiful vale, with its green grass, little brook, vineyards of the peasants, their sheep, cows, and rude stone houses, while they may be seen ploughing or digging the land for their future crops, their green wheat patches crowded in between the rows of vines, or in small, garden-like places.

These peasants are industrious, and very economical. Nothing is wasted. In preparing their land for wheat, they turn two furrows together, and then smooth them over, making a bed about twenty inches wide, and sow their wheat with much care on these beds, putting no seed in the furrows between. This is done to protect the young wheat from being spoiled by the rains. Where they cannot use a plough, they dig up the land with the spade and hoe. In the larger wheat fields, in the Piedmont valleys, they smooth and level the beds between the two furrows with a machine made for the purpose. These wheat fields, thus prepared, present a very handsome appearance, beyond any thing of the kind in the States. The wheat is now looking finely, being about two inches high. Some Indian corn is raised, but nearly all the land not occupied by vineyards is appropriated for the raising of wheat.

As we passed on, the scenery continued to become more and more wild, grand, picturesque, romantic, charming, and even enchanting; till I was overwhelmed at the sight, and gazed for hours with wonder and admiration. I do not expect to see its equal elsewhere. Any pen picture I can give will afford but a faint idea of the reality. A painter might as well undertake to paint the sunbeams, or to put its warmth and power into his picture. He can only sit down and say I cannot do it. The whole sight might be summed up by saying it looks like confusion confounded, wildness run wild, beauty becoming beautiful, the grand dressed in grandeur, the humble with humility, and the sublime topped off with sublimity. All these are mixed and mingled together, at one view. On the top of a high hill may be seen a tower or castle; on the top of a mountain peak stands a rock steeple, as though placed there by gigantic hands, to finish the structure; in the low valley between, at the bottom of the mountain, it looks like a New England garden spot in the month of May. Down the steep mountain sides come bounding little brooks, resembling silver cords, as seen in the distance.

As we advance, the valley gradually widens, and the peasants' stone houses multiply upon the mountain sides, and the vineyards are more numerous. Their houses are not at all inviting. They are the most unpleasant part of the sight, for they say to the passing traveler, those who live here have had, and are still having hard fare. One might think that the people had been so greviously taxed, they had nothing left to repair their ancient dwellings. Or one might think there had been a war, when the enemy went through and spoiled their homes, leaving them in a delapidated condition, after plundering all that was of any service or value. The roofs of their houses are covered with flat stones, which need a strong support beneath. The houses are small, and built of rude and small stones abounding on the mountain sides, and in the valleys. Many have windows without glass, or window frames. The one conclusion must be that poverty prevails. They are the descendants of the persecuted Waldenses, who hid among these Alpine mountains. Looking away up a thousand feet to the scattered houses on the mountain slopes, one might almost wonder how they get up to their secluded homes.

Some of the way there was only room for the river and the railroad track between the mountains, like some parts of the mountain road to California. Then we would come to a valley, setting back into the mountain like a bay, or a harbor, in which would be a little village, with a church, which would be the principal building. Then up the mountain side, stopping some distance below the snow, are vineyard terraces, rising one above another, looking in the distance like very long stairs, on which to ascend the mountain. On the way we passed through a second tunnel much like Mont Cenis, though not as long. Looking up some eight thousand feet, where the bright Italian sun poured its shining beams upon the snow-topped mountains, a delicate fog, like steam, could be seen rolling up as a veil to cover the white, cold heads of the mountain peaks.

In one part of our mountain ride, after passing Mont Cenis, the rail road track was hundreds of feet above the plain, like the passage around "Cape Horn," on the road to California. At this point the scenery surpassed all the other we had witnessed. We passed through tunnel after tunnel, with short openings in the cracks of the mountain, into which the sun flashed upon us with all the sparkling brilliance of an electric light, so that the momentary flash was even painful to the eyes. I suppose the bright surrounding snow helped to produce the strong light. From this dizzy height, I looked away down, down, upon deep gorges, the silver river in the valley, the scattered homes of the peasants, sheep and goats feeding, stacks of Indian corn stalks, women washing their clothes in the river, men and women at work together in the field and garden, ploughing, hoeing, and planting.

The first Italian woman I saw in Italy had a two-bushel basket full of wood strapped upon her back. They seem to be yoke fellows with the men at work. They seldom are seen with a bonnet upon their heads, but a handkerchief, or else nothing. They are dressed plainly and modestly, like our mothers in New England homes, sixty-six years ago. They are far removed from the foolish, untasty, unchristian, and costly fashions adopted by the French and American women. The English are more modest, and in better taste.

At 12.30 P. M., we had nearly passed the snow-covered mountain tops, as they had retreated before the widening Piedmont plain, which is the most beautiful one I ever saw. A cloudless sky, a little smoky, like our old-fashioned Indian summer, such as we had in Ct., in my boyhood days, but rarely seen in these later years; roses blooming and climbing upon the peasant's home, made it seem as though paradise might not be far away.

There, dear reader, I have tried to give you a little idea of the trip from Paris to Turin, where we arrived about 1.30 P. M., Friday, Nov. 27th. This city has about 180,000 inhabitants, and has an inviting appearance. After leaving the cars, my first effort was to find some one who could speak English. Looking about for a moment, to select the first one to address, I spied a fine looking gentleman, having on an official cap, and on its front the word "Interpreter;" and to my joy he was one of Mr. Cook's Agents, who, like the one in Paris, gave me all needed aid. In a short time I had my chart box passed through the Custom House, where my "Interpreter" purchased my ticket for Torre-Pellice (pro-Pel-e-cha), the residence of Bro. Oscar Cocorda, some forty-six miles from Turin. In Italy, for all registered baggage, that is all not carried in the hands, a small fee is charged for every pound.

JESUS CHRIST: HIS PERSON, HIS CHARACTER, AND HIS TEACHINGS.

BY SILAS HENN.

(Continued.)

Without loyalty to Christ, we cannot fully understand the truth. To know his doctrine, to see its unity, its simplicity, and its beauty, there must be entire consecration to Christ. Spiritual discernment of the truth is not given where spiritual devotion is lacking. The Lord's secrets are not made known to worldly or unfaithful Christians. The golden key that unlocks the treasury of truth is only entrusted to the holy ones. We must see Jesus to see the truth. We must know him to know his doctrine to be divine. We must love and honor him to love and honor his words. And to avoid being deceived by the errors promulgated around us, the words of Christ must abide in us continually. We need the indwelling Spirit to enable us to separate the chaff from the wheat, and so to eat and digest and assimilate the latter, as that it shall aid, not only our intellectual, but our spiritual growth. The living truth is the food, the living Christ is the bread, from which we may derive nourishment and strength.

But there are multitudes, alas! who do not know Christ. They are ignorant both of his person and his character, both of his mission and his teachings. And there are many who oppose Christianity who have never seriously endeavored to understand it. Some have opposed it through the press who have been ignorant both of its character and its tendency. But it is passing strange that men who know nothing of religion should write about religion; and it is still more strange that they have not sense enough to see their folly. A blind man has always a good share of pity and sympathy, yet he would make himself ridiculous and get laughed at if he should attempt to describe and criticise the different paintings in a picture gallery. So he is not worthy of a hearing who, notwithstanding he is a stranger to experimental religion, thinks himself qualified to pass judgment upon it. The man who has never believed in the gospel, and therefore has never known its saving power, who has never tasted or tried Christianity himself, should not pronounce it a failure. He who has never walked in the way of holiness, should not bring an evil report on the good land. Those who receive Christ's teachings, and who know that they have sympathy and fellowship with God, and who are walking in the light of heaven, the light of life, cannot be easily argued out of it.

Where Christianity is embraced, where its spirit is imbibed, and where its teachings are observed, happy results always follow. It takes away sin, and brings in righteousness. It disperses darkness, and sheds light around. It removes despair and gloom and remorse, and imparts hope and cheerfulness and peace. And were Christianity universally believed, and were all men walking in the truth, we should not need to pass out of this world to find heaven; we should have heaven down here. Our homes, our family life, our social life, and our church life would all be permeated with the heavenly life. Justice and righteousness would characterize our business transactions; truthfulness, simplicity and chastity would adorn our daily discourse. Every man's rights would be respected, and woman's rights would be held as sacred as man's rights. Every man would love his brother; every woman would love her sister; and men and women the wide world over would live in love and happiness as one great family of one common Father, redeemed and saved and made holy by one common Saviour.

When a man becomes a Christian, if he is young, it adds a charm to his youth; if he is old, it adds honor to his old age; if he is in poverty, it gives him the true riches; if he is in affliction, it gives him support; if he is suffering from temptation, or persecution, or bereavement, it gives him deliverance, and blessedness, and the hope of reunion with loved ones in immortality. Christianity sheds its light on every pathway of life, and its mild and unfading lustre does not leave him when he comes to the edge of the grave.

In the school of Christ there may be some very different, and sometimes very difficult lessons to learn; but the great Teacher is never harsh or severe. He is kind, tender, forbearing, and therefore it is delightful to receive his instructions.

Some, full of vain philosophy and puffed up with pride, think themselves in advance of Christianity. They think that Christianity is only suitable for weak minds. That it *is* suitable for weak minds we acknowledge, but it is equally suitable for strong minds. It is calculated to make weak minds strong, and strong minds stronger.

It was part of Christ's mission to reveal what before was hidden, to simplify what was mysterious, to throw light upon what was involved in obscurity. What a vast amount of instruction—practical instruction for every day life—is found in his memorable sermon on the mount. How full of heavenly wisdom is that discourse. How his various sayings sparkle with gems of divine truth. But it should be remembered that much as the sermon on the mount contains of Christ's teachings, it does not contain all that he taught. It contains nothing on the subject of regeneration, and nothing about believing in him as the Messiah, the Christ, the Anointed. We must study all the four Gospels, therefore, to learn all that he taught.

Christ is the great light, the source of light, and Christians shine with his light. Dark in themselves, they have no light but what comes from him. Impure in themselves, they have no purity but what flows from him. Unhappy in themselves, they have no peace, no joy but what has its spring in him. And Christ is the way to truth and goodness and immortality. He not only showed the way, but he is himself the way. He not only taught the truth, but he is himself the truth. He not only declared how life might be obtained, but he declares that he himself is the life. He is the Source, the Fountain of truth and goodness and life; and believing in him, accepting him, loving and obeying him, you have life and walk in the truth.

Christ and his doctrine must never be divided. We must not trust in the teaching apart from the Teacher. His words can only give life and peace as the living Christ himself is received who uttered them. When we meditate on, or enforce upon others his doctrine, it must always be in connection with himself. Men must be taught that doctrine cannot save them apart from Christ; that creeds, however full of doctrine, or of teaching about Christ, will avail nothing without him to whom all creeds point. Let creeds be for ever forgotten if we may but remember Jesus, and remembering him, serve and honor him, and wait for his manifestation.

Indeed, we cannot separate Christ and Christianity. If we preach Christ, we preach Christianity; and if we preach Christianity, we preach Christ. Without Christ, Christianity cannot be explained; without Christianity, Christ cannot be explained. One, if we may so express it, is a part of the other, and each without the other is a perfect mystery. Christianity owes its existence to Christ. Its genius, its spirit, its inspiration, its power, its blessing are all from Christ. No wonder then that those ministers misinterpret Christianity who do not understand the person of Christ. It is only in him and through him that we learn the truth. It is only in him and through him that we learn the will of the Father. It is only in him and through him that we learn our own nature, and the end of our being, and how to obtain the realization of our hopes, the fulfilment of our aspirations.

(To be continued.)

ONE of the fairest fruits and evidences of divine grace in the soul is a "meek and quiet spirit"—a spirit that deals gently with others, even their faults and provocations—is not swift to take offence, or explode in passionate resentment—refrains from all arrogant interference with its neighbor's rights and duties, and moves contentedly, unobtrusively, in its own allotted sphere. —*Spurgeon.*

THE PASSING PERIODS.

"While it is said, To-day if ye will hear his voice, harden not your hearts, as in the provocation."—HEB. 3: 15.

Time, in human experience, is divided into periods, and these are constantly passing, not one ever to return. Each period presents an open door through which we are compelled to pass into the midst of a variety of scenes, which demand of all activity and labor. No one passes into that vast labyrinth of events and experiences entirely independent of the beings and circumstances with which he is brought in contact. The Author of these periods, beings and scenes, demands that each creature act in harmony with and for the benefit of all other creatures with which he or it is associated.

The great principle of love was designed to be the ruling element through the entire dominions of the Divine Creator. That love in the creature is controled by the same law as in the Creator. He manifests kindness and mercy towards all creatures, and so will those who receive and are controled by the same heavenly love. His love is experienced by his creatures, through all periods, and by all within the reach of his kindness, and so it is with the recipients of his grace; their mercy and compassion will extend through their *period*, and to all within the reach of their limited power.

As God is the Creator of these beings, and the Controller of these periods and events, he has a *sovereign right* to enact laws for the government of those creatures, and to execute them by rewarding the obedient and punishing the rebellious. It therefore follows that each of our race will receive reward for improvement or punishment for neglect of opportunities of doing good to others during the period given for the accomplishment of that work.

As these periods and circumstances can never be recalled or repeated, so the work assigned to each can be done only during that special period. When the time called To-day is passed, the work allotted to that day, if neglected, must remain forever undone. The neglect may be forgiven if repented of in season, but the work must be forever a blank. The greatest possible advantage to be secured in this matter is to commence at the beginning of our period (and the period is the time of our probationary life), and be faithful to the Creator to the end of it.

This experience may be illustrated by a Watchman's Clock. We will suppose that the clock has two dials. The first in front, the second in the rear of it. The first has one opening, the second has many in a circle, so that by its rotary motion each opening will come opposite that in the front dial. Each puncture in the rear dial has a particular shape and has a pin fitted to its special form. Each of these openings in the rear dial, by its motion, comes opposite the opening in the front dial, so that the pin fitted to that opening can be driven only at that time. At the end of the day the clock is opened by the officer in charge. It will then be seen, by the pins driven, how faithful each watchman has been during his watch. If each pin has been driven, it is proof of his faithfulness; but if four are absent it is proof that there was an hour of unfaithfulness. If forgiveness for this neglect of duty can not or has not been obtained, the transgressor must be punished.

So it is under the divine government. Each individual and each generation has its day. Each period has assigned to it special duties, differing in some particulars from all others, and this is like the particular shape of each pin, which can be driven only in *its* place; and these duties can only be done during their particular period. Noah's period was unlike that of Lot's, as to events connected with him, and the special event called for special action. His acts of obedience to the same law differed from those of Lot, and by the same rule from those of all other periods and classes. By this rule Abraham's day differed from all other periods of church history, and so it has been with all others. One fact in each of the cases is made very prominent in the Bible account of them, viz., the class who were faithful to the *special duties* pertaining to their period were justified by God, while those were condemned by God who were unfaithful in the *special work*.

Many of the Jews in Christ's day were very pious in obeying Moses in all that he commanded and foreshadowed, down to that part of his instructions which related to their period, but that part of Moses' writings requiring them to accept Mary's Son as their Messiah, and to change their creed and the Levitical priesthood, and accept common laborers as the chosen of God, to minister in holy things, they positively refused to do. But God was true to the rules of His government, and approved those who accepted the new period with all its new conditions and duties, and condemned as rebels and wicked, all who refused to accept them. Jesus expressed this truth relating to them thus: "And shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another; because thou knewest not *the time* of thy visitation." Luke 19: 44.

Is the present time a special period, expressed and defined as really and as explicitly as that of the first advent, or the great persecution? We fully believe it is. Then what is the specific duty of this period? It is to find the pin God has fitted to the opening now presented to this generation, and drive it into its place before the opportunity to do so shall forever pass. If we have come to the period designated in the consecutive prophecies, where all Gentile governments are to terminate, then the gospel of the kingdom is due, which must be preached as "*a witness to all nations*," testifying that "*the end of the world*" is at hand. The proof is clear as we are occupying that time, therefore the special part of the work to be done during the present period is to preach the gospel so as to give its prophetic proof that the coming of Christ is "*at the door*." Thrilling and grand message! There has been no period in the history of the church in which a message of such vast importance to our world and race has been introduced by God, nor has any class of God's servants been called to do a more responsible work than those now living.

The nature and importance of this message must be understood, that those called to proclaim it may elevate it to its proper position, and be willing to make such sacrifices to carry it to the people as its Author requires.

Would not God reserve for the last and final period of the dispensations of mercy some of the most sublime and testing truths of his revelations? Every generation of our race is called to stand upon a higher plane, as to the importance of its work and the responsibilities it must bear, than any one preceding; for truth is progressive in its developments, and the son has the advantage of the father, because he has witnessed the victories and defeats of the father, and may learn from these his danger or safety.

The people of the present period will be responsible for a greater flood of heavenly light than will those of any past age. The angels are gazing with great interest, to see who of this generation understands the last and peculiarly formed pin to be put in its place in God's great clock during the present hour. God has done all on his part for the accomplishment of this marvelous work. He has opened a wide door, and furnished abundant means for the accomplishment of the *special* work assigned his servants of this period. Who will answer to the high calling? Who can God trust with the great responsibility of leading his chosen people amidst the perils of this peculiar hour? The battle waxes hot between the Lord's faithful remnant and the mighty hosts of the wicked one.

Brethren, the Lord has called you to occupy a certain position. Remain loyal at your post. You now have an hour in which to secure the eternal benediction of Heaven. This is your period, during which you can gain peerage with angels, infinite blessedness, the glory and riches of the kingdom of heaven. Be watchful, be vigilant, for the shadows will never return a degree on your dial. When our watch is passed, our record will be changeless and sealed for the final judgment. Prepare, prepare to meet thy God, O ye servants of the Lord, for your day is ending, and the night in which no man can work is drawing its curtains around you. Hark! the mutterings of a distant tempest indicate the approach of the great day of wrath. Be ready to welcome the coming Bridegroom. J. C.

DIVINITY OF CHRIST.

(Read at the Worcester Convention.)

BY J. S. WHITE.

(Concluded.)

CHRIST IS OMNISCIENT.

Matt. 9: 4. Jesus knew their thoughts. Luke 10: 22—"All things are delivered to me of my Father: and no man knoweth who the Son is, but the Father; and who the Father is, but the Son." Jesus knew the future before he was manifested in the flesh. 1 Pet. 1: 10, 11—"Of which salvation the prophets have inquired and searched diligently, who prophesied of the grace that should come unto you: searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow." John 2: 24, 25—"But Jesus did not commit himself unto them, because he knew all men, and needed not that any should testify of man; for he knew what was in man."

CHRIST IS OMNIPRESENT.

Matt. 18: 20—"For where two or three are gathered together in my name, there am I in the midst of them." "Go ye into all the world, and preach the gospel; and lo, I am with you alway, even unto the end of the world."

CHRIST IS LIKE GOD, UNCHANGEABLE.

Heb. 13: 8—"Jesus Christ, the same yesterday, and to-day, and forever." Heb. 1: 8-12—"But unto the Son he saith, Thy throne, O God, is forever and ever: a sceptre of righteousness is the sceptre of thy kingdom. . . . And thou, Lord hast laid the foundation of the earth, and the heavens are the works of thine hands: they shall perish, but thou remainest; and they all shall wax old as doth a garment. . . . But thou art the same, and thy years shall not fail."

CHRIST IS LIKE GOD, SINLESS.

"He, who knew no sin, became sin for us, that we might be made the righteousness of God through him."

CHRIST IS A BEING TO BE WORSHIPED.

"When he bringeth in the first begotten into the world, he saith, Let all the angels of God worship him." Heb. 1: 6. "It is written, Thou shalt worship the Lord thy God, and him only shalt thou serve." Matt. 4: 10. This being true, Christ is properly called God.

CHRIST IS HIGHLY EXALTED.

Eph. 1: 21-23—"Far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come; and hath put all things under his feet, and gave him to be the head over all things to the church, which is his body, the fulness of him that filleth all in all." Phil. 2: 9-11—"Wherefore God also hath highly exalted him, and given him a name which is above every name; that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father."

Heb. 1: 4-6—"Being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they. For unto which of the angels said he at any time, Thou art my Son, this day have I begotten thee? And again, I will be to him a Father, and he shall be to me a Son? And again, when he bringeth the first begotten into the world, he saith, And let all the angels of God worship him."

Heb. 3: 3, 4—"This man [Christ] was counted worthy of more glory than Moses, inasmuch as he who hath builded the house hath more honor than the house. For every house is builded by some man; but he that built all things is God." Isa. 43: 11—"I, even I, am the Lord; and beside me there is no Saviour." Acts 4: 11, 12—"This is the stone which was set at naught of you builders, which is become the head of the corner. Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved." John 10: 30—"I and my Father are one."

SOMETHING MORE DEFINITE.

BY GEO. J. FRENCH.

Dear Editor:—In your issue of Dec. 2nd, a writer, seeking after "more light" on the subject of the Lord's soon coming, made this assertion: "This [the speedy coming of Christ] is the key-note that thrills our very soul." I believe this with all my heart, and many times I have gazed into the eastern sky with heart beating rapidly, anxiously waiting to cry out, "This is our God, we have waited for him." But as I turn my thoughts to the scenes of earth, and consider the millions of her inhabitants who are totally unprepared for such a grand and awful event, my pulse quickens, and I feel as if I could fly as upon the wings of the wind to all parts of the world to tell the inhabitants thereof of Jesus' love, and his power to forgive sins, that whosoever will call upon him shall be saved, and warn them of the danger of procrastination. And thus, having such a vehement desire in two directions, I am filled with such enthusiasm that I can scarcely sleep nights, and can only wonder how any one, believing in the speedy coming of Christ, can become "drowsy." If, instead of sitting down in a selfish manner (as thousands of our people are doing), and eating the loaves produced by "prophetic expositors," and then drowsing away their time until fresh loaves can be produced, they would push out into the highways and hedges, and compel others to come unto the feast, they would find no time for drowsiness.

Why ask for "something more definite"? The Lord with his own mouth declared many signs which should appear in the heavens, upon the earth, among the nations on sea and land, and then adds (according to Luke 21: 28), "When these things begin to come to pass . . . your redemption draweth nigh." And (according to Matt. 24: 33), "When ye shall see *all* these things (which includes the very last sign mentioned), *know* that it is near, even at the doors", and then adds further, "This generation shall not pass till all these things (which includes redemption) be fulfilled."

The question now is, "Have all the signs appeared? No one can read the Editor's article on the fulfillment of the signs in the sun, moon and stars, without observing how strikingly they have declared the nearness of the kingdom. But other signs were to follow. "Upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth." All will readily observe that Christ represented these signs to be the result, or effect of the shaking of the powers of the heavens. Therefore if we can show that the effect has appeared, the cause certainly must have first existed.

For example, we cannot see the wind blow; but when our hats fly off, and the dust sweeps down the street in a cloud, and the trees bend to the ground, we *know* the wind is blowing. Likewise when we see mankind so miraculously wrought upon by some power as to cause them to perpetrate the most fiendish crimes without any apparent cause; financial affairs clashing so as to deter moneyed men from venturing into business; working men out of employment counted by thousands, leaving nearly as many families destitute; men and nations wild with anxieties because of political affairs and the cry of war; the rapid decline of our world's population, morally and physically, accompanied by a horrifying increase of incurable diseases, whereby mortality is multiplied year by year; the mighty cyclones flowing through sea and land, heaping up the waters, which recede with almost equal force, causing the sea and waves to roar with horrifying anger; tossing ships hundreds of feet high, then plunging them back into the deep many times, never again to rise; snatching up barns, and houses of wood, brick and stone, even licking up their very foundation upon which they stood, and hurling them into space, and tearing them into atoms; lifting rocks of many tons' weight from their beds, and carrying them rods away; hurling mammoth chunks of iron; twisting large iron rods as a man would twist burnt broom wire; picking up whole droves of grazing cattle and dashing them into mince-meat; uprooting trees and razing them to the ground; and many more horrifying scenes which we have not time or space to mention;—I say, when we hear, see and know of a great multiplicity of such things having followed each other in rapid succession for the past few years, filling the world with consternation and awe, we have no room for doubt as to "the powers of the heavens" having been "shaken," and all of these signs fulfilled. What did Jesus say should take place next in connection? "And then shall they see the Son of man coming in the clouds, with power and great glory."

Dear reader, what "more light" do we need? This is an "unmistakable light" from the great lamp, the Bible, beckoning to us from "home." What do we want more definite? If these things will not arouse a person from dormancy, and prevent him from being "drowsy," we may expect him to be numbered among those "whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming." Yours in the "blessed hope," working watching and waiting.

Berrien Springs, Mich.

THE NEW ANGLO-AMERICAN TRANSLATION.

BY T. FIELD, M. D.

This translation, on which Bible students made large calculations, is no better than the common version. The result of the labors of the translators goes to show the folly of expecting an honest translation of the Holy Scriptures from the Hebrew and Greek into a living language by a lot of clergymen. The only way to get the work done right is to employ men thoroughly acquainted with the dead languages in which the Bible was written, and who belong to no church at all, and have no partiality for any religious denomination, sect or party. From such men we could reasonably expect a fair and impartial rendering of every word and sentence of the Hebrew and Greek Scriptures. But until that is done, we may have a thousand versions not as reliable as that of King James.

We commenced the work with a determination not to translate the Hebrew word *sheol*, but to adopt it into the English language, and leave scholars to learn its meaning from its use in the Old Testament. But they departed from the rule, and still rendered it in a number of cases by the old Saxon word *hell*, leaving the ignorant reader still to be misled by the popular meaning of the word *hell*. The translators knew just as well as all biblical scholars know, that the Hebrew word *sheol*, the Saxon word *hell*, the Greek word *hades*, and the English word *grave*, mean one and the same thing; yet they try to perpetuate a delusion by retaining the word hell. Not satisfied with the adoption of *sheol* in part, they take the unwarrantable liberty of defining it in the preface as "*the place of departed spirits*." This literary fraud, palmed off upon the ignorant, is in the interest of immortal soulism.

In Isa. 54: 15 they retain an erroneous translation, evidently to favor the practice of sprinkling water on babies for baptism. The common version reads, "So shall he sprinkle many nations." It is a part of a prophecy of our Saviour's humiliation. The same word is translated in the preceding verse by the word astonished. The Greek word in the Septuagint is *thaumsonti*, and means astonish. The correct translation is, "So shall he astonish many nations." The reason of this is given in the context. Thus we see how utterly deficient the translators are in candor and honesty. That they were ignorent of the error in the common version cannot be admitted. Failure to correct it must have been willful.

In the Hebrew Scriptures the word *sheol* occurs forty-nine times. It is translated by the English word grave twenty-eight times, by the Saxon word hell nineteen times, and by the word pit twice. In no instance is it said that it is either a place of departed spirits, or a place of punishment.

The New Testament translation is more dishonest than the Old. In the first place the translators lacked the moral courage to adopt the Greek words Gehenna, Hades, and Tartarus into our language, and thereby end the disputes and misconceptions about the obsolete Saxon word hell, which originally meant the grave, but is now made to mean a place of eternal torment. They put the word hell-fire in the text, and gehenna in the margin. There is no such compound word as hell-fire in the Greek. It is simply gehenna, which was a place of fire, but not *hell*-fire.

They retain the erroneous punctuation in Luke 23: 43, making the Saviour promise to take the thief to paradise the day he died, thereby contradicting several declarations of Christ that no man can go to the heaven to which he would return. Besides, there was no paradise for the thief to go to. It was originally the garden of Eden, and will finally be the new earth. Moreover, the Lord did not ascend to heaven until forty days after his resurrection; so that, if heaven is paradise, it is certain the thief never went to it the day that Christ died.

In 2 Cor. 15: 53, they depart from the rule of adopting *hades* into the English, and translate it and *thanatos* both by the word *death*. So that it makes a saint get the victory over both death and the grave when he dies. This is a deliberate fraud, perpetrated to prove a false doctrine, that death emancipates an immortal soul from the prison-house of the body, consequently death is a blessing.

In 2 Cor. 12th chap., they retain another erroneous translation of the word *harpazo*, which means *caught away*, and not *up*. Macknight so renders it, and a better Greek scholar did not live in his day. Paul was caught away in vision to the new heaven and new earth, the third heaven in order, according to 2 Pet. 3d chapter. The earth restored will be paradise. It was originally the garden of Eden. It is not now, nor never was above the skies, but here on the earth.

I am surprised that any publisher of an Advent paper would advertise and recommend such a dishonest translation. It is not worth the paper on which it is printed. The common version, with all its imperfections, is a better work.

THE history of the world teaches no lesson with more impressive solemnity than this: That the only safeguard to a great intellect is a pure heart; that evil no sooner takes position of the heart, than folly commences the conquest of the mind.—*Ex.*

THE WORLD'S CRISIS AND SECOND ADVENT MESSENGER.

E. A. STOCKMAN, EDITOR.

Boston, Wednesday, Dec. 30, 1885.

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SPECIAL.

☞ Please remember to send SHORT obituaries. Please write with a PEN, and write PLAINLY. BRIEF items from the churches are *welcome*. E. A. S.

HAPPY NEW YEAR.

To the subscribers, the readers, the patrons and the friends of our FAMILY PAPER—"*The dear old Crisis*"—to each and to all: *A happy new year.*

Our many thousand readers are to us as a great family, bound together by the golden cords of hope and love; whose heart-beats we *seem* to feel, but into whose faces we cannot look; whose voices we cannot hear, and whose hands we cannot grasp—*not yet*—but among whom we hope to stand, with the blood-washed millions, in the very presence of the Lamb, amidst the glories and splendors of Mount Zion—*not long hence.*

With the gracious prosperity and the personal happiness of EVERY ONE of you, our anxious thought, our sincere sympathy, our earnest prayers, and our daily toil are bound up. Your unity and growth and victories are our joy; your sorrows and sicknesses and bereavements fill us with sadness; your faith and hope and love are the anchor of our confidence; and the surety of the "blessed hope" of immortality and glory in a world of purity and peace, where we shall "know as we are known," fills us with inspiration, courage, and exceeding joy.

We may be *happy:* for though our hearth-stones are saddened by vacant places, and kindly voices are hushed in our darkened homes, and loved and tender forms lie silent and cold under the crisp grasses and the pure drapery of the "beautiful snow," there shall come an hour when our precious treasures shall be restored to us, untarnished by the fleeting slumber of the tomb; and we shall press them to our yearning hearts, in the budding spring-time of the endless years.

Let us be *happy*, even if pinched by poverty, and wasted by sickness, and sore distressed by cruel disappointments; for the time draws near when pallid brows shall glow with the beauty of health, and the poor shall be evermore rich—richer than the Vanderbilts—richer than Crœsus.

Let us rejoice, at the New Year's dawn; for ere its fleeting days shall have been numbered the long, dark time of tears and want and pain and dying may have fled away forever, and the King in his beauty, and the kingdom in its glory may have come; and the weary, worried saints of the earthly ages may be gathered into the city not made with hands, eternal in the heavens. Amen. So may it be.

And so, with heroic faith; with heart beating to heart in glorious expectation, and with hands clasped for holy endeavor, let us greet the New Year's dawn.

And now, among you all, may grace abound, and joy abide, and peace be like a river, until the promised morn shall break and the promised kingdom shall come.

OUR FAMILY PAPER AND DENOMINATIONAL ORGAN.

As the Old Year's sun is setting we take a retrospective and prospective glance at our calling, our trusts, our work.

"*Family paper*," we say, because the *Crisis* does not belong to its Editors, nor the Editorial Committee, nor the Publication Society. Our denominational organ is the property and the treasure of the whole body of its patrons. In its columns EVERY ONE of our people have and hold an intrinsic and vital interest. And every subscriber should regard his interest therein as *sacred* and *inalienable.*

The *Crisis* is emphatically a *family* paper, devoted to biblical instruction and spiritual watching for the *homes* of all our people, and all others who desire its weekly ministries. It is *intended* and *believed* to be adapted to fireside reading, and to the promotion of home purity and domestic piety. It aims to carry, in tones of love and peace, the glad tidings of our Lord's coming and kingdom *at hand* to the hearthstone and the nursery. It seeks to shed the light of the "blessed hope" on the family altar, and to be a careful and faithful expositor of the Holy Word for the entire household. It aims to keep its columns free from bitterness, jealousy, fault-finding and malice, and to come to the home circle fragrant with precious divine truth, and laden with "meat in due season," so that its patrons need not be ashamed to present it to their friends and neighbors.

The *Crisis* is an ADVENT paper, devoted to the elucidation of *adventual* doctrines—the evidences, prophetic, historic, political, domestic and physical, of Christ's personal and literal appearing, as due in *our own times.* But it does not undervalue experimental truth and personal piety. It teaches and urges *holiness* of heart and life as absolutely necessary to personal preparation for our Lord's coming and for admission into his heavenly kingdom.

The *Crisis* aims at the promotion of *union*, harmony of feeling and effort, and brotherly love throughout all our borders. It will not cover sin nor wink at any known evil. It will deal faithfully with unbelief and rejection of the truth, and every wicked thing. But it does not believe that its readers are cursed with a morbid desire for frequent recitals of the disagreements, misunderstandings, failures, faults and jealousies which may have occurred among us during the last quarter of a century, the publication of which could only have the effect of nursing personal animosities, and promoting sectional alienation and strife between the different parts of our one great field. And we feel sure that *every one* of our readers will heartily commend it for keeping its columns clean from such contaminations.

Neither have we supposed it to be any part of our editorial duty to institute a jealous vituperative and cruel *espionage* of the motives and integrity of our brethren of like precious faith. But the *Crisis* has sought—"with love for all and malice for none"—to "seek peace and pursue it." And it will *continue* to do so. It will allow no provocation, however severe and unjust it may be, to betray it into a spirit of bitterness and crimination. It will not disgust and drive away its friends by unrighteous imputations of dishonesty and corrupt dealing. As the shadows of the judgment gather around us, it is no time for the dark and suicidal work of crimination and recrimination; and to that unchristlike arena the *Crisis* will not descend. The *Crisis* will not attempt to create sympathy and support for itself by traducing the character and sitting in judgment upon the purposes and work of others of "like precious faith"; but on the contrary it bids earnest "God-speed" to all "faithful servants" who are seeking, sincerely and peaceably, to give "meat in due season." It has no desire whatever to encroach upon the rights or liberties or success of anybody on earth, but simply seeks to prosecute *its own* divinely appointed trusts and work, in publishing, by every rightful facility in its power, to the largest possible number East, West, North and South, this side the waters and beyond the seas, the solemn but joyful tidings of redemption *at hand.* And this, by the grace of God, it purposes to do.

If it cannot always publish all that is offered, it will hold in equal respect and love those whose communications it may feel obliged to reject, for the good of the common cause.

Standing where we feel the constant pulse-beat of the body, scattered over the whole land, we do not hesitate to assure all the friends of the *Crisis* that whatever measures the representatives of our *entire* people, in Annual Convention assembled, shall believe to be best for the good of the WHOLE *body*, and for EVERY section of the country, will be most gladly accepted and earnestly prosecuted by the Publication Society, and by all who may be in official position.

"All we are *brethren.*" Let us stand shoulder to shoulder, heart to heart, hand to hand, in our mutual, glorious work, and let no device of satan, however specious and well laid, divert us, for one moment, from our high and holy calling.

And now, may we not confidently appeal to every lover of our Lord's appearing, and every believer in Advent doctrines as taught in the *Crisis*, to make an IMMEDIATE and THOROUGH effort to increase our subscription list? Some are doing nobly in this regard. If ALL will do *something*, the spread of the truth will receive a new impulse, and the tidings of great joy will go into new homes and into many hearts.

Our columns are being constantly enriched by our Foreign Mission correspondence; and new elements of interest are soon to be added from quarters of the world in which we have heretofore had no voice.

Now is the time for grand and successful effort. Let us greet the new year with an advance movement all along the line.

We may be allowed to say to our dear brethren in the West that the more you do for the *Crisis* in the next few months, the more *means* will be in hand to meet the increasing wants of that vast and vastly important field.

May the Lord God baptize us anew with the Holy Ghost and with power from on high, from sea to sea, and stir every drop of blood in us with the mighty inspiration of our divine, our ever blessed hope, and our majestic calling and work.

A NEW YEAR'S PRESENT.

We are in our fifth year of service as an Editor of the *Crisis.* In much weakness and in constant anxiety we have sought to do our very best to make the *Crisis* a very welcome visitor to the *homes* and *hearts* of our readers. And we have received *many, very many* precious words of commendation and encouragement. And, although we make no *claim*, still we venture to ask *each one* of our 25,000 or 30,000 readers and friends to bless us with a *New Year's gift.* If you secretly inquire just what *kind* of a present we prefer, we answer: A *new subscriber* for the "DEAR OLD CRISIS," from *each one* of its hosts of friends. Now will not *every one* respond AT ONCE and send this desired token of your sympathy and co-operation? Now the Editor will *watch* the mail for his *New Year's present.*

AND THEN THE TENS OF THOUSANDS OF CHILDREN.

Surely the dear children must not be forgotten. And "*Uncle Pilgrim*"—the dear brother who works so hard and lovingly for the little folks—*he* must be remembered certainly.

Now the Editor of the *Crisis* is going to ask the great army of our Advent children to take *this matter* into their own little hands and manage it all their own way. But we would whisper in their ears that *each* little reader of *The Young Pilgrim* obtain one new subscriber, and send the name in a nice little letter to Editor Burr, as *their* New Year's present. And we are sure he will not forget to return his compliments, with increased affection for his *great little* flock.

TO OUR CONTRIBUTORS.

We must ask our friends who send us *articles* and *letters* for the paper not to be impatient if their communications do not appear in the very next number; for we frequently—as has been the case lately—have a rush of matter, and then we have to follow, as far as we can, the old rule: "First come, first served." But *do not cease writing*, for we want *all* the *good, cheering* and *edifying* matter we can get. So pour in your good, thoughtful articles, your interesting letters, your bits of experience, your church news, etc., etc. And may rich blessings from God our Father and from Jesus the Saviour, and the guidance and comfort of the Spirit rest on you all.

THE QUARTERLY JOURNAL OF PROPHECY.

The New Year's number of this important periodical has an unusual variety of very able and interesting articles.

Although this *Quarterly* is designed especially for the Foreign field, it is also intended for our home readers.

Let the Editor be cheered and encouraged by a handsome New Year's gift in the shape of a host of new subscribers.

EDITOR OF CRISIS.

PROPHETIC EXPOSITIONS.

Adventists have justly acquired a reputation for prophetic preaching, and are often faulted for dealing so much with these God-given themes. Our opponents are constantly holding us up to ridicule for meddling with the symbolic imagery found in the Bible, and sometimes we find in our own midst those who declaim against prophetic preaching. We might as consistently protest against our own existence as a people, for the proclamation of fulfilled and fulfilling prophecy led to our distinctive ecclesiastical existence, separating us from denominational ranks averse to our prophetic faith, not as a voluntary step on our own part, but as a compulsory move on the part of our clerical antagonists all over the land, and that, too, before our eyes had been opened to see the truth on the life and death theme. We were placed under the stern necessity of either smothering our faith to procure human favor, or of stepping out where we could have liberty to proclaim it in an untrameled manner; nor were we all permitted to *step out* voluntarily, but multitudes all over the land were ruthlessly driven out for clinging to our prophetic faith, and refusing to wear an ecclesiastical gag.

This was positively the starting point of our distinctive ecclesiastical history; and in the light of these facts, an outcry against prophetic preaching is but an outcry against our own existence as a people. For outsiders to thus deal out denunciations, is just what might be expected; but for our own people to join in the same censure is suicidal, and shame on those who dare to do it. A pretext for so doing may be found in the wildness of some reckless and unbalanced extremists in our midst, who habitually overdo everything they touch, or else do nothing at all, and thus bring the cause into disrepute; but this is not a good reason for traducing the truth itself.

But, by way of justification, it is sometimes said that Christ and the apostles never meddled with the prophetic measurements. Neither did they meddle with the prophetic symbols; and there was a good reason for it—the book was sealed up till "the time of the end," and neither Christ nor his apostles would rebel against Deity in breaking the seal. Never did Christ or his apostles expound the image of Daniel, or the four beasts, or the horns. But having entered "the time of the end," the seal is removed, and knowledge is being increased," and in order to be increased, it must come by degrees. So it is no wonder that the full light did not dawn upon us all at once; if it had so come, there could have been no increasing, nor could there have been a waiting time after a disappointment.

W. S.

"INCREASE OF CRIME."

Such is the title of an article in the California *Herald of Trade* for Nov. 19, published in San Francisco, in which we find an extract from a recent speech delivered by Judge J. M. Maguire, which we here append:

"Sixteen years ago the County Court tried all cases of felony except murder in this city, and also heard all appeals from the lower criminal court. To-day it is impossible for three of the departments of the Superior Court to keep up with the trial of felony alone. Then, only one Police Court was necessary; now, two Police Courts are generally so overcrowded with business that a demand for a jury trial in either of those courts generally delays a trial for months. Then, there was but one State prison—that at San Quentin; now, there is another at Folsom, and the House of Correction has been added to the penal institutions, which are all crowded. Then, there were but few tramps, who were fed by our hospitable farmers; now, there is an army of savage outcasts—more savage than beasts and as unprincipled as savages. Now, those who are compelled to go in rags in search of work are so treated that soon they are compelled to resort to the crime of theft, which at first they abhorred. This completes the transformation, and good men are thus reduced to the lowest ranks of humanity."

So much for the statement of the Judge. Then comes the corrobarative testimony of the Editor of the *Herald*, from which we quote the following item:

"This is a horrible picture, but sadly be it said it is a true one. The criminal element is growing, growing in a greater proportion than the state. Luxurious habits, and the desire for wealth are filling the calendar of crime among the educated classes, who hold positions of great trust."

Nor is it California alone that furnishes such a sad picture of increasing crime. Yet, in the face of such thrilling and chilling facts and figures as these, we are ever and anon treated to clerical essays presenting the claim of the world's speedy conversion. That there are *local* advances in the right direction we doubt not, but that, on a *general* principle, the tide of carnality is becoming a seething torrent, is a fact too conspicuous to be concealed.

W. S.

THE TRUTH.

The truth is not always restricted to some important feature of theology, but often relates to man's moral status. The truth that some men need to feel first of all is that they are sinners, and must repent in order to find salvation here, and the kingdom hereafter; and all other truths are worthless to such a soul, except as a means to an end, till this truth has been reciprocated. The truth that others need to find out to begin with is that they are graceless professors, and need to be brought into sweet communion with God. When men of graceless hearts spend all their zeal in talking about the truth of controverted theology, they begin at the wrong end of the string.

First, make your peace with God, or renew your covenant with the Lord, and then you can better promulgate the truth of theology than when stimulated to the work by the pugilistic spirit. The truth should be spoken, but it can be spoken with the wrong motive, and in the wrong spirit. The divine rule is, "speaking the truth in love." A man filled with the right spirit will be more potent in the promulgation of truth, than a man enthused with carnality; the one will attract, while the other will repel.

W. S.

PREDESTINATION.

God has predestinated a class to be saved, and reprobated another class to be damned; but he has not predestinated any man to belong to the one class or the other, but has left man free to place himself with whichever class he may prefer, and take the result of his choice. Paul, after speaking of "them who are the called according to his purpose" [which is "Whosoever will, let him come"] then adds: "For whom he did foreknow, he also did predestinate to be conformed to the image of his Son ["for as we have borne the image of the earthly Adam"—mortality—"we shall also bare the image of the heavenly," or immortality] that he might be the first born among many brethren ["first born from the dead"]. Moreover, whom he did predestinate, them he also called ["according to his purpose"]; and whom he called, them he also justified; and whom he justified, them he also glorified."

If the glorification was only in the purpose of God, instead of being a past transaction, which we know was not the case, then the justification, the call, and the predestination also was in the purpose of God, and in agreement with that revealed purpose, instead of being a compulsory arrangement in conflict therewith. "Whosoever will" may accept the call, receive justification, and thus make his "calling and election sure," and finally be glorified. W. S.

A LESSON FOR THE HOUR.

FROM AN ANCIENT DOCUMENT.

Hear this all ye people; give ear all ye inhabitants of the world; both low and high, rich and poor together. My mouth shall speak of wisdom, and the meditation of my heart shall be of understanding. . . They that trust in their wealth, and boast themselves in the multitude of their riches; none of them can by any means redeem his brother, nor give to God a ransom for him; . . . that he should still live forever and not see corruption. For he seeth that wise men die, likewise the fool and the brutish person perish, and leave their wealth to others. Their inward thought is, that their houses shall continue forever, and their dwelling-places to all generations; they call their lands after their own names. Nevertheless man being in honor abideth not: he is like the beasts that perish. This their way is their folly: yet their posterity approve their sayings. Like sheep they are laid in the grave; death shall feed on them; and the upright shall have dominion over them in the morning; and their beauty shall consume in the grave from their dwelling. . . Be not thou afraid when one is made rich, when the glory of his house is increased; for when he dieth he shall carry nothing away: his glory shall not descend after him. Though while he lived he blessed his soul: and men will praise thee when thou doest well to thyself. He shall go to the generation of his fathers; he shall never see light. Man that is in honor, and understandeth not, is like the beasts that perish.

What a picture of the condition of the wise, rich and honored among men! What an estimate is here placed upon that which is highest in the estimation of mankind! Of how little value in the sight of true wisdom is that which the world is everywhere seeking for. The end of it all is death and the grave. The wisdom, the wealth, the honor and glory of earth survive not these. Like beasts in the grave, death feeding upon them, what do men's riches, wisdom and honor, obtained in life, amount to? All is lost, and more: life eternal, which without these vanities they might have had. This statement is a divine one. Who will heed it? The mammon-lovers of to-day are dying; the honor-seekers are falling in death; the world-wise are sinking into eternal forgetfulness of all they have learned. The grave covers them all. "Their glory descends not after them." It may be talked of among living men, but it goes not to the occupant of the grave. Corruption, earth and worms are all that is possessed by those who are there. "Man that is in honor and understandeth not, is like the beasts that perish."

I. I. L.

THEY WANT YOUR MONEY.

BY PHILO HITCHCOCK.

Every intelligent Adventist, who is not half asleep and the other half dead, knows that the nominal churches do not want a thing to do with "our faith." They despise it and reject it, and intend to do so to the bitter end. There are two items of our faith that they hate worse than they do sin. One is the "sleep of the saints," the other the precious doctrine of "Christ's soon coming." The professed churches would not have the dear Lord return in person to this planet for all the wealth of the world, if they could help it. If a heathen king sends word that he intends to visit America, the dignitaries of Church and State run out with waving banners to meet him, and welcome his approach. Christ they do not want, neither do they intend to have him. But they are going to see him just the same, and see him on earth. They can keep him out of their hearts, but when he gets ready to step into the car of glory, and waves the grand signal for moving to earth, the old orthodox cry of "Away with him!" will not prevent his "coming in the clouds of heaven with power and great glory."

But there is one thing connected with our people, or possessed by them to a small extent, that they all clamor for. That is the *Advent dollar.* It goes just as far as any other money in paying bills for "oyster suppers," "mite societies," skating rinks, theatres, etc. And frequently our people are left without a settled pastor, and sometimes are well to do in temporal matters, and *don't you forget that they all want the dollar.* And in too many instances they get it by *tens* and *hundreds.* "O," they say, "we believe in the coming of the Lord." But how do they believe it? About as we believe in the "return of the Jews." We believe it *will never happen.* But they want us to help support their cause, and build their churches, and "if we will only help, we can use their church whenever it is not in use." But they must have it in their *name!* And how frequently they have been known to make fair promises until they got the money, then some "unforeseen circumstance" happened that caused them to need it all the time!

There are of course some exceptions; but if I speak in other churches beside our own because our people have assisted in building it, I expect to give them the full benefit of every dollar they have invested! I shall do it for Christ's sake, and for truth's sake, and because the people need it. But it shall be in tears and tenderness, "speaking the truth in love." But I would have the thousands in this country who are not blest with "regular preaching" try and not forget the dying need of our general cause. Please do not forget the mission cause, both home and foreign; the tract societies, *Crisis* fund, poor fund, etc. The other churches are better able to pay their own bills than we are to help them; and if you want a hundred dollars from them to preach the coming of Jesus and the resurrection, they will never pay it. It is about time we were doing our *own* work as God shall help us.

CHURCH NEWS.

Bro. Stockman:—It has been a long time since I informed the *Crisis* readers how the Lawrence Church was getting along, and what they are doing. This has not been because of nothing good to say of the church, or of a lack of interest on my part. Many times I have been stirred to write, and resolved to do so, but time has seemed to fail me to put the resolution into effect. Now I will try again, and let you all know that you may pray for us if nothing more.

A week ago to-day Bro. Hemenway delivered two lectures on "Scientific and Biblical Evolution" to large audiences morning and afternoon. It appears to me that these lectures are timely, and ought to be repeated in all cities and large villages in the land. The tone is excellent, and well calculated to arrest a fast spreading infidelity. We noticed Bro. H. L. Hastings in the audience morning and afternoon, who spoke at two or more places in the city in the evening.

Monday evening meetings for revival and salvation were commenced in charge of the pastor, Bro. Couch, assisted by Bro. J. A. Gardner of Boston. Meetings have been held all the week past except Saturday evening and are to be continued this week. The church as a body has taken advanced ground; the cold and backslidden in heart have come forward, and some of the young have started for the first time. The Lord is at work. Bro. G. was alone to-day, and preached this forenoon from 2 John 8. He arose with much fear and weakness, and said he never felt the cross so heavy. As might be expected, the Lord was in the discourse. If ever we listened to a sermon that was marked for its absence of the human, and the presence of the inditing Spirit of God, that was such a sermon. Deep feeling prevailed. Pray for us that the Word may have free course and be glorified. More anon. Your Brother.

Lawrence, Mass., Dec. 20. C. E. COPP.

CENTS OR SOULS.

How true are the remarks recently made in *The Moravian:* "There was once in a certain church a certain treasurer whose custom it was, immediately after every service, to count the collection. Then, if the amount was small, he would ask the pastor: 'Aren't you feeling well to-day? It seems to me you didn't preach as well as usual!' If the amount was large, he would be profuse in his compliments and praise of the 'good sermon we had this morning!' To him the gospel was nothing but a means of filling the treasury. And he was not altogether peculiar. Many an empty sermon is praised most highly because a full church listened to it; and many a strong and full sermon counts for nothing, simply because the audience was small.

Too many ministers are valued, not for the instruction, the comfort, the spiritual life that they give to souls, but solely according to the amount of money they bring into the treasury, by the crowd they attract to their services. From trying to serve God and mammon, the very things of God are made to fall down and worship the latter. Cents are made to weigh more than souls. And the churches get exactly what they want and what they pay for. Spirituality and pentecostal power are sacrificed to secure worldly success and pulpit popularity. The tastes, not the needs, of the audience must be pandered to by the preacher. The pews, not the pulpits, select the texts, shape the discourses, and trammel the Spirit. The Treasurer of the Board of Trustees becomes the judge of what shall be said by the preacher and done by the pastor. 'Ye cannot serve God and Mammon.' Convert 'souls,' and you will not lack for cents."

In this connection we quote the following from *The Armory*, which is worthy of serious consideration: Did you ever see a man *play* preach? With a manner that had been imitated, a tone in which he had been trained, and a sermon which he had learned or copied, all of them beautiful, all affected, and all unnatural—did you ever see such a man, cool, collected, composed, and free from fervor or agitation, going through his work like a clock, earning his money, and retiring with an air of perfect satisfaction and content? He does not 'cry with a loud voice, as when a lion roareth;' he will 'roar you as gently as any sucking dove;' he will preserve all the proprieties of his position, he will exhibit no earnestness, no reality. He makes no unguarded expressions; he is faultless to a fault; everything is prim, precise, and irreproachable; but what does the whole amount to?

"O man of God, get down from these barren heights of self-conciousness, and self-conceit. Talk with the Lord in honesty of soul. Take to yourself words, and turn unto the Lord. And let them be true words, even if they are such as these: 'I am as dry as a gourd, as hollow as an egg-shell, a mere bundle of attitudes and platitudes, a cloud without water, an empty vine, a fruitless tree, a cumberer of the ground;—a good man, but what am I good for? Take me, break my heart, crush me, and bring me down to know what I am, and to be what I should be.'

"When men have come to take such a view as this of the facts in the case, let them be done with playing preach, and talk to the people out of honest hearts, confessing their own shortcomings and remissness, pouring out their cries to God, and seeking the Lord, that they may find peace in believing, blessing to their own souls, and the fruit of their labors to the glory of God, and the good of men. They will find themselves near the people, and near the Lord; and with his blessing their words will reach the hearts of men, and be fruitful to the glory of God."—*Christian Standard.*

THAT CHAPEL IS PAID FOR.

For years a debt has been hanging over the Advent Christian Chapel of Port Sanilac Mich., Bro. Robert Arnot, who has assisted very liberally in building seven Advent meeting-houses in this region, held the papers against the Sanilac Church, and has very patiently waited on them, till now they have raised the amount due, and the Chapel is free. The brethren wish to express their appreciation to dear Bro. Arnot for his long suffering and kindness to them in the past, also to those outside of the church who kindly lent a helping hand.

The church is in a prospering condition. All are united, and seem to have love for one another. A church in such a condition cannot fail to prosper. It is better to pay for meeting-houses before giving them to the Lord; but if any are burdened as this people has been, we would say to them—hold on by faith. Our Father is rich, and in due time will send help. C. PIKE.

REPORT OF THE YORK COUNTY A. C. CONFERENCE.

The Annual Session of this Conference was held with the church at South Windham, Me., commencing Thursday, Dec. 17, and continuing over Sunday. The meeting was called to order by the President, Bro. Jesse Gay. Prayer by Bro. S. G. Rumery. The old board of officers were re-elected unanimously. The reports of Finance Committee and Treasurer were heard and accepted.

On motion of Bro. Rumery, Voted, the time and place of holding the next session of this Conference shall be left to the decision of the President and Secretary.

The business session was adjourned to Saturday morning, at 9 o'clock, and the remainder of the afternoon and also the evening was devoted to social worship.

Friday morning had a real practical, social meeting. In the afternoon preaching. Prayer by Bro. Jesse Gay. Sermon by Bro. E. Harmon (Baptist) from Mark 13: 34. The evening services were conducted by Sister Abby Wood. Saturday morning, 9 o'clock, met according to adjournment, Bro. J. Gay in the chair. Prayer by Bro. Gay and others, after which was heard the reports of ministers and churches.

Voted, that we tender the brethren and sisters at South Windham an expression of our gratitude for their kind hospitality toward us during this session.

On motion of Bro. Carle, voted to adjourn to the call of the Chair.

Saturday afternoon, prayer by Bro. E. Harmon, after which Bro. A. Baker talked to us a little while from 2 Kings 5: 6. Saturday evening we had a real interesting children's meeting, conducted by Sr. Wood. The storm having cleared away Saturday afternoon, there was quite a number of brethren and sisters present.

Sunday morning our love feast was opened by reading the 15th chapter of John. There was quite a number of prayers, seventy-one testimonies, and nineteen songs. This meeting, like all our other meetings, had to be closed for want of time. The weather was so unfavorable, but few of the brethren and sisters were present; but the Lord was with us, and those present "had a mind to work."

Our social meetings were excellent. Every meeting was characterized by the love and power of God. The time was well occupied in every meeting, and we do not for a moment believe that God's word will "return to him void, but will accomplish that which he pleases, and will prosper in the thing whereto he sent it." We trust the church at South Windham may yet see the desire of their hearts in the salvation of the perishing about them.

T. J. COOLBROTH, *Secretary.*

SECTARIANISM.

BY A. J. WHEELER.

Sectarianism is what all hate and almost everybody indulges in to a greater or less degree. What is sectarianism? Worshiping God according to the dictates of your own conscience, and trying to make everybody do the same. Selfishness and egotism is the root which runs in the ground of shallow-mindedness, and grows up into illiberality, and finally blossoms out a large flower of sectarianism. Every church suffers more or less from its poisonous effects in consequence of its influence. Broad-mindedness is a gift of God, and but few suffer in consequence of it. God's Word is our orthodoxy. Men's opinions are worthless unless substantiated by it. A thorough knowledge of what the Bible teaches can only furnish us a foundation upon which to build our theology. Plain Bible truth is what the church needs in this age of unbelief. People go to church expecting to hear the gospel preached, and not a lecture on astronomy, agnosticism, psychology or metaphysics. If your church has been "born again," the new nature demands food upon which to grow, and the gospel alone can supply this want. We should go to church to pray and not to joke. Slang and sarcasm should never be heard from the pulpit. It shows signs of a lack of piety on the part of the speaker. The gospel does not consist of theories or witty sayings, but of glorious and startling facts concerning Christ's sacrificial death, his triumphant resurrection, and his promised advent "the second time without sin unto salvation." Such are the truths which ought to be held prominently before the church and the world as an incentive to faithfulness and mercy, not sectarianly, but in love and fellowship.

If we have received more light than others, it is not because God loves us any better, but because we have been faithful in letting our light shine. We need not feel ourselves more honored than they. The Pharisees were the most successful sectarians that we have any account of, and "except your righteousness exceed" theirs, your portion will be outside of the city. There is but *one* body. Are we members of that one? If so, we are saved and safe.

LOVE for souls. Oh, if we only had more of it! He that saved our souls taught us to weep over the unsaved. Have we that mind in us? Do we so yearn for their eternal salvation as to weep for them? Oh, if we had more of a compassion for souls, how God might use us to win them for him.—*Herald.*

FROM RUTH H. ROWELL.

Bro. Stockman:—I left Aurora and went to Brookings, and preached in the Baptist Church Tuesday evening. It had previously been announced in the Brookings paper, and Mr. Branch, the prominent man of that church, called where I was stopping and was introduced to me, and introduced me to the congregation in the evening. It was a cold, stormy evening, and the congregation exceeded my expectations. Professor Lapham, of the Agricultural College located here, took charge of the singing, while his wife played the instrument. The Lord gave me much liberty, and I felt it was an effectual service. The pastor's wife and others were introduced, and spoke many kind words to me. The pastor was gone, but came on the next morning train, and called on me in the afternoon. He inquired if I could remain and be with them, upon which I answered, "Impossible, as I must take the five o'clock train and preach in Aurora that night, continuing over the following Sunday." He told me whenever I could have time to preach for them to drop him a card, and he would attend to it.

My meetings in Aurora were held in the Union Church. The Congregationalist and Methodist pastors preach in this building. That you may know something of the interest, I send you an item from the Aurora paper of Dec. 11th:

"Mrs. Rowell of Winona, Minn., arrived in Aurora last Friday. She has delivered several excellent sermons during the past week, and has always been greeted with a crowded house. She will preach again to-morrow night, and Sunday morning and evening. She is one of the best speakers that ever visited our town, and all should go and hear her."

When I finish my work in Dakota I have arranged to go through Iowa to Kansas, and from thence to Arkansas, where I labored last winter. Will those who have an interest at the throne of grace pray for me, that I may be strengthened for this arduous work?

Aurora, Dakota, Dec. 12.

CONFERENCE REPORT.

The Nova Scotia semi-annual Conference met according to appointment with the church at West Head, Cape Island, Shelburn Co. Preaching brethren present: J. J. Woodworth, S. Woodworth, and Wm. Halliday. Some of our preaching brethren who were expected did not come, but those who did came filled with the spirit. The meeting began Thursday evening, Oct. 1st. Eld. S. Woodworth preached a short but stirring discourse, after which a number of exhortations followed. As the meeting progressed the interest increased. Sunday our chapel was filled to overflowing. Social meeting in the morning. It was a precious season of prayer and exhortation. Adventists, Baptists, and Presbyterians all praised the Lord together! At 11 A. M. the order of the meeting was changed, and Eld. J. J. Woodworth preached the Word with power. At 2.30 P. M. preaching again by Eld. Wm. Halliday, and baptism at 4.30 P. M. In the evening Eld. S. Woodworth preached to a large and very attentive congregation of hearers. Before the meeting closed a goodly number come forward for prayers, and were blessed.

Bro. Stephen Woodworth continued the meetings for ten days, and wanderers have been reclaimed and sinners converted. The church on the Island has been blest with a number being added to her, such we trust as shall be saved in the kingdom of God.

WM. HALLIDAY, Pastor of the church on the Island, and at Charlesville.

NO REST AT NANTICOKE.

Wilkesbarre, Pa., Dec. 22. Little has been done at Nanticoke to-day, except to clear away the debris, preparatory to beginning anew, and render the machinery and appliances more substantial. The operations at the slope will be kept up, and all the debris removed as fast as possible. The most practical miners are of the opinion that when the dead men are found it will be in their chambers. If they have been caught in the fall of sand and culm, then the victims will be found one by one, as the excavation continues, and it may be two months before the last body is recovered.

The loss to the company is said to be estimated this afternoon at $150,000, and will be greater in the cost of sinking a shaft, loss of time, and the clearing away of a mile of debris, sand and rock, which is wedged in a solid mass in the gangways.

Michael Sarver, father of the two Sarver brothers, was among the last who came out of the shaft this morning. He wept like a child. He is very old and a lifelong toiler in the mines. In spite of his age, he is as strong and rugged as ever, and insists on working every moment that the officials will allow him to do so. He to-day expressed himself as entirely satisfied with the work being done to extricate the men. He did not place any blame for the disaster on any one, holding it was accidental. "I have two as fine sons as ever father had lying down there" he said, "and as good a daughter as a man could wish lying dead at home. But it is the will of God, and I say, 'His will be done.' It is a terrible affair, and others are suffering as much as I am. I will go down as soon as they let me, and I will work day and night to rescue them, dead or alive."

It is impossible to describe in words the consternation, the dismay, the agony which spread through the village when it was learned after midnight that all efforts to get the men out alive had been abandoned. The town never saw such a sight as that witnessed from two o'clock this morning. No one thought of rest. The whole population was out on the streets, discussing in the wildest manner the decision, and exclamations of despair, cries of agony and mutterings of discontent were heard in every street corner and in almost every household. Relatives of the unfortunate miners were in the wildest agony of despair, and several were seized with convulsions. Fannie Sarver, sister of the two Sarver brothers, was prostrated with violent fits, and has since died. Mrs. Kiveler, the aged mother of the three Kiveler brothers, was at death's door from weakness and shock, and many other relatives and friends of the victims were completely prostrated. The officials in charge of the work of rescue were forced to abandon their labors, as an investigation at an early hour this morning showed that sand, rock and culm had fallen to such an extent as to completely fill to the roof the mine in which the imprisoned men were confined, and that the unfortunate miners were undoubtedly dead. A second cave-in of very large proportions took place during the night, and the real extent of the damage cannot be estimated. This fall filled the mine with sulphurous gases, and put a peremptory stop to all work. At six o'clock this morning it was learned that the bodies of the victims could not be recovered for at least a month, and since this news has spread throughout the mining region the utmost excitement prevails.—*Boston Herald.*

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NOTICE.—The quarterly session of the Eastern District of the Second Advent Conference of Massachusetts, will convene at Lowell, Mass., by invitation of their church, at Mechanic's Hall, their place of worship, Thursday evening, 7.30 o'clock, **JAN. 21st.** Meetings mornings, afternoons and evenings. We hope to see a large delegation from all the neighboring cities and towns. Come to this feast with an earnest desire to create in ourselves and the church in Lowell more enthusiasm. Our preaching brethren are invited. I expect Bro. Couch will spend Sunday the 24th with us. L. BOUTELL, Committee.

Important Correction.

NOTICE.—By order of the President and invitation of the Church at Union Mills, Ind., the Northern Indiana and Southern Michigan A. C. Conference will hold their first quarterly meeting at that place **JAN. 14th**, and over Sunday, **JAN. 17th**. All churches within the bounds of this Conference, please send delegates, and take up a liberal collection for the benefit of Conference. We extend a general and cordial invitation to all preachers and all others to be present.

BENJ. FINNEY, President.
GEO. J. FRENCH, Secretary.

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(NOTE.—Only the Sabbath dates are given; the intervening evenings being understood.)

APPOINTMENTS.

PIERMONT, N. H....... Sundays, Jan. 17—24.

For arrangements address Eld. L. C. McKinstry at the time and place of any appointment.

Both courses of the lectures—The World's Great Empires and The Redemption—are published, and the books will be on sale at each place.

THE P. Q., NO. VT. AND NO. N. H. CONFERENCE.—This Conference will hold its next annual session at Ways Mills, P. Q., commencing on **TUESDAY, JAN. 5th, 1886,** at 2 o'clock P. M., and holding over Sabbath, Jan. 10th.

The Passumpsic R. R. will, as usual, give free return checks, through Secretary at Conference, to all who pay the full, regular fare one way to the Conference; and we hope to arrange with the Grand Trunk for return tickets for about *one and one third* of regular fares, and we will arrange with the South Eastern and other roads for fare one way, if possible. All persons coming to the Conference purchase tickets to Ayers Flat, P. Q., and drop a card in advance to H. I. Hastings, Ways Mills, P. Q., Chairman of Committee of entertainment, and a place of entertainment will be provided, and teams will be at the depot, if stated at what hour parties reach Ayers Flat. Trains reach that depot from Sherbrooke at 6.13 A. M. and 8.48 P. M., and from points south at 7.02 A. M. and 7.30 P. M. Parties may, however, purchase tickets, if coming by night train from the south for Stanstead, P. Q., arriving at Stanstead at 6.25 A. M., thence by stage, reaching Ways Mills at 11 A. M. Parties via. Grand Trunk R. R., come either via. Sherbrooke and Passumpsic R. R., or via. Coaticook and stage to Ways Mills. Stage leaves Coaticook daily at 1 o'clock P. M. Trains arrive at Coaticook daily from Island Pond at 7.24, 9.25 and 10.44 A. M., and from Richmond and Sherbrooke at 4.20 and 10.40 A. M. Later trains do not connect with the stage.

We are expecting one of the best sessions of the Conference it is possible to have, and hope all will come intending to make it the very best possible. Tuesday P. M. and Wednesday A. M. (the 5th and 6th) will, doubtless, be devoted to Ministerial Improvement exercises, as per vote of the last Conference, and all the members of the Conference are expected to be prepared with a method of treating some text. A class in Textual Criticism and Homiletics will be had of all the members of the Conference on Wednesday A. M. Regular Conference business may be expected to commence Wednesday P. M. The evenings of the session will be devoted to preaching and other services, and at an appropriate time Memorial Services will be held in respect to the memory of Elder John Chapman, recently deceased. Let there be much praying for, and interest in, this Conference session. We hope for the manifestation of the Divine Power, and to do effective work for the general interests of the cause, and especially to save the perishing. We wish to see people converted during this Conference. For the Conference, L. C. McKINSTRY, Conf. Secretary.

NOTICE.—A. C. G. B. I. The next term of the General Biblical Institute will commence Monday, **JAN. 4th, 1886,** instead of December, as previously advertised. It will require the whole month of Dec. to complete the examinations. All the members of the Institute are expected to be provided with books, either through the Principal or otherwise, according to the list published in the Institute Circular.

L. C. McKINSTRY, Principal A. C. G. B. I.

CONFERENCE NOTICE.—The Hoosick Valley A. C. Conference will hold its first quarterly session with the church at Chittenden, Vt., commencing on Wednesday evening, **JAN. 13th,** and continue over the following Sunday. Let us make a grand rally to this meeting. Can we not hear from every church within the bounds of the Conference either by delegates or by letter? Remember the quarterly collection for the support of the Conference, and send to the Treasurer, Bro. J. B. White, Hoosick Falls, N. Y., or send by delegates to the Conference. Delegates, preachers and others will go by R. R. to Rutland, and thence by stage to Chittenden, where they will receive a hearty welcome. Stage leaves Rutland about one o'clock P. M. GEO. A. STREETER, President.
W. O. HIGLEY, Secretary.

REVIVAL SERVICES.—Providence permitting Bro. H. C. Holt will begin a series of Revival Meetings at Massena, N. Y., Tuesday evening, **JAN. 12th,** to continue as long as the interest may demand. As we have no Conference gatherings in this section of the State, we extend a special invitation to the brethren and sisters throughout Northern New York to make an effort to attend these meetings. If friends will come Thursday, Friday and Saturday, Jan. 14th, 15th and 16th, we will have special day meetings. Homes will be provided for all who come. We request especial prayer for these meetings.

WM. A. BURCH.

CONNECTICUT CONFERENCE.—The next quarterly session of the Connecticut A. C. Conference will meet in Gospel Mission Chapel, Southington, commencing Wednesday evening, **JAN. 13th,** at 7 o'clock, with daily morning, afternoon and evening sessions through the week, and over Sunday, **JAN. 17th.** Any business to come before the Conference will be transacted Thursday morning at 10 o'clock, and we trust finished so that the remaining time may be devoted to labor for the perishing, and heart preparation to meet our soon coming Lord. Let earnest prayer go up for the special outpouring of the Holy Spirit upon this series of meetings, that may result in great good to the cause of truth and righteousness, which shall be found unto praise and honor and glory at the appearing of our Lord Jesus Christ. We hope to see a good number of preaching brethren, and delegates from the churches, and other brethren and sisters at this gathering. Come filled with faith and the Holy Ghost, to work for Jesus and get good to your souls. O. D. WOODRUFF, Sec'y and Treasurer.

NOTICE.—The next Quarterly Meeting and Conference of the A. C. Churches of St. Paul District, Minn., will be held with the Messiah Church, South Minneapolis, to commence Thursday evening, **JAN. 21st,** and hold over the Sabbath. We hope to see all the ministers of this District present, and delegates from each also, and as many others as can leave their homes to work for God.

M. WELLCOME, President.
R. C. BORTHWICK, Secretary.

NOTICE.—The Annual Session of the North Western Penn. A. C. Conference will be held with the church at South Oil City, Venango Co., Penn., commencing Thursday evening, **JAN. 14th,** and continue over the next Lord's day. This will be an important meeting, and a large attendance is desired.

MRS. L. M. STODDARD, President.
MRS. S. A. HUNTER, Secretary.

NOTICE.—The Annual Meeting of the Northern Illinois A. C. Conference will be held at Forreston, Wednesday evening, **JAN. 13th,** and hold over the Sabbath. C. W. SMITH, President.
A. ARMOUR, Secretary.

NOTICE.—I shall commence a series of meetings at South Barnstead Tuesday evening, **JAN. 5th,** at seven o'clock. All are invited. B. S. EMERY.

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CONFERENCE.—The Annual Session of the Penobscot Valley A. C. Quarterly Conference will be held by invitation with the A. C. Church in the city of Bangor, Me., commencing Thursday evening, **JAN. 14th,** at 7.30 o'clock, and closing Sunday evening, the 17th. One fare the round trip is secured on the Bangor and Piscataquis R. R., and we expect the same favors on the Maine Central R. R. and B. & B. Steamship Co. Inquire for J. M. Jewett, 38 Main Street, Gordon Tibbetts, 114 Broadway, or Merrit Saunders, Brewer, who will see that homes are provided for all. As this is our annual meeting, centrally located and easy of access, we hope to see a large gathering of the dear saints. O. S. FRENCH, President.
J. F. CLOTHEY, Sec'y.

☞ J. C. & S. E. SMITH'S Post Office address is 350 Second Street, Portland, Oregon.

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NOTICE.

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MENDON (A. C. Church) D. P. Perkins, Pastor.

NORTH SHERBURNE (Adv. Chris. Church.)
C. W. Jackson, Pastor.......... once in four weeks

NORTH HYDE PARK (Adv. Chris. Church.)

HARTLAND (Densmore Hill.)—Geo. H. Temple, Hartland Four Corners, Vt., Corresponding Committee
C. H. Fletcher.......... Sunday, Jan. 3d

RUTLAND (Church of the Redeemer) T. L. Drury Pastor.

STRAFFORD, VT. (Advent Chris. Church.)—Geo. F. Earle, Pastor.

ST. JOHNSBURY.—F. L. Piper, Pastor.
M. A. Potter.......... Sunday, Jan. 3d

WARREN (A. C. Church.)—Allen C. Greenslit Corresponding Secretary.

Ely Mines.......... every Sunday until further notice
O. BECKWITH.

East Roxbury.......... two Sundays a month
L. H. BRIGHAM.

Factory Point.......... 2d Sunday in each month
Chittenden.......... last Sunday in each month
WM. J. BLANCHARD.

Morgan Beach (Union Church)... once in four weeks
G. W. CHAPMAN.

Cavendish (Town Hall).......... Sunday, Jan. 3d
P. G. LORD C. W. JACKSON.

CONNECTICUT.

ABINGTON.—A. C. Johnson, Pastor.
Revival services through the week. F. S. STANTON.

BRIDGEPORT.—Advent Christian Church, Temperance Hall, Beach Street, E. D.—E. M. Culloch Pastor.

BRISTOL Adv. Chris. Church.—John C. St. John Pastor.

DANIELSONVILLE (Advent Chapel, corner of Academy and School Streets. Preaching every Sunday.
WARREN N. TENNEY Pastor.

Watch meeting Dec. 31st. Revival meetings each evening except Saturday, commencing Jan. 4th. Eld. O. H. Wallace is to be with us Jan. 4th to 9th. W. N. T.

EAST WOODSTOCK.

Wm. O. Hale.......... Sunday, Jan. 3d
A. A. Fowler.......... Sunday, Jan. 10th
P. S. Butler.......... Sunday, Jan. 24th

HARTFORD (Melodeon Hall.)
Elder D. Mathewson, Pastor, 35 Chapel Street.

NEW BRITAIN (Chapel on Arch Street.)—Norris L. Booth Secretary.

NEW HAVEN.—(Beers Street Chapel.)—A. J. Wheeler Pastor. Residence 41 Beers Street.

NORTHFIELD.

Enoch Phelps...... 1st and 3d Sundays in each month
A. E. Phelps...... 2d and 4th Sundays in each month

PUTNAM (Adv. Chris. Chapel)—John Jeffrey, Pastor.

SOUTH NORWALK (Adv. Chris. Church) Temperance Hall, Main Street. F. S. Ainsworth, Cor. Clerk.
D. C. Dudley.......... Sunday, Jan. 10th

SCITICO (Adv. Chris. Church.)—H. W. Perkins, Pastor.

SOUTHINGTON (Gospel Mission Chapel.)
Hezekiah Davis, Pastor.

SQUARE POND (Second Advent Church.)—Chas. O. Smith, Corresponding Secretary.
A. Elliott.......... every fourth Sunday

TORRINGTON (Banquet Hall.)
A. Elliot.......... Sunday, Jan. 3d

WATERBURY (Temperance Union Hall, No. 13 Abbott Avenue.)—L. F. Baker, Pastor. Residence 22 Burton Street.

WALLINGFORD.—(School-house, South Main Street.)
D. T. Call, Pastor.

WOODSTOCK VALLEY.—Preaching each Sabbath.—P. S. Butler, Pastor.

Prospect (at Bro. A. R. Fyler's)...... evening, Jan. 2d
Prospect (New Chapel).......... Sunday, Jan. 3d
D. C. DUDLEY.

Prospect (New Chapel).......... Sunday, Jan. 17th
S. WOODRUFF.

RHODE ISLAND.

BRISTOL (Advent Christian Church, High Street.)—A. A. Hoyt, Pastor.

CENTRAL FALLS.

H. K. Flagg Church correspondent, Box 96.
H. K. Flagg.......... 1st Sunday in each month

ESCONEAG.—(Advent Christian Church.)—Eld. E. R. Wood Pastor.

LA FAYETTE (A. C. Church) Chas. E. Preston, Pastor.

NORTH SCITUATE.—Correspond with the pastor, Wm. H. Durfee, North Scituate, R. I.

PROVIDENCE (Advent Christian Church, Hammond Street.)—Norman P. Cook, Pastor.

ROCKY BROOK.

A. C. Johnson.......... Sunday, Jan. 10th

WOONSOCKET.—O. A. Bennett, Cor. Committee
Chas. Goodrich.......... Sundays, Jan. 3d
M. A. Potter.......... Sunday, Jan. 10th
Chas. Goodrich.......... Sunday, Jan. 24th
Barbersville.......... Sunday, Jan. 3d, and evenings
E. COTTON.

MICHIGAN.

Every other Lord's day, morning and evening, at the Advent Christian Church of Assyria, Barry Co.,
P. HOLLER.

Peck and Speaker (Advent Chris. Chapel) every two weeks alternating. L. C. KERR.

Port Sanilac.......... 10.30 A. M. each Sunday
Shore and Ridge Churches at 3.30 P. M. each alternate Sunday. Lexington Sunday evenings. C. PIKE.

Buchanan, (A. C. Church.)—Benj. Finney Pastor.

WISCONSIN.

MIFFLIN.—D. S. Clark, Pastor

ILLINOIS.

CHICAGO (A. C. Church) No. 91 South Green St.—J. August Smith, Pastor. L. C. Rice corresponding committee, Room 35 Central Music Hall, Chicago, Ill.

AUBURN (Adv. Chris. Church.)—J. F. Adair, Pastor.
Alton.......... once in two weeks
Vaughn's Crossing.......... once in four weeks
GEO. C. BUTTON.

In the Lecture Room of the first Baptist Church of Aurora every Sabbath. C. W. SMITH.

IOWA.

Manchester, Nov. 16th, at 11 A. M. and every two weeks
E. A. MARSH.

Sioux City (Advent Chris. Church.)—Corresponding Committee: J. W. Young or J. H. Culver.

Burr Oak.—Preaching every Sunday, at 10.30 A. M. Sunday School directly after preaching service.

Bluffton.......... once in two weeks
J. RIDLEY, Pastor.

New Hartford..... 1st and 3d Sundays in each month
Waterloo.......... 2d Sunday in each month
Floyd.......... 4th Sunday in each month
WM. C. STEWART.

VILLISCA (Adv. Chris. Chapel) B. Forester Pastor. Preaching every Sunday evening. Sunday School every Sunday, at 3 P. M.

PENN.

Church of the Second Advent, Mount Vernon St., below Broad.

EAST BRANCH.—G. W. Smith, Cor. Committee.

Edinboro.—Mrs. L. M. Stoddard, Pastor.

South Oil City.—Preaching each Sunday A. M. and evening. Prayer meeting Thursday evenings.
C. W. STEPHENS.

QUEBEC.

Hatley (Old Church).......... once in four weeks
Ayer's Flat (Union Church) Nov. 22d, with Eld. C. P. Dow, 10.30 A. M. McConnell school-house, Hatley, in the evening, and once in four weeks.
G. W. CHAPMAN.

Tichurst school-house (near Smith's Mills) Sunday, Jan. 3d. H. W. DAVIS.

MAGOG (Pond District).—Greeley Chapman Pastor.

Danville.—J. Ward, Pastor.

Way's Mills (Union Church.)—H. D. Selby, Pastor. Second Adventist Ministerial Committee: E. Vaughan, H. W. Davis, J. W. Heath.
H. D. Selby.......... Sunday, Jan. 3d

NEW BRUNSWICK.

WOODSTOCK.—(Advent Christian Church.)—F. W. Blackmer, Pastor.

INDIANA.

Union Mills.—D. R. & E. S. Mansfield, Pastors. Jeffersonville.—N. Field, Pastor. Otisco.—Geo. W. Green, Pastor. Forest.—E. C. Andrus, Pastor. Muddy Fork.—L. H. Warman, Pastor. Colfax.—F. W. Powers, Pastor. Volga.—A. H. Cooperide, Pastor.

DELAWARE.

Wilmington (Household of Faith Church.)—House of worship on Tatnall St. GEO. W. WRIGHT, Pastor.

TENNESSEE.

MEMPHIS.—Advent Christian Church, 35 Seventh Street.—A. J. Sanderlin Pastor

CALIFORNIA.

Tustin City, Los Angeles County. D. F. Hunt Pastor.

Business.

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☞ We purpose to send TWENTY THOUSAND COPIES of the *World's Crisis* and *Quarterly Journal of Prophecy* to the address of those who are favorable to the truths we advocate. This will involve quite an additional expense for publishing and postage. To meet this we open a *DIME SUBSCRIPTION LIST*, and invite the readers of the *Crisis* to send a DIME each. We believe that much good may be accomplished in this way. We shall not object to more than one dime, but shall give credit in *dimes*. AGENT.

I. I. Pierce.......... 24
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THE BIBLE.

BY MRS. J. E. JORDAN.

O the blessed Word of Life,
How it feeds the hungry soul!
How it quenches all our thirst,
As its limpid waters roll!
Fresh from underneath the throne,
Rippling o'er life's silvery sand,
How it talks of home and rest
Yonder in the promised land.

O the blessed Word of Life,
With its soul-enlivening ray,
Ever shining more and more
As we near the perfect day.
How it comforts, warms and cheers,
With its promises so sweet,
As we journey toward the land
Where our joy will be complete.

O the blessed Word of Life!
Like a sharp two-edged sword
It will pierce the harness-joints
Of the foemen of the Lord.
We believe its blessed truths—
It becomes to us a shield,
And the victory will be ours
In each hard contested field.

O the blessed Word of Life,
Hidden deep within my heart,
From thy precepts, just and true,
That I never may depart.
That I never may transgress,
I have purposed by thy grace,
For the pure in heart alone
Shall behold His blessed face.

O the blessed Word of Life!
More than all the world to me,
Soon, thy promises fulfilled,
Standing on the crystal sea,
We will sing our sorrows o'er,
Cast our trophies at His feet,
And we'll love thee more and more,
When our victory is complete.

Raymond, Me.

A STORM THAT WILL NEVER CALM.

BY S. A. DOW.

On the approaching evening of a beautiful December day in my boyhood, I was on board a steamer from New York bound for Wilmington, N. C. When the sun was about sinking out of sight, far beyond the glittering waters of the old ocean, many of the passengers were on deck taking a sunset view from off Cape Hatteras, and all on board seemed to be full of joy and glee, when suddenly, like life's journey through its shifting scenes, all was changed. As the evening came on the clouds, wild, dark and black, rolled fiercely and heavily together, as if to their appointed place, and the windows of heaven seemed opened, so overpowering was the storm that encircled and beat upon our gallant ship.

Night came on, but with it no abatement of the tempest, which still continued to beat and roar with appalling fury. Sadness brooded and settled upon every countenance. The terrible blackness was relieved only by the fierce and glaring lightning's flash, while the deep thunder rolled and echoed, with its thousand voices, from battlement to battlement. As the night slowly passed on, the fury of the storm increased. At midnight all were startled by a loud crash, with a grinding, stunning jar. The captain, who had with aching eyes and a sickened heart watched the storm so far through the night, told all on board that the vessel was leaking very fast, and must inevitably go to the bottom unless they could pump the water out about as fast as it was coming in, which was doubtful. Who can tell the suffering of that hour when father, mother, sons and daughters were all clinging to each other—husband and wife, mothers and children, rushing to and fro in frantic terror and agony. Appalling indeed it was to witness such a scene. Men who were a few hours before playing cards, drinking, and taking the name of God in vain, were on their knees, calling on God to save them and their loved ones.

At length, when all seemed to be awaiting the dread and awful summons to eternity, an angel of life appeared to ride on the storm, and guided the surging billows. Morning dawned serene and beautiful, and all was calm. But there is a terrible storm at hand that will never calm. Soon the angel of death will appear riding on an awful storm of fire, destroying all whose names are not written in the book of life. What an awful scene that will be when the millions that are living, and the countless millions that are raised from the dead shall stand before the throne of God, when every knee shall bow, and every one shall call on God to save them. And to all except those whose names are written in the book of life the awful response will be, "Depart, I know you not!" There will be no appeal. The verdict will come from one whose right it is to judge and to execute judgment—one who has for more than eighteen hundred years been pleading for poor lost sinful men and women, but his pleading will have come to an end.

No pen can picture the awful scene of a lost world in the last death agonies, weeping, wailing, lamenting and entreating the stern, yet righteous Judge, when he with all his majesty and power tells them they must be burned up root and branch.

In view of this terrible scene are you, my friends, who believe the great judgment day to be near, even at the door, doing just as you should do? Methinks I hear a thousand voices answer "No." I hear another thousand saying I have bought a farm, a piece of land, a yoke of oxen, a stock of goods, have married a wife, or some other poor excuse for not doing something to rescue the perishing.

With an eye of faith Abraham's land is in view. Oh, what an inheritance! a land that will ever blossom, but never fade—a land that will bear fruit which will never decay—a land where no sickness, pain or death can ever enter. No funeral dirge will ever be heard there. All will be peace, happiness and love throughout the land. A bright, dazzling crown will be upon every brow; purity will beam upon every countenance, and joy will fill every heart. The storm is coming. It will come, and not tarry.

Concord, N. H.

Good men cannot all be in the ministry, though all good men can minister in that which is good. They are called the ministers—servants—of the Lord, so soon as accepted in the Church, it being assumed that service is part of that to which they consecrate themselves. There are those, of course, who serve when they are waiting, and it is all they can do, but there are many others who do not serve in that way, nor in any other. They live a lifetime in the house of the Lord as guests, strangers occupying the "spare-room," and being waited on rather than giving their atten- [illegible] "I send you," "Go ye [illegible] way of speaking to all his [illegible]

TEXAS WORK.

After nearly two months work for Jesus, I have one day to rest, and will improve it by writing a condensed report of my last work in Texas. I left Tarrant County Sept. 4th, and went West via. Fort Worth, arrived at the village of Pendletonville in Belle Co. the 5th, where I stopped and preached four times. The people were much interested, and I hope good was done. Sept. 9th I went to Hutto, in Williamson Co., where I met Bro. and Sister Ross, formerly of Ohio, who had written for me. They were the only Adventists in the place when I went. The Baptists closed their church against me, and things looked gloomy. But I had access to a school room near the church, where I began meetings on the night of the 9th.

Sunday morning, the 13th, I visited the Sunday School in their church, read with the Bible class, and prayed for them at the close, then announced preaching in the school room. The house could not hold near all the people. After preaching twice, we went to the water, and I baptized Bro. Ross' son Grant; then back to the village and preached again at night to an immense crowd. What a change since my first arrival!

That night, which was the seventh effort in the place, the Baptist Pastor was present, and seemed to enjoy my talk on the kingdom, and at the close prayed feelingly for the "dear brother," and the simple truths he had delivered to them. After the benediction many came to give me a farewell hand, while many an eye was dim with tears of sadness at the thought of parting. O how I love that dear people who were such strangers three days before!

At 10 P. M. I took train for the long expected debate in Delta Co. Arrived in Honey Grove in due time, and met for the first time Bro. E. W. Alderson, of Clarksville, my opponent in debate. The 15th we rode together in a buggy fourteen miles to Ben Franklin, where on the 16th of Sept. he opened the ten day's debate by affirming that "The human soul, or spirit, is a substantial entity, and in conscious being survives the stroke of death, and will exist forever."

We spent four days on the first question. I repeatedly affirmed that the Hebrew word *Nephesh* is translated *soul* and *life*. That it is applied alike to men and animals, and twice applied to dead bodies. That it is always used in reference to this mortal life, and never has the Hebrew adjective *Olam* in connection with it, signifying that it is deathless or immortal. I declared also that the Hebrew word *chai* is translated life, but never soul, and that the adjective *Olam* (everlasting) is used with it, signifying that it is everlasting. That it is never applied to animals at all, and only to man to express the future eternal life of the righteous. Further, I affirmed that the word *Psukie* in the New Testament is the equivalent of *Nephesh* in the Hebrew, and is likewise applied to men, animals, and the beasts of the sea, and is translated soul and life, but that it never has the Greek adjective *Aionios* (everlasting) in connection with it. That the Greek word *Zoe* is the equivalent of *chai* in the Hebrew, and is likewise translated *life*, but never soul, and is never applied to animals at all, and only applied to man to express the future life of the righteous, and has the adjective *Aionios* (everlasting) connected with it.

After repeating these assertions in several speeches without a reply from him, I took the position that he was too much of a scholar to be ignorant of this, and too much of a Christian gentleman to deny it, and I thought he ought to have backbone enough to confess it, and give up the question. His only reply came at last, which was in substance as follows: "Gentlemen moderators, he has those Hebrew and Greek words by heart, till his tongue runs like a patent music box, wound up and turned loose with a spring. You can't stop it till it runs down." Of course all solid thinkers could see he could not meet it. I replied that my tongue ran on the track of God's truth, and that was the reason he could not stop it. I justly claimed a decisive victory for truth right on this point, for it is the pivot upon which hinges all difference between "*my doxy*" and "*your doxy*."

The fifth day we discussed the question of the kingdom of Christ. I affirmed that it is in the future. The question finally ended up on the pronoun "*He*" in 1 Cor. 15: 25. "*He* must reign," etc. My brother said the "*he*" referred to Christ now reigning as King, while I contended that it referred to the Father who must reign till he subdues all enemies unto Christ. Any unprejudiced grammarian can, by parsing a verse, easily see who is right, and to such I am willing to submit it.

The next two days he affirmed: "The Scriptures teach the baptism of infants." We sifted circumcision, and almost the Bible that had a "baby" in it, and every household where one might reasonably guess there was a baby. And utterly failing (at least to my satisfaction) he said near the close of the argument, "I admit the Bible does not say baptize babies, but I infer it means it." I was then ready to close the question and allow him to "infer" what he wished to. I was only contending for a "thus saith the Lord," which he acknowledged he could not find. I leave the reader to decide for himself as to victory. The last two days I affirmed that "a burial in water is gospel baptism."

On this question he had the advantage of me in point of experience, for he had discussed it before, and is also the author of a book on "The Action of Baptism," which is the ablest work I have seen on his side of the question. He was also my superior in the knowledge of Hebrew and Greek. I had only one advantage, and that was, I was on the side of truth. I asked the following questions the second time before he replied, viz: 1st. Have you ever seen in any version of the Scriptures the Greek word *raino* to sprinkle, or *cheo* to pour, used to denote baptism as a church ordinance? He said he had not. 2d. Have you ever seen in any version of the Scriptures the Greek word *bapto* or *baptidzo*, translated sprinkle or pour when used to denote baptism as a Church ordinance? He answered "No." Neither has he ever seen in any version the word translated *immerse*. In reply I mentioned the Emphatic Diaglott and the American Baptist Union Versions. He said they were not authorized versions, and not accepted by scholars. I proved by many authors, including even John Wesley himself, that the ancient mode was immersion.

The next morning, after the debate, I immersed a lady, and if he sprinkled any one I did not hear of it. He can think as he pleases. The people will think for themselves. It is due my dear Bro. Alderson to say that of all the thirty days I have spent in debate, I have not met a more pleasant man. During the ten days not a harsh or unchristian word was used by either of us. While we became "terribly in earnest" sometimes we both keep sweet tempers. Only one thing hurt me, and that was, after fighting me ten days on *theory*, I asked if he would be willing to unite with me in a meeting to save the perishing? He replied that my views of the soul of man made such a wide breach between us that he could not preach with me, but he would ever meet me as a friend, and regard me as a gentleman. O I thank God for a religion that soars above sectarian walls, and doctrinal differences. Next after the debate I preached in the city of Paris, in the Christian Church to a house well filled with attentive listeners.

Thus ended ten weeks of labor in Texas, during which I preached ninety sermons, and God blessed them to the conversion of forty-five, besides cheering the hearts of many discouraged church members. I baptized thirty-six and debated ten days of the time. I then came home and suffered five weeks with risings. Nov. 5th I left home for Georgia, where God has wonderfully blessed. Yesterday I set foot on South Carolina soil for the first time in my life. Bro. J. S. Du Bose, of Carterville, is with me. Meetings will begin to-night. Pray for us. JOHN A. CARGILE.

Denny's Cross Roads, S. C., Dec. 12.

DEDICATION.

Agreeable to the notice given in the *Crisis*, the Advent Chapel, at Bridgton, Maine, was dedicated to the worship of the Lord Sunday, Nov. 22d. Although it was stormy, a goodly number came out to the morning meeting. Prayer and conference meeting at nine. At half past ten prayer for the divine blessing by Bro. A. W. Taylor, followed by a stirring sermon by Bro. E. P. Woodward, from Zech. 4: 6.

At one o'clock P. M. the chapel was filled with an attentive congregation. Singing, reading of Scripture, followed by prayer by Bro. R. F. Emerson. Dedication sermon by Bro. Taylor, from Isa. 127: 1, was an instructive discourse, showing the only way a church can be successful in its work. Dedicatory prayer by Bro. E. P. Woodward.

At the beginning of the services a poem, written for the occasion by Bro. J. Albert Libby, of Castleton, Vt., was read by Bro. Emerson. It contained the history of the rise of the church. Bro. Libby was one of the first to bring to this place the good news of our soon coming King. Accompanied by Bros. I. C. Wellcome and E. M. Haggett, he came here in the fall of 1869 with a tent, and proclaiming the speedy return of the Master and kindred truths, planted the seed which, having been watered by the tears, prayers, and labors, of these and others of God's faithful servants, has sprung up and brought forth fruit to the honor and glory of God. In the evening Bro. Emerson preached to the church an excellent sermon from Luke 24: 49.

The meetings were continued every evening during the following week, and over Sunday, the 29th. Bro. Emerson remained and dispensed to us the word of life. These meetings were good. The church was strengthened, and seed sown, the fruit of which we trust will be found in the Kingdom. Pray for the little flock at Bridgton, that we may be overcomers, and greet you all on the fadeless shore.

MRS. GEO. E. HAM, Church Secretary.

DEDICATION POEM.

The following poem, read by Eld. R. F. Emerson, of East Rochester, N. H., was written expressly for the occasion by Eld. J. Albert Libby, of Castleton, Vt., a prominent clergyman of that denomination, whose voice has been heard from time to time in the pulpits of this place and vicinity.

It was years ago where a street now is laid,
And homes for the villagers too are made,
That a tent was pitched, and with curious eyes
The people loitered around it like spies.
But a few came in, and the songs they heard
Made them eager to linger and hear the Word,
So they went away, and in kindness said,
"It was out of the Bible the preacher read,
And he made so plain what he undertook,
Giving us chapter and verse in the Book,
That we see no harm in our going there—
And they opened the service, too, with prayer."
Then they came and went, as the seed was sown,
And some of it into their hearts was thrown.

And, after awhile, in a spacious hall,
Two preachers again did the people call,
And they told the story of grace anew—
Some days to many, and some to a few;
But not in vain did they stand and say
"The Saviour your burdens can take away."
And not in vain did they say to men
"Ye are wholly mortal, and dead in sin;
But the Saviour a victor has passed the strife,
To give those that serve him eternal life."
Not in vain did they preach Christ coming again
O'er the earth, and his people forever to reign.

But the hearers were scattered, and waited once more
Till God sent his preachers with words as before.
Now began to be seen of all labor the fruit,
And the Word newly spoken began to take root.
Souls hastened to Jesus, who gladly received—
And many in Bridgton this gospel believed.
Now, when they believed, and were dead unto sin,
They said, find a graveyard to bury us in;
So we went to the Lake, as in Enon of old,
They sought for much water the saints to infold;
And the dear ones were buried, as St. Paul doth talk—
To be raised in a newness of life, then to walk—
The only baptism that leads to perfection,
True figure of Christ's and the saints' resurrection.
A Church of God's planting this people has been,
Though not without trials, and fightings with sin.

See, what hath God wrought by the ones who were weak,
Who his favor have gained when his help they did seek—
A house for his chosen, a place for his name,
Where his servants may fully his gospel proclaim;
And here shall the story be told with new zeal,
That sinners the force of the message may feel.
This is your Bethel, to which you will come,
To tell of the joys of the bright kingdom home;
Here ye may bring the dear ones of your heart,
Over their caskets a season to part;
But here shall be told of the glad resurrection,
When the loved shall unite with undying affection,
Face unto face, and with eye meeting eye,
Safely at home in the sweet by-and-by.

Here ye will meet when the table is spread,
That tells of our Jesus once bleeding and dead,
Dead now no longer, but living above,
Pleading for men with the power of his love,—
Coming again! and this shall be spoken
By those who may mark every unfolding token.
Coming in glory as King of the world,
When all evil-doers to death must be hurled;
Earth then all-glorious his empire shall be.
Here ye may sing of that Grand Jubilee!

Castleton, Vt., Nov., 1885.

THE WORK IN GEORGIA.

Bro. Stockman:—Last month I visited the State of Georgia, and began to preach the coming of our King in the little town Brunswick, between four and five hundred miles from my home, an enterprising little city by the sea. It has about five or six thousand inhabitants, with good government, and bright prospects of removing the liquor from the city. The prohibitionists are working hard to elect their city officials. God bless them! I found several families there from the north, who with others kindly entertained me, especially Mr. D. F. Sleeper and wife, most excellent people, and I believe fear God. They have never joined any church on account of inconsistencies of the orthodox, but now I hope they have embraced the truth, and will go to the baptismal grave, and live with us in the new earth. I also met a family there from the north by the name of Durkee, who are not members of the church. The father very kindly sent me an invitation to visit his house. Mr. Durkee has a son about nineteen years old, the most intelligent youth I ever met. He has not walked a step for about nine years. He cannot move hand or head. He has had rheumatism from infancy. His dear mother died of the same complaint, and left him handcuffed and fettered (as I told him) incarcerated by disease, with no hope of escape from the iron gates until Christ shall come and tear the bars away. I preached the first Sunday morning and evening in the Baptist Church to large and attentive congregations, and God blessed the truth. We continued meetings during the week from house to house, with increasing and crowded congregations. Men and women of different denominations rejoiced in the truth. At the last meeting, in the midst of a crowded house of weeping and rejoicing Christians and friends, Bro. H. V. Skipper was solemnly ordained as a minister by imposition of my hands, assisted by that faithful and tried soldier of Christ, Bro. J. T. Potter. Bro. Skipper is a young man, about thirty-two years old, with most excellent character, and notable piety and gift of speech. When I arrived in Brunswick I found him a member of the Baptist Church, superintendent of the Baptist Sunday School, and president of the Y. M. Christian Association. When I left Brunswick he was an Advent preacher, proclaiming the coming of the Lord. Pray for him, and help him all who can. He is a poor man, and needs encouragement. May God incline the rich to send him aid. We need missionaries at home, and I believe he will do a good work in Georgia.

Bro. Skipper has an excellent brother, W. R. Skipper, a most humble and sacrificing Christian. This Brother, with Bro. J. T. Potter, is the nucleus of this blessed work in Brunswick. A church is organized there, with Bro. H. V. Skipper as pastor, and several candidates are to be baptized next Sunday. God has sent into their membership a dear old brother named Ward, an Englishman, the father of an eminent Baptist preacher in Georgia. All who know Bro. Ward love him, and consider him a man of remarkable patience and piety, being an Advent for many years. He has joined no church since he left the Baptist Church in England, but now his heart rejoices, and his tongue is at liberty. Thank God for the day I visited Georgia. Pray for me. Your Brother looking for the Lord. JOSEPH P. KING.

CORRESPONDENCE.

FROM A. J. STAEGE.

Dear Editor:—About twelve years ago, through the mercy of God, we were led into the truth concerning the nature of man, and the kingdom of God being nigh at hand, by a book entitled "Good Tidings," put in our hand by Bro. H. Pratt, of Butte des Morts. This relieved us of great distress of mind, not being able to harmonize the character of the merciful Creator (whose love could be seen in so many ways) with the endless torture of the wicked. Praise God for the light! My life has been like a new one since I now know God's Word instead of tradition. We have had some opposition, yet have ever felt a brotherly union with all who love our Lord Jesus Christ, and have enough of Christ's Spirit to discern and fellowship his followers, though not belonging to their church.

It is nearly fifteen years since I was led to humble myself under God's mighty hand. We first united with the F. W. Baptist Church, but we did not feel at home there long, so withdrew, and did not unite with any church, but continued to look to Jesus.

About three years ago Eld. Geo. W. Turner came here, being State evangelist, and held meetings, baptized nine, and organized and united eleven in church covenant, myself and wife being of the number. We do not now feel bound by human creeds, but to obey the Lord. We still continue united, have regular meetings, and hope for everlasting salvation when Jesus comes to make "all things new." We are all poor, shut up back in the woods, and cannot attend camp or other meetings; but we do not feel like complaining, for we are shut away from some of the snares of a sinful world, yet our greatest dangers may not be from without, but from within. It is written that we are "kept by the power of God through faith."

Hutchins, Wis.

FROM B. W. DAVIS.

Bro. Stockman:—As I sit down to the perusal of our family paper, the *Crisis*, I think of a widespread feast, where there is an abundance, and variety of everything that heart could wish or flesh desire, where all may satisfy their various appetites. I find in it that variety of spiritual food necessary for the growth and comfort of the spiritual man to the stature of a perfect man in Christ Jesus. I go through with all its departments—the expository, the prophetical, the practical, the temperance, and the editorial, but none with more interest than the correspondence.

I thought if I enjoyed to hear from others so much, perhaps there were some of the brethren and sisters, especially in Northern New Hampshire, that would like to know why the Half Way House," where some of them have found a home, humble though it was, as they have been passing back and forth between New Hampshire and Vermont and Canada, has been vacant so long. About one year ago it seemed to be duty, and as I thought the leading of the Spirit, that I should come this way; and although the way has not all been sunshine, yet I can truly say the Lord is good, and my faith was never stronger, or my trust firmer in Him than now. I have found with the apostle "That the trying of our faith is much more precious than that of gold that perisheth, though it be tried with fire." I never have had such a severe trial of faith as the past year, but I trust it has yielded the peaceable fruits of righteousness, to us who have been exercised thereby.

I am so glad that Jesus has died to redeem us from that dark stream of death, into which the whole human race had fallen, and where we should ever have remained, if Jesus had not undertaken to rescue us, and that he is coming so soon to consummate our hope, and deliver his people from the cruel hand of the enemy. I can say with the Psalmist, "O, magnify the Lord with me, and let us exalt his name together." I want to exalt the name of Jesus he has done so much for me.

Cambridgeport, Mass.

FROM MOLLIE GROVE.

Bro. Stockman:—I was thinking to-day of the promise in Isa. 55: 11.—"So shall my word be that goeth out of my mouth: it shall not return unto me void; but shall accomplish that which I please, and shall prosper in the thing whereunto I sent it," and how it has been fulfilled in this place. About eleven years ago Elder J. T. Ongley came to this place to hold a tent meeting. Much prejudice prevailed, and my mother, who was a widow, and a member of the Baptist church, was the only person who would grant him a place on which to set his tent. Her brethren in the church remonstrated with her, as they did not want the Advents to gain a foothold here. She told them there was no danger of getting too many Christians in the place. Among those who came out and took a stand for the truth were two women, both heads of families. They had much opposition to contend with, and in the course of five or six years one united with the Baptist church, the other (Sister Mary Gould) loved the truth better than popularity, and was willing to stand firm for it, which she did for ten long years, always praying the Lord to send some one to wake up the people, and warn them of a coming judgment. This he did, in the person of dear Sister L. M. Stoddard, who came from Oil City and preached in a hall, as neither the Baptist or Methodist churches would open their doors to an Advent preacher. As Mrs. Gould was my husband's sister, we went first to hear out of respect to her, and some curiosity too. We had not listened long until we were aware we were hearing different preaching from any we had ever heard before, and we commenced reading our Bible to see if these things were true. Reading brought believing, and believing brought conviction; and my husband was brought to see there was a glorious reality in religion, and he with myself were among the first five who were baptized when Bro. M. R. Miles came here. I bless the day that Sister Stoddard ever turned her face toward the Oil regions with her wonderful sweet story of Israel's coming King.

As the interest increased we had a chapel built, and Bro. Miles has several times paid us a flying visit from his busy cares, always baptizing some, and adding to our church, until we now have a membership of eighteen, and several professors of the faith who have not united. We also have the privilege of belonging to the North Western Pennsylvania Advent Christian Conference, of which Mrs. Stoddard is President, and to whose untiring energies we owe so much for making it a success. She has the hearty support of all God's people in the Conference bounds. It is wonderful how the truth has spread in this community. Calls are beginning to come in from other places for more preaching.

Bro. Miles has just closed a meeting at Wallaceville, a small town near here, and the interest he has awakened there is surprising. He has set the whole town to searching their Bibles. One prominent man said the few sermons he had preached there had done more good than all the other preaching they had had for forty years. Another old gentleman said he had gone to church forty years to hear the gospel preached, and the first gospel sermon he ever heard was preached by Elder Miles. Another man went one night in fulfillment of a promise to a neighbor who had requested him to go. He afterward acknowledged that he was as near being an infidel before he went as one could be, but that night he heard the Bible harmonized so well, he saw there was a beauty in it instead of contradictions. One woman, who was a member of the Methodist church, found she had not been baptized, and went to her minister requesting him to immerse her; but he refused, telling her that as she had been sprinkled that was enough. She disagreed with him, and soon after she and her husband were buried by Elder Miles in the likeness of Christ's death, and raised to walk in newness of life, rejoicing that they had heard and obeyed.

The last night of the meeting one intelligent young man arose and said that a short time before he was what the world called an infidel, but now he had seen new light, and something to live for. Bro. C. W. Stevens, of Oil City, has several times come to us and preached, which have always been seasons of refreshment to the church. Our Lord has verified his promise in this place: "My word shall not return unto me void." Your sister in the blessed hope.

Plum, Penn.

FROM J. W. YOUNG.

Bro. Stockman:—Through the goodness of God I am spared to the present time, with health to read and enjoy the *Crisis*, and no part more than the testimonies and experiences of brethren and sisters scattered all over the world; and this led me to believe some one would like to hear from me. In all my sickness and suffering, trials and afflictions, I am still rejoicing in not only a crucified and risen Saviour, but in his coming and kingdom. May the dear Lord prepare us all for that glorious day, is the prayer of your humble servant.

Sioux City, Iowa.

The only effectual cure of unbelief is to act. Every step towards Christ kills a doubt; every thought, word and deed for him carries you away from discouragement.

IN THE ENEMY'S LAND.

BY V. F. HUNT.

I am reminded of the fact that we are still in the land of shadow, in the valley of affliction, where the substantial form of death is met, and where we realize its bitterness. We cannot say—as did one of old—"surely the bitterness of death is passed," for we see on all sides his work, which makes so bitter the cup of life. Bro. W. C. Randle has passed from life's work to rest a little ere he shall go into the kingdom of God to join the vast hosts of deathless ones.

How many old soldiers of the cross will awake in life's morning and wipe away the dust of the clods of the valley, and shout with immortal lungs the victory! the victory! "Oh death, where is thy sting? Oh grave, where is thy victory?" These good old men of God have not yet put on the victor's crown. They are waiting for the King to come in his beauty and power, and say the word that will finish time's great journal, and unlock the treasure house of death, and search out those worthy of immortality and eternal life, and usher them into the presence of the great King, that he may have somewhat to say to them—(Matt. 25: 21.)

How grand it is to think of men and women who in their young days gave themselves to God, and whom in turn God will honor with glorious resurrection to life eternal when Jesus comes.

Reader while the Book of Life is yours to write in, will you not record a life through the blood of the Lamb that will entitle you to a right to the tree of life and a seat in the throne of the Son of David, being the Son of God."

Tustin City, Cal.

OBITUARIES.

BROWN. In Providence, R. I., Dec. 6th, 1885, of diptheretic croup, Walter A., only child of Thomas A. and Rosamond A. Brown, aged ten years, ten months and fourteen days.

Young Walter was really a bright and very promising child. He was quite a regular attendant upon my preaching, and used frequently to write down the text and things said in the sermon, thus manifesting his interest in religious things. Especially was this interest shown in his last hours. On being told that the doctor said he could not get well, "little Wallie" trustfully turned to the Lord in prayer, asking forgiveness, and left behind the comforting assurance to his parents that "it is all right." May the consolations of divine grace and of the "blessed hope" comfort and cheer the lonely parents, and all, in their bereavement, until the shadows flee away, and loved ones are reunited. Words chosen from Jer. 31: 16, 17. The writer was kindly assisted by the Rev. Mr. Osler. NORMAN P. COOK.

RANDLE. In Santa Anna, Los Angeles Co., California, Nov. 21st, 1885, the enemy, who has triumphed so many long years, came upon our esteemed brother, William Coleman Randle, and we laid him to rest with Job, to wait till God shall call the dust sleepers to awake and put on their beautiful robes of endless life. Bro. W. C. Randle was born in Green County, Georgia, in A. D. 1812. He united with the Missionary Baptist Church in 1837, and remained a member of that church until the summer of 1881, when he heard the proclamation of the Advent faith by Bro. Field and the writer while holding a tent meeting in San Bernardino, Cal. He heard and accepted the word of truth, and united with the Advent Church of Tustin City, Cal., and remained a faithful and devoted member till life's work was finished. He was strong in his trust in God, and said he hoped to live till Jesus should come, but if he died he knew Christ would raise him up. His was a fixed purpose in serving God. He leaves a wife, who is in the faith, and looks forward to the time when they may again greet each other. Thus passed away one of God's men, full of years, being almost seventy-three years old. Funeral services by Bro. Field. V. F. HUNT.

STEVENS. In Los Angeles County, California, near Tustin, Mrs. Ann R. Stevens, aged fifty-one years.

She was born in Ohio. I cannot give the exact date of her death, but it was in the last week of November, 1885. She with her husband had come to make a brief visit to their children. The first night after her arrival she was paralyzed, and remained so till her death. Funeral services in the Advent Church. Words were spoken by the writer from the words of Christ—"I am the resurrection and the life." Death is an enemy, but if we are in Christ we shall obtain eternal victory in the end. V. F. HUNT.

JESSEMAN. At Sugar Hill., N. H., Nov. 19th, 1885, of cancer, Harvey Jesseman, aged forty-three years.

It can be truthfully said that a Christian has fallen, a helper in the church, well spoken of without, a kind father, a true brother, a noble husband, a man who was a true friend to his pastor. He was possessed of divine benevolence, a great lover of the truths of the Bible. He has been running down for six years. During the last few months he has been a great sufferer, but the grace of God has been sufficient. He died triumphant in the faith. Calmly he came to the hour, under the comforting power of the Holy Spirit, asking those who stood by him to sing. Finally, when the last forces of life were passing away, he closed his own eyes, and fell asleep. Peace be to his dust until the Lord himself shall descend from heaven with a command, and the voice of the archangel and the trump of God shall awaken all the sleeping saints. Hasten the glad hour, O Lord! Words of comfort were spoken by the writer, from Rev. 14: 11, "Blessed are the dead which die in the Lord," assisted by Eld. Geo. Bowles, Eld. S. S. Nickerson, Pastor of Baptist Church, Eld. C. W. Dockham, Pastor of A. C. Church at Franconia, N. H., and Eld. D. Eastman. H. H. TUCKER.

NICOL. In Key West, Coffey County, Kansas, Nov. 4th, 1885, Freddie B. Nicol, only child of Bro. George and Sister Nannie Nicol, aged six years and twelve days.

His disease was malarial fever and tonsilitis. He was sick only three days. This dear child was intelligent beyond his years. He delighted to talk about Jesus and his coming again. He took great pleasure in the prayer circle. His last words to his brother were: "I think we better have a prayer meeting." This dear brother and sister are childless now, but "He who setteth the solitary in families" will be their comfort to the end, and then with the loved and beautiful one "they shall be comforted." Words of comfort by H. H. Klock from 1 Thess. 4: 13. D. WEBSTER.

HOPKINS. In Salem, Mass., Nov. 17th, 1885, Willard G., son of Mr. and Mrs. Joseph T. Hopkins, aged four years and twenty-six days.

This lovely child, after a short illness, has gone the way of all flesh. The sweet, winning ways of the little one endeared him to every member of the household, and the hearts of the parents are made sad by this bereavement. Their knowledge of the glorious plan of redemption, supplemented by the giving of their lives to the service of the Master, will bring to them a blessed assurance of eventually clasping the loved child to their arms again when Jesus the Life-giver comes. Services by the writer. JOHN F. CLOTHEY.

STONE. In Westboro, Mass., Nov. 21st, 1885, Louie Belle, child of John and Susie J. Stone, aged seventeen months and twenty-one days.

God help us as we lay thee down,
Sweet darling Louie Belle,
May angels guard thy lowly bed,—
'Tis hard to say 'tis well.
O come, Lord Jesus, quickly come,
And raise our little sleeping one;
Restore to life, in health to bloom,
Our lovely one now in the tomb.

MRS. J. M. [illegible]

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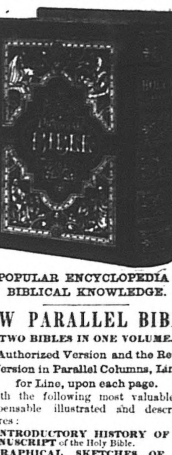

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The World's Crisis
AND SECOND ADVENT MESSENGER.

"BEHOLD I COME QUICKLY: AND MY REWARD IS WITH ME."

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HISTORY OF THE SECOND ADVENT CHURCH IN PORTLAND, ME.

An Address delivered in Union Hall, July 4, 1886, by W. H. Mitchell.

(Concluded.)

IV.

We come next to glance for a moment at the "ministry" of this church. During its history of near half a century, more than one hundred professed ministers of the gospel have ministered to the spiritual wants of this church. It may be interesting to the younger members for me to give you a list of their names. We may not have gathered all, but nearly all. The following is the list: William Miller, Josiah Litch, Charles Fitch, J. V. Himes, Levi Stockman, Thomas Barry, Joseph Turner, James White, Hermon Stinson, Daniel Churchill, L. Boutelle, I. R. Gates, Apolos Hale, Lemuel Osler, O. R. Fassett, S. S. Brewer, I. E. Jones, Calvin French, Ezra Crowell, John Couch, Edwin Burnham, Thomas Smith, S. G. Mathewson, Israel Damman, Albion Ross, D. R. Mansfield, M. S. Mansfield, Timothy Cole, Henry Plummer, Henry Pratt, Walter Pratt, I. C. Wellcome, P. B. Morgan, H. L. Hastings, Wm. Ingham, James Hemenway, Miles Grant, J. S. White, Hiram Munger, T. M. Preble, Sylvester Bliss, John Howell, Isaac Adrian, F. H. Berrick, Geo. Burnham, Wesley Burnham, H. K. Flagg, Jacob Weston, Rufus Wendell, J. M. Tozier, J. W. White, C. S. Shattuck, D. M. Leavitt, W. S. Campbell, L. T. Cunningham, Cyrus Cunningham, R. R. York, S. K. Partridge, Jesse Partridge, C. Goud, Jared Whitman, A. W. Taylor and wife, N. G. Reed, H. Reed, L. L. Howard, Jesse Gay, B. S. Emery, E. M. Haggitt, Geo. W. Brown, G. W. Brown, F. A. Baker, J. Albert Libby, Peter Libby, Uriah Ladd, Ephraim Hodges, R. F. Emerson, H. F. Carpenter, Wm. A. Burch, H. S. Mitchell, A. A. Phelps, C. A. Phelps, Charles Goodrich, J. Hill, E. Owen, N. Billings, John Billings, A. W. Sibley, E. S. Moulton, E. M. Andrews, Wm. Kellaway, J. Ridley, A. C. Palmer, I. I. Leslie, L. C. McKinstry, Mrs. L. C. McKinstry, Geo. R. Kramer, Geo. W. Sederquist, E. A. Stockman, F. Burr, Geo. Champlin, F. H. Burbank, T. W. Piper, F. L. Piper, C. R. Crossett, C. Pike, F. W. Blackmer, A. A. Robinson, Charles Brown, H. M. Bryant, E. McCulloch, J. W. Daniels, C. Scruton, Silas Henn, L. A. Smith, J. G. Smith, E. P. Woodward, O. H. Wallace, H. Mains, E. S. Jennings, H. Clark, A. M. Tripp, Annie Smith, Warren Tenney, H. Howard, Edwin Wells, E. H. Long, W. H. Mitchell.

Thus has this church been ministered unto both by old and young. Men of small ability and men of large ability; men of spirituality, and men who have had more of theology than divinity. And while this people have delighted, during their entire history, to listen to men who were able to "rightly divide the word" and "bring out things new and old," yet they have not despised the "day of small things," but have been ready to open their doors to those just entering the ministry, and give them a word of encouragement in the good work in which they were engaged.

Few have been the pastorates of this church, and those of short continuance. Brn. L. S. Stockman, I. R. Gates, L. Osler, O. R. Fassett, N. Hervey, P. B. Morgan, R. R. York, E. A. Stockman and F. Burr are all I think who have acted as pastors. Bro. Burr's stay was, no doubt, the longest, which was three years. Many of these ministers have gone to the grave to rest till the trump of God shall awaken them from their slumber. Some have become enfeebled by age and infirmity, so that they preach but little. Others have deserted the ranks, while a goodly number are holding fast to the faith, and are still heralding the glorious message of speedy redemption.

V.

The progress this church has made has been slow compared with what it should have been. A great many things have hindered its growth. There have been difficulties to overcome from without and from within. For a long time a prejudice existed in the public mind against them. They were looked upon as a body of fanatics—a people not worthy the respect of the community. To attend such meetings required a great amount of moral courage on the part of those attending, on account of the stigma they would have to bear.

I recollect the experience of a young man in his first effort to attend the meetings of Adventists, which will illustrate this point. He had heard of this people, and his curiosity was awakened to visit their place of worship and hear them for himself. Accordingly one Sabbath morning he wended his way toward the place where they gathered for devotion, until he reached a point from which to proceed further he knew he should be suspected. Here he halted and watched his passing friends till he knew no one was near who would know him, and then fled with all possible haste and entered the place of devotion.

Now this fear of reproach kept many away, and there are, no doubt, to this very day, persons scattered through this city, among other religious bodies, who believe the doctrine advocated by this people, and who would make this church their own religious home but for the stigma they would have to bear.

It is very plain to be seen that, with this prejudice in the minds of the people, so many could not be reached as there might have been had it been otherwise. No doubt, in their early history there were some things among them wild and extravagant, well calculated to create prejudice. It would be strange, with all their early enthusiasm, and the excitement of expecting the end of the world in a few months, if there were not some extravagances among them.

Only a short period of time passed away from the opening of their meeting at Beethoven Hall, ere they were thrown into very severe trials, when terrible confusion prevailed among them. When I reflect upon it, I think of the confounding of language at the erection of the tower of Babel.

The time to which they so strongly looked for their Lord to come passed, and they were sadly disappointed, for to them the appointed time for Jesus to come was a reality. Then came from the leaders the explanation, or the reasons why Jesus did not come at the appointed time, and the wildest notions prevailed. Some claimed their time was right, and the door of mercy was closed to sinners; others, that it was not quite shut, but stood a little ajar. They came with special message after message. One woman even claimed that she had had direct revelations from God, and so marvellous were her visions that many were brought under her direct influence. Thus was this little flock so scattered and divided that in a short time their meetings at their Hall were given up.

Now when I consider the fiery ordeal through which they have passed, the only wonder is that they have an existence to-day; and so we exclaim with David, the sweet singer of Israel, "Unless the Lord had been my help, my soul had almost dwelt in silence." Had not God been with them they could not have continued till the present time.

Another hinderance to their growth was the different views they held in regard to church government. Some were opposed to any regular organization, while others maintained it was very essential to their prosperity that they be regularly organized. Thus was it difficult for them to unite their interests in one, so as to labor together harmoniously. Each believed his own ideas of church polity were the best, and sought by every possible means to have them prevail. Effort after effort was made for a long time to effect a permanent organization, but all of no avail. Distraction and confusion reigned until the people came together with the determination to lay aside all selfish motives, to accord to each the right to think for himself, and to love one another with "pure hearts fervently."

Another serious difficulty, and one which exists to the present day, is the want of a good, convenient place of worship. This embarrassment this people have labored under ever since they had an existence, and no doubt money enough has been expended for rent to have purchased them a good house of worship. We hope an effort may yet be put forth to secure to themselves a place which they may call their own, so that they may worship God under their own vine and fig-tree.

These, and many other difficulties too numerous to mention in this short history, this church has struggled hard to overcome and maintain their identity. They could not bear the idea of abandoning a cause so dear to their heart, and though at times meetings were suspended for months, they would again be renewed, and for the last thirty years regular meetings have been maintained; first, on Congress Street, and now on Free Street, and preaching every Sabbath by different ministers when they have no pastor. For a time two meetings of this body were supported, one on Congress Street, and the other where the body now meet, on Free Street, until, several years ago, when it was deemed advisable that the two bodies unite in one.

From time to time there have been meetings opened by people of this faith in different parts of the city, but not having sufficient means to support them, they have been suspended, so that only one regular meeting of this body is now maintained in the city. We would, however, that they might become so enlarged that several meetings might be necessary in different parts of the city to accommodate the public. This people are quite liberal in their finance, caring well for those who labor with them in word and doctrine, and seeing that they depart from them with something more than a "God bless you." The poor also among them are kindly remembered, and at every communion service, which occurs once a month, a collection is taken, that there may be a fund on hand to supply the needs of those who may be destitute in their midst.

I notice also from time to time very liberal donations from this church for missionary purposes, Bible Society, etc., etc. They are always ready to receive and care for those who are sent among them to minister the word of the Lord, and many a weary pilgrim has found sweet rest within their quiet homes. They have had revivals of religion among them from time to time, so that vacant places, caused by death and removal to other towns and cities, have been filled by those who have been converted from the ranks of satan. And, every thing considered, we think this church has grown numerically, spiritually and intellectually; thus heeding the admonition of the Apostle Peter, who admonished the church to "beware lest ye also, being led away with the error of the wicked, fall from your own steadfastness; but grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ." We think we can safely say their condition the present year is more favorable than at any period during their entire history. They have a church membership of one hundred and eighteen, all acting in apparent harmony, each striving to build up the cause of Christ and save the perishing. We earnestly pray God that their love toward each other may abound more and more.

They have a very interesting Sabbath School numbering eighty-eight, well conducted and supervised. The school is composed both of young children and adults, who seem interested to learn what is recorded in the "Blessed Book." Many of these young persons have already begun to practice what they have learned from the blessed Bible, and are now leading pious and devoted lives. May God bless this school, and make it a means of bringing many children to the knowledge of the truth.

Five religious meetings are held weekly by this people. Two preaching services each Sabbath, forenoon and afternoon, and a prayer and conference meeting in the evening. On Tuesday evening they hold their general prayer meeting, led most usually by one of the leading members of the church. On Friday evening a Young People's Meeting is held for the especial benefit of the young, in which many young persons have become interested. At these meetings some quite young have given their hearts to God. Now, though they have no gorgeous temple in which to worship the God of hosts—nothing but a plain and commodious hall, they have no heavy church debts to burden and annoy them. In this humble hall the poor may find a hearty welcome, and the stranger feel at home. They are rigidly scrupulous about the means employed to raise funds for the support of their meeting; hence they have no church fairs or games of chance to gather in the "needful." By voluntary contributions their funds are raised, and by the blessing of God their bills are always met.

The present year has been one of much interest to this people thus far. Several have been converted, quite a number baptized, and fifteen received into the church. Others are ready to go forward in baptism, and to unite with them as soon as a favorable opportunity presents itself.

It is interesting to be in their social meetings, and hear the old man of more than fourscore years, down to the youth of twelve, testify to the power of saving grace in redeeming them from their sins.

In conclusion, let me say, this people have their place in the religious world, and their specific work to do, and if they faithfully discharge the duties assigned them, our Lord will say unto them when he shall come to reckon with his servants, "*well done.*" Therefore they should not be despised nor lightly esteemed; but if set at naught, they must not "think it strange concerning the fiery trial which is to try them," as though some strange thing happened unto them, but rejoice that they are accounted worthy to suffer shame for Jesus' sake knowing if they "suffer with him," they will also "reign with him."

And now may the God of all grace, who chose Israel and exalted the people, when they dwelt as strangers in the land of Egypt, and who called this people unto a holy calling, and hath suffered their manners for a longer period than he suffered the manners of Israel, keep them in peace and holiness, making them examples of uprightness and purity among whom they may live, and at last present them faultless before His throne with exceeding joy at the coming of our Lord Jesus Christ, is my prayer. Amen.

THE SCRIPTURE DOCTRINE OF THE ATONEMENT.

BY SILAS HENN.

(Fifth Paper.)

There is ascribed to the gods of the heathen anger that was without a cause; they were revengeful and cruel, and hence they had to be propitiated; but there is no such idea attached to the word as used in the New Testament. The Apostle John declares that Christ is "the propitiation for our sins"; and he is the propitiation, not because there is vindictiveness in God, and an unwillingness to pardon the offender, but because the honor of the divine law required that sin should be punished, or an atonement for it be made. The second death-punishment with which God has threatened sin, is designed as a solemn warning to men against its commission; and if God does not inflict the penalty on transgressors, the greatest amount of good both to men and angels requires that some adequate expedient should be adopted for the upholding in its legal power and influence of the divine government.

"The death of Christ," says R. W. Dale, "was a propitiation for the sins of men because it was a revelation of the righteousness of God on the ground of which he can remit the penalties of sin; because it was an act of submission to the justice of those penalties on behalf of mankind, an act in which our own submission was really and virtually included; and because it secured the destruction of sin in all who through faith are restored to union with Christ. It is, therefore, the supreme and irresistible argument by which we can now sustain our appeal to God's infinite mercy to grant us forgiveness of sin and deliverance from the wrath to come."

1 Cor. 15: 3,—"I delivered unto you first of all that which also I received, how that Christ died for our sins according to the Scriptures." Now the gospel Paul taught be *received;* it was not anything of his own devising; and he received it, he tells us in his epistle to the Galatians, not from man, nor was he taught it, but it came to him through revelation of Jesus Christ. And the gospel thus received, he first taught to others. He made it prominent in his teachings; it was mixed up more or less in all his discourses; it seemed to be ever uppermost in his thoughts. And that gospel, or good news, was that "Christ died for our sins." His death was a proper atonement for the transgressions of the race.

Gal. 3: 13,—"Christ redeemed us from the curse of the law, having become a curse for us." On this passage we observe: 1. Jesus Christ is said to have become a curse for us, because he was crucified. This is evinced beyond doubt by the words which follow the passage. "For it is written," the apostle adds, "Cursed is every one that hangeth on a tree." 2. The object for which Christ became a curse for us was, that he might make atonement for the world's sin, and thus remove every legal hindrance out of the way of man's receiving the divine clemency; that through him the blessing of Abraham might come on the Gentiles, that we might receive the promise of the Spirit through faith. Christ has redeemed man from the bondage and slavery of sin, from the thraldom and yoke of the devil, and, prospectively, from the power of death. Though death holds even believers in its power now, there is provision in redemption for their resurrection from the dead. And Christ has ransomed us from bondage, not that we might go where we like, and do what we like, but that we might be free to serve him, and be under his righteous rule, and be renewed and guided by the Holy Spirit.

1 Thess. 5: 9, 10,—"For God appointed us not unto wrath, but unto the obtaining of salvation through our Lord Jesus Christ, who died for us, that, whether we wake or sleep, we should live together with him." This passage fully evinces the vicarious nature of Christ's death. Our salvation from future wrath, and our dwelling with Christ in future happiness, are connected with his dying for us. Notwithstanding the numerous opinions respecting the atonement, almost all Christian writers have agreed on one point—which is indeed the main point—that the sufferings and crucifixion of the Lord Jesus Christ are somehow very intimately connected with our deliverance from the wrath to come, and our restoration to the divine favor. That idea, which is the scriptural idea, and which can never be separated from Scripture, has been made prominent in every age.

Col. 1: 19, 20,—"For it was the good pleasure of the Father that in him should all the fullness dwell; and through him to reconcile all things unto himself, having made peace through the blood of his cross; through him, I say, whether things upon the earth, or things in the heavens." The atonement has placed man in such a relation to God that peace with God has been made possible. The phrase, "having made peace," must refer to the provision of peace, which is already made, and not to actual peace, as that is not obtained till the reconciliation is received by faith.

ENTIRE CONSECRATION.

BY C. H. PRATT.

In the early days of my Christian experience I used to hear much about people's being "truly converted to God," "advancing in the knowledge and service of God," etc., but since that time a word—not exactly a new word, but a word that was then seldom employed—has come into general use. That is the word "consecration." "Consecration meetings" are frequently held, and at these and other services people are urged to go forward to the altar, or in some other way manifest their desire for entire consecration.

I am often asked what this all means—what this new thing, which they call consecration, really is? These inquirers may be divided into two classes. The first class are sincere and earnest Christians, who are not conscious of having made any special act of consecration since they first sought the Lord, and yet never doubted their being wholly his until they heard consecration preached as something they must do in order to receive "the second blessing."

The second class is made up of persons who, though professedly the Lord's, have long lived under condemnation, and the more they hear about consecration the more unhappy they become. I hope to succeed in writing something that will benefit both of these classes.

I will first call the reader's attention to what is said of Saul of Tarsus in the ninth chapter of the book of Acts. We are there informed that as he was on his way to Damascus, suddenly there shone round about him a light from heaven. He fell to the ground, and in reply to the voice that spake to him, saying, "I am Jesus whom thou persecutest," he said: "Lord, what wilt thou have me to do?" This is rightly called the conversion of Paul, and to my mind it appears perfectly plain that this conversion was so thorough as to carry with it what is now so commonly called entire consecration. It is certain that the Bible says nothing about any subsequent act of consecration. It is plain to be seen that he understood at the outset that if this was his Lord, if he had been persecuting the Son of God who died for him, there was only one thing for him to do; that was to spend the whole of his remaining life—all he was and all he had—in the service of that Master; hence the question, "Lord, what wilt thou have me to do?"

Of course the apostle went on and took further steps; he received the gift of the Holy Spirit after that. He went on from strength to strength, from knowledge to knowledge, from love to love, there is no doubt; but we shall search the Bible in vain for anything that looks like a renewal of his consecration. I know of but one way to account for this, and that is by concluding that Paul never was in any degree a backslider.

If our conversion was like that of the apostle, and there has been no drawing back from the consecration we then made, then God does not require of us any renewal of that act. But the facts are that very generally we do go back more or less. Yet we try to live what we call a Christian life, without truly and practically admitting that we belong altogether to the Lord. In all such cases there is occasion for insisting upon consecration subsequent to conversion; or, in other words, such persons need to return to the fundamental fact that they do belong to God. They may acknowledge this fact as a matter of theory, but not realizing it practically they have occasion to come to God and beg forgiveness, and again place themselves in his hands.

If a person should come to you saying he had picked up and put into his own pocket a ten dollar bill which he saw a certain gentleman drop, and wanted your advice as to what he should do with it, you would not need to deliberate a great while to reach the conclusion that since no part of the bill belonged to him, that nothing short of his restoring the whole amount to the gentleman would save him from being a thief. And I think your eyes would open wide with astonishment if you should hear that man say, "Well, let me see, I really think I will do a rare and a very commendable thing. I will consecrate this ten dollar bill to its owner."

Many professed Christians talk very much like that. They fully subscribe to the apostle's declaration, "Ye are not your own, for ye are bought with a price; therefore glorify God in your body, and your spirit, which are God's," thus acknowledging that all they have and all that they are belongs to the Lord. And yet they are using more or less of this for their own objects. Now of what are they guilty? If it were a paltry matter of ten dollars, every right-minded person would call it stealing. When it is our life, belonging to God, that we are using for ourselves, can we use any softer term? Why, then, make so much ado about giving it back to God? Please notice the apostle does not say, "You *ought not* to be your own," but "*are not.*"

Now how can any person, whatever his profession or however high his standing among men, be either right or happy until they acknowledge that they have "robbed God" in withholding from him any part of that which was altogether his, and returning it to him, promise that they will not do so again? When we thus place ourselves in the hands of God, we shall find God ready not only to receive his own, but also to *use* and *keep* his own. Then we are where he can and does richly bless us.

I would like to dwell upon the nature and extent of these blessings, but time and space will not permit. So long as we were defrauding God, and making war upon him—as is true of every person who does not make himself wholly over to the Lord—he could not bestow these blessings upon us, as that would serve to encourage us in our rebellion.

This life of entire consecration is the only life that is really worth living. To belong to God, to be his messenger, to be his witness, to be his servant—ah! to be his child!—who can conceive of anything greater or more blessed? Then God can and will let us have anything that will be good for us. Oh, the blessedness of being altogether at God's disposal! It is a holy and a happy life.

Dear reader, are you in God's hands? This is the one question *for you* to carefully consider in connection with this subject of entire consecration. If there is any doubt in your mind upon this point, take such steps as will enable you to rid yourself of those doubts, and then remember that having placed yourself in God's hands, no third party can step in to take you out.

HOPEFUL, HOPELESS AND JOYFUL.

BY B. FORESTER.

Different ideas demand different words, phrases and sentences to express those ideas. There are three leading opinions about the condition of *man* in death. We speak not of the *body*, for all the world agree about its condition in death. They differ only as to whether it ever shall or shall not emerge from that condition. The three opinions referred to find expression in the three classes of epitaphs with which we meet.

We note, first, the opinion that when man dies, he enters at once his *final* condition—*a hopeless slumber.* On many a pagan monument the petulant *abreptus*—"torn away," is found; and their *sorrow* for those who were "torn away" was *hopeless.* Alford quotes one pagan as writing: "Hope goes with life; all hopeless are the dead." Another: "Once dead, there is no resurrection." "Another: "Suns can set and come again, but to us, when our brief life goes out, there is one perpetual night to be slept through." Bonar gives the following language as expressive of their hope, or want of hope: "A shattered pillar; a ship gone to pieces; a race lost; a harp lying on the ground with snapped strings, with all its music lost; a flower bud crushed with all its fragrance in it; these were the sad utterances of their hopeless grief."

The Romans had thirty epithets for death, and all of them were full of deepest dejection: "The iron slumber; the eternal night; the mower with his scythe; the hunter with his snares; the demon bearing his cup of poison; the merciless destroying angel; the inexorable jailer, with his keys; the king of terrors treading down empires. Some of them were these, the bitterness of which is indescribable."

Epitaphs of the following kind, found upon heathen tombs, agree with the above stated opinions. They express the conviction of the Gentile mind, that all which had once lived was in death consigned to the grave, and would there *remain forever. Domus Eternalis*—"The Eternal Dwelling." *Deterna Quies*—"Eternal Repose." "Farewell forever!" were their parting words.

We insert one more, which is beautiful as it is pathetic, sad and hopeless:

> "Alas! the tender herb and flowery tribes,
> Though crushed by winter's unrelenting hand,
> Revive and rise when vernal zephyrs call;
> But we, the brave, the mighty and the wise,
> Bloom, flourish, fade and fall; and then succeeds
> A long, long, silent, dark, oblivious sleep;
> A sleep which no propitious power dispels,
> Nor changing seasons, nor e'en rolling years."

Truly, this class have *no hope* for their dead; *they are "hopeless."*

They who hold the second view do not differ from these of which we have just spoken concerning the condition of man while *dead.* They differ in this, that they do not believe that when man dies he enters his *final* condition. They do not believe that "death ends all," nor do they think it "begins all." They "sorrow, but not as others which have *no hope.*" They sorrow because their friend is *dead;* they hope because they desire and expect he (the man) shall *live again.* This they believe because of the promise, "Thy *dead men shall* live"—not *do* live.

Their hope is expressed in such epitaphs as the following, to be found in abundance upon the tombs of the primitive Christians: "*Filistoricus Hic Dormit,*"—"Filistoricus sleeps here." "Hypolitus, a sweet soul, is here in peace." "Having left your relations, lie in peace, in sleep; you will rise; a temporary rest is granted you."

We could give you a very long list of such inscriptions from the catacombs, etc., but will close with two more.

> "ALL a MARY. 1861.
> "Though thy presence was a [illegible],
> Though thy [illegible],
> At the Saviour's bright appearing
> We shall meet to part no more."

On the tomb of the Rev. James Edmunds is one word only—"*Resurgam*"—"I shall rise again." Yet it expresses the hope of this *second* class.

The sentiment of *despair* does not appear upon the tombs of the primitive Christians; faith and hope take its place. "But [in the language of another] there is no idle talk of death as the state of glory; there is no confusion of life and death seen in it. The loved ones are regarded as truly in the grave, and not in glory, but the grave is only their temporary resting place, from whence they are to be called to glory by the voice of Christ in the day of resurrection."

The primitive Christian epitaph differs from the ancient Pagan as well as from the modern so-called orthodox Christian epitaph, a sample of which we will now give. They represent the departed as not truly dead at all, but alive; not as being in the grave, but in heaven with Jesus and their friends. The sentiment is not one of *hopelessness,* nor is it one of *hopefulness,* but rather of *rejoicing.*

On the tomb of Mr. C. F. Hanes we find the following lines:

> "Beyond the tomb [illegible]
> Thou art not dead, [illegible]"

Where in the Bible is such a sentiment, unless it be the language of the one Jesus said "abode not in the truth," when he uttered the memorable words, "Ye shall not surely die"?

On another is found the following: "She entered into the joy of her Lord June 21st, 1872, aged forty-nine years. The God of all grace hath called her into her eternal glory, after she had suffered."

> "Oh, call it not death, it is life [illegible]
> For the waters are past, and [illegible]"

This fairly represents the modern popular faith. The man does not die, and of course is a denial of the resurrection of dead men, for "there is *no death,* what seems such is *transition,*" we are told. But if there is no *death,* it is nonsense to talk of "the resurrection of the *dead.*"

In a collection of epitaphs published by Mr. Hill, I find this one:

> "Ere sin could harm, or sorrow [illegible]
> Death came with friendly [illegible]
> The opening bud to heaven [illegible]
> And bade it blossom there."

Here *death* is garlanded as a friend, and the poet *rejoices* (?) over the work of the destroyer! Truly, the three key words of these three classes of epitaphs are HOPEFULNESS, HOPELESSNESS, and JOYFULNESS.

The editor of a religious paper, in commenting on the words, "I would not have you to be ignorant, brethren, concerning them which are *asleep,*" says, "The word 'asleep' refers, of course, to the *body.* Our friends are doubtless immensely more thoroughly awake than are we."

Is it not a little strange that the great apostle, after undertaking in a formal way to enlighten the "brethren" upon the condition of their departed friends, forgot to say one word about them, and spent his time talking about the "old body," the "casket," the "clog," which they had at one time occupied! And then he told them what every one knew—that the *bodies* of their dead would not go to heaven before the bodies of those to whom he was writing!

Shall we put such a bold *treason* into the mouth of the apostle to save a theory? God forbid. We "know that our Redeemer liveth," and he has promised to "redeem us from death." We believe him able to perform every promise. So we "*rejoice in hope.*"

DECISION.

BY G. H. WALLACE.

An undecided person is unhappy—forever balancing between two or more opinions, and reaching no conclusion—unable to settle anything. Life is to such a nightmare. Indecision means failure in every enterprise, and trouble in every department of life. The person of positive temperament may not always be right; but they will, and do command the respect of those differing in opinion; while the undecided go-betweens fail in this as in all else.

People of marked individuality have minds of their own on matters of importance, and do not wait until "the rulers believe" before they express an opinion. Such persons always have an object in life—a goal to which they run, and their decision compels every other interest to serve the one great interest for which they live.

In the natural world, while Indecision waits and considers, Positiveness discovers continents, utilizes steam, tames lightning, tunnels mountains, explores the heavens, ransacks the earth, and belts the different departments of nature together like machinery. If this temperament takes the wrong side of an issue, it will work mischief like Saul of Tarsus. But if it can be enlisted in the service of God it will, like Paul the apostle, "labor more abundantly than they all" through the grace bestowed. And while double-minded, half-hearted, two-faced faltering Indecision receives nothing from the Lord, wrestling Jacob compels the blessing, and although lamed for life, he bears it away.

But it may be said that this is altogether a natural endowment, and nature has been decidedly partial in gifts of this kind. Conceding all that is necessary at this point, the fact remains that the Spirit of God makes the weak strong, the timid bold for God, the double-minded and undecided positive for truth and righteousness. Yes, its work in the church, in part at least, is to spur the slow, restrain the rash, and adapt all temperaments to the service of God in the different departments as best pleases him.

But let it be remembered that indecision has no place in the Church of God. "Choose ye this day," and stick to it.

CHRISTIAN LOVE AND THE HOLY SPIRIT.

BY GUY PORTER.

Christian love, unlike the love of the world, is unselfish, from the fact that in order to be truly Christian it must be Christ-like, and it cannot be Christ-like unless, like the Great Head, it has an aim to benefit others. The love that is selfish and sensual is no more Christian love than death is the voice that "Jesus sends," or the grave is the pearly gates to the city of our God. True Christian love is a precious jewel, and, like the true diamond, is more rare than might be supposed from the many base imitations that glitter in the showcase windows. And probably there is no one thing that more people are deceived about than this necessary element of Christian character. Please read carefully the 13th chapter of Paul's first epistle to the Corinthians, and there you can see what the fruits of true charity (or Christian love) are.

It was love that brought Christ, God's only begotten Son, into this ruined world to save the lost, to raise the fallen, and bless those who could not justly claim this wondrous love. It was love that caused our blessed Saviour to drink that bitter cup, and thus paid the debt for man. He neither erred by nature or transgression, and in meek submission to his Father, said, "Not my will, but thine be done."

Christ is the great fountain of God's eternal love to fallen man, and from him flows in all its satisfying fullness the pure waters of God's Holy Spirit; and when our hearts are filled with that Holy Spirit, they will overflow with kind words and loving acts, just like the fountain head. In John 4: 14 we read, "Whosoever drinketh of the water that I shall give him, shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life." And in John 7: 37 he says, "If any man thirst, let him come unto me, and drink;" and in connection with this he says he that comes by faith to this fountain, from him "shall flow rivers of living water." He spoke of the Spirit which they that believed on him should receive. As the fountain never produces a flowing stream till it gets full itself, neither will the sweet fruits of the Spirit flow out in our daily lives till our hearts are filled with his Holy Spirit.

Many ask, How can I get my heart filled with this Holy Spirit? The way is simple, yet comparatively few find it. It is simply this: get empty of self, then go to the fountain and get filled. Do not be like the man Jesus spoke of who, when the foul spirit went out of him, stayed empty till the same spirit and seven worse ones got back into him. Some try to get the Spirit by living on the preacher's words and the faults of others. They have poor food, and lead a miserable life at best. The preacher tells them that they must expect to go on sinning every day, and they see some poor church member that they think is more wicked than they are, and between the two they try to be satisfied.

I was once talking with a young man on a steamboat about the peace and joy of salvation, and he said he knew there was nothing in it, "for," said he, "I got up once, and I didn't get any peace." I said to him, "The trouble was you didn't get *down.*" We have to get down to strike the water of salvation. In California they bore many artesian wells, and they have to go down with their well through the mud and water of the surface vein, and every time the auger comes up it only brings up filth and muddy water; but when they get down low enough they strike the artesian vein, and then up comes the clear flowing water. They drive a pipe down as they sink the well to keep the sand from caving in, and leave the pipe there. The water washes all the mud out of the pipe, and then it flows itself. My brethren and sisters, how deep is your well? Have you struck the flowing water of Christian love? If not, get down deeper in humility. Do not scramble up the hill and be satisfied with a wet weather spring. You are in a thirsty land, and your hillside springs will go dry when you need water the most. Don't stop sinking your well in the mud and slum of the surface vein. Pump it up by hand, and tell people that is all the Lord has got for them.

The fruit of the Spirit is "love, joy, peace, long suffering, gentleness, goodness, faith, meekness, and temperance: against such there is no law." (Gal. 5: 22, 23.) May God help us all to get down where we can claim and receive all the Christian graces, and keep the quicksands of fear shut out by faith, hope, and love. Your brother abiding at the flowing well of salvation.

Two cannot walk together except they be agreed; a house divided against itself cannot stand; a distracted community will never be sought by one who loves peace. Union is essential to the well-being of the state. Without it, anarchy will take the place of law. It is essential to accomplish any work requiring joint effort. The Saviour prayed for it, in praying that his disciple might be "one." The members of a distracted church will bite and devour one another, and its power for good will be neutralized. All this will come by failing to "keep the unity of the spirit in the bond of peace."—*Ex.*

THE WORLD'S CRISIS AND SECOND ADVENT MESSENGER.

E. A. STOCKMAN, Editor.

Boston, Wednesday, Sept. 15, 1886.

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OUR WESTERN TRIP.

The journey of the Eastern Delegation to attend the Association meeting at Aurora, Ill., was a very pleasant and interesting trip, and an account of some of its experiences may be of interest to the *Crisis* readers; so I write.

The Departure.

Shortly before 3 P. M. on Monday, Aug. 30, the delegates with parcels, baskets and bundles in hand were seen hurrying from the *Crisis* office to the Fitchburg depot to take their seats in the train for the West. The great stone depot of the celebrated Hoosac Tunnel route was crowded with hurrying men and women, some going, some coming, each one only knowing his own business and trying to accomplish it as best he could in the crowd. The delegates and accompanying travelers, upward of twenty in number, found their seats in a Pullman car called the Peerless, which they occupied from Boston to Chicago.

Friends gathered at the depot to see the delegates off, and amid the crowd our efficient Business Agent found his ingenuity severely taxed to sort them all out and assign their seats and places. But the bell gave the signal for departure, and amid the din and confusion of the surroundings and adieus of friends on the platform, the train moved off and we were *en route* for the West. We passed through some of the beautiful scenery of the old Bay State by daylight, and were delighted with the beauties of nature, but the mists of the slow falling rain hindered our vision from seeing the distant mountains, and so Wachusett on the left and Monadnock on the right escaped our view. We knew when we entered the Hoosac Tunnel although it was quite dark before we reached it, for the porter shut the ventilators to keep out the smoke from the en[illegible] we did not find the protection perfect. Soon after this we were all in our berths, trying to sleep, but making poor work of it, yet when the morning dawned we found that we had traveled over hundreds of miles in the night, and were in an entirely new sort of country from that of our homes. Southern New York with its farms and villages was the place of our journeyings.

The Delay.

On inquiry we found that we were behind time at Binghampton, N. Y., having been hindered somewhat during the night. But still greater hindrances were before us, for information soon came to us that a wreck was ahead of us on the track. A collision of freight trains had occurred in the night, and we must wait until the track was cleared. We rode down to the wreck, and as morning was far advanced, and the station for breakfast was far ahead, the question among us was, where can food and drink be found. The farm houses near by were visited, and although not very inviting in outward looks, yet we managed to get milk, tea and hot water to go with our basket lunches which answered very well for a morning's meal. After a delay of nearly two hours we passed by the wreck of cars, several cars being badly smashed, and one lying nearly on the top of an engine, while cattle from the cars were in an adjoining field, and huge piles of grain were on the ground. We were very thankful we were not of the wrecked train, as we passed slowly by and saw the ruins.

We spent Tuesday in passing through Southern N. Y. and Northern Pa. entering Ohio towards night, for another night's ride. We spent the day in song, prayer and conversation, especially the latter, and the wisdom manifested in expounding Scriptures one to another was exceedingly interesting. The "Higgins corner" of the car was especially a school of information, and what we did not learn about Rev. 20, Nature of man, New birth, etc., etc., we can not tell. But the sweet songs of Zion rang out from the hearts and voices of our company to the delight of all. Bro. and Sr. Tucker were the leading spirits of the song service, and gave much pleasure to the company.

I must not omit to speak of the vast oil tanks of the "United Pipe Lines" which we passed in Allegany Co., N. Y. Among the valleys and along the route they were seen in great numbers, and caused much notice. Also the "Gehenna" appearance of the fiery furnaces of Pa. were objects of much attention. Their fires and furnaces glowing in the darkness were cause of much reflection and remark.

Another night wore away, and the morning found us still in Ohio, but we crossed the boundary into Indiana at an early hour. We passed over the ground of the great earthquake this night, but we had so much shaking up in the car by its motion, we knew nothing of the quaking earth. Yet we rested pretty well, and thanked God in the morning that we had been preserved.

Into Chicago.

Passing on through Indiana into Illinois, we began to behold indications of the western prairie lands, and the corn and grain fields attracted our attention, to say nothing of the acres of cabbage as we neared the great city of the West. We arrived at Chicago at 11.30 A. M., four hours late, but safe, and in good spirits. "Follow the leader" was the watchword as we passed along the extensive platform of the vast depot of Chicago and Atlantic R. R., and we soon found ourselves on board a Frank Parmelee omnibus whirling over the Nicholson pavement of Chicago to the C. B. and Q. R. R. depot on Canal St. "Show your tickets" bothered us some at the gateway, but at 12.30 P. M. we left the city of confusion for Aurora, the beautiful city of "morning light."

At Aurora.

Aurora is thirty-eight miles west of Chicago, on the Fox River, a fine stream that starts in Wisconsin and empties into the Illinois River at Ottawa, Ill. The city of Aurora is one of the finest in Ill. Jennings Seminary, a noted and flourishing institution of learning is located here. The campground, which was the objective point of all our journeying, we found to be one of the finest we ever saw. Conveniently located with its beautiful grove of evergreen and deciduous trees interspersed, accessible by horse cars from the city, all expressed their delight with its arrangements. Perhaps it being the end of a wearisome journey may have added to our appreciation of its merits, but the kindly greetings of our Western friends and brethren made us feel quite at home. The efficient camp committee do things up in Western style—plenty of every thing and *no fuss about it*. We like this Western heartiness and plentifulness.

The Meetings.

Just a word of this and I must close. The Association was held immediately on our arrival, and its sessions occupied most of the time for more than two days. The business was transacted rapidly, most of the time of discussion being spent upon the committees' reports. The officers of last year were mostly re-elected, and that by strong majorities. Our President gave a stirring opening address which was voted to be published, and his election as Editor of *World's Crisis* was by unanimous ballot at first call. The Business Agent and Treasurer's report made a good showing of increase of business. The figures will be seen in his report when published.

The Campmeeting proper opened under very favorable auspices. A larger number of tents than usual are already pitched, and more are coming. The meeting bids fair to be of more than ordinary merit, and we trust it will result in great and lasting good. In haste for the mail I close this brief sketch. F. B.

SPURIOUS AND GENUINE INFIDELS.

After the delivery of one of Ingersoll's discourses, which was listened to by several college students at Albany, they addressed a note of inquiry to Prof. Gouge, D. D., LL. D., which he answered somewhat at length, but in an amusing strain, an extract from which we here insert:

"But you say there are so many infidels. Boys, you are mistaken. An infidel is an abnormal growth. Nature feels funny once in a while and creates a freak—the living skeleton, the fat woman, the two-headed girl. So there is about one infidel to a million sane men. He is a freak, and he pays. Men pay to hear Robert abuse religion as they do to see Simmons wind up his watch with his toes. Not that a watch is any better for being wound up with the toes, but it isn't every slouch that can do it. A genuine infidel is a moral monstrosity worth seeing. The most of these noisy fellows are amateur infidels. They talk Ingersoll in fair weather, and pray themselves hoarse every time it thunders. A well developed case of cholera morbus will knock their infidelity out of them, and leave them in a cold sweat, like a China dog in an ice-house. I know them. The most of them are like the boy who runs away from home, and comes back to sleep with father nights. These men are only playing 'I spy' with their consciences, and you can find them every time. They are no more genuine infidels than a newsboy is an editor. They only retail somebody else's ideas."

No doubt there are honest infidels; but as a rule nominal infidels have propped themselves up with the cavils that have been retailed till threadbare, and are trying to justify themselves in their defiant attitude, while the silent voice of conscience is incessantly protesting. They finally stifle the voice of conviction, and give full play to their carnal preference, and declaim against religion, and recklessly rush on to ruin; but now and then the hand of Providence suddenly brings them to a halt—face to face with death and eternity—when their boasted infidelity deserts them, and remorse tears off the covering that concealed them. The land is flooded with fair-weather infidels, whose hearts "go pitapat" in the storm. They can defy God at a distance, but when brought where they think they must meet him, they quail and repent too late to find pardon. W. S.

CAMP AURORA.

The committee met on the ground to prepare for the meeting Aug. 27th, and held a meeting Aug. 29th. The *Aurora Daily Express* of Aug. 28th published the following kind notice of the meeting:

"Advent Christian Campmeeting.

"This Campmeeting will open to-morrow (Sunday), at Evans Park, by preaching at 10.30 A. M., 3 P. M., and 8 P. M.

Three small tents and two large ones are being put up to-day, and Eld. Wm. Sheldon of Wisconsin, Eld. Philo Hitchcock of Dakota, and several preachers from the southern part of this State, and one from Iowa, are already on the ground. During next week a car load, mostly preachers, are expected from Boston, Mass. Those already here say there will be not less than one hundred preachers here during the meeting.

The Campmeeting proper will commence next Friday and continue till Sept. 12; but previous to that time business meetings will be held by the delegates, the Publishing Association, etc., but there will probably be preaching for the public every evening during next week.

The public of Aurora and vicinity are cordially invited to attend these meetings, and it is hoped that before meeting is over a general interest will be awakened in the subject.

their faith.

The faith of this sect of Christians differs from that of other denominations in this: They do not believe in any spiritual existence outside of the body—do not believe in the immortality of any, except those who believe in Christ. They believe that Christ will shortly appear in person, raise the dead, judge the living, take the good into an earthly paradise; destroy the wicked, root and branch, so they will have literally no existence anywhere; remove the curse from the earth, so that it will produce no more thorns, thistles and the like, but become a paradise throughout, as the garden of Eden once was; and the good of all ages will be clothed in bodies suited to their condition, and live in this earthly paradise, over which Jesus Christ will be ruler. This includes a belief in the unconscious sleep of the soul or spirit of all the dead, good and bad, until the resurrection. They do not set any particular time for this second appearing, but think that it is not far off, owing to the fact that all lines of prophecy, as interpreted by the best scholars, centre to the present time or the immediate future. They also claim that the signs of the times import a change in existing conditions and point directly to the fulfilment of prophecy which foretells the Second Coming.

The Adventists have no creed except the Holy Bible, which they interpret literally, taking it for granted that it means just what it says—no more, no less. When it says, 'The wicked will God destroy,' it means that the wicked will be *destroyed*, not kept alive forever in torment. When it says the wicked 'shall be cast into the lake of fire and brimstone, which is the second death, from which there is no resurrection,' they believe that is the end of them.

They are always ready with a scriptural answer for everything they believe, and we guarantee that any of their ministers, or 'elders,' can quote more scripture than any man in Aurora.

There are but few Adventists who hold these views in this vicinity, and we trust that our people will give them a respectful hearing. They will learn something from their sermons and be entertained by their preaching."

The meeting is now (Sept. 7th) in full blast, and the outlook is cheering. Other writers will keep our readers posted with reference to its progress. We doubt not it will prove a grand success in unifying the general body, and in reaching the perishing around us. Meetings so far have been excellent. W. S.

VOLUNTARY SERVICE.

Willingness is a distinguishing mark of all true and acceptable service of God. "If there be first a willing mind, it is accepted." The service prompted by love is cheerfully spontaneous, and so it is said, "Love is the fulfilling of the law." Thereby a ready and a hearty compliance with the requirements of the law is insured. A demand of the service of God is, that it be "not of constraint, but of a ready mind." It is a rule which may be applied to this service, "Freely, ye have received, freely give." The service should be freely entered upon, and freely performed to the end. Cheerfully should it be rendered, not only at the beginning, but in a continuance which is unfaltering; for in no other way can it be pleasing to him who knows the heart in every case of the professed service of him.

God does not want a constrained service like that of a slave. The command to his servants is, "Serve the Lord with gladness." Those who serve him with sadness rather than with gladness, because the service is unpleasant to them, are not serving him as they should, if at all. "The angels serve him with songs, not with groans, a murmur or a sigh would be a mutiny in their ranks." This aspect of service should not be exceptional with them. Too many fail in this respect. They are far from serving God acceptably, who serve him because they fear him, and not because they love him. The servants of God should go singing,

"Help me to walk in thy commands,
'Tis a delightful road."

The service which is not voluntary is not recognized as fitting, if true service, by the Searcher of hearts. He looks with favor only on what is willingly rendered as the offspring of a genuinely devoted heart. Nothing but ready conformity to the will of God, and eager devotion to the glory of God, indicates a heart right in the sight of Him who is as well acquainted with thoughts as with actions. In the absence of voluntariness, there cannot be the love of God pervading the heart as the inspiration of all that can properly be called the service of God. The Master has said, "If ye love me, keep my commandments." Those who love will serve. Some one has said, "Love is like the spirit in Ezekiel's wheels, that made them move so swiftly, so that dulness, sluggishness, and wearisomeness are quickly dispelled by heavenly love, as the ice is presently dissolved by the sunbeams." Another has said,

"'Tis love that makes our cheerful feet
In swift obedience move."

The service of love is the most spontaneous of all service. This is what God should have. We should serve him, not because we dare not do otherwise, but because we would not do otherwise, and because we have no higher pleasure than to serve him.

In this voluntary service of God, those engaging therein will have the interests of his cause really at heart. It will be no matter of indifference whether that cause is prospering or languishing; whether the supporters thereof are many or few; whether its progress is great or small. Rather will it be a matter of the deepest concern that the laborers in the vineyard of the Lord are increasing instead of diminishing in number, and that the work of the Lord is well done instead of being left undone or inadequately done. With more of this willing service, there would be vastly more accomplished than is possible without it; there would be more diligence and zeal and more abundant success. Those who serve God constrainedly rather than willingly are ready to excuse themselves from everything not absolutely required either by an accusing conscience, or by respectability of standing as professed servants of God. Such service is imperfect, to say the least. If any are endeavoring to satisfy themselves with it, they may well fear lest it be found utterly worthless, so far as acceptance with God is concerned. Theirs is too much in contrast with the consecrated spirit which asks, "Lord, what wilt thou have me to do?" only wanting to know, in order to be found doing whatever is embraced in the will of God. Matthew Henry says, "It ought to be the great care of every one of us to follow the Lord fully. We must, in a course of obedience to God's will, and service to his honor, follow him universally, without dividing; cheerfully without disputing; and constantly, without declining: this is following him fully." In such service the language of the heart is,—

"All that I am, and all I have,
Shall be forever thine;
Whate'er my duty bids me give,
My cheerful hands resign.

"Yet, if I might make some reserve,
And duty did not call,
I love my God with zeal so great,
That I should give him all."

The Watchman.

Our grand business in life is not to see what lies dimly at a distance, but to do what lies clearly at hand.

"EARTH NOT A GLOBE."

One hundred proofs that the earth is not a globe, is certainly a very interesting as well as a remarkable pamphlet. It substantiates the Bible record of creation, which all infidel astronomers deny. It is only 25 cts. It is worth twice its price. Send to Bro. Hemenway and get it. And when you have read this you will then desire to read Parallax's "Zetetic Astronomy," which can be obtained also of Bro. Hemenway. Price, $2.25. All who do not understand Bible Astronomy, this is the book for you. A child may understand it. None can read it without being highly interested and instructed. N. D. Babcock.

SEND FOR IT.

Enclose one dime in your letter, and send to Bro. Hemenway for Bro. Teeple's tract on "The Rich Man and Lazarus." It is so plain and simple all can understand it. No brother or sister should be without it. You will not say again that you cannot explain it after you have once read it. Send it to your friends. Let it no longer be said that Adventists cannot explain that parable.

N. D. Babcock.

PASTOR LOUIS HARMS.

BY REV. A. T. PIERSON, D. D.

Pastor Harms, the wonderful missionary pastor and his church in Hermannsburgh, are the convincing proof and illustration of what one parish can do for missions. In 1849, thirty-seven years ago, a glimpse of the destitution of heathendom, as they saw it through the eyes of a poor disabled candidate, moved that congregation of poor peasants, farmers and laborers to organize a society for sending the gospel to foreign parts. A widow brought six shillings, a laborer sixpence, and a child a silver penny, and upon this slender pecuniary basis was built up the most colossal individual missionary enterprise of the ages! No bolder act is to be found in the history of missions than that of Louis Harms when he proposed to his people to be their own missionaries, when he undertook to inspire poor farmers, ignorant peasants and rude day-laborers to volunteer for missionary purposes, and both create and sustain, both with money and men, their own missions. It was very decidedly "out of the usual course," and so was the first Pentecost; but, like that, it was a moving of God. All the zeal of that parish was turned into a new channel, and the first definite development was the coming forward of volunteers who offered to become the living links between Hermannsburgh in Hanover, and heathendom. One volunteer brought his farm, and this, with its plain farm-house, was turned into a training school.

Africa was chosen as a field and the training of the raw recruits began. A sailor who joined the ranks suggested the building of the ship, and in 1853, the *Candace* sailed, with a missionary colony comprising eight missionaries, two smiths, a tailor, butcher, dyer and three laborers. They sought to pierce through Natal among the Kaffirs and work north, linking station to station in a chain. They were in constant exchange of missionary intelligence and friendly personal letters, and in order to diffuse this intelligence more widely and develop these personal ties of sympathy more richly, a missionary magazine was established, edited and published on the premises of their own training school. That ship moving to and fro was the shuttle, weaving a closer and fuller bond of contact with heathen people, and those letters and gifts and living men and women were the fleshly fires woven and braided into that bond. That ship was a constant appeal and challenge; and as often as it returned, new recruits were ready. More than forty left at one time, and in one year, 1863, one hundred offered themselves.

During the seventeen years of Louis Harms' conduct of the enterprise that parish enjoyed one long revival, and ten thousand church members were gathered into that parish; while the work grew abroad so that in 1883, thirty years after the *Candace* first set sail, over thirty stations had been established, they had forty ordained missionaries, fifty-five lay, and as many more women missionaries, twenty-two natives ordained, and 185 helpers, a total working force of 357; had gathered 3,920 communicants and 8,520 adherents from heathendom, and spent that year $70,500. Instead of finding their sympathies and efforts narrowing by such specific labors, in one field the result has been to expand and enrich their missionary spirit, to render it more catholic and cosmopolitan, and so we find them sending missionaries to India, Australia and even America. And let it be observed that this small and obscure parish in Hanover had no proxies or substitutes. They constituted their own Board, became their own secretaries, edited their own missionary magazine, and organized and administered their own mission work.

Is it not barely possible that the Boards of Foreign Missions, instead of being the mere agents or instruments of the active benevolence of our churches, are in too many cases a substitute for it? that our people are quite too content to give an annual offering to missions through some such treasury, leaving to wise and able secretaries not only to distribute funds and workers, but to conduct all correspondence; and then print intelligence from the field in a missionary magazine some twenty thousand of which perhaps are circulated among hundreds of thousands of communicants, and out of that twenty thousand one-quarter sent gratuitously to ministers and missionaries. Would it not be a grand help to the diffusion of missionary intelligence, to the increase of missionary offerings, and to the awakening of a profoundly prayerful, personal and sympathetic interest if each church might be linked to the heathen world by the life of some consecrated man or woman, and best of all, if that person be one sent out from among their own number, known personally, loved dearly, whose very name becomes inseparably connected with the work of a world's redemption? If the life of Hariet Newell, Adoniram Judson, David Livingstone, Alexander Duff makes all our pulses bound anew with yearnings to save the lost, what would be the effect on any church from which such heroic souls went down into the deep mine of heathenism charging those whom they left behind to "hold the rope?"—*Words and Weapons.*

God brings men into deep waters not to drown them, but to cleanse them.

"SPEAKING THE TRUTH IN LOVE."

BY C. H. COPP.

"Some indeed preach Christ even of envy and strife; and some also of good will: the one preach Christ of contention, not sincerely, supposing to add affliction to my bonds: but the other of love, knowing that I am set for the defence of the gospel. What then? notwithstanding, every way, whether in pretence, or in truth, Christ is preached; and I therein do rejoice, yea, and will rejoice." Phil. 1: 15–18.

The essential truths of Christianity—and for that matter all are essential, some being more important than others—*must* be preached somehow; and we are to rejoice with the apostle that they *are* preached, that Christ is put before the people. But it is *best done* with love. It is more effectual that way. Love wins; bitterness drives away. You can catch more flies with molasses than with vinegar. He who would win souls must be wise with divine wisdom, and have a wooing manner. Supposing a man wanted to gain the hand of a lady to be his wife; would his manner be harsh and grating? Would he ventilate his opinions in a repugnant manner, and show himself to be a bigot or egotist? No; he would talk as smooth as oil, and as carefully as an oculist handles an eye. His object is to win, and to that end every phrase would be bent. So "he that winneth souls is wise." It takes a wise man to do it—wise with heavenly wisdom—and he is wise for doing it.

But be not deceived about this matter. Errors come, like sardines, to us sometimes, nicely packed in oil. Error is error, no matter how delivered. Truth is truth, if it comes rattling down upon us like shag-bark walnuts, making us bleed. The shag-bark of the walnut should be divested and left behind before putting the nut into market. It is a walnut still if that is taken off. It is more marketable. So truth should be presented in a marketable manner. Every business man knows enough to put the best side of an article out. But as for truth it is the same all round and all through; yet there is a way to show it up to advantage. To old hands the truth is welcome in any shape; but it is a new dish to many, and should be served in the most inviting manner possible.

But it does seem as though some silly people preferred error smoothly given to truth plainly spoken. They do not seem to have even Pilate's interest to inquire "what is truth?"—do not care enough about it to know it if they were told. All they want is something that sounds pretty; that comes on the wing of smooth, well-rounded sentences and bewitching cadences. In this way the devil easily palms off chaff for wheat.

But there are others more noble who search the Scriptures daily to see if these things are so. They have a love for the truth itself, instead of a love for the pre-eminence which some have, using the truth only as a stepping-stone to boost themselves into notoriety. They prize the truth so highly that they bring it out and unfold it as carefully as a mother shows the picture of her honored son. O let us be baptized with love for the truth, and "buy it and sell it not."

HOOSICK VALLEY CONFERENCE.

Dear brethren and sisters, rally to this Annual Meeting. We cannot fail to discern the signs of the times. We behold the foretold distress of nations, with attending perplexity. We hear the roaring of the destructive tidal waves, the deep muttering that precedes the earthquake, and lo, the earth rocks and reels beneath our feet, and cities crumble to ruins. These and many other evidences are convincing proofs that the second personal coming of our Lord Jesus Christ is an event to be looked for in the very near future. Now can we do more than we yet have done to warn the slumbering world of the impending crisis? "Come, and let us reason together," and if possible devise some means by which we can more effectually carry out the great and beneficent designs of our blessed Saviour. We occupy a peculiarly responsible position, and God demands holy activity on our part. Please remember the Conference collection to be taken up in each church. Let us have a full representation. See notice.

Geo. A. Streeter, *President.*
W. O. Higley, *Secretary.*

ARKANSAS CONFERENCE.

Pursuant to notice, the following brethren met at Pleasant Grove Church, in Sebastian Co., Ark., Aug. 27th, for the purpose of organizing a second Advent Christian Conference. Ministers, A. J. McAllister and J. T. Nelson. Licentiates, Geo. W. Lessley and H. H. Pendergrass. Delegates from Pleasant Grove Church: Jas. R. Norcott, Jno. Maxwell, Jas. Hampton, and James McAllister. Long Branch, G. W. Lessley and H. H. Pendergrass. Eld. John A Cargile, of the North Alabama Conference, being present, was called to the chair, President *pro tem.*

On motion, Elders J. J. Smith and C. S. Norman were received as members of this Conference. On motion, election of officers was taken up, and resulted in the choice of J. J. Smith, President; A. J. McAllister, Vice President; J. T. Nelson, Secretary; Geo. W. Lessley, Treasurer; Jas. R. Norcott, Director.

On motion, the Constitution and By-laws of the Arkansas Christian Conference were adopted, with the following amendments: Article I. This organization shall be called the Second Advent Christian Conference of Arkansas. Article III. The preachers belonging to this Conference shall, on the recommendation of the churches to which they belong, have their credentials renewed at each annual meeting of the Conference, and no minister shall hold membership in this Conference unless endorsed by the church to which he belongs; and every minister is amenable, both to the church of which he is a member, and also the Conference, for his Christian character and conduct. Articles VI. and VIII. of the By-laws were by vote stricken out.

Bro. S. C. Crouche's application for license was granted, and the Secretary instructed to write it out.

By vote of the Conference Eld. J. A. Cargile was requested to address a circular letter to our brethren scattered all over the State, urging their co-operation, asking them to meet with us at our next meeting, in order to become more united for harmonious work, the cost of said circular to be paid by this Conference on receiving Bro. Cargile's report at the next meeting of the Conference.

Moved and carried, that the Secretary appoint a proxy to represent this Conference in the S. A. C. Association.

Moved and carried, that the Secretary furnish the *World's Crisis* and *Bible Banner* a copy of the proceedings of this Conference for publication.

Moved and carried, that a meeting of this Conference be held with Liberty Church, Edge, Van Buren Co., Ark., beginning at eleven o'clock A. M. on Friday before the second Sunday in February A. D. 1887.

Moved and carried, that the Secretary give credentials to the ministers of this Conference.

After prayer by Bro. McAllister the Conference adjourned to meet at the aforesaid time and place.

J. A. Cargile, President *pro tem.*
Jas. T. Nelson, Secretary.

Owing to the fact that the Orthodox Christians were holding a union revival meeting within two miles of the place of our Conference, the attendance was comparatively small; but Bro. Cargile did most excellent preaching, and I trust the sacred truths so faithfully delivered to the people by him found lodgment in honest hearts, and will be productive of much and lasting good. The Advent message is doing its work silently, but surely, in this part of God's moral heritage. Bro. Pollard sent me quite a lot of tracts from the Advent Christian Publication Society, and I am taking pains to scatter them judiciously. The Lord is blessing the truth, and surely as he says, "My word shall not return unto me void." Pray for us here in Arkansas, and may we never weary in well doing.

Jas. T. Nelson, Secretary.

SISTER WEAVER.

Bro. Stockman:—My feelings and sympathy are much wrought upon by reading a letter in the *Crisis* of Aug. 4th, written by E. M. Briggs, in behalf of Sister L. B. Weaver. My dear brethren and sisters, can we not do something for the dear suffering saint? I propose this: that each and all of us, no matter how poor we think we are, we who have health to walk about and ride out in the open air, will you with me promise the Lord to send to Bro. Stockman 50 cts, between the dates of Sept. 19th and 25th, to aid Sister Weaver financially, and as much more as you see fit to send?

Any of us can sell chickens, or eggs and butter to get this small amount. I set these special dates, so the money will go all at the same time. Do not neglect this matter. This is no begging. It is only a reminder for us to do our duty toward God and suffering humanity. I do hope this will not be looked over as something of no importance. Mrs. S. R. Knox.

Glen Elder, Kansas.

SCOTSTOWN, P. Q.

Some of your readers will ask, "Where is Scotstown?" having never heard of this place before. Well, it is in the County of Compton, and about thirty-four miles east of Sherbrooke, on the International R. R. It is quite a new settlement, and, as the name indicates, a town of Scots. The first settlers came from Scotland in the year 1873. There are now two saw mills and a pulp mill to employ a large number of hands. But the town or village has grown lately, and for the most part is inhabited by French Canadians. We have a neat little Presbyterian Church, the only Protestant one in the village, and they have kept religious ordinances before the people, but somehow the church failed to reach the majority of the people. There is the form of godliness, but no power.

On the 27th of July a few members of the Canadian A. C. Mission Society came here and pitched their tent. With many others I was surprised at the earnestness of the speaker, and began to inquire if these things were so—that is, if the joy they expressed was true. They asked all those who loved the Saviour to testify to that effect in the meeting. This set me at once to thinking. What could I testify to? I was an elder in the church, but until these good people came with their tent, I was blind and dead; but now I see, thank God, and not me only, but many others.

Bro. I. W. Sornberger baptized fourteen, and there is a great awakening in this place. I have seen on prayer meeting night when it was hard to get fifteen out to church, but now we have three meetings during the week in the evening, and the church is filled to overflowing. I am sorry that I cannot give you a better estimate of the good work done, but at a future time will report progress.

God bless the Tent and Mission workers wherever they may go. It will be a green spot in the memory of the people of this place while they live, and when they come again to Scotstown they will get a welcome such as they deserve. They have been the means in God's hands of bringing many to the light in this place, of whom I am one. Yours in the Lord, Rob't B. Scott.

CONFERENCE REPORT.

The A. C. Conference of Michigan met, pursuant to notice, at the White Plain schoolhouse Aug. 15th. Opening sermon by Geo. H. De Bois, from John 14: 3.

Met in business session at 9 A. M., which was opened by singing and prayer; after which the following committees were appointed by the Chair: On Credentials, Brn. Crum, Dudley and Scott. On Devotion, Brn. English, Taylor and Stuart. On Business, Brn. Holler, Dudley and English. Reading the minutes of the last meeting.

Roll call. The following ministers responded: A. L. Fox, J. Crum, G. W. English, P. Holler, J. Satterlee, Geo. H. De Bois.

Moved, that the church of Christ at Salem be received into the Conference. Carried.

Moved, to adjourn to call of the Chair. Carried. Conference convened at 1.30. Opened by singing and prayer. Report of ministers was cheering, five having been baptized since the last meeting. Otis Bartlett and Sr. M. J. Janes reported by letter.

After reading the letters, it was moved and supported that M. J. Janes' credentials be forwarded to her. Carried.

Bro. Fox reported a letter from Bro. Jas. Perrin, asking to be received into the Conference. Moved and supported that the request be granted. Carried.

Bro. Crum asked for a letter of recommendation. Moved and supported that the letter be granted. Carried.

Reports of committees. On Credentials: Two credentials, one from Bridgeton church, and one from the church at Salem. On Business: Reported Bro. Peter L. Scott and Sister Lillie Nelson for license to improve their talent as ministers of the gospel. Moved and supported that license be granted. Carried.

Moved, that the next meeting be held at the Fightner school-house, one mile and a half from Nashville, Barry Co., commencing Oct. 8th, and holding over Sunday. Carried. Moved, to adjourn. Carried.

Thus ends another meeting where all felt it good to be, because the Lord was with us. After the afternoon services on the Lord's day we went to the water, where two happy souls were buried in baptism to rise and walk in newness of life, and may God give them grace to keep them faithful.

A. L. Fox, *President.*
J. G. S. Satterlee, *Secretary.*

FROM E. P. INGERSOLL.

Bro. Stockman:—Some one has kindly sent me three numbers of the *World's Crisis*, for which I am very grateful. I have read them all, and am rejoiced beyond measure to find your paper is advocating the *certainty* of the literal fulfilment of the divine promises, and that without variation or equivocation. True, *you* have devoted your time to the investigation of the prophecies chiefly of the certain coming of Christ, as *my* mind has been called to the investigation of the prophecies of "lost *Israel*." But as "all roads lead to Rome," so, and more surely, all prophecy leads to God through Jesus Christ.

This I find, that the contemplation of any one prophecy fills the mind so completely as almost to shut out all other things; for no finite mind is able to comprehend the fulness of the divine plan of redemption. All are swallowed up in the infinity of God's plans. They are high as heaven, broad as the universe, and reaching through all time into eternity, where we become lost. But our loss is in God—swallowed up in him. Go on therefore, my dear brother, you have nothing to fear as long as you keep hold of Jesus' hand. He never leads astray. But human theories always lead to darkness and doubt.

I wish I were able to subscribe for your paper. But as I have devoted all my little means in hunting up "lost Israel" (and that in my more than fourscore years), yet with infinite delight, I have nothing of gold and silver—only good will, to devote to any other work. But if that friend (whoever it may be) can send me future numbers of the *World's Crisis*, I shall be most happy to receive them; for the return of Christ, according to Acts 1: 11, has long been to me a certainty. And that we are nearing that event is, I think, also certain, but how near I cannot tell. Does it not seem that Ezek. 37 must be fulfilled, and the battle of Gog take place, when all the enemies of Christ are to be consumed? Yet I lift up my head and rejoice, knowing that our redemption draweth nigh, and I say, "Come, Lord Jesus, and come quickly."

Springfield, Kansas.

A BLASPHEMER'S FATE.

Last week while at work in the fields, a farmer by the name of Sylvester Redyan, owner of several hundred acres of fine farming land in Mercer county, Ohio, began cursing in a most shocking manner about the drouth injuring his crops, and wound up with an oath that he would cut God's heart out if he would come down. No sooner were the words uttered than a vivid streak of fire resembling lightning came down from the cloudless sky and struck Redyan. His companions who were in the harvest field with him were rendered insensible for several minutes. When they recovered they were nearly frightened to death at the sight which presented itself. Redyan, the man who just a few seconds before had uttered the terrible curse had been transformed into stone, and lay on the ground near where he had stood when he made the shocking offer to the Supreme Being. His clothes had been burned from him, and the lips were parted in the stone figure, just as Redyan had finished the oath. An awful heat arose from the piece of stone, and was so intense that no person could go near it.

While the story is so strange that it may not be believed by many, its truth is vouched for by my informant and several others as equally reliable men of that vicinity, with whom your correspondent has talked regarding the strange affair. Each of them had been to the place and seen the transfigured body, and do not hesitate to say that every word of the account which I have given is correct. One man offered to hire a gig and drive the *Enquirer* man to the spot, and if things were not as he represented them to be he would pay the expense.

Redyan was a man about forty years of age, and had a family of a wife and five children, who are nearly wild with grief. Redyan was addicted to swearing, and could scarcely speak a word without accompanying it with an oath.—*Cincinnati Enquirer, July 27th.*

Liberalism is not Charity.—The great danger of the hour is unfaithfulness to God in the tolerance of error or evil. There is abundant room for the exercise of Christian love in bearing each other's burdens, and the strong can never be excused from bearing the infirmities of the weak, but in neither case are we to suffer wrong or falsehood to remain. Tenderness to persons is quite compatible with fidelity to truth; nay, we do injustice to our brethren, no less than injury to ourselves, when we sacrifice a single doctrine the Scripture reveals. The liberalism of to-day is not the charity of the New Testament. The Holy Ghost teaches us to speak the truth in love; the spirit of the age tells us to speak something very different. We may lead a quiet life and have a pleasant time if we swim with the current and with a supreme unconcern for truth allow all doctrines to be indifferent. And if in our heart of hearts we really believe nothing, we can scarcely claim credit for a toleration, the refusal of which would be as unreasonable as foolish; yet while we thus, in another sense than that of the apostle "become all things to all men," unlike him, we will gain none. The Duke of Argyll recently remarked that the English nation had developed a fatal tendency to be mentally "flabby." If his grace cares to find further illustrations of this "flabbiness," we promise him abundance if he turn his attention to present day theology.—*Word and Work.*

NOTES BY THE WAY.

BY H. B. SEVEY.

I thought some would be interested in hearing of our mission tent work in the State of Maine. We called for help through the *Crisis*. Four responded as helpers, but as we had not the means, concluded to give it up until after haying. Then Bro. J. R. Hall said he would go with me, and mentioned Montville Centre as the place. In the meantime Bro. and Sr. Dinsmore concluded to go also, and made arrangements to commence meetings Aug. 1st. Neither of us were acquainted with the people of the town or the settlement. We ordered our tent to be sent by R. R., and on arriving found part of two, which was sent through mistake, and had to be sent back and exchanged.

We found Montville to be a very hilly town, and many well-to-do farmers around the Centre, one store and post office, which was the main business; with an old ancient meeting-house, built some seventy-five years ago, capable of seating about three hundred or more, with box pews, here was once a flourishing church, established by the Free Baptists; but by some cause it has run down, and for many years they have had preaching only occasionally, as there were but few members to attend. Spiritualism has flourished in the town, and now has a strong hold on many; but some good-minded people were disgusted at their sayings at a meeting they held in a grove while we were there. One speaker said, "After you get thoroughly into Spiritualism, you will do away with your *Jesus* entirely"; the natural outcome of natural immortality, which is held by the professed churches of our day. No wonder that Spiritualism flourishes when fed from such sources.

Under the most discouraging circumstances we commenced meetings, but the numbers increased with the interest, as we visited from house to house in the forenoon, and after our tent was pitched the attendance still increased. For twenty-three days, afternoons and evenings, with only a few exceptions, our meetings were held. Bro. J. R. Hall was with us ten days, and I think I can safely say that never in all our tent work did we have, under existing surroundings, better results. The community for miles were moved. Brethren came five miles or more to help us, and at our evening meetings the tent was filled. The Spirit of the Lord drew them. Backsliders were reclaimed, six or eight were hopefully converted, and many are under deep conviction.

Our last Sunday evening meeting was held in the Methodist House, as our tent had to be at the Washington Campmeeting. Some three hundred were out. We arranged for a baptism the first Sunday in September. The people were desirous to sustain meetings a part of the time, and chose a committee of seven to solicit funds for that purpose. Bro. Dinsmore is making arrangements to move among them. It is one of the best fields for mission work I ever saw. Among the crowds that came out to meeting not more than twenty or thirty would identify themselves as being on the Lord's side. I should not have left but for an engagement at Washington Campmeeting, and especially if it had not been for my being overworked. Bro. and Sister Dinsmore returned Sunday evening to commence again. May the God of all grace continue the work is my prayer.

Our mission fund was about forty dollars. I did wish that some of our good brethren in the ministry who go to old places and settle down, where somebody has broken the ground and made the nest for them, could have been with us and helped beat the bush once, and seen the difference; and also our lay brethren and sisters, who have the means in their hands to carry the glad tidings into many such places in our State, could have witnessed our feeble effort among strangers, who feared to take us in at first, and afterwards the open doors with open hearts to receive us into their homes, and seen the anxious tears that filled their eyes, which bespoke the anxiety of their hearts to know Christ, and also the songs of deliverance from sin, and the hope of being ready to meet Jesus at his coming with all his saints. We left them in hope of meeting soon in the kingdom, and also with the assurance in our own heart that we kept back no truth due to them, and hope to be found faultless at the coming of Christ without their blood being found in my garments.

Wednesday we went to the Washington Campmeeting. We found much improvement on the ground, with new cottages, and a new boarding-house, and by permission of the committee a man had erected a house in modern style for his home, which he opened freely to all. The meeting was well under way, but not up to the key-note as we hoped it would have been. I was not able to labor the first of the meeting. The preaching was good, and the last part timely, especially on the coming of Jesus. Some were quickened to a newness of life by laying all upon the altar. But oh, the contrast in Campmeetings now and fifty years ago! Then no waste time between meetings. All were in their tents holding prayer meetings, and pleading for sinners who were crying for mercy, while fathers and mothers in Israel were leading them to the Lamb of God with deep sobriety, which was a token of their feelings for the unsaved. I will not find fault, but I would have the campground inside of tents, not one for pleasure for the young people to swing in during the time of preaching, if at all; and would have the tents closed when practicable. We had some interesting Bible readings.

This meeting is the leading one in Maine. The attendance increased to the last, which was variously estimated the last Sunday to be from three to five thousand. I have been satisfied for years that our time could be better spent if one or two ministers, with a few brethren and sisters, would go into some new place with cloth tents, and hold a meeting for a few days with less expense than at Campmeeting; and instead of one Campmeeting, hold fifteen, or fifty, or a hundred small ones. Then all could work, and no feeling that "*I*" could not be put on to preach as well as Bro. A., B. or C. Dear brethren and sisters, let us think this over, as we well know that our Campmeetings have lost much of their former power and usefulness, and try to remedy the cause if possible, or strike out in another line if time continues. But ere another year comes around we may be in the camp of God, which the devil with his hosts may surround, but no harm will come to the saints of God.

Mt. Vernon, Me.

NOTICE.

Any one wishing to send the *Crisis* for THREE MONTHS to any person or persons *who have never taken it before*, can do so for 35 cents. We cannot allow any commission on the above offer.

J. HEMENWAY, Agent for A. C. P. Society.

NOTICES.

ILLUSTRATED LECTURES.—By Elder and Mrs. L. C. McKinstry. *Two courses are given in each place.*

Subjects.—I. THE REDEMPTION, in *three* lectures, by Elder McKinstry, occupying the first Sabbath in each place. Illustrated by paintings.

II. THE WORLD'S GREAT EMPIRES, in *nine* lectures, by Mrs. McKinstry, commencing on Monday evening, and continuing over the following Sabbath: illustrated by a map and charts of symbols.

(NOTE.—Only the Sabbath dates are given; the intervening evenings being understood.)

APPOINTMENTS.

Portland, Me. (Congress Hall)...Sept. 12th—19th
Black Point, Me.....Sept. 19th—26th.
Berwick, Me.....Sept. 26th—Oct. 3d.
Worcester, Mass.....Oct. 17th—24th.

For arrangements, address Elder L. C. McKinstry at the time and place of any appointment.

Both courses of the lectures—The World's Great Empires and The Redemption—are published, and the books will be on sale at each place.

BETHEL CAMPMEETING.

The Campmeeting at Bethel, Vt., will begin Saturday, SEPT. 18th, and close Sunday, SEPT. 26th. The Vermont A. C. Conference will be held in connection with the Campmeeting. It will hold its first session Wednesday, Sept. 22nd, at 4 P. M.

Return checks will be given by the Secretary to those who pay full fare to attend the meeting over the following roads: Vt. Central, Vt. and Canada, Rutland, Addison, (Montreal and Vt. Junction), Stanstead, Passumpsic, Shefford and Chambly, Brattleboro and Whitehall, Missisquoi. The Conn. River will charge one fourth usual rate to those who pay full fare to the meeting. Other roads are expected to grant free return checks. Mail train No. 53, South-bound, and No. 66 North-bound, and mixed trains Nos. 3 and 4, will stop at the camp-ground.

Board will be furnished at the Boarding Tent at reasonable rates, and feed for horses will be furnished on the ground.

Elders E. A. Stockman, G. H. Wallace, Jas. Ferris, Geo. W. Wright, S. G. Mathewson, and other able preachers, are expected to be there to preach the Word.

DAN'L D. PAGE, President.
P. G. LORD, Secretary.

QUARTERLY CONFERENCE.

The next quarterly session of the Bristol and Plymouth Counties A. C. Conference will be held in the Chapel at Plainville (New Bedford), Mass., commencing Tuesday evening, OCT. 12th, and closing Friday evening, Oct. 15th. The nearest R. R. stations are Acushnet and Mt. Pleasant, the former being about one mile, and the latter about one mile and a half distant. Any one wishing to be met at either of these stations will please drop a postal to C. H. Sweet, Fairhaven, Mass., informing him on what day and train they intend to come. Write in time for him to receive it before the meeting commences. For the good of the cause of present truth in Southern Mass., and the encouragement of the church at Plainville, we urge our people to make a special effort to attend. Elders J. Hemenway and G. F. Haines are to be with us to aid in preaching the Word. We expect to be able to furnish free return tickets over the Old Colony R. R.

C. H. SWEET, President.
F. S. STANTON, Secretary.

NOTICE. The Knox and Lincoln Quarterly Conference will be held with the church at Mink's Corner (Waldoboro), Maine, commencing SEPT. 30th, and hold over the following Sunday, Oct. 3d. This is a new place, and we hope to see a large number of the brethren and sisters present. We expect a goodly number of our preaching brethren present to preach the Word of life. We expect Bro. Jesse Gay with us to assist in preaching the Word. Homes will be provided for all. Those coming from abroad please call on Bro. B. A. Boggs and Bro. Stetson.

GEO. W. WEEKS, President.
M. M. STEVENSON, Secretary.

NOTICE.—The Hoosick Valley A. C. Conference will hold its next Annual Meeting with the A. C. Church at Sandy Hill, N. Y., commencing Thursday evening, OCT. 7th, and continue over the following Sunday. Remember the Conference collection.

GEO. A. STREETER, President.
W. O. HIGLEY, Secretary.

NOTICE.—The North Iowa Advent Christian Conference and Campmeeting will be held at Manchester, Delaware Co., commencing SEPT. 14th, and hold over the following Sunday. We hope there will be an earnest effort made by the friends of the truths we hold so dear to make this meeting an object of special prayer. There will be a boarding tent for the convenience of those who are not prepared to board themselves, and the same regulations in reference to board will be observed as heretofore. Hay, oats and straw for bedding will be furnished on the grounds. Those coming on the Illinois Central R. R. will pay full fare to the meeting, and get a certificate from the Secretary of the Conference that will entitle them to return for one-third fare, if used before Wednesday, Sept. 22nd. Arrangements are being made to secure ministerial aid from abroad.

Committee, G. G. Emery, Ithamar Cooley, L. Hubbell, Daniel Mohr, Wm. H. Connell.

WM. H. CONNELL, Secretary.

NOTICE.—The next session of the York County A. C. Conference will be held with the church at North Waterboro, Maine, beginning Thursday P. M., SEPT. 23d. The meetings Thursday and Friday will be held in the school-house at Chase's Corner, and Saturday and Sunday at the "Old Gray meeting-house," so called. Strangers can find homes by calling on A. C. Bradeen, L. A. Wentworth or N. W. Carpenter. We hope the friends of York County and vicinity will make an effort to come to this meeting prepared to work for the salvation of the perishing, and building up of a people for the coming of the Lord. All our preaching brethren who are called of God to declare his Word, and can labor for the union and harmony of his body, and have the salvation of sinners at heart, are especially invited to come.

JESSE GAY, President.
T. J. COOLBROTH, Secretary.

NOTICE.—The next session of the Sagadahoc Co. Conference will be held at North Topsham, Me., New Chapel, commencing Thursday evening, SEPT. 30, at 7 o'clock, holding over Sunday, Oct. 3d. Strangers will inquire for Bro. Frank Trufant, who will see that homes are provided for all. As the brethren at North Topsham have twice before this been disappointed in their hope of a goodly gathering of the saints with them, on account of bad weather and traveling, we hope an extra effort will be made to attend. Come ready to work.

I. C. WELLCOME, President.
E. O. DINSMORE, Secretary.

NORTH ALABAMA CONFERENCE.

The tenth Annual Meeting of the A. C. Conference of North Alabama will be held with Rock Spring church in Ettawah Co., Ala., beginning on Thursday, SEPT. 16th, at 11 A. M. The Campmeeting Committee have arranged to have our first Campmeeting at the time and place of the Conference. We do hope to see a general rally of all our ministers and brethren. Churches are entitled to one delegate for every twenty members or fraction thereof. Ministers are required to be recommended by their churches in order to have their credentials renewed. This is to prevent imposition. Do not fail to heed it. We hope that as many as can will tent on the ground. It is understood that all our ministers come to remain one week to work for the Lord. Do not forget it on leaving home. To all who come unprepared to tent, we say, you will be cared for by the noble-hearted people of the community. Come praying, come filled with the Holy Spirit. Important work is to be done. We shall need wisdom. Our Conference is now ten years old, and must hereafter settle on a financial basis to be self-sustaining. Mature your plans to present to the Conference.

JOHN A. CARGILE, President.

NOTICE.—The first Quarterly Meeting of District No. 5, Kansas, will convene with the church near Round Mound, Osborne Co., Kan., fifteen miles southwest of Alton (Bull City), Friday evening, OCT. 8th. Strangers coming will inquire for L. E. Goad. Brethren and sisters, come. We need your help and influence.

S. R. KNOX, President of Conference.

NOTICE.—The Annual Conference of the A. C. Church in California will be held as a Campmeeting at Beulah Park, East Oakland, commencing Thursday, SEPT. 23d, at the close of the Holiness Association meeting, and continuing till Sunday, Oct. 3d inclusive, thus taking in two Sundays. The Conference will convene for business Sept. 30th, at 4 P. M.

W. R. YOUNG, Secretary.

NOTICE.—The Lord willing, I go to Minneapolis, Minn., starting Oct. 7th, going through to Chicago on the Michigan Central route, and the Chicago, Milwaukee and St. Paul road to Minneapolis, and return same route. Then return home on the Fort Wayne and Penn. road through Philadelphia and New York city. Any church wishing us to call will please address us at once about the matter, and we will arrange for one or more meetings if possible. We shall have our large blackboard with us, and will give illustrated sermons if desired. Address WARREN N. TENNEY, Danielsonville, Conn.

NOTICE.—Feeling it duty to give myself more fully to the work of the gospel ministry, I would say to any church desiring my labors as pastor, that I am ready to answer any call to go and labor as the Lord may direct to build up and strengthen, and aid in getting ready a people to meet the Lord when he comes. I am fully convinced that the kingdom is near, "even at the door." My address is Lexington, Michigan.

LUTHER C. KERR.

Bible Banner, please copy.

NOTICE.—The Piedmont A. C. C. will meet with the church at Savanah Chapel, Darlington Co., South Carolina, on Thursday before the second Sunday in Oct., and hold over Sunday.

J. J. HARSHAW, Secretary.

NOTICE.—The next Annual Session of the Maine State A. C. Conference will be held with the church at Kennebunkport, OCT. 13th to 17th. Particulars hereafter.

E. O. DINSMORE, Secretary.

NOTICE.—The Canadian A. C. Mission Society will hold a Tent Meeting at Holland, Vt., commencing Tuesday evening, SEPT. 14th, and continuing as long as the interest demands.

H. I. HASTINGS, Secretary.
H. W. DAVIS, Tent Master.

NOTICE.—Bro. J. A. Smith's Gospel Tent will be pitched at Michigantown, Ind., SEPT. 15th, to hold meetings as long as the interest demands.

D. S. CLARK.

FOUND.—A wallet was picked up on the Alton Bay camp-ground, which the owner can have by calling on me, and proving property.

L. BOUTELLE, Chelsea, Mass.

NOTICE.—There will be an Advent Christian Conference in Wesley, Me., commencing SEPT. 23, to continue over Sunday.

M. W. CORLISS.

ELD. F. W. BLACKMER'S post office address is 93 Greenwood Street, Springfield, Mass.

NOTICE.—The Oxford and Androscoggin County Conference will be holden at Mechanic Falls, Me. (school-house), commencing Friday evening, OCT. 8th, and holding over Sunday, OCT. 10th. Brethren will call on H. B. King, Harry Jordan, Chas. W. Campbell. For the brethren,

A. W. TAYLOR, President.
JOSHUA HOWARD, Secretary.

NEW BOOKS.

OUR HOPE, OR, WHY ARE WE ADVENTISTS?

BY ELD. E. A. STOCKMAN.

The large and increasing demand for this work is an expression of the high appreciation of its merits among our people, and we believe it will accomplish much good in removing unjust prejudice, and enlightening many minds upon the great subject of Christ's Second Advent. We wish that a copy might be placed in the hands of every clergyman in the country. Price single, postpaid, 60 cts.; per dozen, by express, $6.00.

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A companion volume to "OUR HOPE;" neatly bound in cloth, lettered in gold, making it ornamental and attractive. This is a reprint of the English edition, and the third edition of the work. The large sale of this work in the old country is undoubted evidence of its great merit. Is it the only work extant, with which we are acquainted, that fully presents an extensive historical and spiritual testimony on the state of man in death. 367 pp.; price single, postpaid, 60 cts.; per dozen, by express $6.00.

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A unique work, historical and prophetical, containing a graphic delineation of the fulfillment of prophecy in the history of the rise and fall of the great empires of earth. It is a work of great value to the lovers of history and prophecy, and a valuable acquisition to any library. Illustrated with maps and charts. Bound in cloth; price $2.50; postage, 25 cts.

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Stories of the noted characters and events in Old and New Testament, printed in large type, illustrated with plain pictures. Price, postpaid, $1.00.

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SMITH'S BIBLE DICTIONARY.

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ROBINSON'S BIBLE DICTIONARY.

Bound in sheep; 497 pp. Published by the American Tract Society. Price, postpaid, $1.50.

EADIE'S BIBLICAL DICTIONARY.

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THE EMPHATIC DIAGLOTT.

The original Greek text, according to Recension of Dr. J. J. Griesbach, with interlinear word for word translation, and numerous explanatory and illustrative foot notes, and copious selected references. Also a revised version with emphatic signs, by which the emphasis of the Greek words are designated.

PLAN OF THE WORK.

The original Greek text is given, with the corresponding English under each word, and in a column on the right hand side of the page is a new version of the Greek text. A valuable Appendix of 44 pages is added, containing the geographical and proper names, weights, measures, coins, precious stones, apostolic words, phrases, etc., contained in the New Testament.

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LILY OF THE VALLEY.....By E. E. Nickerson.
DOWN WHERE THE LIVING WATERS FLOW.....By E. E. Nickerson.
NO DYING THERE.....By D. R. Mansfield.
THE NEW SONG..... " "
THE BETTER DAY..... " "
THE LIFE BOAT.....By J. J. Denver.
THE BETTER DAY COMING ON.....By R. F. Emerson.
NO DYING THERE.....By F. A. Blackmer.
THE NUMBERLESS HOST..... " "
BETTER FARTHER ON..... " "
THE COMING SAVIOUR.....By I. I. Leslie.
THE GLORIOUS DAY.....By C. W. Neal.
THE MORNING COMETH..... " "
EARTH'S RIGHTFUL RULER..... " "
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THE BLESSED HOPE..... " "
WATCHMAN, WHAT OF THE NIGHT?..... " "

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ROYAL SONGS.

This is a new Music Book just published by the A. C. P. Society, containing fifty choice Hymns and Tunes, including the compositions of Eld. G. W. Sederquist, also "The Lily of the Valley, "Down where the Living Waters Flow," "Numberless Host," and other equally as good selections. It is very neatly bound in pebble cloth, and is especially designed for Social and Campmeeting services. Price 25 cts single; $2.50 per dozen. For sale at this Office.

AGENT.

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A tract of twelve pages, full of pointed suggestions and Bible arguments, that are calculated to interest and lead inquiring minds to investigate the all important subject of the immortality of man. Give it a large circulation. Price 15 cts. per dozen; $1.00 per hundred. For sale at the *Crisis* Office.

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A. C. Publication Society, 144 Hanover Street.
J. HEMENWAY, Agent. P. O. Box 5140.

WHICH: THE NEW OR BIBLICAL THEOLOGY?

By REV. E. S. STANLEY, of the Methodist Episcopal Church. This is a very neatly made up little volume of some seventy pages, devoted to the discussion of *traditional biblical theology*. The author does not attempt a consecutive argument, but a condensed treatment of vital and inclusive topics touching the nature of man, the second coming of Christ, the resurrection of the body, and the kingdom of God on this earth, renewed. The work is written with much candor, with a plain and simple style, and in a strictly Christian spirit. Let it have an immediate and large circulation. Published by the A. C. P. Society. For sale at *Crisis* Office. Price postpaid, 15 cts. $1.50 per dozen.

PARABLE OF THE RICH MAN AND LAZARUS.

Two Sermons by George L. Teeple, delivered in Westfield, Mass., Feb. 14th, 1886. Published for the author by the Advent Christian Publication Society, 144 Hanover Street, Boston, Mass. This is a neatly made up pamphlet of fifty-four pages, in which the author clearly presents his views of this much discussed and much mystified subject, showing ability and close, careful thought. While we cannot endorse all phases of the argument, we commend the work to liberal patronage and careful study for the many valuable things it contains. For sale at *Crisis* Office. Price postpaid, 10 cts.

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AGENT.

A. T. St. Clair..... 3

J. HEMENWAY, Treasurer.

MASS. TENT WORK.

We are receiving calls for Tent work. Will our churches please respond with collections without delay, that we may be able to keep the Tent in the field?

J. HEMENWAY, Treasurer.

APPOINTMENTS.

APPOINTMENTS *must be received as early as* MONDAY NOON *to insure insertion for the coming week, as our paper goes to press* TUESDAY MORNING.

MASSACHUSETTS.

BOSTON ADVENT CHRISTIAN CHURCH.
WELLS' MEMORIAL HALL. Entrance 987 Washington Street.
E. A. Stockman.....Sunday, Sept. 19th
Rufus Wendell.....Sunday, Sept. 26th

ATHOL.
D. T. Taylor.....Sunday, Sept. 19th
Geo. E. Tyler.....4th Sunday in each month

ATTLEBORO FALLS.
H. K. Flagg.....1st Sunday in each month

CHELSEA (Adv. Chris. Church) Heard Street. E. M. Andrews, Pastor.

CLINTON (S. A. Church.)—Isaac Barnes, Cor. Clerk.
M. A. Potter.....Sunday, Sept. 19th
S. P. Hayward.....Sunday, Sept. 26th

CHICOPEE (Adv. Church)—Harold Whitley, Com.

CHARLTON (Advent Chris. Church.)—L. A. Morse Corresponding Committee, Box 290 Webster, Mass.
A. S. Withington.....1st Sunday in each month
Wm. O. Hale.....2d and 3d Sundays in each month
E. S. Bugbee.....4th Sunday in each month

EAST WEYMOUTH.—W. H. Crockett, Pastor.

FALL RIVER.—Meetings every Sunday at 24 Hunter Street (near Public Park.) Address Miss M. H. Winslow, Cor. Com., Steep Brook, Mass.
Geo. W. Kent.....Sunday, Sept. 19th

FAIRHAVEN.—Albert Jenney, Cor. Com.
C. H. Sweet.....Sunday, Sept. 19th

GOSHEN.
H. Munger.....Sunday, Sept. 19th

HAVERHILL (Walnut St. Chapel.)—Corresponding Committee, E. M. Staples, 375 Washington Street.
Geo. W. Brown.....Sunday, Sept. 19th
F. S. Knowlton.....Sunday, Sept. 26th

LAWRENCE.—(Advent Chapel, Concord Street.) J. Couch, Pastor.
O. H. Wallace.....Sunday, Sept. 19th
F. A. Richardson.....Sunday, Sept. 26th
A. W. Sibley.....Sunday, Oct. 3d
Geo. W. Sederquist.....Sundays, Nov. 14th and 21st

LYNN, Second Advent Church.—(Chapel on Liberty Street.)—J. G. Burnham, No. 25 Empire Street, Corresponding Secretary.
Edwin Burnham.....Sundays, Sept. 19th and 26th and Sunday, Oct. 3d.
E. A. Stockman.....Sunday, Oct. 10th

LOWELL, Second Advent Church (Mechanic's Hall Dutton Street.)—A. Bissell, 49 Worthen Street.
Chas. Goodrich.....Sunday, Sept. 19th
Frank Burr.....Sunday, Sept. 26th
Rufus Wendell.....Sunday, Oct. 3d

MAPLEWOOD, Advent Christian Church (Methodist Congregational Hall, Salem St.)—B. P. Jones Clerk. No meetings until further notice.

MARBLEHEAD, S. A. C. Church (Advent Hall, 43 Pleasant Street.)—Albert Lefavour in charge. Correspond with J. S. Doane.

NEW BEDFORD (Advent Christian Church) corner of Kempton and Foster Streets.
E. M'Culloch.....Sunday, Sept. 19th

NORTH CARVER (A. C. Church).—Webster D. Nash Corresponding Secretary.

NORTH RUTLAND.—(Adv. Chris. Church.)
W. M. Hall.....1st Sunday in each month
Wm. O. Hale.....4th Sunday in each month

NORTH WILBRAHAM.
Geo. M. Teeple.....Sunday, Sept. 19th
Mrs. E. L. Crumb.....Sunday, Sept. 26th
P. S. Butler.....Sunday, Oct. 10th
Mrs. E. L. Crumb.....Sunday, Oct. 24th

Newton Upper Falls.—Meetings every Lord's day at the house of L. T. Cunningham.

PLYMOUTH.
F. S. Stanton.....2d and 3d Sundays in each month

PALMER.
A. W. Bradford.....Sunday, Sept. 26th

SOMERVILLE, Second Advent Church.—(Chapel corner of Bow Street and Somerville Avenue.)
Frank Burr.....1st and 3d Sundays of each month
D. T. Taylor.....2d and 4th Sundays of each month

SALEM.—(Church on Herbert Street.)—Eld. G. F. Haines, Pastor. Residence 208 North Street.

SPRINGFIELD.—(Advent Chris. Church, Evangelist Hall on State Street.)—G. H. Wallace, Pastor. Residence 59 Greenwood Street.

TAUNTON (Advent Christian Church) High Street, opposite Wales Street depot, Ward Room No. 2.—John B. Francis corresponding committee.
Warren N. Tenney.....Sunday, Sept. 19th
A. A. Fowler.....Sunday, Sept. 26th

UXBRIDGE (Engine Hall)
G. W. Kent.....2d Sunday in each month
Wm. H. Leach.....3d Sunday in each month

WORCESTER.—Ministerial Committee E. G. Higgins, H. H. Nash, E. S. Gage.
E. A. Stockman.....Sunday, Sept. 19th
J. A. Gardner.....Sunday, Sept. 26th

WINCHENDON (A. C. Church.) Com. L. B. Underwood

WESTFIELD.—J. E. Cross, Pastor

WESTBORO (Lower Town Hall.)—Wm. H. Bailey and Elison Braley, Committee.

WEBSTER (Advent Christian Chapel, corner of Park and Myrtle Streets.)—D. Mathewson, Pastor.

WAKEFIELD.—Meetings at the residence of J. B. Adams, No. 1 Church Street, every Sunday P. M. at 2.

Brimfield.....Sunday, Sept. 19th
E. S. BUGBEE.

Hamilton.....once in two weeks
A. FOOD.

Montgomery.....Sunday, Sept. 26th
S. G. MATHEWSON.

Granby.....Sunday, Sept. 19th
F. K. OATLEY.

NEW HAMPSHIRE.

ALTON (Jones' Hall.)—George E. Varney, Isaac L. Stockbridge, Committee.
N. Glidden.....1st Sunday in each month
J. E. Clough.....3d Sunday in each month
Joshua Denton.....Wednesday evening, Oct. 6th and over Sunday
T. L. Churchill.....Sunday, Oct. 31st
A. Kidder.....4th Sunday in each month

ALTON, Mozzy's Hall (formerly Kimball's Hall.)
Enoch Morrill.....Sunday, Sept. 19th

Belmont.—Correspond with S. S. Folsom.

BURLIN FALLS (Eagle Hall) correspond with Geo. H. Howard.

CONCORD.—Address C. P. Rowell, Rumford St.
Wm. M. Harmon.....Sunday, Sept. 19th
R. F. Emerson.....Sundays, Sept. 26th and Oct. 3d
D. M. Leavitt.....Sundays, Oct. 10th and 17th

DOVER.
Chas. Goodrich.....2d Sunday in each month
W. H. Mitchell.....3d Sunday in each month
B. S. Emery.....Sunday, Sept. 19th
C. R. Crossett.....Sunday, Sept. 26th
Mark Stevens.....Sunday, Oct. 3d
D. M. Leavitt.....Sundays, Oct. 31st and Nov. 7th

EXETER.
D. D. Page.....1st Sunday in each month
W. Hadley.....2d Sunday in each month
J. Denton.....3d Sunday in each month

EAST ROCHESTER.—J. Quimby and J. C. Shorey Elders.
B. S. Emery.....1st Sunday in each month
M. Stevens.....4th Sunday in each month

East Sandwich.—John Cove, Calvin Watson, Com.

FARMINGTON (Advent Chapel.)—J. M. Burnham, Corresponding Committee.
M. Stevens.....Sunday, Sept. 19th
A. W. Sibley.....Sunday, Sept. 26th

FRANCONIA (Advent Chapel.)—Meetings every Sunday. C. W. Dockham, Pastor.

GOFFSTOWN.—A. M. Hamilton, Mrs. L. E. Saulpaugh Committee.
A. Bissell.....Sunday, Sept. 19th

HAMPTON.—Cor. Com. Frederick L. Lamprey.
C. S. Shattuck.....Sundays, Sept. 19th and Oct. 17th
A. W. Sibley.....Sunday, Nov. 7th
C. S. Shattuck.....Sunday, Nov. 21st

LAKE VILLAGE (North Church.)—E. D. Smith corresponding committee.
J. G. Smith.....Sunday, Sept. 19th

LOUDON.—S. G. Lovering, Cor. Committee.
Joshua Denton.....Sunday, Oct. 3d

LOUDON RIDGE.
F. S. Knowlton.....Sundays, Sept. 19th and Oct. 17th
J. Parsons.....1st Sunday in each month
A. Kidder.....2d Sunday in each month
A. S. Williams.....3d Sunday in each month
Joseph Harvey.....4th Sunday in each month

MANCHESTER (Advent Chapel, Arlington Street.)—W. O. Davidson, 537 Chestnut St., Corresponding Com.
D. M. Leavitt.....Sunday, Sept. 19th

MEREDITH VILLAGE (Grand Army Hall.)—Meetings every Sunday, at 10.30 A. M.—O. F. Dow, Meredith Village.
N. Glidden.....Sunday, Sept. 19th
Joseph Libby and Charles Willey.....Sunday, Sept. 26th
D. M. Leavitt.....Sunday, Oct. 3d

NORTHFIELD DEPOT (Union Chapel.)—Correspond with Eben Hutchins, Canterbury, N. H.
Joshua Denton.....Sunday, Sept. 26th

NASHUA S. A. Church (Reform Club Hall, corner of Pearl and Main Streets.)—O. W. Heyer, Pastor.

NEW HAMPTON (Advent Chapel.)
J. G. Smith.....first Sunday in each month

PORTSMOUTH (Advent Chapel on Hanover St.)
Bryant McLellan.....Sunday, Sept. 19th
E. M'Culloch.....Sunday, Sept. 26th

PITTSFIELD.
C. S. Shattuck...1st and 2d Sundays in each month

PENACOOK.
Simeon Roby.....Sunday, Sept. 19th
C. H. Fletcher.....Sunday, Sept. 26th
Joshua Denton.....Sunday, Oct. 31st

SOUTH BARNSTEAD.—Wm. Clough, Cor. Com.
Wm. Bodge.....1st Sunday in each month

ROCHESTER, Advent Christian Church (Band Hall on Hanson Street).—A. G. Chamberlain, Cor. Com.
E. Johnson.....Sunday, Sept. 19th
Enoch Morrill.....Sunday, Sept. 26th
A. A. Robinson.....Sunday, Oct. 3d
Enoch Morrill.....Sunday, Oct. 10th
W. Hadley.....Sunday, Oct. 24th

RYE.
Joseph W. White.....1st Sunday in each month
Joshua Denton.....2d Sunday in each month
W. Hadley.....Sunday, Sept. 26th

SEABROOK.—W. Hadley, Pastor.
L. Boutelle.....Sunday, Sept. 19th
Joshua Denton.....Sunday, Oct. 24th

SOUTH SUTTON (Advent Chris. Church.)—Meetings 2d and 4th Sundays of each month. Meetings at North Sutton 1st and 3d Sundays for the present, at the house of Bro. Israel Andrews.
A. CREASY.

SUGAR HILL.—H. H. Tucker, Pastor.

East Wakefield (Woodman's Mills) 3d Sunday in each month.

South Wolfboro.....4th Sunday in each month
T. L. CHURCHILL.

East Canaan (at the Chapel) 1st and 3d Sundays in each month.
D. EASTMAN.

South Rochester.....first Sunday in each month
J. T. LIBBEY.

South Barnstead.....Sunday, Sept. 19th
G. M. LITTLE.

Tuftonboro Neck.....1st Sunday in each month
Melvin Village.....2d Sunday in each month
Sandwich.....3d Sunday in each month
Melvin Village.....4th Sunday in each month
T. W. PIPER.

Lyme.....Sunday, Sept. 19th
J. B. S. PILLSBURY.

Northwood Narrows.....2d Sunday in each month
Strafford (Robert's school-house) 4th Sunday in each month.
JOHN PARSONS.

Great Falls.....Sunday, Oct. 17th
A. W. SIBLEY.

MAINE.

BERWICK (Odd Fellows Hall.)—E. B. Morrell, P. O. Box 152, Corresponding Committee
Mark Stevens.....1st Sunday in each month
E. N. Hinckley.....3d Sunday in each month
B. F. Emerson.....Sunday, Sept. 19th
L. C. McKinstry.....Sunday, Sept. 26th
A. W. Sibley.....Sunday, Oct. 17th
D. D. Page.....Sunday, Oct. 24th

BRIDGTON (Advent Chapel) Mrs. Geo. E. Ham, Sec.
A. W. Taylor.....2d Sunday in each month
D. H. Kilbreth.....Sunday, Sept. 26th

BIDDEFORD.—G. L. Tracy, Pastor

BATH (Middle St. Chapel.)—H. M. Foster, Cor. Sec.
M. M. Stevenson.....2d Sunday in each month

BELGRADE MILLS.—Thomas S. Golder, Cor. Com.

BONNY EAGLE.
B. S. Emery.....2d Sunday in each month

BANGOR, Advent Christian Church (Concert Hall, Norombega, Central St.)—J. F. Clothey, Pastor

CAPE ELIZABETH (Advent Chapel.)—L. S. Roberts and W. H. Libby, Elders. P. O. 33 Temple Street Portland, Maine.
Jared Whitman.....1st Sunday in each month
Jesse Gay.....2d Sunday in each month
I. C. Wellcome.....3d Sunday in each month
J. Hill.....4th Sunday in each month

CAMDEN (Washington Street Chapel.)—T. F. Wadsworth Corresponding Committee.

DOVER (Advent Chapel, School Street, under Odd Fellows Hall.)—O. S. French, Pastor, Foxcroft, Me

FAIRFIELD.—Committee Henry A. Fish, Fairfield.

GOODWIN'S MILLS, (Union Hall.)—J. Hill, Pastor.
J. Hill.....1st Sunday in each month
Webster Stevens.....Sunday, Sept. 19th
Jesse Gay.....4th Sunday in each month

HARRISON (Old Freewill Baptist House.)

KENNEBUNK, Lower Village (Adv. Chapel.)—O. H. Wallace, Pastor.
F. S. Stanton.....Sunday, Sept. 19th

KENNEBUNK DEPOT (Second Advent Chapel.)—Rufus Duran corresponding committee.—Preaching every Sunday, at 10½ A. M. and 3 P. M.
Sister Jerry Hill.....1st Sunday in each month
Elder Jerry Hill.....2d Sunday in each month
Elder W. H. Mitchell.....3d Sunday in each month
H. A. Mitchell.....4th Sunday in each month

LEWISTON, A. C. Church.—Committee S. Collins and S. A. Wilson.
Jared Whitman.....3d Sunday in each month
B. S. Emery.....4th Sunday in each month

MECHANIC FALLS (school-house on Pleasant Street.)
D. H. Kilbreth.....1st Sunday in each month

NORTH WATERBORO.—N. W. Carpenter, Cor. Com.
A. G. Davis.....3d Sunday in each month

OTISFIELD GORE.—Daniel Brett and C. F. Work, Norway, Me., Corresponding Committee.
E. P. Woodward.....Sunday, Sept. 26th

OLD ORCHARD (Adv. Chapel, near the Tower.)
[illegible]
W. H. Mitchell.....2d Sunday in each month
B. S. Emery.....3d Sunday in each month

PORTLAND, Second Adv. Church (Union Hall, Free Street.)—Com. Geo. E. Smith, 275 Cumberland St.
W. H. Mitchell.....1st and 4th Sundays in each month also the 5th when it occurs.
C. R. Crosset.....Sunday, Sept. 19th
Edwin Burnham.....Sundays, Oct. 10th and 17th and Sundays, Nov. 14th and 21st.

SOUTH BERWICK (Great Works.)—Correspond with Sarah E. Goodwin.
Enoch Morrill.....1st Sunday in each month
Geo. W. Brown.....3d Sunday in each month

STEEP FALLS, ME. (New Chapel.)—G. G. Haynes Pastor.—Corresponding Committee Robert Rollon.
Geo. G. Haynes.....2d and 4th Sundays in each month

SABATTUS (Jones' Hall.)
Jared Whitman.....4th Sunday in each month

SOUTH WINDHAM (Union Chapel.)—D. J. Sawyer and H. C. Hawkes, Corresponding Committee.

SOUTH ELLIOT.
Geo. W. Brown.....1st Sunday in each month

SOUTH HOPE.—Cor. Com. Dura Ames, Mark Walker

VINALHAVEN CHURCH.—Committee Wm. Roberts.

WASHINGTON MILLS.—G. H. Lincoln, A. P. Mears, F. A. Wentworth, Corresponding Committee.

East Washburn, Aroostook Co., Sunday, Oct. 24th, and evenings.
E. COTTON.

Bowdoin (Briery school-house).....Sunday, Sept. 19th
East Bowdoinham.....4th Sunday in each month
E. O. DINSMORE.

Kittery (No. 4 South school-house) 1st Sunday in each month. York (Groundnut Hill) 2d Sunday in each month. Maryland Ridge, Gray's Corner, Wells, (Advent Chapel) 3d Sunday in each month. South Berwick (Grant's school-house) last Sunday in each month.
J. P. GOODWIN.

Cumberland Mills.....Sunday, Sept. 19th
G. G. HAYNES.

Springvale, and baptize.....Sunday, Sept. 19th
JER. HILL.

Hartford (where Bro. Doten may appoint) Sunday, Oct. 10th.
D. H. KILBRETH.

Wayne (Smith school-house).....Sunday, Sept. 19th
W. A. LOVEJOY.

Alfred.....2d Sunday in each month
H. A. MITCHELL.

Buxton (Duck Pond Chapel).....every Sunday
F. PHILBRICK.

Friendship.....Sunday, Sept. 19th
Monhegan Island.....Sept. 20th, and over Sunday
N. SMITH.

East Lebanon (Union House) 1st and 3d Sundays in each month. Wells, Gray's Corner (Adv. Chapel) 2d Sunday in each month.
M. M. & A. A. YOUNG.

CONNECTICUT.

ABINGTON.—(The Church of Christ.)
F. S. Stanton.....1st Sunday in each month
J. Jeffrey.....3d Sunday in each month
F. S. Stanton.....last Sunday in each month

BRIDGEPORT.—Advent Christian Church, Temperance Hall, Beach Street, E. D.
S. G. Neil.....Sunday, Sept. 26th and Sundays, Oct. 10th, 17th, and 24th.

BRISTOL Adv. Chris. Church.—John C. St. John Pastor.

DANIELSONVILLE (Advent Chapel, corner of Academy and School Streets.) Preaching every Sunday.—Warren N. Tenney Corresponding Committee.
Mrs. E. L. Crumb.....Sunday, Sept. 19th
Warren N. Tenney.....Sunday, Oct. 3d

HARTFORD (Melodeon Hall.)—Eld. D. T. Call, Pastor. Residence, No. 4 Atlantic Street.

NEW BRITAIN (Chapel on Arch Street.)—Norris L. Booth, Secretary.

NEW HAVEN.—(Beers Street Chapel.)—A. J. Wheeler Pastor. Residence 41 Beers Street.

PUTNAM (Adv. Chris. Chapel)—Ministerial Committee: J. Jeffrey, E. S. Bugbee, B. M. Kent.
J. Jeffrey.....1st Sunday in each month
E. S. Bugbee.....2d Sunday in each month
A. A. Fowler.....Sunday, Sept. 19th
D. C. Dudley.....Sunday, Sept. 26th

PROSPECT (New Chapel.)
S. Woodruff.....Sunday, Sept. 19th

SOUTH NORWALK (Adv. Chris. Church) Temperance Hall, Main Street. F. S. Ainsworth, Cor. Clerk.
G. L. White.....Sunday, Sept. 26th

SQUARE POND (Second Advent Church.)—Orrin D. Newell, Corresponding Secretary.
S. G. Neil.....Sunday, Sept. 19th
S. Woodruff.....Sunday, Sept. 26th
Mrs. E. L. Crumb.....Sunday, Oct. 3d

SOUTHINGTON (Gospel Mission Chapel.)—Hezekiah Davis, Pastor.

SCITICO (Advent Christian Church.)
S. G. Neil.....Sunday, Oct. 3d

TORRINGTON A. C. Church (Banquet Hall.)—Preaching every Sunday.—W. F. Breckenridge, Secretary.
A. E. Phelps.....Sunday, Sept. 26th
G. L. White.....Sunday, Oct. 3d

WALLINGFORD.
Seth Woodruff.....1st Sunday in each month
Wm. F. Hilson.....3d Sunday in each month
Geo. M. Teeple.....Sunday, Sept. 26th

WATERBURY (Temperance Union Hall, No. 13 Abbott Avenue.)—L. F. Baker, Pastor. Residence 22 Burton Street.

WOODSTOCK VALLEY.—Preaching each Sabbath.—P. S. Butler, Pastor.

East Kent.....4 o'clock P. M. every Sunday
Hard Scrabble, in Warren, preaching at Bro. Bemans once in two weeks, at 11 A. M.
E. B. HAWLEY.

VERMONT.

VERNON.—J. Hemenway 1st Sunday in each month. Also supply for the third Sunday.

HARTLAND (Densmore Hill).—Geo. H. Temple, Hartland Four Corners, Vt., Corresponding Committee.
W. W. Sutherland.....Sunday, Oct. 3d

MENDON (A. C. Church) D. P. Perkins, Pastor.

NORTH SHERBURNE (Adv. Chris. Church.)

NORTH SHREWSBURY.—Geo. W. Wright, Pastor.

NORTH HYDE PARK (Adv. Chris. Church.)

RUTLAND (Church of the Redeemer) T. L. Drury Pastor.

STRAFFORD, VT. (Advent Chris. Church.)—Geo. F. Earle, Pastor.

ST. JOHNSBURY.—L. W. Smith, Pastor.

Ely Mines.....every Sunday until further notice
O. BECKWITH.

East Roxbury.....two Sundays a month
L. H. BRIGHAM.

Factory Point.....3d Sunday in each month
Chittenden.....2d Sunday in each month
W. J. BLANCHARD.

Bethel, Vt., Campmeeting.....Sunday, Sept. 19th
J. COUCH.

Morgan Centre (Union Church).....once in four weeks
G. W. CHAPMAN.

WARREN (A. C. Church.)—L. H. Brigham, Pastor. Chas. Brown Clerk. Preaching each alternate Sunday

RHODE ISLAND.

BRISTOL (Advent Christian Church, High Street.)
W. H. Mitchell.....Sunday, Sept. 19th
Warren N. Tenney.....Sunday, Sept. 26th

ESCOHEAG.—(Advent Christian Church)—Eld. R. R. Wood Pastor.

LA FAYETTE (A. C. Church) Chas. E. Preston, Pastor.

PROVIDENCE (Advent Christian Church, Hammond Street.)—Norman P. Cook, Pastor.
S. G. Mathewson.....Sunday, Sept. 19th

WOONSOCKET.—O. A. Bennett, Cor. Committee.
T. M. Preble.....Sunday, Sept. 19th
Chas. Goodrich.....Sundays, Sept. 26th and Oct. 3d
Chas. Preston.....Sunday, Oct. 10th

Shannock (Clark's Hall).....Sunday, Sept. 26th
WM. H. DUFFER.

Norwood.....Sunday, Sept. 26th
GEO. W. KENT.

NEW YORK.

Hebron.....1st and 3d Sundays in each month
WM. J. BLANCHARD.

Massena, St. Law Co.—W. A. Burch, Pastor.

CORINTH (A. C. Church.)—D. P. Perkins, Pastor.
D. P. Perkins.....once in two weeks

DARIEN, Genesee Co.—H. C. Smith, Pastor. P. O. address Box 48 Sawens, Genesee Co., N. Y.
Colby school-house (Darien, Genesee Co.), every alternate Sunday at four o'clock P. M.
H. C. SMITH.

HOOSICK (A. C. Church.)—Geo. A. Streeter, Pastor. Address Hoosick Falls, N. Y., Box 491.

NEW YORK CITY.—J. Cox, Pastor.—Meeting three times on the Sabbath, and Wednesday evenings, at 138 West 24th Street.

Rochester (A. C. Church on Rowley Street.)—Eld. E. F. Sergisson every Sunday morning and evening.

Sandy Hill (Adv. Chris. Church, corner of Maine and Willow Streets.)—W. O. Higley, Pastor.

Springwater.....Sunday, Oct. 10th
WARREN N. TENNEY.

Wallace, Steuben Co., preaching every two weeks A. M. and evening.
S. K. MOSE, Pastor.

Hebron.....Sunday, Sept. 19th
MARY L. TOWER.

Low Hampton.....once in two weeks
JAS. FERRIS.

MISSOURI.

Kansas City (in the Baptist Church) Sunday, Sept. 26th, and onward each evening, as the Lord may direct.
MILES GRANT.

ILLINOIS.

CHICAGO (A. C. Church) No. 91 South Green St.—J. August Smith, Pastor. L. C. Rice corresponding committee, Room 35 Central Music Hall, Chicago, Ill.
Miles Grant.....Sept. 12th, and onward for a week or more.
MILES GRANT.

AUBURN (Adv. Chris. Church.)—J. F. Adair, Pastor.
Afton.....once in two weeks
Vaughn's Crossing.....once in two weeks
CHAS. C. BUTTON.

MINNESOTA.

Minneapolis (Messiah's Advent Church, corner of Second Avenue South and 14th Street.)—W. J. Hobbs Pastor. Residence 1306 2d Avenue South.

High Prairie.—P. H. and M. Ramer, Pastors.

Monticello.—G. H. Dewing, Pastor.—Preaching every Sunday, at 10.30 A. M.

[illegible]

Cedar (Ballard school-house) 2d and 4th Sundays each month morning and evening.

Mt. Pleasant (Pratt school-house) 1st and 3d Sundays of each month Sunday afternoons.
W. H. JACKSON.

Le Ray (White school-house).....once in two weeks
Winnebago Agency, Blue Earth Co.....once in two weeks
Le Ray (Wood's school-house).....once in two weeks
G. T. WELLCOME, Pastor.

IOWA.

AKRON (Advent Christian Church.)—James Biddle come corresponding committee.
G. H. Hewes.....2d Sunday in each month
H. S. Carpenter.....4th Sunday in each month

Cedar (Ballard school-house) every other Sunday.—W. H. Jackson, Pastor.

Preaching and social meetings at Manchester the first and third Sundays in each month, at 11 A. M.
F. A. MARSH.

Sioux City (Advent Chris. Church.)—Corresponding Committee, J. W. Young or J. H. Culver.

Burr Oak.—Preaching every Sunday, at 10.30 A. M. Sunday School directly after preaching service.

Bluffton.....once in two weeks.—J. RIDLEY, Pastor.

Le Mars (G. A. R. Hall) every Sunday, at 2.30 P. M.
G. H. HEWES.

New Hartford.....1st and 3d Sundays in each month
Waterloo.....2d Sunday in each month
Floyd.....4th Sunday in each month
WM. C. STEWART.

VILLISCA (Adv. Chris. Chapel) B. Forester Pastor.—Preaching every Sunday morning. Sunday School every Sunday, at 3 P. M.

PENN.

PHILADELPHIA.—Church of the Second Advent, Mt. Vernon Street. [illegible] Preaching every Sunday at 10.30 A. M. and 7.30 P. M. Alfred Graham, Pastor. Residence 1140 Mt. Vernon Street.

PHILADELPHIA.—The Second Advent Church, 7th Street, below Poplar Street, meets at Marble Hall. Preaching every Sunday.—H. R. Gaskel, 1924 Melon Street.

EAST BRANCH.—G. W. Smith, Cor. Committee.

South Oil City.—Preaching each Sunday A. M. and evening. Prayer meeting Thursday evenings.
C. W. STEPHENS.

TENNESSEE.

MEMPHIS.—Advent Christian Church, 35 Seventh Street.—A. J. Sanderlin Pastor.

INDIANA.

Union Mills.—D. R. & E. S. Mansfield, Pastors.

Jeffersonville.—N. Field, Pastor. Orleans.—Geo. W. Green, Pastor. Forest.—E. C. Andrus, Pastor. Muddy Fork.—H. H. Warman, Pastor. Colfax.—F. W. Powers, Pastor. Volga.—A. H. Cooperide, Pastor.

QUEBEC.

MAGOG (Ketcham school-house, Pond District) once in four weeks.—G. W. Chapman, Pastor.

Hatley (Old Church).....once in four weeks
G. W. CHAPMAN.

Danville.—J. Ward, Pastor.

Way's Mills (Union Church.)—H. D. Selby, Pastor. Second Adv. Min. Com. E. Dresser, H. W. Davis.

Montreal A. C. Church (No. 790 Craig Street.)—E. Buckingham, Pastor. Preaching every Sunday.

MICHIGAN.

Nashville (Leighton school-house.)—A. P. Moore Pastor. Sunday by P. Holler.

Buchanan (Oak St. A. C. Church.)—A. P. Moore, Pastor.

Peck.....every 4th Sunday
Port Sanilac.....every 2d and 3d Sunday
Shore and Ridge Churches at 3.30 P. M. each alternate Sunday. Lexington Sunday evenings.
C. PIKE.

Mt. Clemens (Opera House) Wednesday eve., Oct. 13th
Ann Arbor (at Bro. G. B. Crozier may appoint) evenings of Oct. 14th, 15th, 16th, and Sunday, Oct. 17th.
WARREN N. TENNEY.

OHIO.

CANTON.—M. Beck, Pastor.

NEVADA (A. C. Church.)—A. N. Dunbar, Pastor.

Axtel (Adv. Chapel).....10.30 every Sunday morning
Birmingham.....3.30 every Sunday evening

SPARTA (A. C. Church.)—O. M. Owen, Pastor.

NEW BRUNSWICK.

Bristol.....once in two weeks
F. W. BLACKMER.

Keswick.....Sunday, Sept. 19th, and evenings
New Zealand.....Sunday, Sept. 26th, and evenings
Woodstock.....Sunday, Oct. 3d, and evenings
Jacksontown.....Sunday, Oct. 10th
Middlesex.....Sunday, Oct. 17th, and evenings
E. COTTON.

OREGON.

Preaching every Sunday at the Advent Christian Mission, 92—6th Street, Portland.
ALSON W. STEERS.

WISCONSIN.

ARENA.—Elder B. N. Meigs, Pastor.—Preaching every Sunday at 2.30. Social meeting at 7.30. Prayer meeting Thursday evening at 7.30.

Fairfield.....10.30 A. M. and 2 P. M. every other Sunday
Greenfield.....10.30 A. M. and 2 P. M. every other Sunday.
A. M. BARBER.

Sparta (Advent Christian Church.)—Chapel on Water Street. Services every Sunday at 2.30 and 7.30 P. M.
C. H. WILLIAMS, Pastor.

CALIFORNIA.

SANTA CRUZ (A. C. Church of the "Blessed Hope")—Benj. Finney, Pastor.

Tustin City, Los Angeles County.
V. F. HUNT, Pastor.

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J. HEMENWAY, Business Agent, Box 5140 Boston, Mass.

LINES

On the death of Bro. Z. Boody, who died at Watertown, Mass., in April, 1886.

TO OUR BELOVED SISTER, THE BEREAVED WIFE.

BY MARTHA S. HORNE.

And can it be our brother dear
Is numbered with the dead?
That to the cold, dark sepulchre
His cherished form has fled?
That nevermore we'll clasp his hand,
Or his kind welcome hear,
Never again will hear him sing
The songs of Zion here?

A faithful servant of the Lord,
He never shunned the cross;
And if he might the prize but win,
He counted all things loss;
For oh, the blessed, heavenly hope,
That Jesus soon would come,
Cheered him in his pilgrimage
Towards his long sought home.

My sister dear, your loss is great,
And lonely is your way,
The gentle friend that loved you well,
Is borne from you away;
And in his little narrow house
He rests from every care;
No sickness, sorrow, grief or woe
Will ever reach him there.

How much you'll miss him, sister dear,
Indeed no tongue can tell,
But lean upon His mighty arm
"Who doeth all things well."
For many years his loving care
Has kept you day by day,
And now he never will forsake,
But guard you all the way.

And so the tried and faithful ones
Are falling one by one;
Their vacant places who will fill
To press the battle on?
Oh, may the young and vigorous ones
Gird up to meet the foe,
And in their great Redeemer's name
Conquer where'er they go.

Our brother sleeps a little while;
Soon will the morning break,
And rising from his dusty bed,
His upward flight he'll take;
And in the holy, deathless land,
His heaven-tuned voice will ring
In songs of everlasting praise
To Jesus our great King!

Rochester, N. H.

WICKED AND SLOTHFUL SERVANTS.

"For the time is come that judgment must begin at the house of God."—PETER.

In a recent conversation with an eminent Brooklyn pastor, he said to me that he was greatly troubled over what seemed to him to be a growing disposition on the part of ministers toward self-indulgent living. The habit of self denial, he said, seemed to be unknown, as a rule, among ministers. And the worst of it is, he went on to say, that it is very difficult to lift up one's voice against it with sufficient tact and force to escape the attitude of a mere complainer or censor of the brethren. And, too, he added, it is very difficult to avoid prevalent forms of self-indulgence without becoming a narrow fanatic or sacrificing that sweetness of Christian speech and life which it is more important to maintain than almost any other virtue.

Is the Brooklyn pastor correct in supposing that the ministry of this day are a self-indulgent class of men? And does that partly account for the fact that they have very largely lost their hold upon the consciences of those who respectfully listen to them preach?

A wise man will not make assertions which embrace an entire class in any community. I, therefore, will be wise enough not to do so; but I believe, nevertheless, that I could, without being very unfair. So many ministers lack moral earnestness and live diametrically to the teaching and example of their Master, that we shall not go far astray if, granting exceptions, we say *the ministry* are self-indulgent, easy-going, and thus have lost their power over themselves and others which belongs to moral earnestness.

Just as we say politicians are corrupt, meaning that so many are that all are brought under suspicion; so we may say ministers are a jovial, worldly set of men, who, if they believe half they preach, certainly do not practice it. We know there are hundreds of earnest, devoted Christians in the pulpit who are trying to be what their Master said they should be—servants; expecting no reward in treasures which minister to the senses, quietly, unostentatiously, doing their duty, willing to be unknown, finding a melancholy satisfaction in doing right and in respecting themselves.

But we know also that these are not *representative* of their class. The representative minister is a jolly, good fellow, full of jokes and quips; who slaps the worldliest man in his congregation on the back to let him know that he, by no means, objects to him; who preaches very good sermons, as sermons, during the fall and winter for a very good salary; who is fond of preaching because he admires his own sermons and enjoys the stimulus of a crowd of listeners, the reputation which the crowd brings him, the reports of his sermons in the newspapers; who does very little pastoral work, because it is disagreeble, unappreciated, makes no show, is too much like being a servant, and he can maintain his position without it; who packs his grip-sack in the early summer, lays in a stock of good cigars, and is off to Europe, or the woods, or a summer watering-place, anywhere in which he can be free from the claims of his parish upon him. Sometimes he preaches in other pulpits than his own during his vacation, because in this way he adds materially to his salary. If he does not preach, he rarely goes to church at all. He wishes rest; he desires change; he must recruit his nervous energy.

Laying aside the fact that ministers alone, of all the busy workers in the community, the rest of whom have two weeks vacation, if any; ministers who can take "a day off" any time they wish; laying aside the fact, I say, that ministers alone enjoy from one to three months' vacation during the year, a fact which in itself scores heavily upon the side of self-indulgence—laying aside that fact, I do not hesitate to say that the ordinary minister on his summer vacation is not a person who is calculated to awaken the slumbering conscience of the on-looker. You would never point him out as a representative of Him who, in the midst of all his gentleness and kindness, never failed to eave a moral impression about him.

I believe I will not be asked for a bill of particulars when I say that the average minister is worldly; has extravagant tastes; is not spiritually minded; does not order his life as one who sees the Invisible; follows not his highest convictions; is a trimmer and a time server; thinks quite as much of his salary and position in uttering his mind as the truth; has neither the fortitude of philosophy nor faith.

Not very long ago a pastor found an inquirer awaiting him after a Sunday evening service. She was an inmate of the home of a distinguished neighboring minister. He asked why she did not unite with the church of which her employer was the pastor. She said that she could not; she had never heard him preach; she would not listen to him; observing him in his home had almost made her an infidel; he had absolutely no religion; his apparent religious life was an unmistakable sham. She was not an ignorant or vindictive servant, as may be supposed, but an intelligent person, well educated, capable of forming an opinion upon such a subject without venom. The minister of whom she spoke is noted in this country, at least within his denomination. I know him and (it is wicked to judge of one's inner life, but we may have an opinion of one's conduct), I am satisfied that the woman was right. If the man is a Christian, there is nothing about him that gives evidence of it.

This is only one minister of many thousands. But when you consider that he is the pastor of one of the largest churches in the United States, that his voice is constantly heard where the "most influential" divines are chosen to speak, that the organized church is proud of him, he becomes more than one man—he becomes a type, an illustration of what is tolerable, acceptable in the pulpit. . . .

A member of the board of a missionary society told me that not long ago the board was calling for a hundred ministers to go into the Western field as missionaries. Very, very few could be found. Meantime a pulpit was vacant in a certain Eastern city, and there were over one hundred men who were wire-pulling for the place.

But wherein lies the utility of such an article as this? A large number of ministers will indignantly deny it; I shall be abused for it; it will be said that I am judging others by myself, as if that would make the statements any less true; and few laymen will care anything about it one way or the other. The rank and file of the church seem to not object to a self-indulgent, worldly ministry, which would be curious if one did not understand human nature well enough to know the reason.

It was Jeremiah who said: "A wonderful and horrible thing is committed in the land; the prophets prophesy falsely, and the priests bear rule by their means, and my people love to have it so." And it was the same horrid complainer who declared "The pastors are become brutish, and have not sought the Lord; therefore they shall not prosper, and all their flocks shall be scattered."—*Words and Weapons*

GOOD NEWS.

Bro. Spence, who has the general charge of my tract and colporteur work, and translating and publishing in India, writes again, giving some items of deep interest as concerns the progress of the work there, which all our helpers will be glad to read, and sympathizers also. I. C. WELLCOME.

"*Madras, India, June 13th, 1886.* My Dear Bro. Wellcome.—Your letter received to-day, one day less than a month, from America. This is very quick time. The reports I send you in another letter today from Daniel are very encouraging. He has, as you will see, been very well received, and the work is spreading. I have had two thousand more of your 'Gospel Keystone' printed, and hope to have two thousand more of your 'Bible Creed' from the printer in a few days. I purpose to make a selection from what we have published in the Tamil and Telugu Bible Banner as tracts for you. They are just what are now needed, and will open the way for anything else we may print hereafter. A portion of 'The Plan of Redemption' will be printed in the Malayalam language within a few days, and, as you will see by the letter of Bro. Massillamani, which I send you to-day, the work is being pressed forward.

"You will be glad to hear of Bro. T—— of Burmah, of whom I give you an account elsewhere. I have written to tell him I shall be glad to pay for printing some of our tracts in the Burmese tongue. He is an apothecary. He has been doing a good work since he came into the faith. Nathaniel, who has lately come into the faith and is much interested, will, I am sure, be very glad to work for you as tract distributor in his spare time, if you can afford him about five rupees ($1.80 cts.) per month, and I can give him your work of translating into Tamil, as he is a good Tamil scholar. And if you can possibly afford it, I shall be glad for you to allow Daniel about five rupees more per month, as his expenses are far heavier since he travels abroad in strange places than when near home, and his clothing and board cost more. If allowed this amount (in all $7.20 per month), he will be able to do his preaching work better than he can at present. Now please say whether you can allow me to pay him five rupees more per month. Bro. T—— of Burmah, to whom I alluded, is a young man of about twenty-four years, very intelligent and very zealous. I hope you will write to him. With best Christian love I remain yours in Jesus. J. SPENCE."

IS IT WELL WITH THEE?

Dear brethren, remember it was the ready ones that went in with Him to the marriage, and the door was shut. The promise is only to those that do the will of our Father in heaven, who will hear it said, "Well done, good and faithful servant." I am glad it is written, "And the time came that the saints possessed the kingdom." Then there will be rest for the weary, comfort for the sorrowing, life for the dead, and joy and peace for the waiting ones, that will last throughout the endless ages of eternity. Then "they that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars forever and ever." The prospect is glorious, the reward is certain, and it will be well with the righteous.

Brethren, is it well with thee? The greatest marriage that ever was known is soon to take place, and "the secret of the Lord is with them that fear him, and he will show them his covenant." At the time appointed the end shall be. What is it to appoint but to make known? We shall know if we walk in the light as He is in the light, and shall be like Mount Zion which cannot be removed, but abideth forever. Glory to his name, joy cometh in the morning!

"Have you anything for Jesus,
Who died on Calvary?
Have you anything to give Him
Who shed his blood for thee?"

He says, "Son, give me thine heart," and "Honor me with the first fruits of ALL thine increase; so shall thy barns be filled with plenty, and thy presses shall burst forth with new wine." I believe it.

H. P. C. ADAMS.

CORRESPONDENCE.

FROM BRO. A. N. SEYMOUR.

Dear Friends:—Through the good and kind providence of my dear Heavenly Father, I have been wonderfully preserved from sickness and accident during my exceedingly and deeply interesting journey to the Eastern States to attend the well regulated and orderly Campmeetings held at Springfield and Alton Bay. Oh, it was joy unspeakable and sometimes almost uncontrolable, to sit day after day among so many of the lovers of God and his Son Jesus Christ, and witness their perfect willingness to arise one after another in rapid succession, and listen to their very valuable and deeply interesting confessions of God's love, goodness, mercy and truth to them. Their vessels seemed to be running over all the while. I felt like being quiet and listening to the warm outgushing of hearts, so free and full of the rich blessings of God's love. It was truly a very rich and blessed feast to me, and if the sweet and lovely faces of so many of God's dear children was an index of their hearts, then surely they must have been enjoying the smiles and loving favor of Him who is all-wise, and in whom dwelleth all the fulness of the Godhead bodily, and as one dear brother expressed himself, "Why, dear children, your faces look just like a sweet flower garden." To me it was joy inexpressible to sit with such a large company of sanctified souls, and listen to their free-will offerings as they fell from their lips so freely and willingly.

The last meeting I attended was on Wednesday night in the New Tabernacle, fifty by seventy-five feet in size, thoroughly filled with loving hearts looking for and loving the appearing of Jesus Christ, and listened to a well arranged, deeply interesting and impressive discourse from Bro. Stockman, from Rev. 21: 1, 2. Thursday morning I took the first train for Worcester, a beautiful city of seventy thousand inhabitants, and tarried over night with our much loved and highly appreciated Bro. and Sr. S. G. Mathewson, who entertained me with all the kindness and cordiality possible, for which they have my warmest regards and thankfulness.

Praise the dear Lord for such loving and sympathizing hearts! Oh, it is truly blessed to know that the gospel of Jesus Christ produces such fruit. Very truly indeed it makes everybody sweet and lovely. All sermons during both encampments had a tendency to elevate and strengthen the saints in the speedy return of Jesus, and when I witnessed the earnestness and zeal of all the dear lovers of Jesus, I could only realize that the dear Lord was clearing up and fully preparing a people for translation, and for that far more exceeding and eternal weight of glory.

A very strong impression is being made upon all hearts that soon, very soon God's dear waiting ones are to take their exit from this sin-cursed earth, and stand with Daniel in their lot. Thank God, I do not feel like raising the least objection, and will say, "Come, Lord Jesus, come quickly." Amen.

P. S.—Allow me to say that just before leaving for the East I had the pleasure of baptizing three dear souls near Cold Water, Mich., in hope of the glorious world to come, and one was the father of Bro. Henry Sanford, aged about sixty years, and two were married daughters of Bro. and Sister Williams, whom I baptized over thirty years ago. Two other daughters of the same family stand ready to be buried, when circumstances favor. The dear Lord bless them all. A. N. S.

FROM S. R. STEWART.

Bro. Stockman:—I read the letters from our dear brethren and sisters with much interest, and would say to them that I am still looking for and loving the appearing of my blessed Saviour. I have for many years enjoyed this same blessed hope, and it grows stronger continually.

Dear brethren and sisters, what a blessed time in which we live, when God is pouring out his Spirit upon his children in such a wonderful manner, to prepare them for the great and last change. I thank my kind Father that he has given the watchmen the united cry to the world, "Behold He cometh!" Let us prepare to meet him. The work of preparation is sweet and blessed, and gives joy that the world knows not of. I believe deliverance is near.

We have no minister at present, but are praying God to send us one that shall be for our good and his glory. Our little church is strong in the Lord, loving his appearing, and the preparation for it, which is holiness to the Lord.

Bristol, Vt.

BRO. GEORGE FARNSWORTH writes from Ottawa, Mich.:—"We count the *Crisis* a companion at our side, we love its pages so dearly, and the truth it contains has been a beacon light to our poor souls, as we live where there is no preaching of this kind. I have had my mind stayed for some time to work in spreading the gospel of the soon coming King to reign. I am a farmer, and do not expect I can do much until my crops are taken care of; then I will be willing to go to the front to battle for the Lord. There is a large field to work in, and there is no reason for being idle. Old earth has such a burden, that she is groaning under her load. She is laden with sin on every hand, and ready to be delivered. The space of time is about finished when all things shall be ushered in, and time brought to a close."

BRO. A. N. SEYMOUR writes:—"I am now returned to my field of labor and usefulness, where I stand ready to attend to calls to labor wherever the way opens to preach the blessed news of the Saviour's coming speedily, for I am full in the faith that very soon Jesus is coming to put an end to sin and suffering and labor, and what is done must be done soon for the salvation of the impenitent. I leave myself entirely in the hands of my dear Saviour to guide me in all his counsels and ways. I do not desire to have any will of my own in anything. None of self, and all the Lord's, is my motto and earnest prayer. Address me at Burlington, Calhoun Co., Mich."

SAMSON got his honey out of the very lion that roared against him. The Christian often gets his best blessings out of his greatest seeming calamities.

SPECIAL NOTICE TO CORN RAISERS.

My experience in raising and grinding corn has been of advantage to some in this vicinity, and will be to others if followed.

Do not cut up your corn early and bind it in bundles, for fear of frost. Cut the stalk before the frost, and let the corn stand two or three weeks. There is virtue enough in the hill, if the stalks are cut, to ripen the soft corn if left on the hill. A heavy frost don't hurt the kernel. If it is cut and bound up when in the milk it will mould, and be unfit for anything; but if left standing will ripen and be sound. Corn cut up and stalked up will not be dry enough to grind till March generally. If left till November it is dry in January, and will weigh two pounds a bushel more than that cut up. I am a miller, and know this fact.

You will get ten per cent. more sound corn to let it stand two or three weeks after the stalks are cut. The stalks cut early are worth more for fodder than the whole cut up, and it is double the work to husk it than if picked. Try it by letting the same amount have the stalks cut, and the corn picked three weeks later than the same quantity cut up, and you will prove this to be true. I have tried it, and know there is a gain in every respect from six to eight per cent., and less work. One man said he followed my advice and had no pig corn, and his pigs grew poor. That is as good reasoning as many use. Experience is worth something to some people. H. MUNGER.

TO A BEREAVED FAMILY.

BY CORA E. FAY.

Once again death's ghastly angel
Comes to rob your home of one,
Not this time a loving daughter,
But a kind and noble son
Has been called to sleep in Jesus
Till shall dawn that glorious day
When our sorrows shall be over,
Every tear be wiped away.

Now your hearts are sad and lonely,
Now your hearth seems desolate,
For dear Charlie's feeble accents
Lovingly in vain you wait.
Weep not that from you he's taken,
Weep not, it is but his gain,
They who sweetly sleep in Jesus,
Neither sickness know, nor pain.

And though death seems dark and fearful,
Such a strange, mysterious sleep,
Though you miss your son and brother,
And for him so often weep,
Though the grave on yonder hillside
Be o'erswept by wintry gales,
Let your hope of life immortal
Be a hope that never fails.

For beyond this "vale of shadows,"
Where no sorrow ever comes,
Where the righteous live forever,
We shall meet departed ones.
Let this thought your sad grief lighten,
Let it raise your hopes on high,
You will meet your loved and lost ones,
You will meet them by and by.

QUIET WORKERS.

Christ's lowly, quiet workers unconsciously bless the world. They come out every morning from the presence of God, and go to their business or their household work. And all day long they toil, they drop gentle words from their lips, and scatter little seeds of kindness about them, and to-morrow flowers of God spring up in the dusty streets of earth, and along the hard path of toil on which their feet tread. More than once, in the Scriptures, the lives of God's people in the world are compared in their influence to the dew. There may be other points of analogy, but especially noteworthy is the quiet manner in which dew performs its ministry. It falls silently and imperceptibly. It makes no noise; no one hears it dropping. It chooses the darkness of night, when man is sleeping, and when no one can witness its beautiful work. It covers the leaves with clusters of pearls; it steals into the bosom of flowers, and leaves a new cupful of sweetness there. It pours itself down among the grass and tender herbs and plants, and in the morning there is fresh beauty everywhere. The fields look greener, and the flowers are more fragrant; all life sparkles with new splendor. And is there no lesson here as to the manner in which we should do good in this world? Should we not scatter blessings so silently, so sweetly, yet secretly that no one should know what hand dropped them? God help us for his dear Son's sake.—*M. A. Getchell.*

MORAL REFORMS.

The gospel is the principal agent for all moral reforms. Unsanctified enthusiasm may for a time seem to outrun Christian zeal, but it is seed on stony ground. Thomas Paine was a furious patriot, but his infidel sentiments and vicious life disgraced the new born republic. Gospel temperance is the hope of our country. The various temperance movements that ignore Christianity are very shallow and partial. We have no word of disapproval for any effort towards any moral reform, but we do feel the importance of impressing our readers with the fact that human skill is not a match for satanic cunning. We need the Lord's help. Moody's meetings in Boston resulted in the conversion of seven thousand, including thirty saloon keepers who gave up their wicked business. It is scarcely necessary to add that no secular agency could have accomplished so much for temperance in so short a time. So it is in every moral reform. Our anti-lodge friends must remember this. Not a single case is known in the State of any man seceding from one of the major secret orders except led by the Spirit of the Lord. While we argue and work, let us not forget to pray.—*Ex.*

WATCHING AND WAITING.

If we expect our Lord to come in our day; if we love his appearing; if we desire to see him: if our hearts condemn us not in what we allow; if we are diligent in business, fervent in spirit, serving the Lord; in short, if it is our delight to obey God, then we can say we are waiting for his Son from heaven.

We have reached an important era in this world's history—a crisis in human affairs. Is it possible probation is about to close for this generation? Then he that is holy will be holy still, and he that is filthy will be filthy still. What are we doing? Are we as diligent as we ought to be in warning the world of coming danger? As sure as we live they are watching us to see if we really believe Jesus is coming, and if we do believe thus we shall tell our friends about it when we see the sign of his coming. Oh, how we shall wish we had done as the apostle did—warning every man and beseeching every man, night and day, with tears.

Nothing short of obedience will please Him who has bought us with a price. We are not our own, therefore he requires of us obedience and fidelity in our different spheres of labor. When we shirk his eye is upon us; if we are busy he notices that too, and we shall receive according as our work shall be.

How deep his love to call us out from the world to serve and honor him! He wishes us to share his glory; he is more eager to save us than we are to be saved. His service is sweet. I love to work in his vineyard. His ways are ways of pleasantness, and all his paths are peace."

LAURA H. PERKINS.

OBITUARIES.

SLATER. At Feeding Hill, Mass., July 20th, 1886, Sister Caroline, wife of Salmon Slater, aged forty-six years.

Hers was a humble life of faith and prayer, and although cut down suddenly, she was prepared for death. Her step-children speak of her in terms of praise, and her husband mourns her as only sleeping a little before the joyous scenes of the opening day of "eternal redemption," which is now close at hand.

"And these, new rising from the tomb,
With lustre brighter far shall shine;
Shall have a never-ending bloom,
Safe from disease and from decline."

G. H. WALLACE.

SHUMWAY. In Belchertown, Mass., on Sunday, Aug. 8th, Bro. Henry Shumway, aged sixty-five years.

Brother S. was afflicted with Bright's disease. For two years the church of which he was a member has missed his presence, as he was there but two or three times. He was very zealous, both in word and work, to sustain the Advent faith. He dearly loved to sing the sweet songs of Israel, and many have heard him thus singing as he plodded his way homeward after his day's toil. When able he was seen at the house of God, coming and going both ways many times on foot and alone. The services were by the Methodist minister, as their efforts were unavailing to get an Adventist. Perhaps one remark of his will be sufficient for this notice. He said "After having learned of Bro. Shumway's sickness, and not having a personal acquaintance, I made several inquiries about him, and the only answer I received from all was, 'Bro Shumway was a good man'" Rest on, rest on, Bro Shumway, it will not be long.

C. N. MORGAN.

STEARNS. Fell asleep in Jesus July 28, 1886, Sophia C. Stearns, of Whatcom, Washington Territory, aged sixty-nine years.

The deceased died from dropsy, from which she patiently suffered for some time before her death. She was born in Chesterfield, Mass., March 22nd, 1817. She was the daughter of Chas. Cudworth. In Oct., 1835, she was united in marriage to Ezra B. Stearns. From her native home they moved to Chickasaw, Iowa, in the year 1856. In 1872 they moved to Floyd, Floyd Co., Iowa. There they united with the Christian Advent Church. They were firm believers in the doctrine of immortality through Christ alone, and, like Paul, their only hope of eternal life was in the resurrection from the dead. In the spring of 1873 they came west to Falls City, King Co., W. T. The same summer her husband died of paralysis. He was fifty-nine years old at his death, where he now sleeps till Jesus calls. In 1882 the widowed wife moved with her only son (with whom they always had lived) to Whatcom, W. T. Her life was modest and unassuming, but it was made brilliant by her noble deeds and kind acts toward those around her. Her memory will be sacredly cherished by those who are left to mourn her loss. She had cherished the hope that she might greet her descending Lord without tasting death. Truly nothing but the resurrection hope can sustain in this sad hour. And when the last stroke of time shall bring the glad day of redemption, this dear one will be among the blood washed throng. They have taken the *Crisis* from its first publication. The deceased leaves a son, Rufus Stearns and wife, and grand-daughter, Mrs. Ellen Cade and family, to mourn her loss.

"Asleep in Jesus, blessed sleep,
From which none ever wake to weep,
A calm and undisturbed repose,
Unbroken by the last of foes."

KNAPP. At Sandy Hill, N. Y., July 30, 1886, of cholera infantum, Adella, daughter of Ellsworth and Mary Knapp, aged four months.

Little Della was sick about four weeks with whooping cough, terminating with cholera infantum. She is missed from the home, but we hope the affliction may be sanctified to the good of the parents, and that when the little sleeper shall come again from the land of the enemy, they may as a family be welcomed to the kingdom of God. Services by the writer. W. O. HIGLEY.

ALBRIGHT. In Savannah, N. Y., Aug. 11th, 1886, of congestion of the brain, Peter Albright, aged eighty-three years.

He died on the farm that he occupied over fifty years, though in feeble health. His death was very sudden. Twenty-five years ago he became interested in the doctrine of Christ's soon coming to wipe out the curse of sin, and all of its deadly effects, and to give life and immortality at the resurrection of the just. He will be greatly missed by the cause and its friends, in the extended liberalities of much more than the "cup of cold water" to the faithful servants of Christ, and to the poor around him. The cause of God and truth was his daily theme. He leaves a wife, two daughters, and numerous relatives to sorrow, but not without hope. Funeral at his residence. Discourse by the writer to a large and sympathizing congregation. Text, Job 17: 13-15.

E. C. COWLES.

BAKER. In West Hoosick, N. Y., Aug. 30th, 1886, Mrs. Julia Baker, widow of the late Potter Baker, aged seventy-one years, seven months and fifteen days.

The subject of the above notice made our church her place of meeting for the last ten months, and although she never has made a public profession of religion, she has manifested a deep interest. She attended church Sunday, Aug. 29th, and appeared quite joyful. She retired to bed that evening at ten o'clock, and was found unconscious in the morning, having had a paralytic shock. One common remark among neighbors was, "She was a good woman." Her funeral was attended by the writer at the residence of her son-in-law, Bro. N. Mosley. Text, Job 17: 15.

GEO. A. STREETER.

PROPER. In Wallaceville, Venango Co., Pa., June 24th, 1886, Sister Melissa Proper, wife of Bro. Joseph R. Proper, aged fifty-six years.

Sister Proper lived a Christian life about thirty years, and about two years ago she embraced the Bible faith of the soon coming of the Lord, and kindred truths, in which she remained unwavering to the last. Her daily walk was an open letter of Christ. Neighbors said, "You cannot say too much in her praise; she was never heard to speak disrespectfully of any person, but always had a kind word for every one. She visited the sick and afflicted, and willingly ministered to their wants." She died in the faith that at the coming of the Lord she will have part in the first resurrection, and receive eternal life from the great Life-giver. She leaves a husband, three sons, two daughters-in-law, grand-children, and a large circle of friends to mourn her loss. Services by the writer. C. W. STEPHENS.

WE sometimes hear the advice, "Do all the good you can in the world, and make as little noise about it as possible"; but some persons, judging by their actions, read it, "Seldom do a good action, but when you do, loudly proclaim it, and make as much noise about it as you can."—*Sel.*

LET your words be accompanied by corresponding deeds. Let profession and performance go together, rendering your life consistent, and your example worthy of imitation.

WHAT WOMAN MAY DO.

Says Goldsmith: "The modest virgin, the prudent wife, or the careful matron, are much more serviceable in life than petticoated philosophers, blustering heroines, or virago queens. She who makes her husband and her children happy, who reclaims the one from vice, and trains up the other to virtue, is a much greater character than ladies described by romance, whose whole occupation is to murder mankind with shafts from the quiver of their eyes." All this is testimony of which all sensible persons acknowledge the force and truth. Indeed, we may say we shall never know in this world how much we owe to the labors and prayers, and pious efforts, and fervent zeal of devoted women.

It was to a woman that the risen Saviour first showed himself after the resurrection, and to whom he announced his ascension into heaven. Not to Pilate, the conquered Roman judge—not to the chief priests and elders, who might thus have been convinced—not to St. John the gentle, or to Peter the penitent, did Jesus first reveal himself, but to her out of whom, in the days of old, he had cast seven devils. To a woman, of whom we know nothing more than that she was afflicted, and that "she loved much and had much forgiven." Jesus gave the divine commission to preach the first gospel of the resurrection and the ascension. And surely thus has the Master given a like divine commission to all Christian women—that of telling the story of the risen Jesus wherever they have an opportunity to do so.—*Ex.*

TEMPERANCE.

A "RUM ONE."

"Poke him up, boys! Poke him up! He's deader'n a log!" And the boy who was the ringleader in the troop urged the others on to torment the wretched man who lay prostrate on a cellar door. A loud laugh answered his speech, and the group gathered round the drunken man. But just then a bare-headed girl came flying down the street, and with clinched fists and flashing eyes defied the crowd of boys. "Let him alone, every one of you!" she cried. "Jest touch him if you dare! I'll thrash you, every one, if you try it!"

"Halloo! what have you got to do with it?" growled one of the larger boys, edging up to the girl. "I'd like to see a girl thrash me, I would." "You will see it if you don't stand off," threatened the girl. "He's my father—that's what I've got to do with it! Tom Dobbs knows he's my father, and you shan't touch him, if he is drunk!"

Another big boy laughed, a loud, jeering laugh. "Yes, he's your father," he said. "And a rum one he is, too! Come on, boys; let the girl alone. We'll find fun round the corner." He led the troop away; and the bare-headed girl, looking after them, said bitterly—oh, so bitterly for such a child,—"Yes, he is a 'rum one,' but not the way you meant, Tom Dobbs. If it wasn't for rum, he wouldn't be here; I know that as well as anybody." She knew that Tom had only used the word as it is used in its street slang sense. But alas! she realized its bitter, bitter truth. Rum had, in reality, made her father what he was—a hanger-on at low saloons, a curse to himself and every one who came near him.

Rum had made her, poor Minnie, a miserable drunkard's child, almost an outcast. Many times, when he had come home in a drunken fury, he had driven her into the cold streets, and she dared not return until he had fallen asleep. Many nights she had crouched, wild-eyed and afraid, in porches and deep doorways, seeking shelter from rain and tempest, gazing, with eager, longing gaze, through lighted windows into happy homes, and vainly wondering why she need be so wretched, while they were so warm and well-clad and joyous.

What a life for a little child, and yet multitudes of children live this weary, wretched suffering life. Not a great city in our land—and alas! few little ones—but hides thousands of poor children whose days are spent, not in happy play and healthful study, but wandering from corner to corner, hearing and learning all that is bad in the streets, searching saloons, alleys, and cellar-ways, to find the drunken father, who should be caring for his children; coaxing him to the miserable home, and then shrinking and hiding from his cruel blows and fierce anger. What kind father would cast such shame and sorrow on his child? How strange that a man should be reduced so low as to need the defense and protection of a little girl; and how many fathers there are whose acts cause shame to their innocent children, and make sad the hearts of those whose lives they should fill with joy and sunshine.

Little did that father think when he tasted that first glass, that he would bring himself to such helplessness and misery. Little do the young who are to-day sipping the intoxicating cup foresee the evil which is coming upon them. But it will come. Thousands on thousands have gone down this fatal path, and have sunk into the darkness of the drunkard's grave; and thousands of others are going along on the same terrible and fatal course. Oh, that every man and woman who loves God and pities frail humanity, would reach out a hand to help those who are ensnared and led astray by the power of this destroyer. "Look not upon the wine. At the last it biteth like a serpent, and stingeth like an adder.—*The Safeguard.*

DON'T SELL IT TO THEM.—One day a young man entered the bar-room of a village tavern and called for a drink. "No," said the landlord; you have had the delirium tremens once, and I cannot sell you any more." He stepped aside to make room for a couple of young men who had just entered, and the landlord waited on them very politely. The other stood by, silent and sullen, and when they had finished he walked up to the landlord and addressed him as follows: "Six years ago, at their age, I stood where those young men are now. I was a man of fair prospects. Now, at the age of twenty-eight, I am a wreck in body and mind. You led me to drink. In this room I formed the habit that has been my ruin. Now sell me a few more glasses, and your work will be done. I shall soon be out of the way; there is no hope for me. But they can be saved. Do not sell it to them. Sell it to me, and let me die, and let the world be rid of me; but for heaven's sake, sell no more to them!"—*Ex.*

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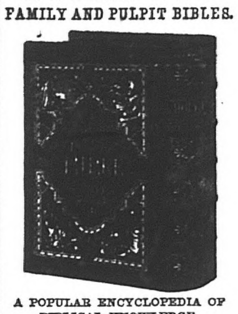

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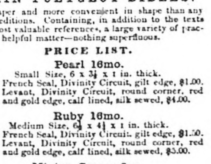

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FOREIGN CORRESPONDENCE.

LETTER FROM ELDER GRANT.

Friday evening, March 12th, I bid adieu to the dear friends in Belfast, several of whom accompanied me to the steamer. Among those who came to bid farewell was the Pastor of the Clifton Park Congregational Church, Bro. Griffiths, and his first deacon, Bro. Henderson, a noble Christian worker. Very earnest requests were made that I should return and talk more about our blessed hope. The Lord's will be done.

My return trip to Liverpool, on the splendid steamer "Optic," was delightful, as when I came. The sea was still, and the sailing most agreeable. I left at eight o'clock, and was in Liverpool the next morning about 7.30. I at once took the cars for London, *en route* for Salisbury, where I arrived Saturday evening, and was met by Bro. Cyrus E. Brooks, Pastor of the Baptist Church, and Editor of the *Bible Standard*. He is a true man, who does not shun to declare the whole truth, so far as known to his mind. He is highly esteemed by the church. He is fully settled in the belief of conditional immortality.

I am informed that the majority of the English ministers favor that belief, but have not spoken out publicly, like Bro. Brooks, Constable, White, Starkey, and others. It is to be hoped that something will bring them to the front in this glorious conflict between truth and error in these last days. It is time for every true man of God to speak out boldly before any more are led into the whirlpool of Spiritualism, or the mud of Universalism. Conditional immortality is the Gibralter against which Spiritualism, Universalism, Swedenborgianism, and Catholicism, can make no headway. They lie wrecks at its base. Glory to the Lord for showing me this great truth some forty-three years ago!

A minister took me one side at a large meeting, and said, "I wish to have a little private conversation with you." When separated from the others, he said, "Bro. Grant, since you have received the Spirit of God in a larger measure, how has it affected your belief in conditional immortality?" I said, "It has *intensified* my belief." He at once exclaimed, "Glory to God!" and added, "I was anxious to learn how you felt, for I knew you had given the subject special attention; and I thought if you was now doubting, perhaps I had better be cautious, for I have been believing it myself."

At the same meeting, another venerable minister said to me, "Do you believe in the conversion of the world?" I said, "No." He responded, "Neither do I." "Do you believe that Christ is soon coming?" I said, "Yes." He replied, "So do I." After some further conversation, he inquired, "Do you believe in the immortality of the soul?" I answered, "No." He at once said, "Neither do I; but they would cut my head off if they knew it."

Is it not time for some of these faint-hearted men to come to the front, and nobly defend the truth of the Most High, and be martyrs for the benefit of those who are being led into infidelity by a false theory, which puts our Heavenly Father in the very worst possible light before the human family, where they teach a doctrine which requires us to believe that God will *torment* his enemies eternally, instead of causing them to *die* the "second death," be "destroyed," burnt up root and branch, like the tares of the field, as declared in the Bible? Let heads be cut off for the truth's sake, when men can thereby be saved from the jaws of infidelity, rather than be silent to save a good name.

Salisbury is a city of considerable note. It has a large Cathedral, with a steeple four hundred feet high. In the suburbs of Salisbury are objects and antiquities of special interest; but as I wrote last year somewhat of these, I will pass them over for the present. I began meetings in the Baptist Church Sunday, March 14th, and closed Friday evening, the 19th. Bro. Brooks has been pastor of the church some two years. Sectarian bigotry is abundant in Salisbury; yet there are a number of good workers among the common people, whose labors are a special benefit to those seeking salvation.

The audiences continued to increase from the commencement to the close, when they were anxious to have the meetings continued another week, but previous engagements prevented. Many questions were asked relating to the subject of future punishment, and the state of man between death and the resurrection. The mental darkness on these subjects is astonishing. To hear some talk, one might conclude they had never read the Bible, but had received their theology from the Papal Church, or from Paganism. After a careful examination of the Bible on these subjects, many rejoiced in the truth, and could say the Bible is now an open book to them, whereas before it was sealed. It is comforting to see the dense theological fog give way for the clear light from the Sacred Scriptures. None but those who have had the experience can comprehend the happy satisfaction thus produced. This the writer knows from personal experience.

The afternoon meetings for consecration were seasons of more than ordinary interest and profit. These meetings were of special benefit to the church, just what was needed to fit them for the coming of the Saviour. Most of those who came consecrated all to the Lord, and received new strength for Christian work. Most of the professors of religion are doing next to nothing to advance the cause of Christ. Branches that bear no fruit are useless, and must be severed from the vine, is the plain teaching of our Lord in John 15: 1-8. Many, no doubt, who expect to be saved, because they were once pardoned, will be lost because they have lived a selfish life most of the time since they were forgiven. They ran well for a little while, and then began to conform to the world, seeking its honors, riches, and pleasures. Now there is no spiritual life in them. They have a name to live, but are dead. How sad their condition! The one who attempts to arouse them to a sense of their danger must expect a chilly welcome, and probably cruel abuse; but let us sound the alarm before it is too late. It may be some will be aroused and saved. If they continue in sleep, their case is hopeless. "Take heed," said Jesus, "lest coming suddenly, I find you sleeping." Satan is administering all kinds of opiates to keep them quiet till it is too late. He is making special efforts to draw them into "entertainments," that he may quench all their spiritual emotions, and replace them by sensual pleasures. But few see the perils of these last days, consequently, the greater is their danger.

Saturday morning, March 20th, at 7.50, I left Salisbury for London, where I arrived at 10.35, and at 1.30 left for Frodingham, where I arrived at about 6.20, put up the prophetic chart, and had a good meeting. Frodingham and Scunthorp abound in iron ore, which is easily obtained, being quite near the surface of the ground, and mixed with the earth, like the gold in California. There are a number of furnaces in the town, which are in active operation.

Sunday, March 21st, was a good day in the Lord. In the forenoon the subject was heart purity, and in the afternoon and evening the fulfillment of prophecy, showing we are near the coming of Christ. The people were very anxious to hear about these things. The hall was crowded. Sunday and Monday evenings some came an hour before the time so as to be sure of a seat. Conviction fastened upon the people, and one started Sunday evening in the service of the Lord. There were many good testimonies after the chart talk.

Monday evening I spoke on the signs of the times, showing that the darkening of the sun and moon and the falling stars, referred to in Matt. 24, Mark 13, and Luke 21, are in the past, and that we are now entering into the "distress of nations," spoken of by the Saviour, as among the last signs before his coming. So far as I can learn, no one else in Europe is preaching that these signs are in the *past*. Most teach that the "great tribulation" mentioned in Matt. 24 is yet in the future, to be brought about by the rise of a personal antichrist; and yet these ministers believe the Lord will come very soon.

If the "great tribulation" is in the future, then the signs of Christ's coming are also in the future, because they do not occur till "*after* the tribulation." And as these signs are the evidence that the coming of Christ is "near," it follows that if those brethren are right in putting the "great tribulation" in the future, they are not warranted in teaching that the second coming of Christ is yet "near." But the evidence seems positive that we are now this side of the "great tribulation." It was produced by the Papacy, and ended near the close of the last century, after some seventy millions of saints had been put to death by the order of the Church of Rome. "Immediately after the tribulation of those days" the signs in the heavens began to appear, and now the signs upon the earth are coming upon this generation; the "distress of nations, with perplexity."

THE INFLUENCE OF THE LORD'S COMING.

BY [illegible]

The study and contemplation of this subject must be allowed to have its [illegible] influence upon our lives. This truth, the same as any other Scripture truth, may be held and maintained in connection with an unholy life. A truth so great and precious lodged in the head, and its power not realized in the heart, will bring upon us a fearful condemnation.

A special blessing is pronounced upon those Christians who cultivate a watchful spirit, and are found watching when the Lord comes. "Blessed are those servants, whom the Lord when he cometh shall find watching." Luke 12: 37. There must be nothing to do when the cry of his coming is raised but to go out to meet him. We must keep watching daily, hourly, looking for the Bridegroom, and must keep in readiness to meet him at a moment's warning. To be thus prepared, our lamps must be kept constantly trimmed and burning with a good supply of oil in our vessels.

Christians are directed to wait for Christ in a spirit of patience. "Be patient therefore, brethren, until the coming of the Lord." James 5: 7. Confidence, or holy boldness before him at his presence, is set forth as a motive for continual union with the Son. "And now, my little children, abide in him; that, if he shall be manifested, we may have boldness, and not be ashamed before him at his coming." 1 John 2: 28. The importance of this our thoughts cannot fully comprehend, and no language can well exaggerate. We must realize that we have no sufficiency in ourselves; self must be lost sight of; and our dependence, our faith, our hope must all centre on him.

But it is necessary also to bear testimony to the Lord's soon coming. If the Lord has revealed this truth to us, we must preach it from the pulpit and the platform; we must proclaim it in the prayer-meeting and in the social circle. If we see others unmindful of the subject, we must endeavor to arouse them to the importance of it.

This divine message requires to be told authoritatively. If given in a hesitating, doubtful way, few will believe it, and fewer still will give heed to it. If we really believe the Word, we must speak it with certainty; we must not leave the people in doubt as to whether we do or do not believe it. If we believe that Jesus is coming again, let us give no uncertain sound on this subject; let us ring it in the ears of all when an opportunity offers itself. If men will not hear us, that is *their sin*; if they sneer and scoff, we have delivered our souls.

And earnestness is required in the proclamation of this truth. If this truth does not demand earnestness, what truth does? What truth is more frequently or more plainly taught in Scripture? And what truth is more important? What truth, in its reception, is accompanied with a greater blessing? What truth, in its rejection, is attended with a greater curse? How will we meet Jesus with joy, if we are not in earnest in endeavoring to awaken the attention of others to his coming? We cannot understand the sincerity or honesty of those who profess this truth, and yet are indifferent about its reception or rejection.

The fact that the world cares nothing about this matter,—the fact that even the professing church is indifferent to it, or ignores or explains away the plainest texts in the Bible,—the fact that we find it so difficult to get people to listen to our message, should stir us to the very depths of our nature, and set us on fire with holy zeal to create a new interest in the doctrine. To this we should devote both time and money, and intellect and prayer. And *for* this we should be willing to sacrifice ease, and position, and reputation. If we were more earnest, some would be attracted by our earnestness who are now indifferent. If we were more earnest, more souls would be drawn to listen to the glad tidings of the kingdom. If we were more earnest, we should trifle less and pray more, and God would answer our prayers, and give success to our labors, and then we should be filled with joy and gladness. The world will listen to an earnest man. If a man is sincere and earnest, he will gain listeners even though it is error that he advocates.

Church history furnishes numerous examples of persons who have been successful in propagating erroneous views through their earnestness and zeal. O how much is earnestness required in the cause of truth. Many bring to its advocacy a feebleness unworthy of the truth. But it is only as we are earnest, it is only as we are seriously occupied in proclaiming the truth, that we can be accounted faithful.

It is to be feared that some, settled fully in the belief that the wrongs of the world will never be righted till Jesus comes, just look and wait quietly for that time, as if they were thereby relieved from all obligation to labor in lessening the amount of evil and misery, and in increasing the amount of good and happiness.

In the day that is coming, all the work we do for God will be examined. "Each man's work shall be made manifest: for the day shall declare it, because it is revealed in fire; and the fire itself shall prove each man's work of what sort it is." 1 Cor. 3: 13. Does not this solemn thought teach us to look well to our motives? We shall not be rewarded for works which are done from wrong motives. As the main-spring of all our works, there must be a pure heart. There must be behind all our preaching and writing the constraining love of Christ. The Lord at his appearing will only approve such works as have been done for his glory. How this thought should lead us to frequent searchings of heart.

LUKE 21: 31.

BY M. B. [illegible]

"Know ye that the kingdom of God is nigh at hand."

When shall we know it is nigh at hand? When ye shall see all these things come to pass, then know. With what certainty may we know? As you know that summer is at hand after the snow has gone, and as the trees, when their branches are yet tender, put forth leaves, so likewise ye, when ye shall see all these things, know. Have we knowledge now that the kingdom is at hand? We answer, Yes. Does any one doubt that summer is at hand? No. Neither can we doubt from the same reasoning and evidences that the kingdom is "nigh at hand." It has become a fact, which is knowledge, that the signs which should precede his coming and kingdom are things of the past, as foretold by Jesus. Every line of prophecy points to that event. Also the tribulation days on the saints has had its fulfillment, which no one can doubt; and the sun in its turn, which was darkened, has acted its part; also the moon and stars have in turn given in their testimony to the same fact; and distress of nations with perplexity, with the sea and waves roaring, are witnesses that we *know*. And now the powers of the heavens are being shaken, which causes men's hearts to fail them, looking for the things that are coming on the earth; and then shall they see the Son of man coming in the clouds with power and great glory. It is time for the saints to look up and lift up their heads, for their redemption draweth nigh.

Now comes in the parable by which we have knowledge. Millions of the dear saints have died in the faith, but we have knowledge they walked by faith, not seeing what we see in this age; they died without the sight. Some of the dear saints now living will never die, for "whosoever liveth and believeth in me shall never die," said Jesus.

I had a good illustration of faith and knowledge given me while in the town of R——. I inquired the way to Bro. R's house in the village. The brother said to me, "I can direct you, and if you follow my directions you will make no mistakes, and you will know the house he lives in without further inquiries. You will go up the street until you come to Main St.; then turn to the left, and as you pass on you will see a bend in the street. After passing that, you will come to four corners. On the left you will see a red store on the corner. You will keep the straight course, and on your right you will see a square house on a knoll, painted white. You will still keep the same course, passing many houses. You will see a house just like the one described on the same side of the street. After passing that one you will go down a hill, at the foot of which on your right you will see a wood-colored house of one story, end towards the road. In that house Bro. R. lives."

With my chart I start out. First I go up the street, then turn to the left, then watch for the bend in the street, then pass on and look for the red store on the corner, where the street crosses; my next object is the square house, painted white, on the knoll to the right. I pass the house built in the same style, on the same side. This is my last sign. Now comes knowledge. As I pass down the hill I see the wood-colored house. Now faith is turned to sight. I *know*, as I have confidence in my guide, that Bro. R. lives here. No doubts now.

In like manner, one by one, the signs Jesus gave us are in the past. We know the kingdom so long looked for is at hand. Cheer up, lone pilgrims! we can now see the bright rays of coming glory, which will soon dispel the gloom that now hangs so heavily over this world of sorrow.

Mt. Vernon, Me.

THE ABUNDANCE OF GRACE.

BY L. C. KERR.

"Moreover the law entered, that the offence might abound. But where sin abounded, grace did much more abound." The apostle tells us that sin was in the world before the law, but that sin is not imputed where there is no law. By the law here referred to is, doubtless, the law given by Moses upon tables of stone, for in the next verse (14th) he says, "Sin reigned from Adam to Moses." Not but what sin was the same horrid monster before the law entered, in the sight of Deity as after, but the law served as a light in which sin could be clearly seen. The deceitfulness of sin was distinctly revealed in the light of the law.

Paul says that he had not known sin except the law had said, "Thou shalt not covet." Rom. 7: 7. "But sin, that it might appear sin," or "that sin by the commandment might become exceeding sinful." But he continues, and tells us that when the commandment (law) came, sin revived (lived again), and he died. For without the law sin was dead. He says then that while sin was *dead* he was *alive*, but as soon as the law came, sin lived and Paul died. He finds that he has transgressed a law, the penalty of which is death, and he must die, and nothing can save him except the grace of the Creator. All hope is gone; all means of life is cut off upon the revival of sin. It brings with it all his criminality, and the penalty must, sooner or later, be met by him. All have likewise sinned, and come short of the glory of God.

God has included all under sin, that he might have mercy upon all. Sin brought death, and death reigns, in consequence of transgression, over the entire human family. Sin and death abound; but the text assures us that when they abound, grace does much more abound.

This great fact opens up before us the infinite wisdom and mercy of our blessed Creator. He has included all under sin that he might have mercy upon all. His mercy is felt just where it is needed. "Where sin abounded, grace did much more abound." Sin was great, but grace was still greater. The malady proved fatal, but the remedy was vital. The grace of God that bringeth salvation had now appeared unto all men, and it pleased God to manifest this grace in and through the person of his dear Son. So we read, "The law was given by Moses, but grace and truth came by our Lord Jesus Christ." (John 1: 17.) Moses, in giving the law, simply showed us where we stood, and what we had lost by transgression, without showing or pointing to a way of escape; but Christ, through the gospel of grace, shows us the way out of this dilemma.

What a good thing it would be for the world if all could see that God does not save men on account of their goodness, but on account of their wickedness. It is just because men are sinners that such gracious provision was made, and not because the subjects of salvation have so much innate goodness. Christ says, "I came not to call the righteous, but sinners to repentance." The more wicked men are, the greater need of a Saviour. There are none so low in the scale of moral depravity but can find in this Saviour just the remedy for their sin, and the source of elevation to lift them out of the pit of ruin and woe, to take them from the service of satan, and place them among the sons and daughters of God. What a mercy!

Webster defines "grace" thus: "The divine favor toward man; the mercy of God, as distinguished from his sovereignty or justice, and also any benefits or blessings it imparts; the undeserved kindness or forgiveness of God; divine love or pardon." So that we are saved, if saved at all, entirely through the divine favor, without the least merit on our part. For just as soon as we begin to talk about merit, or worthiness, or works of our own, the law rises right up and condemns us. We have broken that law whose penalty is death; and all we can say or do of our own selves works debt. "All have sinned," and "the wages of sin is death."

The apostle tells us in Eph. 2d that we are saved by grace through faith, and that not of ourselves; it is the gift of God. Not of works of our own, lest any man should boast. Nowhere in the sacred volume is it hinted that man's worthiness is God's plan of saving him, however much some may argue to the contrary. But it is by the Lord Jesus Christ that we have access by faith into this grace, or favor of God, wherein we stand. (Romans 5: 2.) Justification by faith in Christ alone is the great platform of the Christian's hope. Without him we have nothing, with him we have everything, and by him we "rejoice in the hope of the glory of God." "Much more then, being justified by his blood, we shall be saved from wrath through him." "If through the offence of one (Adam) many be dead, much more the grace of God, and the gift by grace, which is by one man, Jesus Christ, hath abounded unto many."

THE ATONEMENT.

The Importance and Scriptural Philosophy of the Atonement.

An Essay read at the Worcester Convention,

BY I. C. WELLCOME.

(Concluded.)

Christ having suffered once for all, and being raised "by the power of an endless life," he becomes a priest after the order of Melchisedec." And because he continueth ever, hath an unchangeable priesthood. Wherefore he is able to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them." "For the priesthood being changed, there is made of necessity a change also of the law." The old is no longer in force, and "vanishes away," but this New Covenant, which had been the acting principle in changing the hearts, and the foundation of the faith and hope of the ancient church, by which, through the typical blood sacrifices, they were pardoned of sin and justified, would have no force or power to give "eternal life" unless it was ratified by its author and testator. "For where a testament is, there must also of necessity be the death of the testator. For a testament is of force after men are dead; otherwise it is of no strength at all while the testator liveth." "For a testament is of force where there hath been death." (R. V.)

The death of Christ then makes the New Covenant sure. Therefore Paul says, "Christ has become an high priest of good things to come, not by the blood of goats and calves, but by his own blood he hath entered in once into the holy place, having obtained eternal redemption for us. "For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh, how much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God. And for this cause he is the mediator of the New Testament (or Covenant), that by means of death for the redemption of the transgressors that were under the first testament (or covenant), they which are called might receive the promise of eternal inheritance." See Heb. 7th and 8th chapters. So we find that it is by the blood of Christ that the New Testament is ratified—made sure. Hence it was long before said, "I will make a New Covenant."

It is the blood of Christ that cleanses us who believe, and the ancient church who believed, from all our sins, and freely "justifies us." "For without the shedding of blood there is no remission." Here then we have the conditions of this blood covenant: "Whosoever eateth my flesh, and drinketh my blood, hath eternal life: and I will raise him up at the last day. He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him. As the living Father hath sent me, and I live by the Father, so he that eateth me, even he shall live by me." John 6: 54, 57.

This figure of speech is used to illustrate that we must receive and believe the Word of God—the record which he has given of his Son. That "in him was life (eternal), and the life was the light of men: . . . that all men through him might believe." John 1: 4, 9. And this is the record, that God hath given to us eternal life, and this life is in his Son. He that hath the Son hath life: and he that hath not the Son of God, hath not life." 1 John 5: 9, 12. "If we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ, his Son, cleanseth us from all sin." And in the new song to be sung by the redeemed multitudes as they rise from the dead in "the first resurrection," they address the Lamb of God; "Thou art worthy, . . . for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; and hast made us unto our God kings and priests: and we shall reign on the earth." Rev. 5: 9, 10.

It is his blood, and not his death, which has efficacy to cleanse the defiled conscience from sin. Not the sin of eating the fruit of the tree of knowledge of good and evil; neither the sin of violating the ten commandments: but the sin of disbelieving God's record of his Son. Disbelieving the gospel of Christ—the good news concerning "our passover sacrifice," our righteous Mediator. For "through him is preached unto us the forgiveness of sins." "And by him all that believe are justified from all things, from which we could not be justified by the law of Moses." Acts 13: 39. And although this department of the atonement is limited to believers, yet it is free to all who are willing to believe God. "As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up, that whosoever believeth in him might not perish, but have eternal life. For God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." John 3: 14, 16.

THE PENALTY OF THE NEW COVENANT.

This is the dark side of the case, but it is important that all consider it. It is good news to be informed of the dangers in our path, which may be avoided by discretion. "The prudent man foreseeth the evil, and hideth himself." One of the chief results of Christ's atonement will be the removal of sin from our world. Paul tells us (Heb. 9: 26), "Now once in the end of the world (age) he (Christ) appeared, to put away sin by the sacrifice of himself." He is able to do what he has undertaken. And in giving his new law he said, "Hear, O Israel. The Lord our God is one Lord: and thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy might." Deut. 6: 4, 5. (Jesus tells us "this is the first commandment.") "See, I have set before thee this day life and good, and death and evil. I call heaven and earth to record this day against you, that I have set before you life and death: therefore choose life, that both thou and thy seed may live, . . . that thou mayest dwell in the land which the Lord sware unto thy fathers, to Abraham, to Isaac, and to Jacob, to give it them. Deut. 30: 15, 19, 20.

Again, the Lord said to Moses, "I will raise them up a prophet from among their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him. And it shall come to pass, that whosoever will not hearken unto my words which he shall speak in my name, I will require it of him." Deut. 18: 18, 19. Peter, in Acts 3: 22, 23, claims that Christ was this Prophet, and declares that those who do not obey Christ "shall be destroyed from among the people." The Lord declares by Ezekiel, "The soul that sinneth, it shall die." Ezek. 18: 4. Therefore Christ "forewarns" [illegible] him who is able to destroy both soul and body in [illegible] gehenna fire.

When our Lord shall come again, he shall thoroughly purge his floor, and gather his wheat into his garner, but he will burn up the chaff with unquenchable fire." Matt. 3: 12. Paul also declares that "the wages of sin is death: but the gift of God is eternal life through Jesus Christ." Rom. 6: 23. And again the apostle says, that those "who obey not the gospel shall be punished with everlasting destruction." James says, "Sin when it is finished bringeth forth death." Sin must be put away. Christ, our Law-giver, is to be our Judge. God hath appointed a day in the which he will judge the world in righteousness, by that man whom he hath ordained." And when the great white throne appears, with our Judge seated upon it, the books will be opened; then the dead, small and great, will have been raised from death, and will "be judged out of those things which are written in the books, according to their works. And whosoever is not found written in the book of life be "cast into the lake of fire, which is the second death."

Sin and sinners will be blotted out of the universe in love. That love which gave us the Son of God, to cleanse us from sin, and make us pure and holy, and to give us eternal life, and an eternal home, will not suffer the rejectors of it to live on in sin and sorrow eternally. They must cease to be. Then "every creature which is in heaven, and on earth," . . . will say, Blessing, and honor, and glory, and power be unto Him that sitteth upon the throne, and unto the Lamb, forever and ever." Rev. 5: 13. This is the final result of the atonement of our Lord Jesus Christ for a lost world.

Those who desire to see an elaborate argument on this all-important subject, in all its points, should read our book entitled, "The Plan of Redemption."

BIBLICAL CRITICISM.—John 1: 35.

BY J. SIBLEY.

"The next day after." What? After his baptism. So says the note in the *Blessed Hope Quarterly*, and so say people generally; but I think that a careful examination of the subject will show the answer to be incorrect. I think the *day* referred to is the day "when the Jews sent priests and Levites from Jerusalem to ask him, Who art thou?" Verse 19.

I will now give some of my reasons for this conclusion. If we take the position that it was the next day after his baptism, then we make John contradict all three of the other Evangelists. They tell us that from the banks of Jordan, after his baptism and the descent of the Holy Spirit, he went into the wilderness, where he remained forty days. Matthew says, after describing his baptism, "Then was Jesus led up of the Spirit into the wilderness to be tempted of the devil." Matt. 4: 1. Luke says, "And Jesus, being full of the Holy Ghost, returned from Jordan [where he had been baptized—see previous chapter], and was led by the Spirit into the wilderness." Luke 4: 1. And Mark is still more particular and emphatic, and says, "And straightway coming up out of the water he saw the heavens opened . . . and immediately the Spirit driveth him into the wilderness. And he was in the wilderness forty days." Mark 1: 10-13.

He endured his trial in the wilderness before he entered upon his ministry; but the "third day" after the events narrated in the lesson Jesus began his work by turning the water into wine at the marriage feast in Cana of Galilee. John 2: 1. From his baptism Jesus went into the wilderness, where he remained forty days, and after he had met the enemy, and come off victorious, he came forth to gather his disciples and enter upon his ministry. He came back to Jordan, where John continued baptizing. John saw him approaching, and exclaimed, "Behold the Lamb of God!" This was the first opportunity that John had had to introduce him, for from his baptism he had gone immediately into the wilderness, and forty days or more had passed and John had seen nothing of him; but now he was rejoiced to see him coming to him again. How did he know him? He says, "I saw the Spirit descending from heaven like a dove, and it abode upon him." When was it? At his baptism, upwards of forty days before. With this view all is harmonious.

THE man who begins the day with prayer will be very likely to end it with thanksgiving.

THE TIME OF THE FIRST ADVENT.

What period does the Bible recognize to be the first coming of Christ? It is evident that Jesus made his first advent on time, for Paul says, "When the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law," etc. Gal. 4: 4, 5. Paul evidently referred to Daniel 9: 25—"Know therefore and discern, that from the going forth of the commandment to restore and to build Jerusalem unto the Anointed One the Prince shall be seven weeks, and threescore and two weeks; it (the city) shall be built again, with street and moat, even in troublous times." (R. V.) Here the prophet clearly states that from the going forth of the commandment to restore and build Jerusalem unto the Christ should be 69 weeks (prophetic time), or 483 years.

On examining the Bible we find three commandments that affected the building of the temple and city. Ezra says, "And they builded and finished it according to the commandment of the God of Israel, and according to the commandment of Cyrus, Darius, and Artaxerxes, king of Persia." The city was only [illegible] finished. The people did not [illegible] the work under the commandment of Darius; not until Artaxerxes [illegible] was the work accomplished. Daniel must have reference to the commandment that affected the completion of the work, for he said, "it [the city] should be built again, with street and mote, even in troublous times." This can refer to nothing else than the successful accomplishment of the work under the direction of Nehemiah.

History gives the dates of the issuing of the different commandments as follows: that of Cyrus B. C. 536; that of Darius Hystaspes, B. C. 516; that of Artaxerxes, B. C. 457. The prophet said that from one of these periods—483 years—would take us to the coming of the Christ. We lay the measuring rod on to the first, and measure off 483 years, and it brings us to B. C. 53, and no Christ. The second brings us to B. C. 33, and no Christ. We measure 483 years from B. C. 457, and it brings us to A. D. 26, and past the birth of Christ thirty years, for Christ was born four years before the Christian era. None of these three periods can be made to hit the *birth* of Christ. But in A. D. 26, when Christ was thirty years old, he was introduced to the world as "the Lamb of God, that taketh away the sin of the world"—at which time he was anointed from Heaven.

Daniel says in chap. 9: 24 that 70 weeks (prophetic time)—490 years—are *decreed* (R. V.) upon his people and holy city, in which time six things are to be accomplished, the last of which is to anoint the most Holy One (Cov. Bible); and then in the next verse he tells us to "know . . . that from the going forth of the commandment to restore and to build Jerusalem unto the anointed one, the Prince [R. V.], or the anointing of the Prince, shall be 483 years."

That the Bible teaches the anointing of the Christ to be at his first coming (advent), see Mal. 3: 1—"Behold, I will send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the Lord of hosts." Here it is positively declared that the messenger (John the Baptist) shall come and prepare the way *before* the Lord, and then the Lord, whom ye seek, shall suddenly (quickly) come.

Now what preparation did John make before the *birth* of Christ? You must answer, None, for he was only six months old; but he did prepare the way before the baptism and anointing of the Christ. And we hear John say, when interviewed by the priests and Levites, "I am not Elias, neither the Christ." Then they say, "Why baptizest thou then, if thou art not that Christ, nor Elias, neither that prophet? John answered them saying, I baptize with water; but there standeth one among you whom ye know not: *he it is who*, COMING AFTER ME, is preferred before me." And Paul says in Acts 13: 24, "John first preached, before his [Christ's] coming, the baptism of repentance to all the people of Israel."

John did not preach the baptism of repentance before the *birth* of Christ, therefore the *birth* of Christ is not called the coming of Christ. He did preach the baptism of repentance before the anointing of Christ; therefore the anointing of Christ is called the coming of Christ. Hence the commandment issued by Artaxerxes in B. C. 457 was the date from which the 483 years started, which reached to his first coming at his anointing in A. D. 26, when Christ was thirty years old. There remained one more week of the seventy, in the midst of which he (Christ) should "cause the sacrifice and the oblation to cease," or be put away. And Paul says in Heb. 9: 26, "But once in the end of the world [ages—R. V.] hath he appeared to put away sin [offerings] by the sacrifice of himself."

When Christ offered himself without spot to God, God accepted it in place of all other offerings, which were types of his offering himself. Paul says the priests under the law needed to make offerings daily; but this man [Christ], after he had offered one sacrifice for sins forever, sat down on the right hand of God." Hence the sacrifice of Christ was the last sacrifice. God has accepted none other since, so all others ceased when that was made, and that was made in the middle of the week, or three years and a half after his anointing.

Chelsea, Mass.

IT is easy to murmur at our lot, and to imagine that we are more severely tried than others. So universal is the spirit of discontent that people often complain of the monotony of their own peaceful lives.

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E. A. STOCKMAN, EDITOR.

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HEREAFTER ALL ARTICLES FOUND ON THIS PAGE WITHOUT A SIGNATURE, WILL BE EDITORIALS.—*Editor.*

OUR LAST WORK.

Our world is madly rushing towards its awful crisis with the acquired momentum of centuries. Every hour its wild haste is accelerated. Every form of discovery, every invention of science, every appliance of art, is strained to the utmost to increase the speed of all things that move or can be moved. Friction, waste, danger, are not taken into the account. The black tides of multiform evil set towards the gulf of ruin [illegible] force that contemns restraint. [illegible] the telephone, the press, [illegible] the pulpit, are subsidized by [illegible] and seducers, who wax worse and worse. Satan rides in a high chariot, drawn by the winged steeds of all the evil forces known to men or devils. Wickedness accomplishes more in a day, now, than in years of earlier times.

But to this dark picture there is another side. The darkest hour is not *all* darkness. Satan's victory is God's opportunity. Christ and his friends can appropriate the vast facilities of these times as well as demons and wicked men. The very unrest and excitement which prevail in all the world render it easier to get a hearing, specially for truths which are new to the people. The great monetary crash in 1857 prepared the way for the tremendous revival which followed. The common mind is greatly and painfully exercised as to what is to be the *end* of the present strange condition of things. Men are ready to listen to almost any explanation of the causes and results of the startling and engrossing events daily occurring. The prophet's wonderful words, "*What shall be the end of these wonders?*" are unconsciously on a million lips. The most improbable and wildest theories are taken in with avidity. There is a morbid hunger for any new version of affairs. The old fallacy that the world is growing better and is to be converted, is being swept out of the popular thought by the rush and dash and turmoil of these times. Face to face with the colossal wickedness of the hour, the masses regard the driveling of the pulpits about the great progress of religion and the world's speedy evangelization, as a burlesque of sacred things. The common people want *something* more in keeping with what they see and know to be the actual condition of things around them, and the unmistakable tendencies of society at large. They are ready to listen to teachings that are more in accord with their experiences and observations.

And, therefore, whoever has the courage and the faith to go forth with an open Bible in his hands, and calmly, candidly, solemnly and earnestly unfold to the bewildered masses the inspired solution of this perplexity of the nations, has a better chance to win attention and make truth effective than has been offered in a quarter of a century. The great eagerness in Belfast and many other places to hear Bro. Grant is strikingly in point. And in this country, in many communities, there is a notably increasing inclination to come to our chapels and halls to hear what our preachers have to say about the frightful distempers of these times. And as we come nearer and still nearer to the awful crisis, and as disturbances and calamities grow worse and worse, and wickedness and criminality become more and more frightful, and men's hearts fail them in looking for the things that are coming on the earth, the honest classes will *instinctively* turn to our pulpits and our publications for the true solution of these disorders. They will turn to *us* because they know that we claim to find in the Bible the reason and the result of what is now transpiring. And God is calling upon us as *never* before to be prepared to meet and answer the solemn inquiries of the people, which are sure to *increase* with the increasing terrors of the times.

Now is our people's grandest occasion. We have come to a brief moment of august responsibility and sublime opportunity. This is the hour of hours to strike anew for God, the truth, and blinded, perishing men. Jehovah is calling us to the front, and he is making a front for us—not of popularity and ease, but of majestic work in doors which are *opened* and to *be* opened by his own hand.

Christendom, *as such*, will not receive the light. They are joined to their idols of false doctrines. But there are thousands on thousands of sincere children of God mixed up with the spiritual blindness of the popular churches, the unconscious victims of fictitious teaching. Could they but hear the tidings of his coming, they would accept the glorious news with joy. Many of these, we believe, will yet see the flashing light of the approaching kingdom, the glory of the Lord gleaming on their present darkness, calling them out from traditional mysticism to take their places with those who shall be caught up to meet the Lord in the air, at the sounding of the trump. For God's real children are not to be in darkness when the Master comes for his own. How significant and inspiring is Bro. Grant's statement that "nearly all the live Christians he meets are looking for the Lord."

Let it not be said the time is too short; not much more can be done. As the great swelling currents of the sea sweep towards the terrible *maelstrom*, the eddying circles rush to the fatal centre with frightful rapidity. So as we approach the final hour, all things dash on with electric speed; and more can be accomplished in a week now—whether good or evil—than in years in the staid times of our fathers. More truth can be published in a month now than in a decade fifty years ago. If our Lord's coming is to be delayed two or three years, as some of our brethren think, what a mighty work may be done in that time! We need to take *broad* and *comprehensive* views of the wonderful opportunity which confronts us in these last pregnant hours, and devise quick and effective methods. Our duty is *not* done when we have comforted our own people and confirmed them in the faith. If God has committed to us this great and marvelous light, it is high treason against Heaven to put it under a bushel. We are responsible for the proclamation of the evidences of Christ's near coming in every possible direction, by every available means. Our pulpits must speak in the calm majesty of the Spirit's power. Our presses must teem with the urgency of the King's commands. Our publications must be scattered far and wide. Redundant wealth must not contradict our solemn professions. Our ministers must *all* be kept at work. There should be preaching under tents, in groves, and in every place where the ears of the people can be had. Our mission treasuries must be *not* the *receptacles* of stored-up gold and silver, but the [illegible] through which the people's willing [illegible] shall be poured out a holy libation on the altars of God.

Above the sullen murmur of discontent ten thousand voices should be heard proclaiming in solemn accord, "Behold, the Bridegroom cometh!" "Repent ye therefore, and be converted," "for the kingdom of heaven is at hand."

Let there be no fanaticism, no wild excitement, no heated and passionate debate on minor points of doctrine; but let all voices, all instrumentalities, all means of every kind be concentrated on the [illegible] mighty truth of [illegible] and immediate coming, as the only hope for the overthrow of evil and the establishment of universal righteousness and peace.

It is in our power to accomplish more in the next two years—if the Lord does not come—than we have accomplished in the last ten. The universal uproar and consternation *invite* the calm, solemn tidings of redemption at hand for all who will be wise and turn to God for succor; and Heaven expects us to show ourselves adequate to the grandeur of our opportunity. As Israel went up out of Egypt "*harnessed*," so we must be found fully panoplied and, under God, master of our grand mission, when sweet angel voices from the parted heavens shall call us from conflict and tears to victory and peace.

MISUNDERSTOOD PROPHECIES.

There is much needless misapprehension as to the correct application of various prophecies recorded in the Bible, and consequently much confusion existing that might be avoided if we should pause to notice to what particular class of prophecies the one under consideration belongs.

1. The class of prophecies containing predictions of sacrifices, if ever fulfilled, must be fulfilled in the age of sacrifices, and not after that age has closed, and another one has commenced from which they are divinely excluded.

2. The class of prophecies containing predictions of death, if ever fulfilled, must be fulfilled in an age of death, and not after that age has closed, and the deathless age has commenced.

3. The class of prophecies referring to national prosperity or national adversity are always based on underlying conditions, whether expressed at the time the prophecy is made, or not; and if the conditions are not met, the promise is forfeited.

The prophecy of Jonah clearly exhibits this last proposition. When he cried, "Yet forty days, and Nineveh shall be overthrown," he did not pause to say, "unless the people repent;" but yet the sequel shows that this was the underlying principle, though not stated at the time the prophecy was given; for it is added, "The people of Nineveh believed God, and proclaimed a fast." And again, "And God saw their works, that they turned from their evil way; and God repented of the evil that he said he would do unto them; and he did it not." Jonah 3: 4, 5, 10.

This underlying principle is put on record, and runs all through prophecies of national prosperity and national adversity, though not stated at the time the prophecy is given, as in the case of Jonah's prophecy, just cited. The record reads thus: "At what instant I speak concerning a nation, and concerning a kingdom, to pluck up, and to pull down, and to destroy it; if that nation against whom I have pronounced, turn from their evil, I will repent of the evil that I thought to do unto them. And at what instant I speak concerning a nation, and concerning a kingdom, to build, and to plant it; if it do evil in my sight, that it obey not my voice, then will I repent of the good wherewith I said I would benefit them." Jer. 17: 7–10.

Here is a clear rule given, covering all national predictions of exaltation or abasement, no matter "at what instant" they may be given; and a failure in recognizing this principle, has led to much needless speculation about the future prosperity of the Jewish nation—a nation that has positively refused to obey the Lord, and thereby have placed the Lord under obligation to refuse to keep his word with them, as specified in this underlying rule; and yet people go on prating about the future fulfillment of these forfeited predictions in some future age. To fulfill them in the future would be to falsify the Word of God, who has affirmed, if you do not fulfill on your part, I will not fulfill on my part; and it is a dead certainty that the Jews have, by disobedience, long since forfeited every national promise ever given to them.

This underlying principle was given to Moses at the very beginning of Jewish nationality, to span their entire national existence, in these words: "And it shall come to pass, if thou shalt hearken diligently unto the voice of the Lord thy God, to observe and to do all his commandments which I command thee this day, that the Lord thy God will set thee on high above all nations of the earth. . . . The Lord shall cause thine enemies that rise up against thee to be smitten before thy face: they shall come out against thee *one* way, and flee before thee *seven* ways. . . . And all the people of the earth shall see that thou art called by the name of the Lord: and they shall be afraid of thee. . . . And the Lord shall make thee the *head*, and not the tail; and thou shalt be above only, and thou shalt not be beneath; if thou hearken unto the commandments of the Lord thy God. . . . But it shall come to pass, if thou wilt not hearken unto the voice of the Lord thy God, . . . the Lord shall cause thee to be smitten before thine enemies: thou shalt go out *one* way against them, and flee *seven* ways before them: and shalt be removed into all the kingdoms of the earth." Deut. 28: 1, 7, 10, 13, 15, 25.

All the prophecies of national prosperity for the Jews were uttered subject to the terms here specified; but they have failed on their part, and forfeited their right to national elevation, and have finally been "removed into all the kingdoms of the earth," where they are to-day; and to now insist [illegible] their national elevation in the [illegible] to insist that God will not keep [illegible] with them. Besides, they have [illegible] passed the rubicon of national [illegible], the middle wall of partition having [illegible] broken down, and each man is now [illegible] ble for himself, like the Gentiles, [illegible] ing, in this dispensation, "put no [illegible] ce between us and them." "He is [illegible] who is one outwardly," and "they [illegible] ll Israel who are of Israel." Blood relationship counts nothing in this age, and will count less in the next one. In this age, Jewish sacrifices are *out dated;* in the next age death, too, will be out dated; so prophecies containing predictions of sacrificial worship and scenes of death, when applied to the future dispensation, are surely misapplied. They have either had a past fulfillment, or else they belong to the list of forfeited predictions which God positively affirms he will not fulfill, the conditions having been disregarded.

The day for the Jews to have become a great and flourishing nation, towering above the kingdoms of the whole earth, has passed forever. Jerusalem's glory in the mortal age can never be seen by the Jews; their last national chance has past. Now individuals, by personal faith in Christ, can get ready to enjoy the scene over in the new earth, where "Jerusalem shall be made a rejoicing, and her people a joy," in the age of immortality. But that will not be an age of sacrifices and dying, for John was inspired to say, "There shall be no more death;" and Paul affirms that Christ shall "appear the second time without sin [sin-offering] unto salvation." To introduce again the typical sacrifices after Christ, the antitype, has come, is to reject Christ. We cannot afford to introduce future sacrifices at such a cost to suit the Jew. He cannot get in any cheaper than the Gentile, and it takes the blood of Christ to save him.

W. S.

RECOGNITION IN THE KINGDOM.

That question of the passing generations, "Shall we know our friends in Paradise?" will ever and anon come to the front, sometimes in one form, and sometimes in another. How can we know each other after the changing power of Deity shall have passed over us? Will that change leave the child a child still, in order that we may recognize it? And will it leave the sainted sire with his frosted locks and wrinkled brow, in order that we may recognize him? We do no deem this essential to future recognition of friends. If that contemplated change shall perfect our power of recognition, we shall know the infant on sight, even if the change should at once set it forward from helplessness of infancy to perfection of manhood; and we should also know the aged saint on sight, even if the change should at once bring him back to the prime of manhood.

Our change in the power of recognition would be as great as their physical change, so that we should have no trouble in recognizing them, nor should we regret the improvements thus wrought by divine power in an instant, any more than by a slower process. Nor can we see any more objection to such a change in the infant than in the case of the aged sire—a change that shall at once obliterate the helplessness of infancy, the infirmity of old age, the imperfections of physical formation, the diversencies, the excesses, the perversions, and every thing of the kind. If it shall bring man back to his primitive stature, his original color—be that what it may—it will be all right; but just how all this will be, we pretend not to say. We prefer not to speculate where inspiration is silent. It will surely be all right, and we "shall know as we are known"—shall know our friends, and they shall know us.

"Behold, I create new heavens and a new earth: and the former shall not be remembered, nor come into mind," or, as in the margin, "shall not come upon the heart:" that is, the future state will be so perfect and so satisfactory, that there will be no longing after the things of the past; the heart will not desire them. But as we shall sing, "Thou hast redeemed us by thy blood," we shall recollect that we were once sinners, saved by grace, and this will enhance our love for the One who died for us to save us from wrath.

W. S.

"WHAT CAN BE DONE?"

The above is the heading of an article in the London Daily *Telegraph*, March 18th, 1886. The writer says: "The distress to be met with from causes beyond control is greater to-day than it has ever been before within living memory. . . . The workmen have pawned their tools first, then the furniture has followed, clothes have not been repaired, rent and rates have not been paid, and there has been a persistent descent on the road to degradation towards that Avernus from which the poor find it so hard to climb back again."

There is neither famine, pestilence nor war to produce this state of things. Provision and money are abundant in the hands of many. Yet "distress of the nations" continues to make its deadly march. People may well inquire, "What does it mean?" But one satisfactory answer can be given; it is one of the last-day signs, as foretold by Christ, that would take place just before his coming.

M. G.

ALL our afflictions are but so many doors to let in Christ.

EDITORIAL BREVITIES.

THE STRIKES are still increasing in number, but the tendency to lawlessness and violence is very notably less. Mr. Powderly and Mr. Gould have been before the Congressional Committee, and each has given his version of the trouble on the Jay Gould roads. The strike on those roads is ended, and the men who left work are still out. Mr. Powderly strongly condemns all unlawful acts by the Knights of Labor, and declares his readiness to assist in punishing, under the laws, all persons guilty of violence. President Cleveland, in a special message to Congress, recommends the appointment of a Board of Arbitration, with power to investigate all cases of disagreement between corporations and workingmen. The *present* indications are that the labor organizations will enter into politics and seek to obtain their rights by legislation rather than by strikes and boycotting. There is a very strong tide of popular sympathy for the workingmen, so far as they confine themselves to peaceful methods. But a feeling of indignation against the unlawful acts of the strikers is becoming general. No one can tell what a single day may bring forth. But in the light of Revelation it is *certain* there will be no abiding peace till the divine Ruler shall come and scourge evil and evil doers out of the universe. While Satan lives and lies there will be trouble. But he is doomed to death, and that right soon. All hail the moment that shall end his long, destructive and bloody career! Heaven and earth will clasp hands in joy when he departs—never to be heard of more.

THE DEVIL'S HANDS FULL.

There never was a time before that the elements were all stirred up as now, religiously, morally and politically. The devil has his hands full in keeping up contentions, and our people ought to be careful to keep out of this whirlwind that we have been expecting for years.

Bro. Stockman's editorial in *Crisis* of April 21, on The Strikes, is the best advice I ever heard for these times. You'd better read it if you have not. Hunt it up and read it, and you will see that we have a cool headed Editor. We as a people are more exposed to fluctuation than other churches, because our organization is so loose. The top rail is often off from our fences, and religious tramps come in and trouble us. Let us keep calm and guard well our folds.

H. MUNGER.

A NEW BOOK FOR THESE TIMES. WHICH: THE NEW, OR BIBLICAL THEOLOGY?"

I have just finished reading this work, written by the Rev. E. S. Stanley, of the Methodist Episcopal Church, Manchester, Conn. It is a well written, able defence of Bible doctrine, commencing with the God-created heavens and earth, also the creation of man by the same Almighty power. He then follows the forfeiture of life by man's disobedience in eating what God told him would result in death. Then by a bold refutation of the "new theology"—Liberalism, in all its deceptive, fatal windings to please men and destroy the Bible standard of salvation. Then in easy, teachable, convincing style, presents the Bible plan of salvation by Christ's death and resurrection, by contrast with the errors that are flooding the world at this time, threatening the very foundation of our holy religion, namely, the Scriptures of divine truth, the Holy Bible. Commencing with fallen man, and finding his Christ to save and redeem, he follows the material man through this material world of trial life, gets the man fitted for future life, finds the same man in death, lifts the same flesh man out of death and *sheol* by a resurrection, then settles the same flesh man of Christ in the world to come with immortality and eternal life. He finds the disposal of the wicked, the unbelieving, is by "everlasting destruction from the presence of the Lord," as by Bible promise, as well as by the new theology, which says God is *everywhere*, and the wicked are to have everlasting destruction from his *presence*, therefore they must be *nowhere*—no *place* to be found for them, and no *them* to be found.

In his thirty-three propositions, lightly touched with a wise hand, he has fully shown the new theological and liberal departure to be a wide departure from evangelization in the past, and by his Bible deductions and logical Bible teaching, from the birth of creation till its reconstruction by a new heavens and new earth, which is the world to come, the restitution, the saints' inheritance, the home of the little flock.

The book should be spread far and wide. It will pay for reading. Every Methodist minister should have it, and every member of the church should read and compare it with Bible. Send in your orders to the *Crisis* Office, and send forth the light speedily.

L. BOUTELLE.

A CHEERFUL RESPONSE.

I was much comforted in reading the report of the Conference convened at Park Hill, Neb. They are taking hold of missionary work in good earnest, and I trust their heartfelt zeal will inspire all who read it to take hold with them, and imitate their worthy example. My daughter, Mrs. Lizzie S. Wallace, and myself wish to join the fifty cent fund, for which I here enclose $1.00, with the hope of seeing the list roll up to hundreds and thousands in a few months. I have been anxious for the success of our dear missionary brethren in foreign lands, who are working so hard and practising so much self-denial for the spread of Advent truth. And it has been a source of much regret that I could not aid them only in a small way in addition to my humble prayers. But now a systematic way is open by which the long-desired object may move rapidly forward.

It is said, "Many hands make light work." Come then, dear brethren and sisters, one and all, join right in with this blessed work, and those who cannot give 50 cts. can perhaps give 25 cts., and four of them will make a dollar. Thus you can club together and send it right on, and not only comfort the hearts of our good missionaries, but the heart of our good Editor, who with them works so untiringly for the cause of Christ and his glorious gospel.

I am still feeble in body, "shut up, and cannot come forth," laid aside from any public work save by my humble pen, and the distribution of tracts and our good papers, which I continue to send forth among the people.

Volga, Ind. MARY A. TIBBETS.

PERSONAL.

We have the pleasure of a call from Eld. C. A. Phelps at our Office this morning. He is on his way with his family, to Westfield, Mass., which will be his P. O. address for the present. Any church desiring his labors can address him there. Bro. Phelps is an able and well approved "workman who needeth not to be ashamed."—ED.

OUR BOOK TABLE.

THE CHRISTIAN'S SECRET OF HOLINESS. By MARK GUY PEARSE.
Twenty-seventh thousand English edition. First thousand American edition.
A. C. Publication Society, 144 Hanover Street. J. HEMENWAY, Agent. P. O. Box 5140.

This is decidedly the best work on holiness we have yet seen. In grasp and scope of conception; in freshness and vigor of expression; in freedom from the extravagance and rashness which mar many works on this important scriptural subject; in richness of experimental power; in strength and conclusiveness of biblical argument; in close scrutiny of false experiences; in direct and effective appeals to the understanding, the conscience and the heart, it surpasses all other productions of recent times. The reader, whether in sympathy with the author's views or not, will be borne along by an ever increasing interest and relish. In all respects this book is decidedly *taking.* It is a providential gift to Christians of every name. It cannot fail to promote heart purity and spiritual power. Our people cannot do a better thing for themselves, touching personal readiness to meet our Lord, than to purchase and read, *re-read* and *study* this book, along with their searching of the Scriptures. It is neatly bound up; contains nearly *three hundred* pages, and is on sale at the *Crisis* Office at the low price of *75* cts. postpaid.—EDITOR.

AN EXPOSITORY TREATISE on various parts of the BOOK OF REVELATION, embracing remarks on the New Creation in the Glorified Earth, with a Poem on the New Jerusalem. By S. S. Brewer. Manchester, N. H. Price 20 cts. by mail.

In this little work of some eighty pages the author, who is well known as one of the earlier Advent writers, treats the subject with skill and ability, in an excellent spirit, and his views deserve careful and general attention.—EDITOR.

"THE CHRISTIAN'S SECRET OF HOLINESS."

I have just finished the reading of this treasure. It is truly a book for the times, free from mysticism, plain, simple, truthful, directing the reader at once to Him (not themselves) as the perfection to be obtained. "In him [Christ] all fulness dwells," and of that fulness we all may be made partakers. Let all obtain the book, read and inwardly digest, and they will surely be well paid, and will rejoice in the Lord.

GEO. L. TEEPLE.

CHURCH NEWS.

Bro. Stockman:—Some of the brethren of Westfield have had the kindness to furnish us with means to hold a few meetings. Brothers Enoch and E. A. Phelps were asked to come, and the Lord opened the way so they could come. They held their first meeting April 11th. Although some were opposed to the truth, yet the Lord softened their hearts, and eight persons have said, "As for me I will serve the Lord." Meetings will be continued, if the Lord will. I wish to say that Sr. McKinstry did a great work here by presenting her lectures last winter. May God add his blessing. Your Brother in Christ.

Whately, Mass. E. E. WOOD.

Bro. Stockman:—For the encouragement of the many readers of the *Crisis* I would say that the Lord is wonderfully blessing us here at Great Works in the salvation of sinners. He sent Sister Anna Smith to labor with us, and the whole community has been stirred and deep conviction rests on the people. Friday evening five young men made a start for the kingdom, and we expect that this is a few drops only before a more plentiful shower. I thank God that the blood of Christ can make us every whit whole if we will but believe. I think that when we are in the right place where the Lord can work through us we shall see sinners saved. May the Lord help us all to consecrate ourselves—soul, body, and spirit—to his service, so that we may be ready to meet him at his coming and kingdom. Pray for us, and pray that the Lord will bless Sister Smith in her work.

South Berwick, Me. SARAH E. GOODWIN.

BRO. S. H. SPILLMAN writes from Wasepi, Mich:—"Perhaps some may be interested to hear that by the labors of Eld. John Carver, of Marcellus, Mich., a small body of believers is organized here. They are poor in this world's goods, but rich in faith. Eld. Carver is an earnest worker in the gospel. He has thus far given his time and labor to fit a company ready to hail with gladness the coming King. He commenced meetings here on the 3d inst., which were well attended. Opposition is giving way to some extent. We ask an interest in the prayers of God's children that much good may be accomplished at these meetings, and many in this part of Michigan may be led to see the truth, and by obeying be ready to hail that glad day. Eld. Carver intends to hold meetings here again, and in adjoining neighborhoods, about the 12th of June next."

Bro. Stockman:—We feel that a great battle with principalities and powers is being fought in Westboro, Mass., but blessed be the name of the Lord, we hear the voice of the Captain, saying, Forward, on in the name of Israel's God! The battle is the Lord's. He sent Bro. Matthewson here April 18th. Grandly the old flag waved aloft, and we hope, the Lord willing, he will be with us another Sabbath. The little broken band have been passing through sore trials of faith. Last fall, when it seemed as though people were just getting hungry for the word, the catholics hired our hall, and no door seemed open to us; but we took it right to the Lord in prayer. He it is in whom we trust. So we pledged together to ask him to open another door. Meantime we continued to meet for prayer at private houses. All at once one not of our number, an unconverted man, seemed stirred to help us in that direction, but the way was blocked up again. The skating rink was opened, and our way seemed to brighten. Just then by incendiary or some cause, the Catholic church was burned so they hired the rink away from us, as they could pay ten times as much for it. The second time they seemed to triumph. We had not only engaged the rink, but engaged Bro. Matthewson, and we felt that we must go forward some way. So we succeeded in getting a place, though at a price which seemed above our means. But we met in the name of the Lord, and we had a glorious time. We took up a wonderful collection, and were encouraged to make an appointment for another Sunday, and Bro. Matthewson will fill it. Two at our evening meeting arose to ask our prayers. This comforted us, so we purpose to go on, just asking the Lord to open a way for us. He has gold and silver enough. We will wait on him.

SR. BAILEY.

Westboro, Mass.

J. F. CLOTHEY writes from Bangor, Me:—"*Bro. Stockman:*—Sunday last (April 18th) was another day of special blessing from the Lord. In the morning two wanderers came back to Father's house, and at the evening meeting three came forward for prayers. Truly the Lord is at work among us. To God be all the praise."

WILMINGTON, DELAWARE.

I closed my year's pastorate with the "Household of Faith" Church, in the above city, the last Sunday in March. And it affords me great pleasure to state it was, all things considered, one of the most profitable and precious years of my Christian ministry. I shall ever hold them in grateful remembrance for their great kindness and tender solicitude for their minister and his afflicted wife. They were ever ready to co-operate with their Pastor in all good things, and had it not been for their great financial embarrassment, much more might have been done; and the tender relations and cordial sympathy existing between Pastor and people would have continued without (as I was assured on all hands) scarcely a dissenting voice. In parting with them it is pleasant to reflect that for the last four or five months the spiritual interest rose steadily. Prayer meetings more than doubled in attendance, and were usually seasons of wonderful power. No wonder that backsliders were reclaimed and sinners converted, for

"Heaven came down our souls to greet,
And glory crowned the mercy seat."

At different times spiritual minded persons from among the Methodists and Baptists hearing about our good meetings, would come in, and declare at the close they never attended better in all their experience. There was, as might be expected, a healthy increase in the congregations, and the closest attention given to the preaching of the Word, and the Sabbath School rose from an average attendance of forty-five to one hundred. This is a very encouraging and hopeful omen. May it continue to increase, and the dear Lord bless more and more all connected with this noble work is the prayer of their late Pastor.

This church, I am happy to state, were with few exceptions united in the great cardinal doctrines that distinguish us as a people. There was, it is true, a few who held to the non-resurrection of the wicked, and no personal devil, probation in the age to come, return of the Jews, etc. But they never made these things prominent, or pressed them to the distraction of the body, affording a noble example to many I could name who have promoted division by making a hobby of them. And the Pastor never felt it his duty to berate these brethren on account of these differences, and I will do them the credit to state, none pulled truer for the promotion of the general interest, or stood closer to their Pastor in all Christian ways. Only ten were added to the church during the year, but these were all (excepting one) heads of families, and all contributing members, and are and will be a blessing to the church, I feel assured.

A word about their present financial condition, and I am done. The last Sabbath I was with them, a report by the Official Board showed they were owing a floating debt of about $1400. Beside the $5,600 in loan, only $400 of the floating debt, which was due the loan was pressing. Through the clemency of the President of the loan, he proposed if they would raise $125 now, and keep the payments up in the future, the other might stand at six per cent, instead of fining ten per cent, as their rules demanded. This encouraged the church to make another effort, so they pledged, there and then, to pay $100 the next Sabbath, and also pledged $30 per week. To keep matters square in the future they must reach $35 per week to sustain preaching. This they could not do at present, so will have to do without a Pastor till they can.

Had the brethren throughout the country responded to the two hundred appeals sent out to the amount of $400, to pay up what was behind in the loan, they could have had pastoral watch-care, which they need very much. But all the response up to the time of closing my labors was $6 from the church in Bristol, R. I., of which Bro. A. A. Hoyt is Pastor, and $3 from Sr. Stoddard, Pastor of the church of Edinboro, Pa., and Bro. Wait of Sandy Hill, N. Y., $10.00, who responded before the appeals were sent out, for which the church and the writer render thanks. All I have to say is, that all who received the appeals, and failed to respond, missed the blessed satisfaction of helping a noble company of believers in their struggles to "hold the fort"—and it is not too late yet.

Beloved brethren and sisters of the Wilmington church, I am still with you in spirit, and will not cease to pray for you. The fervent prayers for your late under shepherd will never be forgotten. They are and will be fragrant in my memory while life shall last. Never do I expect to be associated with a more loving flock. What a cheering thought that earth's dark night of weeping will soon be gone! Yes,

"The crowning day is coming by and by."

Yes, "even at the door." Then the meeting never to part! Until then, beloved, farewell. Yours affectionately,

GEO. W. WRIGHT.

N. B. My address for a few weeks will be 46 Monroe Avenue, Rochester, N. Y.

AN every-day religion—one that loves the duties of our common walk, one that accomplishes an intellectual and moral growth in the subject, one that works in all weather, and improves all opportunities—will best and most heartily promote the growth of a church and the power of the gospel.—*Bushnell.*

CULTIVATE forbearance till your heart yields a fine crop of it.

GOOD NEWS.

Daniel sends another good report of the spread of the truth. Success attends every effort. The Lord set us to work, and it was because this work was to be done, and souls to be converted in India through these truths. The money expended this way pays more than six per cent. I. C. WELLCOME.

"Bangalore, India, Oct. 30, 1885.—My Dear Brother, I have received the tracts you sent me by the care of Bro. Cress. I have sold two copies of Mr. Wellcome's "Exposition of Matt. 24th and 25th chapters," and nine copies of the American *Quarterly Journal of Prophecy.* I wish to have one hundred Tamil tracts, and six hundred in Telugu and in English, as many as you can send.

"Oct. 26th I met a native Christian, Obed by name. After a long discussion about the life in Christ, he said to me, 'I want you to come on Sunday evening to my house to talk these central truths to my friends.' The next day I went to Pettah Bazaar Street, and distributed tracts to the educated Hindoos, and visited Moses Kaisters, and went to the house of Mr. Luke. Here I spent two hours conversing with him about the life in Christ, then distributed tracts.

"On the 28th I went to the railway station and distributed six Quarterlys, and six of Mr. Pettingell's "Open Letter" to the Congregationalists, and to Europeans, who gladly received them. The next day I went to Soolay, and visited three native Christians at their houses. One Mr. Joshua returned 'The Bible Terminology,' and received on loan 'The Bible Doctrine of the Soul,' by Dr. Ives. The next day I distributed tracts and Quarterlys, and met native Christians in Temperance Hall. Three of them were new to me. One of them said to me, 'Sir, all Christians believe the Lord is coming sometime, and what is the use of your preaching and distributing tracts about it. Every one knows that he is coming.' I said, 'Then our duty is to preach and talk on its practical bearing on every day living. Our Lord's parable, the last he gave, is for Christians who are looking and waiting for the Bridegroom. It explains to us that the Bridegroom is coming, and for this cause they came out from the world. What was the result? While the Bridegroom tarried, five of them (foolish ones) who were once looking, all slumbered and slept. Therefore the Lord's warning is, 'Take heed, watch and pray, for ye know not when the time is.' Then the apostle tells us, 'Therefore comfort one another with these words.' After hearing this he took a poem on the Lord's coming.

"Every morning, from seven to twelve o'clock, I go out for preaching, and the other half of the day I attend to my translating. Even in my writing time inquirers come to my room for discussion. For this reason I get to bed at twelve or one o'clock at night. Please pray for me, as I pray for you all. I do not know who are praying for me and for my work. I am your Brother in the coming King. DANIEL."

THE MINNESOTA CYCLONES.

The appalling calamities attending the fierce storms of Wednesday afternoon in Central Minnesota have awakened everywhere the most profound sympathy for the stricken homes and despoiled communities. Disastrous as have been many of the tornadoes and cyclones in the Northwestern States, this last castastrophe seems to have far exceeded similar visitations of recent years in extent as well as severity. The wires also report a cyclone in Iowa, hundreds of miles distant south and west, and not at all related to Minnesota's sweeping blow. Fortunately no lives were sacrificed at Exira or Coon Rapids, while there is not a family in St. Cloud, Sauk Rapids, or Rice's Station, in Minnesota, that has escaped the loss either of friends or property.

It is interesting to notice the time when such storms occur. Lieutenant Finley, who has devoted much attention to the subject, states that the tornado, with hardly an exception, occurs in the afternoon, just after the warmest part of the day. The hour of greatest frequency is between 3 and 4 o'clock; and they rarely, if ever, begin after 6 o'clock.

During the past fifteen years the disasters resulting from such storms have been numerous and severe. On July 4, 1873, destructive tornadoes visited portions of Ohio, Indiana, Missouri, and Wisconsin, and many lives and much property were lost. Storms of more or less violence prevailed annually thereafter, but the one most noted of 1876 occurred March 10. It was a terrific tornado, in which many persons were killed and many more seriously injured. It was particularly severe at Quincy, Ill., and extended through a strip of Missouri to the northern part of Iowa. Many buildings were demolished, some being taken up and carried long distances from their foundations. The Mt. Carmel, Ill., tornado, June 4, 1877, which also did great damage throughout Southern Illinois, is well remembered. There were some twenty-two persons killed and property to the value of a half million of money destroyed. In 1878, April 21, several of these Mississippi River States were swept by a violent tornado, especially destructive in Illinois and Iowa. As was the case on Wednesday, many of the hailstones were as large as hens' eggs. The tornado was about a mile wide and many miles in length.

Again, on May 23, Southern Wisconsin and Northern Illinois were swept by a frightful cyclone, which began at Mineral Point and traversed the country almost to Milwaukee. It left the same wake of ruin and death. That month was noted for its gales on the lakes and tornadoes throughout the West. The next year, July 3, similar severe storms visited points of Minnesota, Wisconsin, Iowa, and Dakota, with a like tale of sorrow and desolation. Then, as on Wednesday last, St. Paul came in for its share, five inches of rain falling there in fifteen hours. The tornado that fell upon Rochester and other portions of Minnesota three years ago left the same destructive trail.

It is unnecessary to multiply incidents. Enough has been said to show the accuracy of the observations of the Signal Service Bureau, that the tornado season is embraced between April 1 and Sept. 1. Taking the whole United States together it is found that the region of greatest average frequency per year, per square mile, embraces the States of Georgia, Illinois, Indiana, Iowa, Kansas, Missouri, and Ohio. —*Boston Journal.*

NEW BOOKS.

LIFE EVERLASTING.

A volume of 7[illegible] pages, by J. H. Pettingell: bound in cloth. This is a rare work, by a scholar who understands the subject; price, postpaid, $2.00.

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By J. H. Pettingell.

Published by I. C. Wellcome. The first and second editions of 2[illegible] copies of this last book of Mr. P. went off in fifteen months. Our best critics claim it to be the most able, thorough and important book ever published on Conditional Immortality and Eternal Life. The edition contains a Portrait of the author, and is nearly all sold. Price, postpaid, $1.50.

THE ONE FOLD, AND THE ONLY DOOR.

By A. C. Palmer.

Published by I. C. Wellcome: 2[illegible] pp. It is written by a Congregationalist, who, after long study, has come to embrace the truth of "eternal life only in Christ." It will enlighten thousands on what is dark to them now. Very neatly gotten up, beautifully bound in cloth. Price, postpaid, 50 cts.

BIOGRAPHY OF MRS. L. E. FASSETT.

By her Husband, Eld. O. R. Fassett.

The subject of this Memoir was well known to a wide circle of friends, among whom for many years she lived and moved as an angel of love, carrying the gospel of Jesus, and by true devotion, womanly modesty and Christian principle, setting an example worthy of imitation by women everywhere. The Biography is a work that will sell from its own recommendation. Price, postpaid, 50 cts. For sale at the Crisis Office.

J. HEMENWAY, Box 5140 Boston, Mass.

THE MESSIAH'S ADVOCATE AND HERALD OF HIS ADVENT

Is published monthly by the Pacific Advent Christian Publication Society, Oakland, Cal. H. F. Carpenter, Editor. E. L. Priest, Business Agent and Treasurer. This paper is devoted to the advocacy of mission work on the Pacific Coast, the proclamation of the speedy coming of Christ to reign on the earth regenerated, Conditional Immortality, and Bible Holiness. Price $1.00.

We send *Advocate* and *Crisis* to all new subscribers *East* of the Rocky Mountains $2.00 per year. Renewals to both papers East of the Rockies, $2.25. For ALL subscriptions *West* of the Rockies, $2.50 for both papers. We cannot allow any commission on the above terms. All business relating to discontinuing the *Advocate* must be directed to E. L. PRIEST, Oakland, Cal. Agent.

NOTICE.

Any one wishing to send the *Crisis* for three months to any person or persons *who have never taken it before*, can do so for 35 cents. We cannot allow any commission on the above offer.

J. HEMENWAY, Agent for A. C. P. Society.

NOTICES.

FIVE HUNDRED SUBSCRIBERS TO THE CRISIS.

Bro. Hemenway:—I will be one of fifty to pay for the WORLD'S CRISIS for one year for 500 copies, to be sent to ministers of different denominations who do not now have access to it. Each one that signs can have the privilege of naming the ministers, to the amount of his or her subscription. This ought to be filled up by April 1st. Sow by the side of all waters.

W. S. HOWDEN.

[This is a move in the right direction. Who will follow? Send in your subscription and name as soon as possible.—Agent.]

WESTERN BOARD A. A. M. SOCIETY.

Eld. W. J. Hobbs, 1306 2nd Avenue S., Minneapolis, Minn. Eld. A. P. Moore, Nevada, Ohio. Eld. C. W. Smith, Box 1423, Aurora, Ill. Eld. J. Bower, Sylvester, Mecosta Co., Mich. Secretary and Treasurer, H. Pollard, Alexis, Warren Co., Ill. Correspondence is respectfully solicited. Remittances to aid mission work in the West may be sent to the Treasurer as above until further notice, and all such will be acknowledged by mail as promptly as possible.

NOTICE.—The Executive Board of the Alton Bay Campmeeting Association will hold its annual session at Alton Bay MAY 3 and 4.

W. H. MITCHELL, Secretary.

ILLUSTRATED LECTURES.—By Elder and Mrs. L. C. McKinstry. *Two courses are given in each place.*

Subjects.—I. THE REDEMPTION, in *three* lectures, by Elder McKinstry, occupying the first Sabbath in each place. Illustrated by paintings.

II. THE WORLD'S GREAT EMPIRES, in *nine* lectures, by Mrs. McKinstry, commencing on Monday evening, and continuing over the following Sabbath: illustrated by a map and charts of symbols.

Appointments.

HAVERHILL, N. H.......Sundays, May 2—9.
LANCASTER, N. H.......Sundays, May 9—16.
BERLIN FALLS, N. H...Sundays, May 16—23.

(Note.—Only the Sabbath dates are given; the intervening evenings being understood.)

Both courses of the lectures—The World's Great Empires and The Redemption—are published, and the books will be on sale at each place.

DAKOTA TENT MEETINGS.—All who desire Gospel Meetings held this summer in their vicinity in the tent, soon to be placed in this Territory, will please correspond with the writer as soon as possible. We expect to begin the work, if the Lord permit, about the 15th of May. Let much prayer be offered for the Dakota mission work this season. We desire to visit places especially destitute of preaching, and any others possible. We earnestly desire and expect the co-operation of all the ministering brethren in the Territory. Should be glad to hear from them in regard to this work. Address PHILO HITCHCOCK, White, Brookings Co., Dakota.

NOTICE.—There will be a Quarterly Conference of District No. 1 at Larkin, Jackson Co., Kansas, commencing MAY 14, and continue over the following Sunday. Brethren, come and enjoy the meeting. Bro. Shaw and others will be there to preach the Word. For the brethren, ALBERT SMITH.

NOTICE.—The next Quarterly Meeting of District No. 2 State of Kansas, will be held at the Townsend school-house in Washington County—(no date)—three miles south and four miles west of Waterville. The churches will please report by delegates or letter. Direct to Wm. H. Shriner, Waterville, Kansas. By order of President.

WM. H. SHRINER, District Evangelist

NOTICE.—The next session of the Conference for District No. 1, Willamette Valley, Oregon, will be held at Stayton, Marion Co., Oregon, commencing Friday, MAY 7, and holding over the following Sunday. Bro. and Sr. J. C. and S. E. Smith will have the large Mission Tent pitched on the grounds, and the Conference will be followed by a protracted Tent Meeting.

ALONZO G. DIX, President.
ALSON W. STEERS, Secretary.

NOTICE.—There will be a Quarterly Meeting held with the A. C. Church of Burr Oak, Iowa, beginning Friday evening, MAY 28, and holding over the following Sunday. We extend a cordial invitation to all to come and enjoy the meeting with us.

For the Church, J. RIDLEY, Pastor.

NOTICE.—There will be a Church Quarterly Meeting held at Magnolia, Rock County, Wis., commencing Friday evening, MAY 14, and holding over Lord's day. We partly expect Bro. D. [illegible] with us. All are cordially invited.

MRS. [illegible] A. BECKER, Church Clerk.

NOTICE.—The Quarterly Conference of the Advent Christian Church will be held at Staton, Linn County, Oregon, beginning MAY 7, and holding over Sunday. All are invited to attend. Preaching brethren will be much needed at this meeting. Come with the spirit of labor. A. G. DIX, President.

NOTICE.—Having closed my labors with the church at Scitico, Ct., I am at liberty to fill appointments, or engage in gospel work, as the Lord may direct. Address H. W. PERKINS, Scitico, Hartford Co., Ct.

NOTICE.—I am now at liberty to labor as the Lord shall open the way, either with churches, or in new fields. My address is 523 Western Avenue, Lynn, Mass. E. M'CULLOCH.

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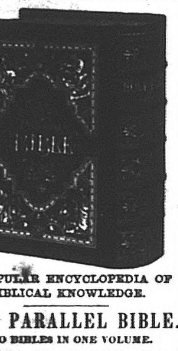

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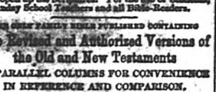

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Portsmouth (Advent [illegible])
A. W. Sibley..........[illegible]

Simeon Roby..........Sunday, May 2d

Rochester, Advent Christian Church (Bond Hall on Hanson Street.)—A. G. Chamberlain Corresponding Committee.
A. A. Robinson..........Sunday, May 2d

Rochester (Odd Fellow's Hall.)

Sugar Hill.—H. H. Tucker, Pastor.

South Sutton (Advent Chris. Church.)—Meetings 2d and 4th Sundays of each month. Meetings at North Sutton 1st and 3d Sundays for the present, at the house of Bro. Israel Andrews. A. Cressy.

Seabrook.—W. Hadley, Pastor.
A. Fogg..........Sunday, May 9th

South Barnstead..........1st Sunday in each month
Wm. Bodge.

East Wakefield (Woodman's Mills) 3d Sunday in each month.
South Wolfboro..........4th Sunday in each month
T. L. Churchill.

Water Village..........Sunday, May 2d
West Ossipee (Bear Camp school-house) eve., May 4th
Tamworth (Birch Intervale) evening, May 5th, thro' the week, and over Sunday. J. L. Chute.

East Canaan (at the Chapel) 1st and 3d Sundays in each month. D. Eastman.

West Epping..........Sunday, May 9th
John G. Hook.

South Rochester..........first Sunday in each month
J. T. Libbey.

Tuftonboro Neck..........1st Sunday in each month
Melvin Village..........2d Sunday in each month
Sandwich..........3d Sunday in each month
Melvin Village..........4th Sunday in each month
T. W. Piper.

Northwood Narrows..........2d Sunday in each month
Strafford (Robert's school-house) 4th Sunday in each month. John Parsons.

Bradford (Pond meeting-house)..........Sunday, May 30th
Simeon Roby.

East Colebrook (meeting-house)..........Sunday, May 16th
C. S. Shattuck.

Clarksville (social meeting and communion) at the house of Jos. W. Young, Saturday evening, May 15th
Young's school-house..........Sunday, May 16th
Harry D. Selby.

Rye..........1st Sunday in each month
Joseph W. White.

MAINE.

Berwick (Odd Fellows Hall.)—E. B. Morrell, P. O. Box 152, Corresponding Committee.
Mark Stevens..........1st Sunday in each month
E. N. Hinckley..........Sunday, May 9th

Bridgton (Advent Chapel) Mrs. Geo. E. Ham Sec.
E. P. Woodward..........1st Sunday in each month
A. W. Taylor..........2d Sunday in each month
D. H. Kilbreth..........Sunday, May 23d

Biddeford.—G. L. Tracy, Pastor.

Bath (Middle St. Chapel.)—H. M. Foster, Cor. Sec.
M. M. Stevenson..........2d Sunday in each month

Belgrade Mills.—Thomas S. Golder, Cor. Com.

Bonny Eagle.
B. S. Emery..........2d Sunday in each month

Bangor, Advent Christian Church (Concert Hall, Norombega, Central St.)—J. F. Clothey, Pastor.

Cape Elizabeth (Advent Chapel.)—L. [illegible] and W. H. Libby, Elders. P. O. 33 [illegible] Street, Portland, Maine.
Jared Whitman..........1st Sunday in each month
Jesse Gay..........2d Sunday in each month
I. C. Wellcome..........3d Sunday in each month
J. Hill..........4th Sunday in each month

Camden (Washington Street Chapel.)—T. F. Wadsworth Corresponding Committee.

Dover (Advent Chapel, School Street, under Odd Fellows Hall.)—O. S. French, Pastor, [illegible]

Fairfield.—Committee: Henry A. Fish, Fairfield.

Goodwin's Mills, (Union Hall.)—J. Hill, Pastor.
J. Hill..........1st Sunday in each month

Kennebunk, Lower Village (Adv. Chapel.)—O. H. Wallace, Pastor.

Kennebunk Depot (Second Advent Chapel) Rufus Duran Corresponding Committee.
Preaching every Sunday, at 10½ A. M. and 3 P. M.
Sister Jerry Hill..........1st Sunday in each month
Elder Jerry Hill..........2d Sunday in each month
Elder W. H. Mitchell..........3d Sunday in each month

Lewiston, A. C. Church.—Committee: S. Collins, S. A. Wilson.
D. H. Kilbreth..........2d Sunday in each month
Jared Whitman..........3d Sunday in each month
B. S. Emery..........4th Sunday in each month
R. F. Emerson..........Sunday, May 30th

Mechanic Falls (school-house on Pleasant Street.)
E. P. Woodward..........Sunday, May 2d

North Topsham (New Chapel.)
John Lake..........4th Sunday in each month

North Waterboro.—N. W. Carpenter, Cor. Com.
A. G. Davis..........2d Sunday in each month

Otisfield Gore.—L. L. Twitchell Church Com.

Old Orchard (Adv. Chapel, near the Tower.)
Jesse Gay..........1st Sunday in each month
W. H. Mitchell..........2d Sunday in each month
B. S. Emery..........3d Sunday in each month

Portland, Second Adv. Church (Union Hall Free Street.)—Com.: Geo. E. Smith, 276 Cumberland St.
L. C. McKinstry..........Sunday, May 2d
C. R. Crossett..........Sunday, May 9th
W. H. Mitchell..........Sunday, May 23d
E. A. Stockman..........Sunday, May 30th
W. H. Mitchell..........Sunday, June 6th
Geo. W. Sederquist..........Sundays, June 13th and 20th
W. H. Mitchell..........Sunday, June 27th

South Berwick (Great Works.)—Correspond with Sarah E. Goodwin.
Enoch Morrill..........1st Sunday in each month
Geo. W. Brown..........3d Sunday in each month
C. M. Willand..........4th Sunday in each month

Steep Falls, Me. (New Chapel.)—Robert Hidlon Corresponding Committee.

Sabattus (Jones' Hall.)
M. K. Kilborn..........Sunday, May 9th
D. H. Kilbreth..........Sunday, May 16th
Jared Whitman..........4th Sunday in each month

South Elliot.
Geo. W. Brown..........1st Sunday in each month

South Hope.—Cor. Com.: Dura Ames, Mark Walker.

Vinalhaven Church.—Committee: Wm. Roberts.

Washington Mills.—G. H. Lincoln, A. P. Mears, F. A. Wentworth, Corresponding Committee.

Newcastle and Damariscotta.—Edwin Sperrin, Corresponding Committee, Newcastle.

North Windham (School District No. 12) Sunday, May 2d. A. Baker.

Little Deer Island, north..........Sunday, May 2d, and evenings. E. Cotton.

HISTORIES.

BURIED CITIES RECOVERED.

By Frank S. DeHass D. D.

A history of explorations in Bible lands, giving the result of recent researches and discoveries of many places mentioned in the Scriptures [illegible] were long considered lost. It contains a full account of Egypt and the Egyptians, rise and fall of empires in the light of prophecy, and the wonderful confirmation of Revelation by late discoveries. One of the most interesting histories of "BIBLE LANDS" ever written, and a profitable book for all Bible readers. Tenth edition; tastily bound in cloth, 509 pp. Price, post paid, $3.00.

HISTORY OF THE SECOND ADVENT MESSAGE.

By I. C. Wellcome.

Containing a history of the preaching of the second advent and the work [illegible] parts of the world [illegible]

[illegible]

Castleton.—J. Albert Libby, [illegible]

Hartland (Densmore Hill.)—Geo. H. Temple, Hartland Four Corners, Vt., Corresponding Committee.
C. H. Fletcher..........Sunday, May 2d

Mendon (A. C. Church) D. P. Perkins, Pastor.

North Sherburne (Adv. Chris. Church.)

North Hyde Park (Adv. Chris. Church.)

Rutland (Church of the Redeemer) T. L. Drury Pastor.

Strafford, Vt. (Advent Chris. Church.)—Geo. F. Earle, Pastor.

Warren (A. C. Church.)—Allen C. Greenalit Corresponding Secretary.

Ely Mines..........every Sunday until further notice
O. Beckwith.

East Roxbury..........two Sundays a month
L. H. Brigham.

Factory Point..........2d Sunday in each month
Chittenden..........last Sunday in each month
Wm. J. Blanchard.

Morgan Beach (Union Church)..........once in four weeks
G. W. Chapman.

Prospect (baptism) 10 A. M. 1.30 P. M., communion, Sunday, April 4th. D. C. Dudley.

North Shrewsbury..........Sunday, May 2d
C. W. Jackson.

CONNECTICUT.

Abington.—(The Church of Christ.)

Bridgeport.—Advent Christian Church, Temperance Hall, Beach Street, E. D.
S. G. Neil..........Sunday, May 9th

Bristol Adv. Chris. Church.—John C. St. John Pastor.

Danielsonville (Advent Chapel, corner of Academy and School Streets. Preaching every Sunday.
Warren N. Tenney..........Sunday, May 2d

Hartford (Melodeon Hall.)—Eld. D. T. Call, Pastor. Residence, No. 4 Atlantic Street.

Northfield.
L. F. Baker..........Sunday, May 23d
S. G. Neil..........Sunday, June 6th

New Britain (Chapel on Arch Street.)—Norris L. Booth Secretary.

New Haven.—(Beers Street Chapel.)—A. J. Wheeler Pastor. Residence 41 Beers Street.

Putnam (Adv. Chris. Chapel)—John Jeffrey, Pastor.

Prospect (New Chapel.)
S. Woodruff..........Sunday, May 16th
S. G. Neil..........Sunday, May 30th

South Norwalk (Adv. Chris. Church) Temperance Hall, Main Street. F. S. Ainsworth, Cor. Clerk.

Scitico (Adv. Chris. Church.)—H. W. Perkins, Pastor.

Southington (Gospel Mission Chapel.)
Hezekiah Davis, Pastor.

Square Pond (Second Advent Church.)—Chas. O. Smith, Corresponding Secretary.
Silas Henn..........Sunday, May 2d

Torrington (Banquet Hall.)
G. W. Sederquist..........Sundays, May 9th and 16th and through the week.

Waterbury (Temperance Union Hall, No. 13 Abbott Avenue.)—L. F. Baker, Pastor. Residence 22 Burton Street.
S. G. Neil..........Sunday, May 23d

Woodstock Valley.—Preaching each Sunday [illegible]
P. S. Butler, Pastor.

Weeks Mills (China)..........Sunday, May 9th
E. M. Andrews.

Wallingford..........Sunday, May 9th
A. E. Phelps.

Barkhampsted..........Sunday, May 2d
Cheshire Street..........Sunday, May 9th
S. Woodruff.

RHODE ISLAND.

Bristol (Advent Christian Church, High Street.)—A. A. Hoyt, Pastor.

Central Falls.—D. T. Eddy, Church correspondent, Box 91.
J. J. Northup..........1st Sunday in each month
Hiram Munger..........Thursday evening, May 6th and over the following Sunday, May 9th.

Escoheag.—(Advent Christian Church.)—Eld. E. R. Wood Pastor.

La Fayette (A. C. Church) Chas. E. Preston, Pastor.

Providence (Advent Christian Church, Hammond Street.)—Norman P. Cook, Pastor.

Woonsocket.—O. A. Bennett, Cor. Committee.
D. M. Leavitt..........Sunday, May 2d
M. A. Potter..........Sunday, May 9th
Chas. Goodrich..........Sunday, May 23d

NEW YORK.

Hebron..........1st and 3d Sundays in each month.
Wm. J. Blanchard.

Massena, St. Law. Co.—W. A. Burch, Pastor.

Darien, Genesee Co.—H. C. Smith, Pastor. P. O. address Box 27, West Batavia, Genesee Co., N. Y.

Hoosick (A. C. Church.)—Geo. A. Streeter, Pastor. Address Hoosick Falls, Box 491, N. Y.

New York City.—J. Cox, Pastor.—Meeting three times on the Sabbath, and Wednesday evenings, at 135 West 24th Street.

Rochester, (Advent Christian Church.)—Chapel, corner of Rowley Street and Brighton Avenue.—Eld. C. H. Williams, Pastor.

Springwater, Livingston Co.—G. F. Haines, Pastor.

Sandy Hill (Adv. Chris. Church, corner of Maine and Willow Streets.)—W. O. Higley, Pastor.

Low Hampton..........Sunday, Feb. 28th and once in two weeks afterwards. Jas. Ferris.

Wallace, Steuben Co., preaching every two weeks A. M. and evening. S. E. Moose, Pastor.

Brooklyn Institute..........Sunday, May 9th
J. C. Wheeler.

MICHIGAN.

Nashville (Leighton school-house).—Preaching every Sunday by P. Holler.

Peck and Speaker (Advent Chris. Chapel) every two weeks alternating. L. C. Kerr.

Port Sanilac..........10.30 A. M. each Sunday
Shore and Ridge Churches at 3.30 P. M. each alternate Sunday. Lexington Sunday evenings. C. Pike.

MINNESOTA.

Minneapolis (Messiah's Advent Church, corner of Second Avenue South and 14th Street.)—W. J. Hobbs Pastor. Residence 1306 2d Avenue South.

High Prairie.—P. and H. and M. Ramer Pastors.

Monticello.—G. H. Dewing, Pastor.—Preaching every Sunday, at 10.30 A. M.

Le Ray (White school-house)..........once in two weeks
Winnebago Agency, Blue Earth Co., once in two weeks
Le Ray (Wood's school-house)..........once in two weeks
G. T. Wellcome, Pastor.

INDIANA.

Union Mills.—D. R. & E. S. Mansfield, Pastors.
Jeffersonville.—N. Field, Pastor. Otisco.—Geo. W. Green, Pastor. Forest.—E. C. Andrus, Pastor. Muddy Fork.—L. H. Warman, Pastor. Colfax.—F. W. Powers, Pastor. Volga.—A. H. Cooperide, Pastor.

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IOWA.

[illegible]

[illegible] evening. Prayer meeting Thursday evenings.
C. W. Stephens.

OHIO.

Canton.—M. Beck, Pastor.

Nevada (A. C. Church.)—A. P. Moore, Pastor.

Axtel (Adv. Chapel)..........10.30 every Sunday morning
Birmingham..........6.30 every Sunday evening

Sparta (A. C. Church.)—O. M. Owen, Pastor.

ILLINOIS.

Chicago (A. C. Church) No. 91 South Green St.—J. August Smith, Pastor. L. C. Rice corresponding committee, Room 35 Central Music Hall, Chicago, Ill.

Auburn (Adv. Chris. Church.)—J. F. Adair, Pastor.

Alton..........once in two weeks
Vaughn's Crossing..........once in four weeks
Geo. C. Button.

In the Lecture Room of the first Baptist Church of Aurora every Sabbath. C. W. Smith.

DELAWARE.

Wilmington (Household of Faith Church.)—House of worship on Tatnall St. Geo. W. Wright, Pastor.

TENNESSEE.

Memphis.—Advent Christian Church, 35 Seventh Street.—A. J. Sanderlin Pastor.

WISCONSIN.

Magnolia every Sunday, at 11 A. M.—A. M. Barber.
Mifflin.—D. S. Clark, Pastor.

NOVA SCOTIA.

Litchfield..........Sunday, May 9th, and evenings
Smith's Cove..........Sunday, May 16th, and evenings
Bear River..........Sunday, May 23d, and evenings
Port George..........Sunday, May 30th, and evenings
Cold Brook..........Sunday, June 6th, and evenings
Scott's Bay..........Sunday, June 13th, and evenings
E. Cotton.

QUEBEC.

Hatley (Old Church)..........once in four weeks

Magog (Pond District).—Greeley Chapman Pastor.

Danville.—J. Ward, Pastor.

Way's Mills (Union Church.)—H. D. Selby, Pastor.
Second Adv. Min. Com. E. Dresser, H. W. Davis.

Hatley (McConnell school-house)..........once in four weeks
G. W. Chapman.

NEW BRUNSWICK.

Woodstock.—(Advent Christian Church.)—F. W. Blackmer, Pastor.

CALIFORNIA.

Tustin City, Los Angeles County. V. F. Hunt Pastor.

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J. HEMENWAY, Business Agent and Treasurer of the A. C. P. Society.
A. W. SIBLEY, Sect. of the A. A. Mission Society.
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2. A PROPHETIC ECHO
3. IS IT HERE?
4. BIBLE SANCTIFICATION
5. [illegible]
6. THE PRO[illegible]
7. THE PRESENT FINANCIAL DEPRESSION
8. ANTI-ETERNAL TORMENT
9. TIME'S FAREWELL
10. GOLDEN MOMENTS
11. BIBLE OR TRADITION
12. SALVATION NEGLECTED
13. OUR CREED
14. ONE MORE INVITATION
15. SCRIPTURE, OR POPULAR THEOLOGY
16. PREPARE TO MEET THY GOD
17. WHAT SAITH THE GOSPEL?
18. CHRIST THE RIGHTFUL RULER OF THE WORLD
19. THE TRANSFIGURATION
20. JUSTICE AND MERCY
21. MORAL SIGNS OF CHRIST'S COMING
22. SIGNS IN THE HEAVENS OF CHRIST'S SECOND COMING
23. THE EXPECTATION OF THE CHURCH
24. WHY ARE WE A PEOPLE?
25. SCRIPTURE TEACHERS
26. GOSPEL LEAVES, No. 1
27. GOSPEL LEAVES, No. 2
28. GOSPEL LEAVES, No. 3
29. SECOND PERSONAL COMING OF CHRIST
30. PROPHETIC SYMBOLS, No. 1
31. PROPHETIC SYMBOLS, No. 2
32. PROPHETIC SYMBOLS, No. 3
33. BIBLE AND TRADITION CONTRASTED
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35. QUESTIONS ON THE COMING OF THE LORD
36. REPENTANCE (D. L. Moody)
37. RESURRECTION OF CHRIST (D. L. Moody)
38. THE FUTURE OF OUR PLANET
39. ATHEISM CONFOUNDED
40. OBJECT OF CHRIST'S SECOND COMING
41. GATE TO GLORY
42. BRIEF EXPOSITION OF PROPHECY
43. OUR LOSS IN ADAM, OUR GAIN IN CHRIST
44. END OF THE IMPENITENT
45. THE SEVENTH-DAY SABBATH ABROGATED
46. WHY ARE YOU AN UNBELIEVER?
47. THIEF ON THE CROSS
48. RECURRENCE OF DOCTRINE (Rev. A. J. Gordon)
49. IS CHRIST'S SECOND COMING THE PAST?
50. THE KEY OF [illegible]
51. GHOSTOLOGY
52. PAPAL MYSTERY
53. DUTY OF CHRISTIANS
54. REPLY TO THE CHARGE OF HERESY
55. THE SECOND COMING OF CHRIST
56. EVIDENCES OF THE NEW BIRTH
57. RESURRECTION AND JUDGMENT OF THE UNJUST
58. THE SPIRITS IN PRISON
59. THE HARVEST
60. BLIND BARTIMEUS
61. SAINTS' INHERITANCE
62. TILL THE WICKED BE RAISED FROM THE DEAD?
63. RICH MAN AND LAZARUS
64. GOSPEL BAPTISM
65. THE SECOND COMING OF CHRIST
66. THE KING IN HIS BEAUTY
67. PARTAKING OF CHRIST
68. HOLINESS TO THE LORD
69. LIFE OR DEATH
70. VICTORY
71. CONSCIENCE
72. GATES OF HADES
73. JESUS ONLY
74. RESURRECTION OF THE WICKED
75. MISUNDERSTOOD PASSAGES OF SCRIPTURE
76. WE SHALL SEE HIM AS HE IS
77. THE KINGDOM COME
78. THE JUDGMENT WARNING
79. EXPOSITION OF REVELATION XX (Boutelle)
80. CANDID WORDS FOR INFIDELS
81. GREAT EVENTS
82. KINGDOM OF GOD
83. FINAL JUDGMENT
84. PLEA FOR SYSTEMATIC BENEFICENCE
85. WHAT TO BELIEVE
86. WHEN JESUS COMES
87. GOD'S PLAN OF GIVING

EASTER CAROL.

BY THOMAS R. WILSON.

Sing praises! sing praises!
Jehovah has spoken,
The chain of the conqueror
Forever is broken.
Let the bounds of creation
Hear the glad proclamation.

Sing praises! sing praises!
For Jesus has risen;
Bursting the bands
Of death's cruel prison,
Our Saviour all glorious
Has risen victorious.

Sing praises! sing praises!
For angels are singing,
And with their glad anthems
[illegible]
[illegible]

So " [illegible] praises!
[illegible]
To our [illegible],
To our Father in heaven,
As the glad Easter morning
In its beauty is dawning!

[illegible], Mass.

WHY DON'T THE ADVENTISTS BACK DOWN?

BY ARTHUR F. MOORE.

We are a strange set of fellows to most people. We've been whipped by "the logic of events" so many times that they consider us little less than fools for keeping at it. And why do we keep at it? We've been looking for the Lord, and so many times thought we saw the end at hand, and his coming, his glorious coming, about to be accomplished, only to be disappointed, that the argument seems, on the face, to be rather against us. And yet we still persist that we are going to see him soon. Now either we have got a little information that the rest haven't heard of, though perhaps not fully and definitely understood by us, or the rest do not believe what they heard about the matter, or else we are strange fellows, and a little off our balance.

Is there any good reason [illegible] who doesn't see as we do. The religion of thousands makes them "new creatures in Christ" as much as ours does us, and they would be just as pleased to see the Lord if he came as we would, but they can't see that the Bible teaches any such thing.

Why can't we make them see it? Because they have got some of the devil's timbers in their theological framework, but they are so proportioned that they make a curve instead of straight line, and the bridge which they are building hits another road instead of the Bible one when it gets the other side of the stream. The timbers seem to fit all right, and the bridge looks strong, and is strong enough to carry all who go on it, but it lands them on another road, where no one is expected to be waiting for the coming of the Bridegroom, and where they are told that he won't come for a thousand years. Everything looks all right to them, and fits and matches well, and seems as if made to go there. But they didn't build their bridge right. They got in the devil's statement, "Ye shall *not* surely die" (Gen. 3: 4) for timber, instead of God's statement, "Ye *shall* surely die," Gen. 2: 17; and it lands them in heaven when they die instead of in the grave, with no need of the Lord's coming. And yet it *does* seem to them sometimes that the timbers don't quite fit, for they can't see *why* the body should be raised, and some have even concluded that they couldn't fit that timber in *anywhere*, and have thrown it away. If they had put in the timber found in Gen. 3: 19, "Dust *thou* art, and to dust shalt *thou* return," without any hewing, they would have found where the resurrection of the body fitted. But they hewed the *soul* out of that text, and left only the body to go to dust, and in so doing hewed out the mortice where the resurrection timber fits.

Yet if the whole man "*thou*" goes to dust, then there is the best of all reasons for a resurrection. He must have one to exist. It isn't enough to say "the spirit returns to God who gave it," for that word rendered spirit is translated so many different ways in the Bible it is impossible to prove that it means a *conscious* entity. So we see if we begin to frame with the devil's timbers, we find a good many of God's timbers that won't fit, and we have to hew (interpret) them, or—spiritualize them, and throw them one side to be used in some possible or impossible bridge to be built in the future—a very easy way, but it don't fill the contract. Now if we take God's timber only and build, we shall find that men are not naturally immortal, but have the privilege, on certain conditions, if they will take it, of *becoming* immortal; that they all return to dust, that God has promised to raise them from the dust; and that Christ is coming to do this work "at his appearing and kingdom," and judge them too. (2 Thess. 4: 16–18, 2 Tim. 4: 1.)

Also, we find that certain phenomena in the heavens, and conditions and events among men should warn us that the event is at hand. And if these conditions and occurrences are found in *anywise* existing at the present time, we are not so very much out of the way in sticking to our platform, even if we have been too hasty and rather premature in our conclusions in days gone by. We had good cause and justification. Right to the point on this head are late articles in the *Crisis*, by Bros. Couch and Stockman. Bro. Couch seems to show very conclusively that the times spoken of in James 5: 1–9 are upon us, in the colossal hoards of riches, and the widespread labor struggles which distinguish our day and time. The riches are literally heaped together in vast fortunes of private individuals, funds of great corporations, and untold treasures of governments, while the wages of the laborer, and profits of the general mercantile business, are small beyond anything like adequate proportion to these heaps of riches. This exactly coincides with James in the passage quoted. But James says this condition of things is to occur in the *last* days.

Bro. Couch argues, too, that this is to result in a war of labor against capital, which will be likely to overthrow the existing order of things, and that the Socialistic elements interwoven in the labor side of the question are to threaten the overthrow of governments, and gather men together for that purpose. We see a great deal of this already fulfilled in the widespread strikes, and determined and aggressive organization against the heaping up of riches while the laborer doesn't get proportionate pay, and we see the socialist artfully manipulating all this into an effort against the government at every opportunity, while all the time the whole matter is growing bigger and more difficult to manage, and, as to strikes, begins to result in an actual conflict with the governments, and to be a matter which the governments must satisfactorily arrange or go down before them.

Look at Ireland which has virtually struck business all over the country, and is bound to make the strike universal, if boycotting will do it., that she may attend to these landlords who have heaped up riches out of their earnings! [illegible] sure as there is a God in heaven the English government will go down before that strike unless it makes matters right. Look at Belgium. Look at this country, with its governors of States ordering out troops to force the laborers to continue to heap up riches for one or two men, while the laborer only gets a bare living. This is not making "silver as stones in the *streets* of Jerusalem," but in the vaults of a few rich men. Governments cannot long exist which do not remedy this state of things, for the people are not as in the days of Rome. They are awake and aroused on this subject.

But Bro. Stockman has shown *conclusively* that the present governments (of Europe, at least) will exist until "the stone cut out without hands" smites [illegible] them. It will not be socialists or [illegible] rebellions which will overturn the kingdoms, but the kingdom of *Christ* [illegible] *smite*, not convert them [illegible] and break in pieces [illegible] them.

So we see [illegible] are in the labor troubles [illegible] that being in the last [illegible] settled, but will go on [illegible] and the only consolation we [illegible] it is, "the coming of the Lord draweth nigh" (James 5: 7, 8); that the more we see the kingdoms and governments threatened, agitated and demoralized [illegible] concurrently [illegible] not the laborer or socialist. "The battle of that great day of God Almighty" will be the battle of God, not the socialist. (Rev. 16: 14, and 19: 19, and Jer. 25: 33, perhaps.)

God's kingdom will be *here*. The territory is here, and the subjects are here most of them. Some are hid in the dust, and some are at the bottom of the ocean; some are living, and some perhaps unborn; but when he sounds his trumpet, what a mighty uprising there will be! From out the caves, from out the graves, from out old's ocean's briny deep they'll come, that mighty host of God, to whom "shall be given power over the nations, and they shall rule them with a rod of iron; as the vessels of a potter shall they be *broken to shivers;* even as I received of my father." (Rev. 2: 26, 27, and 3: 21; Psa. 1: 7, 9.)

O, we haven't made any mistake. We are in the last days, and have got something definite to calculate upon. The subject has been so vast that we couldn't grasp it all, and have sometimes been premature; but we haven't dismissed the whole subject, and denied the premises and conclusions because we found we had calculated a little too fast. We are on the right track, and the end is not so very far off. "It draweth *nigh.*" James 5: 8.

P. S. April 15th. It is not a home parliament so much that the Irish strike for as the ability to get rid of the land monopolists. Also I see that to-day's *Boston Journal* accuses Mr. Powderly, Grand master of the Knights of Labor, of "Advancing the *Communist* doctrine" in his last threatening letter to Mr. Jay Gould, dated April 11th.

ECCLESIASTICAL ANARCHY.

BY DR. N. FIELD.

The great object of our Western Convention a few years ago was to bring about union and co-operation among Adventists. They had been living in a divided and disorderly condition, with no well defined views of church order or organization. They seemed to think that it was enough to hold the doctrine of the second advent of Christ, without doing anything to prepare themselves or anybody else for that event. We thought we had accomplished our object, and that a better state of affairs would prevail.

As Chairman of the Committee on organization, both at Foreston and Amboy, I made reports embodying the scriptural principles of church organization, which were unanimously concurred in. All admitted the necessity of gathering all believers into churches, and of setting them in order according to apostolic precedents. It was distinctly understood that it was the duty of every Adventist to belong to the nearest church to his residence, and not live in anarchy, a church of himself, a wandering star rambling about like a tramp, claiming our hospitality, eating our bread, and claiming to be independent of every body and every thing human and divine.

Many of our preachers were in the same condition, having their membership in their pockets, amenable to nobody for misconduct or disorganizing principles. While they claimed the right to preach in our infant churches, they would pull down faster than ten men could build up. These independent preachers were afraid of church government. They were not willing to be tried by anybody but their peers in case of an offence against the law of Christ. But if a Conference were to take cognizance of the offence, they would deny their jurisdiction.

After all that was done at Foreston and Amboy, I regret to learn that the same state of anarchy exists in some parts of our country. Men stand off and let our churches die out, and our meeting-houses go to wreck, or be rented out for other purposes, while *they* attend other churches hostile to our faith. They can find congenial society with scoffers, immortal-soulists, baby sprinklers, and haters of Adventism. The excuse for this inconsistency and wickedness is, that they are opposed to denominationalism! They are not opposed to it with other people, but it won't do for Adventists to be a denomination. Not at all. It is all right to be denominational if it is popular. Some people will actually leave a church of God and join a sectarian church, regardless of their creed. It matters not to them what the popular church believes, or whether it believes anything or not. With my understanding of the Bible, if I were to be guilty of such crimes [illegible], I would expect to be damned.

Here we are after the lapse of nearly a half a century in some localities without organization, system or order—working to no purpose, beating the air. While our enemies are well organized, and adding thousands to their number every year, we are doing nothing to add to our numerical strength. The Campbellites, not much older than we, now number 600,000 members. Why have they thus succeeded? Simply because they organized in the start, and have kept organized. We don't find their preachers neglecting their churches, and attending Methodist and Presbyterian churches on Lord's day. If even their members were to ramble around from one church to another, and neglect their own, they would promptly deal with them. But we are afraid to do anything with such worthless members lest it would offend them or hurt somebody's feelings.

[illegible] say to such of our preachers as want churches constituted on a solid basis, [illegible] determined to maintain order [illegible] in them, take a new departure [illegible] the work right. Build with good material, well instructed in their congregational and private duties; talk plainly, boldly and fearlessly against disorder, backsliding and apostasy; have nothing to do with those who will have nothing to do with [illegible] they will run after the sects, make it hot for them. Either cure them of their independence, or drive them out of our connection.

Jeffersonville, Ind.

OUR EASTER JOY.

BY M. H. BROWN.

Wake and sing, earth's sleeping millions,
Sing for joy this happy morn.
For the Lord from death's dominions
Has come forth to life new born.

Joy and mirth now banish sorrow,
Angels [illegible] He lives again,
Holds the [illegible] of earth's to-morrow,
[illegible] o'er sin and pain.

[illegible] Marys, hear the tiding,
Show the saints the joyful tale,
How these at his tomb [illegible]
[illegible] prevail.

Shout for joy each mourning dear one,
Dry your tears and weep no more,
Jesse's son, Isaiah's *sure One*,
Shall unlock each prison door.

Break, O heart, thy bands of winter,
Flowers of grace, spring forth to bloom!
'Neath the heavenly beams come hither,
Hence to glow around the tomb.

THE LORD'S PRAYER.—Matt. 6: 9-14.

BY B. W. DAVIS.

"But when ye pray, use not vain repetitions, as the heathen do." And he might have said, "As many Christians do," for I have heard prayers that were about half repetitions. It is taken for granted that you do pray.

The preacher says (Eccl. 5: 2), "Be not rash with thy mouth, and let not thine heart be hasty to utter anything [word] before God: for God is in heaven, and thou upon earth: therefore let thy words be few." Solomon says (Prov. 10: 19), "In the multitude of words there wanteth not sin." And again, "A fool uttereth all his mind." "Much speaking"—many words, or words often and thoughtlessly repeated. "After this manner" this model as to spirit, simplicity, and comprehensiveness.

"Our Father." This is the address to get his attention. When he hears his name called by one of his children, he is ready to hear their requests, and give them their desires. We need not call his name, as did the prophets of Baal to their God, from morning until night, "Saying, O, Baal, hear us!" Those of us who are parents, when we hear our children use this title, we are ready to listen to what they have to say, and grant them their requests; so our Father is ready to hear and answer when we call upon him. "Hallowed," holy and revered is thy name.

"Thy kingdom come." When we offer this petition, we pray not for the conversion of the world, but that Christ may come and establish his kingdom on earth, and reign forever and ever. Do we desire it? We are taught to pray for it, and expect it near. If it had come in the past, this part of the prayer would be useless to the church down here; but who can think that Christ taught his disciples a prayer that would be of no use after a little while? He did not teach them to thus pray because it would bring it any sooner, for at the appointed time it shall be; but if they prayed for it, they would be looking for and expecting it.

Five literal elements are necessary to constitute a kingdom: A King, a territory, subjects, a capitol, laws. They are all now in existence, but in a disorganized state. The King is away in a far country, and must return before the kingdom can be set up. The territory is cursed by sin, and more or less under the dominion of satan, and must be redeemed from the hand of the enemy, and rebellion be put down. The subjects are under the dominion of death, and must be brought out from under its power, and gathered into the territory. The King must establish his throne, and capitol there. All this will take place in connection with the return of the Messiah, and not before. And thus we see the necessity of offering this petition that the Saviour taught his church—"Thy kingdom come: thy will be done in earth as it is in heaven." We may learn from Psa. 103: 20, 21, how this is done in heaven, and if we so want it done in earth.

"Give us this day our daily bread." This day only is ours. We are dead to yesterday, and we are not born for to-morrow. Then why pray for grace to die by? Some Christians pray all their lives to be received into heaven at last. "No man hath yet ascended into heaven," or ever will. A Baptist minister said we should offer this prayer: "O, receive my soul at last!" all our lives. If we should, God would not answer it, for he has not promised to do it.

Job says, "I have esteemed the words of his mouth more than my necessary food or appointed portion." Solomon prays, "Feed me with food convenient for me." When we pray, "Give us for the day our daily bread," we ask for all needful blessings—"And forgive us our debts as we forgive our debtors." He adds afterwards, "But if ye forgive not men their trespasses, neither will your Father forgive your trespasses." The spirit of forgiveness which we exercise towards others is made the condition or measure of our forgiveness. Who will dare to pray thus while he has hardness in his heart toward any one.

"And lead us not into temptation, but deliver us [illegible] still increasing in num[illegible] for his disciples [illegible] tendency to lawlessness and shouldest [illegible] notably less. Mr. Po[illegible] that thou [illegible] evil." There [illegible] which we are [illegible] importance of [illegible] not into the way of [illegible]

"Thine is the kingdom [illegible] the coming of which we pray, is thine; the power to accomplish it is thine, and the glory of its accomplishment will be thine forever. Amen.

NOTES BY THE WAY.

Friday, 12th, preached at South Hope, Me. The Quarterly Conference was in session. My heart was filled with love to God and man. Saturday many come to the meeting, and the hall was nearly full. With two Advent and one Freewill Baptist preacher—Weeks, Knowlton, and the writer—we had a very good meeting. Some shouted aloud for joy. I know some do not like shouting. The Pharisees disliked it. For when the Saviour rode upon the colt the "whole multitude of the disciples began to rejoice, and praise God with a loud voice, for all of the mighty works that they had seen, saying, Blessed be the King that cometh in the name of the Lord: peace in heaven, and glory in the highest. And some of the Pharisees from among the multitude said unto him, Master, rebuke thy disciples. And he answered and said unto them, I tell you that, if these should hold their peace, the stones would immediately cry out." Luke 19th.

Saturday a snow storm commenced, and raged all night and all day Sunday, so we had no meeting at the hall, but I preached to a few at Bro. George Leache's house. We had a wonderful good and heavenly time, sacred fire burning high on the altar of our hearts. Glory to God in the highest! I stopped and preached Monday, Tuesday, Wednesday, and Thursday evenings, March 22, 23d, 24th, and 25th. The Lord helped me in a wonderful manner. Fourteen made a start for the higher life, and one signed for the *Crisis*.

A number have been converted the past winter. The congregations have been twice as large as they were two years ago. I think them very much given to hospitality. One brother comes ten miles to carry me to South Hope, and then brings me back to Rockland to take the steamships and cars. Bless the Lord, O my soul, for his loving kindness to the children of men, for his mercy endureth forever! Friday, March 26th, preached at Rockland, Me., was there eight days, and preached ten times. I was very much assisted by the Spirit. One made a start to travel in the narrow way, and seventeen made a start for the higher life, to be filled with the Spirit of God. I have labored more or less in Rockland fifteen years, and I never saw them doing so well as they are now. They have hired Jones' Hall. Some of the time there has been two Advent meetings in Rockland, but now only one. The ministerial committee are C. F. Cassens, A. C. Choate, O. Day. There is quite a number of able exhorters. O how blessed to "walk with God, and have our conversation in heaven, from whence we look for Christ, the Saviour of the world, to come and change these vile bodies, and fashion them like unto his glorious body." E. COTTON.

CONFERENCE REPORT.

The North Alabama A. C. Conference held its second Quarterly Meeting with Liberty church, Cherokee Co., Ala., Feb. 27. The Conference was called to order at nine o'clock by Geo. W. Palmer, the President. Ministers present: Elds. W. W. Livingston, F. R. Bankson, Geo W. Hood.

Only two churches were represented on account of bad weather. Hopewell church by John Adams; Liberty by John Roberts and Wm. McElwee. Heard report of ministers. Little had been done since our last meeting on account of the bad weather. Bro. Bankson had preached some at Union Grove, and one was baptized by Bro. McGehee, a young minister who delivered one Sunday School address, organized a Sunday School at Union Grove, and preached three other sermons at different places. Bro. Hood is serving three churches. He had not preached any except to his churches, but is determined to press on in the Master's work. Bro. Palmer, our evangelist, has spent fifteen days in the work. Had been sick for some time, and could not get out, and did not think it prudent to turn out to work in new fields.

By a motion which was seconded, the Campmeeting Committee were retained, and Elders G. W. Palmer and George W. Hood added to said committee. Appointed John Roberts, John Adams and Wm. McElwee a Devotional Committee, and adjourned to two o'clock. Preaching at eleven o'clock by Bro. Hood.

Met at 2 P. M. Received report of stewards. The brethren appointed at the last Conference to deliver the Sunday School addresses, and who failed to do so, are requested to make such addresses at our next meeting.

Appointed the following brethren to deliver lectures on temperance: W. W. Livingston, at Liberty; F. R. Bankson, Hopewell; G. W. Hood, Rock Spring and Lebanon; J. B. Turner, Double Springs and Union Grove; G. W. Palmer, Mt. Home, Shilo and Harmony.

Our next Conference will be held at Hopewell, commencing on Saturday before the second Sunday in May, and hold over Sunday. F. M. THOMPSON, *Secretary*.

ALL our watching must have reference to the coming of the Lord. In all things we must be diligent and faithful to the end, that we may not be ashamed before him at his appearing. How soon shall all our opportunities for serving and glorifying God terminate? How soon shall we "appear before the judgment-seat of Christ to receive according to the deeds done in the body?" "Let us therefore not sleep as do others, but let us watch and be sober."—*Graham*.

IT is easy to follow along a path which some one, or a great many persons, have made for us, especially if we wish to do so, but it requires skill and effort to make one for ourselves. Happily, the gospel path is an old one; it has been beaten into what it is by countless footsteps of many ages, and even the Son of man has walked in it to make it smooth for those who follow him.—*Ex.*

SOUTHERN WORK.

Dear Editor:—My last left me at Edge, Van Buren Co. Ark., at the close of the debate with Dr. Snowden, about Feb. 27th. I continued meetings every night, and sometimes in the daytime till March 5th. The labor was divided between Edge and Rondo. Three were added to the church from other churches, and Saturday, March 6th, we met at the water, when two more were baptized to be added to the church. Bro. C. S. Norman then drove me sixteen miles to Damascus, where I preached that night, and twice the next day. Not feeling well we had no meeting at night, it being rainy too. I slept but little, suffering much from cold and fatigue.

Monday, the 8th, started for Cadron, sixteen miles further; but when I had gone three miles I was so sick I gave up, and rested till noon. After dinner we started again, and reached the end of the journey about sunset, but too sick for meeting. Tuesday, the 9th, rested very pleasantly with kind friends, and spoke at night. That morning Bro. Norman left me and returned home. Wednesday, March 10th, Bro. J. D. Martin, a Christadelphian minister, kindly took me in his hack down to Damascus again, where we spoke at night. Thursday, the 11th, too much rain for meeting, so I rested another day much to my benefit.

Friday, March 12th, took train at Morrilton, and went to Piney, in Logan Co., arriving at 6 P. M. Bro. Whitlock and Bro. Johnson met me at the depot. We crossed the Arkansas river in a yawl, and walked about three miles to Bro. Johnson's house, arriving at 7.20 P. M. A congregation was there awaiting our arrival. Bro. Whitlock and wife, formerly of Pleasant Hill church in Jackson Co., Ala., were the only persons there who had ever seen me before. On the way from the station the brethren had told me that a minister had warned the people against me as a Mormon, and therefore a dangerous fellow. The people waited patiently for us to take supper. I gave them a short random talk on the difference between Churchanity and Christianity.

At the close an elderly gentleman arose and spoke as follows as nearly as I can recollect: "My friends and neighbors, you all know I am no public speaker, but I want to talk. I am astonished. I came near staying at home to-night. I had heard so much about this man I was almost afraid to come, but somehow I wanted to come, and I am glad I did come and hear for myself. Why he is just a *man*. He looks like a man, and I believe he is a man, and not a monster of a man either! and he has told us the truth. Now, friends, tell everybody to come out while he stays, and hear for themselves."

Saturday, the 13th, met a crowd at Delaware Hall, and among them Bro. W. H. McCarty, who had come twenty-five miles on horseback to join in the meetings. The people gave excellent attention to our talk on the "restitution." At night the hall was full. Bro. McCarty and I both preached on God's purpose in creating the earth—the eternal home of the saints.

Sunday, March 14th, being the day for the Methodist minister, we had no meeting, but heard him A. M., and P. M. He gave us no notice at all, and acted as though he had never taken the first lesson in ministerial courtesy. At the close of his eleven o'clock service I announced meeting at night, and invited him to come out, but he took care not to come. The hall was crowded. While I spoke one hour and a half many were obliged to stand, and two men stood with a child in their arms, and listened attentively. I continued the meetings till the 18th, when we met at the water, and after preaching on the bank of the stream, baptized two.

On Monday night, after prayer, I turned to my text while the people sang. Noticing a small bit of paper in my Bible at the opening of the text, I took it to throw it on the floor when I noticed on one side a printed verse, which read as follows:

"Here lies John Trowlup;
He made these stones to roll up;
And when God called his soul up,
His body filled this hole up."

Who had played the prank I knew not, but I took it as a joke on the popular theology of the day.

From Logan County I took train after baptism on the 18th, and went to Ozark, in Franklin Co., arriving at eight P. M. I found Bro. Lessley and Bro. Fulks waiting for me. After taking supper at a hotel we drove ten miles that night, and arrived at Bro. Lessley's house near Lone Elm after midnight. Friday, the 19th, met a few at Long Branch, who seemed much interested. They had heard that I "would give two or three good sermons, and then launch out on the devil's doctrine."

Friday night the crowd increased. Saturday, the 20th, the house was full. Five brethren came from Sebastian County, thirty-five miles in a wagon, to enjoy the meeting, which was a feast indeed. Sunday the house was not large enough to hold the people. Children's meeting at 3 P. M. We had a blessed time with the little folks. At night the house was crowded, and many came forward for prayers and three for baptism. At ten o'clock that night a man stricken by the word came to talk with us about salvation. We read to him and prayed with him. Monday, A. M., although a busy time with farmers, the house was full, and among them the man who came to see us the night before, his face was radiant with love. The power of God came down as the people gathered. It was good to be there. After preaching we baptized four happy souls. I must not forget to say that on Sunday, at the close of the Sunday School, the superintendent, a Baptist, very unexpectedly took a collection for me, and raised ten dollars. God bless them for it! From there I went to Solgohatchie, Conway, Co., and preached two nights.

I reached home on the 27th, and found all well, and praised God for his goodness to us. While in Logan Co., Ark., I rode Bro. M'Carty's horse one night, and carried Sister Whitlock's little boy "Dinkie." The horse fell with us. In my effort to save the child, my heels came so suddenly on the ground that my hips at their connection with the spinal column were bruised, and gives much trouble. I can scarcely walk without pain. I am now in this city attending the United States Court. The result will be reported in due time with a history of the whole matter. Pray for me.

JOHN A. CARGILE.

Huntsville, Ala., April 13th, 1886.

"GRANDMOTHER."

For so He giveth his beloved sleep.

DEAD, did you say?
Mother and grandmother passed away,
Peacefully sleeping in Jesus to-day;
Life's battles over, and life's sorrows o'er,
Crowned with the weight of years,—fourscore and more.
Sleeping where drifts on her grave, soft and light,
Snow, not more pure, not more spotless and white,
Than the beautiful life of the glorified soul
That now rests in Jesus, perfected and whole.

Fourscore long years
Of sunshine o'ershadowed by sorrows and tears,
Of hopes and of joys, of trials and fears.
Long years, that silvering her head with their snows,
Crowned it with glory, though thorn-pierced with woes.
Yet the grand, mother-heart never faltered the while,
The dear face we loved never lost its sweet smile.
Long years—ah, how patiently borne none can dream,
The waters are deep of the still-flowing stream!

Life's work complete,
Ripened and ready, with God's love replete,
The gathered grain lies at the Master's feet;
Meet for his service, the reapers of God
Have garnered it safe in the home of her Lord.
Still we weep bitter tears, as the dear Christ doth know,
And wounded hearts bend 'neath a too heavy woe.
Oh, lean on the love that is deathless, divine;
And be still—Jesus weeps for your sorrow and mine.

(The above lines are selected by Mrs. F. Burr, as very appropriate concerning her mother, recently deceased.)

OBITUARIES.

BAKER. In Somerville, Mass., March 25, 1886, Mrs. Lydia C. Baker, aged eighty-eight years and eleven months.

The deceased was Mrs. Burr's mother, and had lived with us many years previous to her death. She died very suddenly, of strangulated hernia, being sick only a little over two days. She had been a widow for thirty years. She was a model of Christian patience, self-sacrifice and love. I never heard her utter a harsh or unkind sentence. She retained her faculties remarkably; could see, hear and remember as well at her death as at fifty. Her memory was wonderful. Her devotion to Jesus was constant. We laid her to rest in Bakersville, Conn., by the side of her husband, to await the resurrection to eternal life. Eld. Stockman greatly comforted us by words of truth at our home before the departure on the cars to her distant burial place. Funeral services were also held in the M. E. Church in Bakersville, by the pastor. She was a member of that church, and many friends and relatives there saw her face for the last time ere she was laid away.

FRANK BURR.

RAND. In Dover, N. H., March 27th, 1886, Leonard S. Rand, in the eighty-third year of his age.

Bro. Rand was converted in Portsmouth about sixty years ago under the labors of Eld. Elias Smith, one of the founders of the "Christian Connection," and ever after retained his relation to Christ; and though now dead, he is still his, for Christ died and rose again "that he might be Lord both of the dead and living." "Therefore whether we live or die, we are the Lord's." For more than a score of years our brother has been waiting for the coming of Jesus, hoping he should live to see the heavens reveal him in his glory; but, like many others in the same waiting position, he has gone to the grave, to rest till the voice of Christ should awake him from his slumber. He leaves a wife, several children, grand-children, an aged sister, and numerous friends to mourn. On March 30th we endeavored to comfort the many relatives and friends who gathered to take their farewell look of him, with the words with which Paul comforted the bereaved Thessalonian church. May great grace rest on the weeping widow, and all the dear friends.

W. H. MITCHELL.

ROBINSON. In Litchfield, Me., April 10, 1886, of consumption, Bro. C. H. Robinson, aged seventy-three years.

Another good man rests in hope. Bro. R. and his faithful wife were among the first to embrace the proclamation of our Lord's soon coming, and for more than forty-three years have hoped without wavering. They have kept a pilgrim's home, where many of the saints have been kindly greeted, refreshed, and cheered on their way. All their children (four) have been laid away in death in childhood and youth. Bro. R. has been failing in health for several years, and held the things of the world more lightly. During the past winter he has been confined to the house, and it was evident that life was closing. He was prepared to lie down in death, although he had hoped to live till Jesus returned. He arranged his business to leave. His sufferings were severe, and he desired to rest from pain and trouble, and at last calmly "fell on sleep," to await the voice of the Son of God to arise in "the resurrection of the just." Sister R., four sisters, many relatives, and a large circle of friends mourn the loss of a faithful husband, brother, and friend. A very large concourse of people assembled, over almost impassable roads, to attend the funeral, while the writer spoke words of instruction and comfort on the blessed hope, founded on 2 Cor. 1: 3, 4.

I. C. WELLCOME.

LANE. In Millville, N. H., March 18th, 1886, [illegible] Lane, aged seventy-nine years and [illegible].

[illegible] sick for several months [illegible] general breaking down [illegible] the severe weather of March he contracted a cold, which hastened the end. He embraced the hope of seeing Jesus in 1843, and died in hope of a resurrection to eternal life at the coming of Christ. He was possessed of a happy disposition, and was always cheerful and pleasant. He is survived by a widow, three sons and four daughters. He had been a member of the Advent Church in Concord, and his funeral was held at the church on Centre St. on Sunday, March 21st, preceded by a prayer at the house. Words of comfort were spoken by the writer from 1 Cor. 15: 21.

J. A. GARDNER.

BANCROFT. In the city of Hartford, Ct., March 14th, 1886, Mrs. Mary B. Bancroft, aged seventy-five years.

Sister Bancroft was greatly beloved by all who knew her. She was a Christian who for many years had been patiently waiting for the return of the Lord Jesus Christ. She leaves one son and his wife to mourn the loss of a kind mother, brothers the loss of a Christian sister, numerous relatives and friends a benevolent and true helper. We laid her away until the morning comes, full of life and immortality. Services by the writer.

D. MATHEWSON.

HODGKINS. Fell asleep in Massena, N. Y., March 30th, 1886, Ira Hodgkins, aged eighty-three years.

Bro. Hodgkins embraced the hope of soon seeing Jesus about 1843, under the preaching of Wm. Miller, and others who proclaimed it here in Northern N. Y. and Canada. He subsequently embraced the Bible doctrine of man's condition in death, and the resurrection, and lived and died in this faith. We were glad to learn, upon revisiting the place—where we labored a few years ago, that, though the fathers are falling asleep, and scoffers are saying, "Where is the promise of his coming?" the Lord, under the faithful labors of Bro. Burch, is raising up others to fill their places, we trust such as shall be saved. He leaves a second wife and several children and grand-children who are among the honored and respected citizens of the place, several of them being connected with the Advent Church. Services by the writer, assisted by Bro. Wm. Burch, the pastor.

G. C. BOWLES.

HAYDEN. In Otis, Mass., March 31st, 1886, Electa D., wife of William Hayden, aged twenty-eight years.

She leaves a husband and four little children, the youngest but one week old. While they feel the sting of death, and mourn the victory of the grave, they are not without hope in her death, for they believe she sleeps in Jesus. Funeral services were conducted by the writer. Text, 1 Thess. 7: 13.

MRS. E. A. WARREN.

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A CLEAR CASE OF DIVINE HEALING.

BY PHILO HITCHCOCK.

"The prayer of faith shall save the sick, and the Lord shall raise him up." In December last it was my privilege to visit the sick bed of young Bro. Lessard, of Mitchell, Dakota. He was very sick at the time, and to all appearance was near death's door. At the time I saw him he was unable to sit up or walk. He had the scarlet fever about the first of November, and after three weeks got up and was around the house, but soon began to complain of a severe pain in his head, which soon threw him into convulsions. They at once summoned the two leading physicians of the city, who pronounced the case entirely hopeless, saying that "he could not live through more than one more." Within twenty-four hours he had seventeen more convulsions.

For one month he was under the care of the doctors, and kept failing. During this time he suffered intensely until the last of January, when he seemed to be near his journey's end. From the first, father and mother Lessard and others were pouring out their soul to God with strong crying and tears. But on the 6th of February "they touched the hem of his garment, and straightway he was whole."

The boy expressed a desire to get well when his mother told him of the cases on record of God's healing power. He had prayed much for himself, but just at this moment the mighty faith seized his heart, and he leaped from his chair, clapped his hands, and for a time shouted the high praises of God. Sister Lessard was alone with her son at this time. You can imagine the surprise of father Lessard when he came in to tea to be met at the door by his invalid son, whose face shone with celestial fire, and told the story of what had transpired in his absence. To this day he has been perfectly well, pain and convulsions gone. He says he is well, and gives God the glory.

These facts were sent by the family, with the desire that I write them for the *Crisis*.

TEMPERANCE.

PROHIBITION IN RHODE ISLAND.

Bro. Stockman:—Thank God the prohibitory amendment to the Constitution of the State of Rhode Island has been carried. "The manufacture and sale of intoxicating liquors to be used as a beverage shall be prohibited" hereafter in our State. The vote cast was 14,775 to 9146. The W. C. T. U. organizations and ministers of the State have worked hard in the campaign. Prominent speakers from all parts of the country have lectured upon the subject at issue nearly every evening for some weeks past.

The news was received with great rejoicing. We rang the church bell Thursday morning, April 8th, announcing the victory. Let us do what we can to suppress evil till the Master comes. CHAS. E. PRESTON.

La Fayette, R. I.

TOBACCO vs. HYDROPHOBIA.

Where one person in this country dies of hydrophobia, a hundred or more die by tobacco poison—in the use of cigars, cigarettes, or the pipe. In smoking, death does not occur as speedily as in the case of hydrophobia. The bite of a mad dog does not always result in death; neither does indulgence in smoking or chewing. But in both cases, there is damage to health and danger of life.

The bite of a mad dog is a frightful matter anywhere, and there are probably a hundred deaths caused thereby yearly in this country. If one man dies of hydrophobia a whole community is greatly excited and scared. "Run for your life!" "Load your gun!" "Kill all the dogs!" is then the loud and immediate cry in all directions. But not a ripple is made, nor hardly a word is uttered, if ten thousand men and women die in a year of delirium tremens, or a thousand die of tobacco poison.

While we flee from mad dogs, malaria, smallpox and typhoid fever, let us wake up and banish forever such senseless and dangerous indulgences as liquor drinking and smoking. People are beginning to wake up on this subject. Congress is talking about temperance, and physicians are speaking plainly about smoking. Tobacco is more dangerous in its direct and indirect effects on human life than would be the letting loose of all the mad dogs in the nation. Alcoholic drinks destroy more lives yearly among us than does hydrophobia, smallpox and all sorts of fever combined. These dangerous and deathly practices should be stopped everywhere if possible. Life-saving on the ocean is now regarded as a proper theme for discussion in Congress and elsewhere. Why should not life-saving on land be also considered? As to the shameful drinking and smoking practices in the halls of Congress, it is high time that both were by law suppressed. Let us have pure air, clear heads and a healthful example in the Capitol and at the White House. While we do well to attend to mad dogs and prevent infectious diseases, let us not forget or fail to check the immense, the untold, loss of life caused by a worse madness in the shameful indulgences we have named.—*New York Independent*.

MANY a drunkard began his slavery to strong drink by going to the cider barrel in the cellar of the old farm-house. A cider drunkard is said to be the crossest kind of a drunkard.—*Ex.*

The World's Crisis

AND SECOND ADVENT MESSENGER.

"BEHOLD I COME QUICKLY: AND MY REWARD IS WITH ME."

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THE WORLD'S CRISIS is devoted to the exposition of all Bible truth; especially the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and final destruction of the wicked.

SEVENTH-DAY ADVENTISM RENOUNCED,

After an Experience of Twenty-eight Years, by a Prominent Minister and Writer of that Faith.

BY ELDER D. M. CANRIGHT.

Did the Pope Change the Sabbath?

Third Article.

We continue our argument from last week: Elder Andrews admits that the epistle of Barnabas (A. D. 150) "was in existence as early as the middle of the second century, and, like the 'Apostolical constitutions,' is of value to us in that it gives some clue to the opinions which prevailed in the region where the writer lived" ("Testimony of the Fathers," p. 21).

We will accept the date which Elder A. himself fixes for the writing of this epistle, though others put it much earlier. It stands then, only ten years later than Justin, and within fifty-four years of St. John. In this epistle we read: "'Incense is a vain abomination unto me, and your new moons and Sabbaths I cannot endure.' He has therefore abolished these things" (chap. 2).

Elder A. admits that "he presently asserts the abolition of the Sabbath of the Lord" ("Testimony," etc., p. 22). This agrees with Justin. Coming to the first day of the week Barnabas says: "Wherefore, also, we keep the eighth day with joyfulness, the day, also, on which Jesus rose again from the dead" (chap. 15).

What does Elder A. say to this testimony? He freely admits that it teaches the abolition of the Jewish Sabbath and the keeping of Sunday, and that, too, only fifty-four years after the close of the New Testament. But he argues that such a doctrine is contrary to the Bible; that is, to *his* ideas of the Bible. While I was yet a firm believer in the seventh day, when reading this book, I was struck with the fact that Elder A., all through his book, had to oppose and combat the teachings of all these early fathers! The reason is manifest: he held one doctrine and they held another. He believed in the seventh day, and they believed in the first day. They lived early enough to have converse with the apostles themselves, while he lived eighteen hundred years later! Which would be apt to know the best?

In his "History of the Sabbath" (p. 308), he says: "The reasons offered by the early fathers for neglecting the observance of the Sabbath show conclusively that they had no special light on the subject by reason of living in the first centuries, which we in this latter age do not possess."

What a confession that is from the ablest historian the seventh day ever had! He freely admits that "the early fathers" "in the first centuries" neglected "the observance of the Sabbath." What further need have we for witnesses to prove that the seventh day was not observed in the first centuries? But how does this harmonize with the theory that the Sabbath was changed to Sunday by the Pope several hundred years afterwards? Suppose those early fathers were not good theologians, nor able reasoners; could they not testify to a simple *fact?* Could they not state whether they did or did not keep Saturday? Surely they knew enough for that, and this is all we wish to ask.

But we will hear further from these fathers themselves as to whether they kept Sunday. Again I quote from "The Testimony," etc. (p. 52): "Dionysius, bishop of Corinth, about A. D. 170, wrote a letter to the Roman Church, in which are found these words: 'We passed this holy Lord's day, in which we read your letter, from the constant reading of which we shall be able to draw admonition.'"

Elder A. is not certain that the "Lord's day" is the first day of the week; but we have seen and shall see that this term is always applied to the first day. Coming only ten years later we have the "testimony of the heretic Bardesanes. Bardesanes, the Syrian, flourished about A. D. 180. He belonged to the Gnostic sect. He says: "On one day, the first of the week, we assemble ourselves together, and on the days of the readings we abstain from [taking] sustenance.' This shows that the Gnostics used Sunday as the day for religious assemblies" ("Testimony," etc., p. 53).

Here is another good testimony for Sunday, and another good confession from Elder A. All parties, orthodox and heretic, kept Sunday as early as A. D. 180. How, then, is it that Constantine and the Pope changed the Sabbath to Sunday two to four hundred years later? Elder's A.'s own words utterly refute such an idea.

Clement, of Alexandria (A. D. 194), calls Sunday "the Lord's day" (book V., chap. 14).

Tertullian (A. D. 200) is one of the most noted of the Fathers, his writings being many and well known. He wrote only about one hundred years after the last apostle. Elder A. freely admits that he taught the abolition of the Jewish Sabbath and the observance of Sunday. Thus: "He asserts that the Sabbath was abolished by Christ." "He speaks of the Sabbath as abrogated by Christ." "With the observance of Sunday as the Lord's day he brings in offerings for the dead" ("Testimony," etc., pp. 63, 64). Then he quotes Tertullian as follows: "We solemnize the day after Saturday in contradistinction to those who call this day their Sabbath, and devote it to ease and eating, deviating from the old Jewish customs which they are now very ignorant of." Tertullian again declares that his brethren did [illegible] Jews: 'We neither accord with the Jews in their peculiarities in regard to food, nor in their sacred days.' "We, however (just as we have received), only on the day of the Lord's resurrection ought to guard not only against kneeling, but every posture and office of solicitude; deferring even our business, lest we give any place to the devil" ("Testimony," etc., pp. 65, 66, 67).

Does Elder A. or any Seventh-day Adventist deny the genuineness or truthfulness of these statements of Tertullian? They do not attempt to. Thus Elder A. is compelled to admit that as early as A. D. 200, or within 104 years after the close of the New Testament, Sunday was "generally honored." Thus: "The entrance of the Sunday festival into the church in an age of apostasy when men very generally favored it, was not merely not difficult to be effected, it was actually difficult to be prevented" ("Testimony," etc., p. 65).

Again we ask, how does this agree with the idea that Sunday-keeping is the mark of the beast, brought in by the papacy about A. D. 538, or 338 years after Tertullian? These quotations from Elder A.'s own book have already utterly demolished that theory.

Origen (about A. D. 225) was a man of immense learning, and his writings are numerous. He says: "If it be objected to us on this subject that we ourselves are accustomed to observe certain days, as, for example, the Lord's day, the preparation, the Passover, or Pentecost" ("Testimony," etc., p. 87). This plainly implies that he did observe the Lord's day.

Of the "Apostolical constitutions" (A. D. 250) Elder A. says: "The so-called 'Apostolical constitutions' were not the work of the apostles, but they were in existence as early as the third century, and were then very generally believed to express the doctrine of the apostles. They do therefore furnish important historical testimony to the practice of the church at that time. Mosheim, in his 'Historical Commentaries' (cent. 1, sect. 51), speaks thus of these 'constitutions': 'The matter of this work is unquestionably ancient; since the manners and discipline of which it exhibits a view are those which prevailed among the Christians of the second and third centuries, especially those resident in Greece and the oriental regions'" ("Testimony," etc., p. 13).

These, then, will be good witnesses to the practice of the church about A. D. 250. "In section 7, paragraph 59, we read: 'And on the day of our Lord's resurrection, which is the Lord's day, meet more diligently, sending praise to God that made the universe by Jesus and sent him to us.' 'Otherwise what apology will he make to God who does not assemble on that day to hear the saving word concerning the resurrection.' In book 7, section 2, paragraph 30, he says: 'On the day of the resurrection of the Lord, that is, the Lord's day, assemble yourselves together, without fail, giving thanks to God,' etc. In the same paragraph, in speaking of the resurrection of Christ, the writer says: 'On which account we solemnly assemble to celebrate the feast of the resurrection on the Lord's day,'" etc. ("Testimony," etc., pp. 14, 18).

These testimonies are decisive, and do show beyond a doubt that the Christians of those early days used Sunday just as it is used now, for religious worship. Did they, then, have "the mark of the beast" at least 250 years before the beast had arisen, according to the Seventh-day Adventists' theory.' These unquestionable facts of history, taken from their own published works and admitted by them to be true, show the absurdity of their position that Sunday-keeping is the mark of the beast.

Plenty more testimonies of the Fathers from the same book could be given to the same effect if necessary.

Sabbatarians make much of the famous Sunday law put forth by Constantine, A. D. 321. It shows, they claim, that Sunday had been a day of common labor by all Christians up to that date, and that here they first began to observe it as a holy day. I am fully satisfied that their view of the case is utterly false. Certainly the pagans did not keep Sunday, and if the Christians did not, then what was the object of Constantine in making such a law? He made it to please and accommodate somebody; who was it? The wording of the law shows that it was not addressed to Christians, but to pagans. He styles Sunday "the venerable day of the sun," a pagan term. The facts are that Christianity had become strong enough in the empire to make it politic for the emperor to favor and thus win Christians to his support. They universally kept Sunday, but had no law to protect them in it. To favor them he required all to cease work that day. This, of course, secured a better observance of the day than before. Thus the historian says: "The first day of the week, which was the ordinary and stated time for the public assemblies of the Christians, was, in consequence of a peculiar law enacted by Constantine, observed with greater solemnity than it had formerly been" (Mosheim, cent. 4, part 2, chap. 4, sect. 5).

On this point Smith's "Bible Dictionary" (article "Lord's day") justly says: "That Constantine then instituted Sunday for the first time as a religious day for Christians . . . is absolutely refuted, both by the quotations made above from writers of the second and third centuries and by the terms of the edict itself."

As a fair, impartial and clear statement of the teachings of the early Christian fathers concerning the observance of Sunday we refer the reader to the above quoted authority. Here is a book easy of access to all anywhere, unsectarian, embodying the results of the most thorough and scholarly examination of every passage in all the Fathers having any bearing upon the Sunday question. Any one who has read the Fa-[illegible] fair and truthful. I have only room for one more short quotation:

"The results of our examination of the principal writers of the two centuries after the death of St. John, are as follows: The Lord's day . . . existed during these two centuries as a part and parcel of apostolical, and so of scriptural Christianity. It was never defended; for it was never impugned, or at least only impugned as other things received from the apostles were. It was never confounded with the Sabbath, but carefully distinguished from it. . . . It was not an institution of severe Sabbatical character, but a day of joy and cheerfulness, rather encouraging, than forbidding relaxation. Religiously regarded, it was a day of solemn meeting for the holy eucharist, for united prayer, for instruction, for alms-giving; and though being an institution under the law of liberty, work does not appear to have been formally interdicted, or rest formally enjoined. Tertullian seems to indicate that the character of the day was opposed to worldly business. Finally, whatever analogy may be supposed to exist between the Lord's day and the Sabbath, in no passage that has come down to us is the fourth commandment appealed to as the ground of the obligation to observe the Lord's day."

The man who will shut his eyes to all this mass of testimony, and still insist that Sunday-keeping is only an institution of the Popes of later ages, is simply held by a theory which he is bound to maintain any way. I have had a sad experience in this matter, and know just how a seventh-day man feels in reading these historical facts. I read some of them twenty years ago. They bothered me some, but I got over this by my strong faith in our doctrines and by believing them to be mostly forgeries. Afterwards as I read more, I saw that these testimonies were reliable and very decidedly against our theory of the Pope's Sunday. This disturbed me quite a little, but I still got over them by simply ceasing to think of them at all, and by dwelling upon other arguments in which I had perfect confidence. In debate I was always anxious to shut these out of the discussion. I know that Seventh-day Adventist ministers generally feel just about as I did, for we often referred to these testimonies of the fathers and the effect they had in debate. Of course, the great body of the members never read these things, and are in blissful ignorance concerning them. Or, if they do read them, it is in their own books where they are all explained away. Their unbounded faith in "the message" and in their leaders carries them right over these facts as matters of no consequence.

For myself, when once I decided to look these historical facts squarely in the face and give them whatever force they fairly deserved, I soon saw the utter falsity of the claim that the "Pope changed the Sabbath." That old feeling of uneasiness on this point is entirely gone. I feel that so far as the evidence of history is concerned, my feet stand on solid ground. I feel so thankful to God for the relief it has brought to my own mind that I would gladly help my old friends out also if I could, for I know full well the bonds with which they are held.

MATTHEW 19: 28.

BY F. A. BAKER.

This passage by no means teaches the "regeneration of Christ, or of his disciples in the past, present or future, either in the sense of *conversion* or *resurrection;* but rather relates, so far as the use of the word "regeneration" is concerned, to the material world itself, resulting in "the new heavens and a new earth, wherein dwelleth righteousness." "In the *regeneration,* when the Son of man shall sit upon the throne of his glory," etc. The Emphatic Diaglott reads, "And Jesus said to them, Indeed I say unto you, that in the *renovation,* when the Son of man shall sit on the throne of his glory," etc. Murdock translates from the Syriac, "Jesus said unto them, Verily I say unto you, that, as for you who have followed me, when the Son of man shall sit on the throne of his glory in the *new world,*" etc.

The *time,* then, for the regeneration of Matt. 19: 28 is when the Son of man shall sit on the throne of his glory, which we learn from Matt. 25: 31 is "when the Son of man shall come in his glory, and all the holy angels with him, *then* shall he sit upon the throne of his glory." And the result of that "regeneration" is "*the new world.*" This is the "restitution" of Acts 3: 21, and the "new heavens and a new earth" of 2 Pet. 3: 13. "And, behold, I "make all things *new.*" Rev. 21: 5.

This "regeneration" will constitute the "redemption of the purchased possession unto the praise of his glory." Eph. 1: 13, 14. That we may share the glories of the "regeneration" of Matt. 19: 28, let us now seek and find the "regeneration" of Titus 3: 5-7—"Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of *regeneration,* and renewing of the Holy Ghost, which he shed on us abundantly through Jesus Christ our Saviour; that, being justified by his grace, we should be made heirs according to the hope of eternal life."

Are we saved, washed, regenerated, renewed by the Holy Ghost, justified, made heirs of eternal life? Sadly deficient indeed must be our religious instruction if we fail to comprehend that the "regeneration" of Titus 3: 5 relates to our present conversion and salvation through the love and power and grace of God and of Christ, through the agency of the Holy Spirit. "If ye know these things, happy are ye if ye do them." Beloved reader, [illegible] Are you morally, spiritually changed, and made meet for the inheritance of the saints in light? God grant his Spirit and grace [illegible]

Rockford, Minn.

SYNOPSIS OF A SERMON, WITH SOME ADDITIONS,

Preached by A. W. Sibley in Boston, Jan. 16th, 1887.

Phonographically reported by N. S. Wilson and [illegible].

"But the end of all things is at hand: be ye therefore sober, and watch unto prayer."—1 Pet. 4: 7.

(Concluded.)

When the rulership of earth is given to our Lord, and this economy shall have ended, then will end probation for the nations of earth. Hence among the things that are embraced in our text that will have an end is probation. This is the day of salvation. Here Jesus' blood avails, and hearts are made ready to receive the great blessing of life everlasting. The judgment of the world takes place when Jesus comes, as is evident from many scriptures. In all the great lines of consecutive prophecy that reach to the end of the world, and that introduce the golden era, no mention is made of the continuance of the probationary period. Are we not informed in the Sacred Oracles that the time will come when there will be no death, and that sin will be destroyed? How can that be if probation is to be perpetuated in the world to come?

There is no positive evidence that the priestly ministrations of our Lord will characterize any part of the golden period in which he will reign from the rivers to the ends of the earth. Says one, "Is not Christ a priest forever?" Yes, in contradistinction to the priests under the law that did not live forever. Christ has an unchangeable priesthood. "He *ever liveth* to make intercession," is the declaration of the apostle; consequently, no one will succeed him in the priestly office. If the priestly office and ministrations of the priesthood are to extend into the coming age, then sin, mortality and death will be there also. The Saviour says, "They that are counted worthy to obtain that world, and the resurrection from the dead, neither marry nor are given in marriage; neither can they die any more, for they are equal unto the angels." If the inhabitants of the world to come are equal to angels, undying, immortal, there will be no necessity for the priestly ministrations of Christ; and if no necessity, it follows as a logical sequence that there will be no such ministrations, and consequently no probation. For there cannot be a probation when the necessity for it does not exist. Since there will be no sinners or sin in the world to come, there will be no probation then; for its necessity can only exist where there are sinful, mortal individuals.

Among the all things that are to end, as suggested in the text, is the *present* HEAVENS AND EARTH. That the present heavens and earth are to pass away, be "*dissolved,*" changed and reconstructed, and a new heavens and earth made out of the material of the old, is a truth clearly taught in the Word of God. Says Paul, "The whole creation groaneth and travaileth in pain together until now." "Nevertheless we, according to his promise, look for new heavens, and a new earth, wherein dwelleth righteousness." 2 Pet. 3: 13. "And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away, and there was no more sea." Rev. 21: 1.

Martin Luther once said, "God will make not the earth only, but the heavens also, much more beautiful than they are at present. Now we see the world in its working clothes, but hereafter it will be arrayed in its Easter and Whitsuntide robes." When the earth is made beautiful as at the first, and God's glory fills it as the waters cover the mighty deep, then indeed it will be a "*heavenly country,*" such an one as the patriarchal fathers sought after. Says the Psalmist, "I shall be satisfied, when I awake, with thy likeness." He will be satisfied with his surroundings, with his home and his associations, with the world and its furniture. There, all the aspirations and longings of hearts will be fully met.

The earth presents direct and positive evidence that a new era in its history is about to dawn; that its present groanings and internal emotions will ere long cease; that the vital forces of its inward structure and framework are giving way, and the long continued roarings and upheavals of its surface; the unnatural swell and exceeding great height of the tidal waves; the outbursts and vent-holes of its pent up lava; the frequency of its quakes and tremulous condition of its surface,—these all speak of the weak and feeble state of its constitution, and that the Saturday night of its history has about come.

> "The earth emerging from her flood of fire
> Baptismal, by a new and heavenly birth,
> Arose regenerate. The dews of God as once
> In Eden, cooled the ardent soil;
> And rivers from innumerable springs
> Flowed intersecting every gorgeous clime
> With living waters. Like a smile of light
> The Sun of Righteousness in rising shed
> Healing from his benignant wings; and earth,
> Who came forth naked from her bath of flame,
> Felt his rich blessing at her heart, and smiled
> Responsive, and in blushing haste put on
> Her beautiful robes of immortality.
> And earth from pole to pole
> Was one vast paradise."

Dr. Watts gives us good theology in the following:

> "Yet when the sounds shall tear the skies,
> And lightnings burn the globe below,
> Saints, you may lift your joyful eyes;
> There's a new heaven and earth for you."

> "The world shall burn, and from her ashes spring
> New heavens and earth, wherein the just shall dwell,
> And, after all their tribulations long,
> See golden days."—*John Milton.*

The end of evil, among other things, our text announces. God did not intend at the commencement, in permitting sin to come into our world, that it should always remain here. In order to have evil removed, it necessitates the removal of the causes that produce it. Sin is not a necessity. What good has sin ever done in our world? It has caused the thorns, thistles and obnoxious vegetation to grow out of God's beautiful earth. It has caused the sombre mantle to be spread over all nations, in that it has [illegible] and death. Can you think of any good that it ever has wrought in our world, whereby it could claim a right to exist? Says a writer: "Wickedness has no rights. It is essentially and eternally wrong. It came into being only by fraudulent intrusion. It is an outlaw. It has no right of possession anywhere."

To argue the eternity of evil is to contend for its eternal necessity, which does not exist. Can there be a necessity for sin to exist when it has no rights in heaven, on the earth or under the earth? Since, then, it has no rights, God proposes to put an end to it—blot it out, and make his universe clean from it. This purpose is announced in the following scriptures: "For this purpose the Son of God was manifested, that he might destroy the works of the devil." 1 John 3: 8. "But now once in the end of the world hath he appeared to put away sin by the sacrifice of himself." Heb. 9: 26.

The end of the reign of death is also included in our text. Says the great apostle, "The last enemy that shall be destroyed is death." 1 Cor. 15: 26. "Death is swallowed up in victory." 1 Cor. 15: 54. What sad work death has made in our world! But its continuance is brief, for we shall soon reach that point and place where John says, "*There shall be no more death.*"

Death's chilling wave never will reach the glorious clime of the new earth. Beyond the night of weeping will be the sunshine of eternal joy. Sorrow may continue for a night, but joy cometh in the morning.

> "We mourn the dead, but they shall wake;
> The lost, but they shall be restored;
> Oh, well our human hearts might break
> Without the sacred Word:
> Dim eyes look up, sad hearts rejoice
> Seeing God's bow of promise through
> At sound of that prophetic voice—
> 'I will make all things new.'"

"BRING ALL THE TITHES INTO THE STOREHOUSE."

BY I. I. LESLIE.

This does not mean prayers, testimonies, thanksgivings, as many would have it. It means *one-tenth of our earthly substance.* What the language meant under the law, it means under the gospel—nothing more, nothing less. If God required this of nominal Christians, he requires it of real ones. It is true that in the gospel there is no direct command to give to Christ one-tenth of what God puts into the hands of his people. But certainly those living under the law of Christ should not be behind those who lived under the law of Moses. Does not the gospel of Christ demand as great a sacrifice as did the law? Does not Christ require even greater self-denial by us than was required of the Jews in their dispensation? Is not the preaching of the gospel and the worship of God as important now as the service of God was then? If God then required that his worship should be sustained by the offerings of the people, surely now by the same means is the gospel to be proclaimed.

God proclaimed that the nation which he had brought out of bondage was unwilling to sustain his appointed worship—that it had withheld the tithes which he commanded them to bring. He charged them with robbing him. The tithes were his, and they had held them back. His worship had ceased for the want of tithes and offerings. On account of their covetousness and dishonesty his blessing had been withheld; they were suffering for this their sin. In his mercy he told them if they would bring their tithes and offerings into his storehouse, he would open the windows of heaven and pour them out a blessing so great that they would not have room to receive it. Conditionally was the needed blessing to come. The tithes and offerings must be brought, or the windows of heaven would remain closed.

Just so it is today. Many a church is suffering and dying for the want of God's blessing. The members are covetous, and daily robbing God of what is in their hands belonging to him. They keep back what he requires them to give in support of his cause. So the divine rain comes not down from heaven. They seem not to know why it is withheld, and the body grows more dry and withered day by day. They desire the blessing, and have the presumption to pray for it, while their grasp upon the world tightens, and less and less is given for the worship of God and the salvation of men. They want the Lord to work among them, and to build up the church. They pray for faithful laborers to be sent them, men who have the cause of Christ at heart, and who shall not "come for money." This last clause of the prayer they want the Lord to answer especially. Should he send such men, and the ravens to feed them, many places for worship would be opened and filled, which are now shut up and empty.

Yes, for the want of a sacrifice the blessing of God is withheld. Barren hearts and cold looks meet you; and but few are willing to take in, feed and lodge a servant of Christ who is sent to preach the kingdom of God to the people. No spiritual blessing descends where hearts are thus destitute of the love of Christ. Communion with God is impossible. The word comes, "Bring your tithes into the storehouse." Until this is done the windows of heaven are shut, and dearth and famine of soul are seen. Prayers may be frequent and long, exhortations loud and protracted, but God is not worshipped, nor any saved. Condemnation, if not felt, is pronounced. "Ye have robbed me," comes from heaven. This is the response to all covetous prayers.

Many think if they pray and exhort well, it is little more that God requires. The tithes and offerings that now are to be brought into the house of God they feel are their prayers and testimonies. This is all the self-denial that is in this day to be borne. They can do this cheerfully for Christ. If they give a few cents a week to sustain the meetings, this is an extra [illegible] They believe in a free salvation—one which costs them nothing. In this they rejoice. With them the great damper to a religious meeting is the "collection." When the box is being passed around, a chill comes over them. When they are requested to subscribe for the support of preaching and the worship of God, they are opposed to that way of doing, and say they choose to give privately, just when the Lord shall tell them to give.

While there are some that do this, and thus help on the servants of Christ, the many who say this, do nothing publicly or privately. Instead of doing as God commands they shut up their hearts, but open their mouths and pass on, thinking that after they have gotten all they can of the world, the kingdom of God will be theirs. But still the voice from heaven is: "Bring all the tithes into the storehouse, ... and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour out a blessing, that there shall not be room enough to receive it." Such will be the case if the command is obeyed.

"FEED MY LAMBS."

BY M. B. SEVEY.

In the Gospel of St. John, the twenty-first chapter, we have the meeting of Peter with Jesus, whom he had denied at his trial and crucifixion, and had returned to his former occupation, as his hope was gone by Jesus' being put to death. But when he was informed that it was Jesus who was talking with them, he gladly left the boat with all on board to meet Jesus on the shore. We naturally would think that Peter would not want to see him whom he denied so boldly with curses and swearing; but while we remember the sayings of Jesus to Peter, that the cock would not crow twice until he had denied him thrice; and as he recalled that saying with deep penitence of heart, he went out and wept bitterly. Here was true godly sorrow, which was accepted of Jesus, and their meeting was joyful.

But Jesus wishes still to try Peter, and asks if he loves him more than these (probably referring to the blessings of this life, or fishes). The answer is, "Yea, Lord, thou knowest that I love thee. He saith unto him, Feed my lambs." The second time he asks him the same question, and the answer is the same—"Yea, Lord, thou knowest that I love thee." Then "feed my sheep." Again he asks the third time if he loves him. Peter is grieved because he is asked again; but the answer is, "Thou knowest all things: thou knowest that I love thee." Then "feed my sheep."

The Lord asks Peter if he loves him just as many times as he denied him, then tells him to feed his lambs once, and his sheep twice. Lambs have need of food in different forms and qualities from sheep. They need the sincere milk of the word, by which they may grow, while the sheep need more solid food, by which, if they are fed and kept in a healthy condition, they will take care of the lambs. Thus Paul said to the shepherds, "Feed the flock of God, not by constraint, nor for filthy lucre, but of a willing mind." The food to be given is the Word of God, and a portion to each in due season at the right time—a reproof, correction, or exhortation. He is my friend who tells me of my faults. Even open rebuke is better than secret love. "He that rebuketh a man afterwards shall find more favor than he that flattereth with his tongue." "Faithful are the wounds of a friend. Let the righteous smite me, it shall be a kindness; and let him reprove me, it shall be an excellent oil which shall not break my head."

Many lambs have been killed by flattery, which has caused them to be proud, and if any life was left in them they were mere sickly skeletons; and by the sheep not being kept well on a good rich wholesome diet, they fail to give nourishment to the lambs. Jesus told Peter to feed his sheep twice, and lambs once. How can the lambs grow where there is so much leanness in the sheep? We all know it is impossible, and not in harmony with nature; which figure Jesus uses to illustrate spiritual things. First, the shepherd must be filled with the Holy Ghost, which he receives from the Chief Shepherd; then he can feed the flock of God, not with fables, but with the Word of God, giving a portion to each in due season—doctrine, reproof, correction, instruction, encouragement, as may be, in season, that the man of God may be thoroughly furnished unto all good works, and be filled with the Spirit of God, and be perfect and entire, wanting nothing, waiting for the great Shepherd, who will give a crown of life at his appearing.

CHRIST'S KINGDOM.

BY J. S. WHITE.

Will Christ set up his kingdom on the earth that now is, or on the earth made new? If at the time of Christ's coming he will raise all men up from the dead, and if he will then take his people up to meet him in the air, leaving the wicked on the earth, at which time he will set the earth on fire, in which all the wicked will be burned up root and branch; and after the earth is made new, on which Christ will set up his kingdom and commence his reign on Mount Zion, how can any of the wicked that will have been consumed in the melted earth "see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and you yourselves thrust out," unless some of the wicked, who will have died the second death, will again be raised up alive, so they can see the saved ones in the kingdom, and see themselves thrust out?

Jesus said, "There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and you yourselves thrust out." Luke 13: 28. How [illegible] the saints in the kingdom of God before the kingdom is set up?

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"HOW MUCH OWEST THOU UNTO MY LORD."

BY J. WARD.

Dear brother, sister, did you ever ask yourself this question, and then stop to think how much you really owe your Lord? Is not all you have and all you are, that is good and worth possessing his property? Have you had a Christian father or mother, wife, husband or children? Were they not his gift to you? All earthly blessings filling up the period of your life, with life itself, and the time your life continues, are given you by the Lord. How are you spending them? for spending them you certainly are, either for his glory or your shame and eternal loss. You may find institutions to hoard away money for the benefit of self, but self thus provided for may become your worst enemy. You also violate one of the Master's most imperative commands (Matt. 6: 19), "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal."

The Lord, knowing the human heart perfectly, tells us that where the treasure is there will the heart be also. And so he would chain our heart's affections to a higher sphere than this, and to more enduring riches, yielding us a hundredfold in this life, and in the world to come life everlasting. It is surely both wisdom and duty to make our investments there. The death of such as do so are missed more in this poor world than that of its millionaires. You can invest in heaven's bank whether you are rich or poor; a cup of cold water, or two mites, may draw as much interest, if that is all you can do, as the one gets who builds a synagogue. God reckons not as man. He looks not so much at what is given as at what is left; not that he requires the man engaged in a large business to give away his capital, thus preventing himself from further investment; but he requires us to give as he hath prospered us. Surely he is not a hard Master, and makes no unreasonable request.

Jesus is coming soon, and then he will reckon with his servants. Some we fear will have but a small deposit in heaven, while the bulk of their property will be consumed in the great conflagration, being a complete loss, as it was uninsured in the only office beyond the limits of the fire.

Dear brethren and sisters, this gospel of the kingdom must be made known, and we are all called to do some of the work either in giving or going. The Master expects each to do what they can, if only to the extent of two mites. Let us give gold, silver, or even copper wings to the message, and thus lay up for ourselves treasures where moth and rust doth not corrupt, nor thieves break through and steal. Unless we do what we can we cannot expect to be recognized by the Master, or hear the words addressed to us, "Well done," etc.

St. Johnsbury, Vt.

THE LORD'S TONGUE.

BY C. B. COFF.

If you are a Christian, brother, sister, that tongue of yours is the Lord's. Think of this when you use it. "What! know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God with your body and in your spirit, which are God's." 1 Cor. 6: 19, 20.

If you had your neighbor's horse to use for a day, you would scarcely put the lash on him without the thought—this is my neighbor's horse, and I must be careful how I use it. But how thoughtlessly you use the Lord's tongue there in your mouth, which is of more value than many horses. You would not make your neighbor's fine horse go through a bog; but you will put that tongue through all manner of filth.

How very like a gate to a sluice-way is the tongue. Do not hoist it unless there is something good behind. Hell seems to be jammed up against some people's tongues pressing to get out. How much better to make it the outlet of divine grace. "Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers. And grieve not the Holy Spirit of God." Eph. 4: 29, 30. What a volume of nonsense and corruption would be shut off if that admonition of the apostle was obeyed!

Some churches, after the services are dismissed, would seem more "like a Quaker meeting" than they do. How the Holy Spirit is grieved with their talk.

"You treat no other friend so ill."

If you were in the presence of an esteemed minister your conversation would be bent accordingly. Is there a minister of any more account than the Holy Spirit of God? You will find there is not when you arrive at the bar of God. That settles your account there, brother. The testimony of the arresting officer is what gives a fellow away in court. "I saw him do the mean thing," he says. God's Spirit sees and hears. He will seal your case unto the day of redemption. "Sound speech that cannot be condemned; that he that is of the contrary part may be ashamed, having no evil thing to say of you." Titus 2: 8.

Before you criticise Ingersoll's blasphemies much, brother, get that tongue in your mouth tamed down with the grace of God. Perhaps that has been the cause of blasphemy before now if it has not been engaged in it. "Let your speech be always with grace, seasoned with salt, that ye may know how ye ought to answer every man." Col. 4: 6. The speech of a good man will keep over night, while that of the wicked will scarcely bear repeating.

The outward act reveals the inward thought and purpose, and cannot be mistaken. Words may deceive, but actions do not lie. Our example makes a deeper [illegible] that it be of a proper character!—Sel.

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E. A. STOCKMAN, Editor.

Boston, Wednesday, Aug. 24, 1887.

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☞ ALL ARTICLES FOUND ON THIS PAGE WITHOUT A SIGNATURE, WILL BE EDITORIALS.

RE-ELECTION—VACATION, Etc.

At the Annual Session of the S. A. C. Association, held last week in Chelsea, we received our sixth re-election as Editor of the *World's Crisis;* and then followed a *unanimous* vote granting us a vacation of four weeks. This very kind act of the Association is highly appreciated by us; and we are deeply grateful to our Brethren and fellow workers for affording us a much needed rest from our severe and long continued labors. At the close of our vacation we shall have some words of kindly greeting for the patrons and friends of the "*dear old family paper*," as a prelude to another year's editorial service, upon which we shall enter with more *confidence* and *courage* than *ever before.*

In our brief absence from the Office, the *Crisis* will be in the charge of Eld. F. Burr, Editor of the *Young Pilgrim*, of whose ability to make the paper interesting and satisfactory nothing need be said.

Editor.

[Having spent last week at the Springfield Campmeeting, and our hands being full of Association work this week, we substitute for our usual editorial the following from the *Quarterly Journal of Prophecy:*]

ABRAHAM'S OFFERING.

BY J. COUCH.

"By faith Abraham, when he was tried, offered up Isaac: and he that had received the promises offered up his only begotten son."—Heb. 11: 17.

What did Abraham offer to God as a sacrifice? His son, Isaac. In what sense did he offer Isaac? Did he offer him literally, or in purpose of heart? Isaac was not absolutely offered in death, but in the spirit and purpose of Abraham's heart. Was it possible for Abraham to have purposed in his heart to take the life of his son, as an act of obedience to God, if he had not understood God to require him to kill his son? We answer, he could not.

But Paul says he "*offered up Isaac by faith.*" There could have been but two ways by which the son could have been offered: (1) By actually shedding his blood; and (2) By a real design to do so. There are two stages or parts to each human responsible act. The first is, the heart-purpose to do it; the second is the execution of that purpose. The moral character of the deed is always produced at the first stage, or in forming the purpose.

If there is no intelligent purpose formed before the act, as is the case with infants, idiots and the insane, there is no moral character in the act. But if an intelligent design is made to perform a God-forbidden act, the moral turpitude of the deed is fixed, the same as if the deed were performed, and the designer will be subject to the full penalty of the divine law, even if the opportunity to execute the purpose never comes.

So it is on the other side; if a man intelligently designs to do a deed according to a divine requirement, and Providence does not furnish the opportunity to accomplish it, or, subsequently to the purpose changes the requirement, the full virtue or righteousness of the deed was established by the purpose, and the designer will receive as full reward as if the act had been performed.

This was the case with Abraham in the purpose to offer Isaac "*a burnt offering*" to God. He purposed and made preparation to do exactly what he understood God had instructed him to do, and therfore fully established his moral loyalty and obedience to God, the same as if the deed had been actually performed.

There was no way for Abraham to establish his loyalty to God by the offering of his son, and yet not have the son's life taken, only by Abraham's understanding that God really intended he should kill Isaac, and burn his flesh upon an altar; for if Abraham had understood God's purpose in the matter, he could not have formed a *real design* in his heart to kill his son, and therefore could not have offered him in any sense.

It may be said by some, that if this argument be true, then God purposely deceived Abraham in his requirement to offer his son "*a burnt offering.*" This is not true, only in a qualified and justifiable sense. If we are correct in saying that every accountable human act has two distinct parts, one consisting in a design, the other in the execution of the design, and that the accountability depends entirely upon the first, irrespective of the second, then God can truthfully and righteously develop the moral character of the human heart, by requiring an act of obedience which he designed should *exist only* in *purpose.* Christ taught that adultery *did exist* when it only had an existence in design or desire. He said, "Whosoever looketh on a woman to lust after her *hath committed* adultery with her already in his heart." Matt. 5: 28. God revealed to Abraham his true design when he said: "Take now thy son, thine only son Isaac, whom thou lovest, and get thee into the land of Moriah; and offer him there for a burnt offering upon one of the mountains which I will tell thee of." Gen. 22: 2. But he withheld from him, until the proper time, as he had a perfect right to do, the truth that he only designed the offering to be made in the heart, and not in the execution by the "*knife.*" All the truth relating to the divine plan in this case was not at first revealed, but was subsequently fully developed. This principle of revealing truth by instalments, just as needed to produce tests of faith, which could not have been produced if all the truth had been at once made known, runs through the entire plan of God.

Jonah never could have preached with such power and efficacy if he had known what the final result of his message would be. If the Apostles had understood many things revealed by the Prophets and plainly taught by Christ, they could not have been tested in their loyalty to Christ as they were at his trial and crucifixion.

The same principle is involved in the case of the virgins in the parable of Matt. 25. They would not have gone forth to meet the bridegroom, as represented, if they had understoood that the bridegroom would tarry from the time of their going to meet him to a later period. Some of the Fathers understood that the premature movement and tarry of the bridegroom in the parable were designed to represent a movement of the church, by which God purposed to try the faith of believers by a principle like unto that which tested Abraham's faith, *i. e.*, the church would believe that God was directing her in a movement which would ultimate in her literally and personally meeting Christ, the heavenly Bridegroom, but which God only designed should be a movement of a spirit and purpose of heart to meet him, as it was with Abraham, and not at that time the personal coming. Geo. Whitefield said, in reference to this subject, "Because he tarried for awhile *to exercise the faith of saints*, and give sinners space to repent, scoffers were were apt to cry out, 'Where is the promise of his coming?'" Matthew Henry, the morning star, among English commentators, in commenting upon Christ's tarry, said: "It [the Bible] intimates that he will delay his coming so long that wicked people will begin to defy it, and to say, 'Where is the promise of his coming?' . . . His delay will harden them in their wickedness. Even his own people will begin to despair of it, and to conclude he will never come, *because he has passed* their reckoning." "But though Christ *tarry* past our time, he will not *tarry past the due time. Voice of the Church*, page 211.

The wise virgins in the parable were represented to be confidently expecting to meet the Saviour personally and visibly, when they went forth to meet the bridegroom. By this act of going to meet the Bridegroom, the condition of their hearts as to loyalty to, and love for Christ was exhibited. By it they developed the purpose they had to do what they *understood.* God designed they should do just as Abraham arranged to do just what he apprehended the Lord designed that *he* should do. Their understanding in both cases differed from God's ultimate design, but led them to do what God purposed should be done to accomplish this; and a part of the truth relating to Abraham and the virgins was designed to remain undeveloped until the purity of their faith should be fully tested. Exactly the same principles were applied to the disciples in their experiences in the trial of their faith. If Christ had given them, before his crucifixion, a clear understanding of how he should be betrayed, tried, condemned, crucified, resurrected, glorified and received up into heaven, and that all this was necessary to complete the plan of salvation, how entirely different would have been the testing trial of their faith and hope in passing through those tragic scenes of Christ's sufferings. The disciples did *not* suffer those special trials on account of any delinquency in them, but because a part of the truth was withheld by the Lord until their necessary test of faith had been experienced. The disciples did *not* lack a knowledge of what Christ's and their own experiences would be, because they had *not* been revealed by the prophets and taught by Christ, for all had given a history of them, but it was because God designed that some of the truths relating to them should *not* be understood until a certain time in their history. Jesus expresses this thus: "I have yet many things to say unto you, but ye cannot bear them now." (John 16: 12). A physician orders his remedies to be given at certain times, according to the stages of the disease. So God designs that his truth shall be understood and experienced at certain stages of believers' advancement.

Special truth can never be correctly understood and applied until the special period comes designed for its application. It can *then*, and *only then*, accomplish the object for which it was given.

God had a grand and glorious purpose to accomplish in suffering Joseph's brethren to sell him to an Egyptian caravan, and thus throw a loving, delicate brother into the hands of cruel taskmasters. But God, to develop the virus of jealousy which lay coiled like a serpent in the brethren's hearts, and to manifest Jacob's fatherly love for his son, and his undying love for Joseph's mother, had to withhold the development of his ultimate purpose in the case for a time, so that the wickedness of those who sold their brother might appear, and also that Joseph might become a deliverer, typical of Christ, who was sold into the hands of oppressors for thirty pieces of silver.

If the entire plan of God relating to the case had been at once revealed, the character of the acts of the parties and their experiences would have been radically different, so that God's purpose in subjecting them to a testing fiery trial could not have been accomplished.

The important principle, that God exercises a divine right of withholding from people for a time certain truths for the purpose of causing them to do what they would not have done if the entire subject had been earlier revealed, is fully established by Bible history and personal experiences.

If Christ, when Mary and Martha were experiencing the bitterness of his delay to come to them and rebuke the disease of their brother, when he was fast sinking into the grasp of death, had sent them word that he should delay to come until their brother was dead, so that he might manifest a greater power than that which could restore the sick, even that which can raise the dead to life, the sisters certainly could not have experienced the same grief or test of their confidence, that their brother, though dead, should rise again at the last day, as they then had.

If the Lord had revealed to Abraham that he only designed that he should offer his son a burnt sacrifice in his heart, and not literally, but that he would provide, instead of the son, a ram to be offered, Abraham's faith could not have been tested; and the church by his act could never have been taught the nature of the faith required of believers. There was a necessity, in order to accomplish the divine purpose in the case, for God to withhold from him a part of the plan until another part should be experienced. So it was in the case of Jonah, the exode, the first advent, the sickness, death and resurrection of Lazarus, the going forth of the virgins, and many other cases recorded in the Bible. The principle has a general application, which requires a gradual unfolding of the plan of God through all the ages unto the consummation. It should teach us to be very careful about charging God's servants with folly, or God with deceiving them. God's ways are sometimes mysterious, but when they are fully developed they manifest his infinite wisdom and mercy. Amen.

WESTERN EDITORIALS.

IN THE EAST.

Our Eastern trip has thus far been pleasant. We took in the Sebago Lake Campmeeting, managed by Brn. Mark Stevens and A. W. Sibley, and enjoyed it much. This is a very nice location for a Campmeeting if brethren would only augment the number of tents. The lake is one of the finest in the world. The meeting this year was a profitable one. We formed many new acquaintances at this meeting, which we shall not soon forget.

We visited two churches — Somerville, Mass., and Dover, N. H.—and found them prospering.

Our Association meeting will be reported by its Secretary in due time, and we will not forestall, further than to say that it was a meeting of unusual interest to the cause at large, and to the publishing interest in particular. Our mission work—home and foreign—presented a cheering outlook, as will be seen by the report.

We hope to visit Alton Bay Camp a few days before starting for the General Western Camp at Manchester, Iowa. W. S.

Onward.—Many lovers of truth will rejoice to learn that the *Crisis* is augmenting its list of subscribers, and that the Society is doing a larger work now than ever before in the various departments of its publishing interest—books, tracts and periodicals. But we trust the friends of the *Crisis* will not be content with the present *Crisis* list, but at once make a new effort to increase it in every part of the field, East, West, North and South. Lay members, as well as ministers, can aid in this work. W. S.

"BEAUTY OF HOLINESS."

Bro. Grant's tract, bearing the above title, should be read by all. It repudiates the theory of "inbred sin," and presents the theory of holiness from the right stand-point. Let all holiness people read it, and all others interested in this gospel theme. Sold at our office. W. S.

"HELLOLOGY."

Such is the title of an English work that has fallen under my eye, which suggests a train of thoughts. The hell of mythology, the hell of Mahommedanism, the hell of Catholicism, and the hell of Protestantism, are quite different from the hell of the Bible. The Protestant hell is but a revision of the Catholic hell; so we will glance at the picture drawn of the former by the Rev. J. Furniss:

1. Its locality. "Every little child knows that God will reward the good in heaven and punish the wicked in hell. Where, then, is hell? Is hell above or below? Is it on the earth, or in the earth, or below the earth? It seems likely that hell is in the middle of the earth." "We know how far it is to the middle of the earth. It is just four thousand miles. So if hell is in the middle of the earth, it is four thousand miles to the horrible prison of hell."

2. Its size. "When the gates of hell had been opened, St. Frances with her angel went forward. She stood on the edge of the abyss. She saw a sight so terrible that it cannot be told. She saw that the size of hell was immense. Neither in height, nor in depth, nor in length, nor in breadth, could she see any end of it. Is. 34. 'None shall ever pass through it.' She saw that hell was divided into three immense places. These three places were at a great distance from one another. There was an upper hell, and a middle hell, and a lower hell. Wisd. 17. 'Night came upon them from the lowest and deepest hell.' She saw that in the upper hell the torments were very grievous. In the middle hell they were still more terrible. In the lowest hell the torments were above all understanding."

3. Its fire. "But the fire of hell will never go out: it will burn forever. It is unquenchable fire, Matt. 4. St. Teresa says, that the fire on the earth is only a picture of the fire of hell. Fire on earth gives light. But it is not so in hell. In hell the fire is dark."

"The great fires of hell have been smoking now for nearly six thousand years. They will go on smoking forever. There is no chimney to take this smoke off; there is no wind to blow it away. See those great, black, heavy sulphurous clouds rising up every moment from the dark fires. They rise up till the roof of hell stops them. The roof drives them back again. Slowly they go down into the abyss of hell. There they are joined by more dark clouds of smoke leaving the fires. So hell is filled with sulphur and smoke, in which no one on earth could breathe or live. How do they live in hell? In hell they must live but they are stifled and choked each moment, as if they were dying."

4. Its king. "We must go on till we come to the middle of hell. There we shall see the most horrible sight that ever was or will be—the great devil chained down in the middle of hell. We will set off on our journey. Now we are coming near the dwelling-place of satan. The darkness gets thicker. You see a great number of devils moving about in the thick darkness. They come to get the orders of their great chief. Already you hear the rattling of the tremendous chains of the great monster! See! there he is—the most horrible and abominable of all monsters, the devil. His size is immense! Is. 8., 'He shall fill the length of the land.' St. Frances saw him. He was sitting on a long beam which passed through the middle of hell. His feet went down into the lowest depths of hell. They rested on the floor of hell. They were fastened with great, heavy iron chains. These chains were fixed to an immense ring in the floor. His hands were chained up to the roof. One of his hands was turned up against heaven to blaspheme God and the saints who dwell there. Apoc. 13. His other hand was stretched out, pointing to the lowest hell! His tremendous and horrible head was raised up on high, and touched the roof. From his head came two immense horns. Apoc. 13. 'I saw another beast having two horns.' From each horn smaller horns without number branched out, which like chimneys sent out fire and smoke. His enormous mouth was wide open. Out of it there was running a river of fire, which gave no light, but a most abominable smell. Job 41, 'Flame cometh out of his mouth.' Round his neck was a collar of red-hot iron. A burning chain tied him round the middle. The ugliness of his face was such that no man or devil can bear it. It was the most deformed, horrible, frightful thing that ever was or will be. His great fierce eyes were filled with pride, and anger, and rage, and spite, and blood, and fire, and savage cruelty. There was something else in those eyes for which there is no name, but it made those on whom the devil's eyes were fixed tremble and shake as if they were dying. One of the saints who saw the devil said she would rather be burnt for a thousand years than look at the devil for one moment."

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"As the devil is king of hell, he does two things. First, he gives his orders to the other devils about tempting people in the world. Without his leave, no one in hell can stir hand or foot. Millions and millions of devils are always round him waiting for his orders. Every day he sends wicked spirits, whose numbers cannot be counted, into Europe, Asia, Africa, America, into every country, and town, and village, and house, and to every human creature. He sends them for temptation and the ruin of souls. He tells each devil, whom he must tempt, what he must do, and when he must come back. St. Frances saw that when these devils came back, if they had not made people commit sin, they were cruelly beaten."

* * * * * * *

"As the devil is king of hell, he is also judge. When a soul comes into hell, condemned by the judgment of God, he executes the judgment. He fixes whereabouts in hell the soul is to be, how it is to be tormented, and what devils are to torment it."

"As soon as the sentence is given the soul is snatched away and hurried to that place which is to be its home forever and ever! Crowds of hideous devils have met together. With cries of spiteful joy they receive the soul."

"Immediately the soul is thrust by the devils into that prison which is to be its dwelling-place forevermore. The prison of each soul is different according to its sins. St. Teresa found herself squeezed into a hole or chest in the wall. Here the walls, which were most terrible, seemed to close upon her and strangle her. She found her soul burning in a most horrible fire. It seemed as if some one was always tearing her soul in pieces, or rather as if the soul was always tearing itself in pieces. It was impossible to sit or lie down, for there was no room. As soon as the soul is fixed in its place, it finds two devils, one on each side of it."

5. Its duration. "Perhaps at this moment, seven o'clock in the evening, a child is just going into hell. To-morrow evening at seven o'clock, go and knock at the gates of hell, and ask what the child is doing. The devils will go and look. Then they will come back again and say, *the child is burning!* Go in a week and ask what the child is doing; you will get the same answer—*it is burning!* Go in a year and ask, the same answer comes—*it is burning!* Go in a million of years and ask the same question; the answer is just the same—*it is burning?* So if you go forever and ever, you will always get the same answer—*it is burning in the fire!*"

"Let us look at hell once more before we leave it. See that man who just asked for mercy and could not get it. He cannot bear the scorching fire which burns his body through and through. But he *must* bear it. On the earth the hungry man looks for bread, and at last he gets it. A sick man looks for his pain to get less, and at last it gets less. The man in hell looks for the burning to stop—but it does not stop. Then he begins to think how long will the horrible burning [illegible] His thoughts go through millions and millions of years that cannot be counted. Will the burning stop then? His understanding tells him, No—never—never—never!"

This will suffice as a sample. But when such statements are made, men should claim the right to inquire, Who said that—God or man? And what right has man to say all this?

In some of the minor details, the Protestant hell differs from the Catholic hell, but in its leading principle—endless torture—there is no difference. When we read such pictures of futurity, so in conflict with divine testimony, our love for the truth of the Bible is augmented. God will ultimately make a total riddance of sin and sinners from his universe, for the hell of the Bible will actually burn those consigned to it, and not be eternally trying to burn, and making an everlasting failure, it being a hell of destruction, and not of preservation. W. S.

Holiness is self-demonstrative. He whose heart is pure surrounds himself with a spiritual atmosphere, and adorns his life with a constant succession of godly and benevolent actions. As a man traveling to a distant country thinks, reads and talks of the land he longs to see, so the holy man thinks, reads and speaks of the city of God whither he is journeying. Hoping to receive an inheritance in that dwelling-place of sinless souls, "he purifieth himself as he is pure."—Ex.

They that do nothing are in a ready way to do worse than nothing.

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ALTON BAY CAMP.

Bro. Stockman:—The Campmeeting is fully inaugurated and well started off. The afternoon and evening meetings have been interesting all the week. Friday and today (Aug. 20) our numbers have increased by boat and cars, so at the commencement we have large congregations, and there is evidently a strong desire and faith in the soon coming of our Lord and the realization of our hope. The meeting has started off on the high plane of Adventism, and if the steam force increases as fast as the Advent choir accumulate, we shall have a revival of our religious faith, and the meeting will be a great blessing to the cause of Christ and his soon coming all over the country.

The preaching this forenoon by Eld. B. S. Emery of Maine was timely and comforting. He gave us the key-note from the text, "Let not your hearts be troubled. . . . I will come again." He showed us the grief and sorrow manifested by his disciples at his leaving and going away; that the same love of Jesus would show itself in joy and rejoicing at the sound, "I will come again." And surely it was heartily responded to by a large congregation of believers, and followed by a stirring exhortation from Bro. Couch.

The indications are that we shall have a great meeting. The committee have their heads and hands full to meet the demands upon their energies. It is in the height of excitement as to cottages and stopping places. The weather is delightful, and the people are peaceable and pleasant, so we all get along first rate, and as "like begets like," we expect it will grow better.

At two P. M. a very large congregation assembled at the Tabernacle to hearken to the afternoon message. Eld. J. Parsons of New Hampshire was the speaker. He used for his text, "What is truth?" He showed that the word spoken by prophets, apostles and Jesus Christ was truth, and had, in spite of cavil, shown itself to be such by the clearest fulfilment of its declarations during these last hundreds of years. Its safety in believing and following it by obedience, as in the case of Noah in the days of the flood, also as it will so be in the days of the coming of the Son of man.

The meeting is going well. The trumpet is giving the certain sound here, and blessings must follow, which influence will be felt on community. More anon.

L. Boutelle.

Alton Bay, Saturday evening, Aug. 20.

ANOTHER SEVENTH-DAY ADVENTIST MINISTER RENOUNCES THE FAITH.

Eld. D. B. Oviatt, of Wellsville, N. Y., has just followed my example in renouncing the Seventh Day Adventist doctrine. For the last five years or more he has been President of the Pennsylvania Conference, and at the head of all the work in that State, having the management of everything. Just a few weeks ago, against his earnestly expressed wish, he was again elected to this office for another year. Now he resigns all his offices, and withdraws from the church, not knowing where to go nor what to do. He only knew that he could not believe and teach that system longer.

Though we were warm friends, and often together, yet neither of us knew that the other had any doubts or fears about the doctrine. Come to compare notes now we find that both of us have had the same experience. I have reason to believe that there are scores of others having a similar experience now who keep it all to themselves. May God pity them if they are suffering what we did in that system of bondage.

What evil motives will our Advent people now attribute to Eld. Oviatt? They must trump up something. What will it be? Ambition for a higher place? That will not work. No, I know Eld. Oviatt to be an excellent man, one who fears God, and who will make any sacrifice to be right.

D. M. Canright.

CRITICISM.

Criticism is of great benefit, if properly exercised, to discover or bring to light any defects in any structure or parts of machinery, or acts or words of any individual or bodies of men. Indeed, it is the foundation of free speech, a helper to universal right. It may be called the filter of language and channel by which we interchange thought and compare notes. But it is, like other good principles, often used in an unrighteous way, by subtle insinuations and sly hints. This method can be traced back to its foundation—egotism. But Christians have "such a hope, we use great plainness of speech." 2 Cor. 3: 12. P. W. Hough.

The world is full of talk; and a great statesman wisely said: "Much talking is the enemy of acting."

MEETINGS IN OREGON.

The Quarterly Conference and meetings appointed for this place have just closed. Though they came in the midst of harvest, the meetings were well attended, and we never saw better attention given during preaching than here. The next Conference is appointed for Damascus, Oregon, Nov. 25th. Though there were no conversions, the present truth is being joyfully accepted by members of different denominations. There were many heart-cheering testimonies. There was one aged brother who said he could not live long at best, but that his "immortal soul would wing its way to the paradise of God, there to dwell forever;" but he got his "wings" clipped by the truth, and subsided.

The preaching was by Eld. Preston and Cole, Eld. Steers preaching twice from his large chart. There were many urgent requests made that we return in Sept., after the rush of harvesting is over, and hold a protracted meeting with a full course of lectures on prophecy, illustrated by the chart. The Lord willing, such a meeting will be held. Our dear Bro. Cole is poor in this world's goods, but is through much tribulation keeping Immanuel's banner flying in this part of the field. Yours for Christ. Alson W. Steers.

Stayton, Oregon.

PREPARATIONS FOR CAMP.

There have been many good suggestions for what is needful to fit us to be benefitted by attending a Campmeeting. But my opinion is that the most needful has been overlooked, or been set forth in different language; namely, being filled with the Spirit. This is a true doctrine, and needful whether at home or at camp. "For if any man have not the Spirit of Christ, he is none of his." It is essential that we feel the burden for the perishing, as he did when he wept over Jerusalem's approaching doom. He is not alone, but all his servants, so far as we know, possessed the same spirit. Isaiah said, "Look away from me; I will weep bitterly: labor not to comfort me, because of the spoiling of the daughter of my people."

Brother or sister, is there no call for sincere humility and deep sorrow on our part? Look around you. Perhaps you need not go from home to fill your heart with grief. How can we be indifferent with such conditions around us? See Jer. 9: 1; Rom 9: 1, 2. This is the spirit we want before we go to Campmeeting, that we may be like Jacob. Let us prevail with God if we feel a lack of this spirit. It is free for all. "Ask, and it shall be given," is as true today as it was then, and we need not wait for it until we go to camp; for if we "draw nigh to God" he will draw nigh unto us, at home or abroad. Glory to his name!

By saying this I do not wish to discourage, but to encourage all to come to do battle for the Lord. It may be the last one we will ever attend in mortality (at least so *I* think, if I am permitted to meet with you at camp). Come one, come all; it will not cost much; but if we come filled with the Spirit we will share rich dividends. Again I say, Come. P. W. Hough.

CONTINUED REPORT OF MISSION WORK IN NEBRASKA.

Our meeting at Grant, Keith Co., proved to be a good one in the name of the Lord. From its commencement the Spirit of God was with us in power. Sinners were convicted, backsliders feared, and had professors yielded to their convictions of truth, many no doubt would have come to Christ. But, alas! Churchanity seems to have taken the advantage of their Christianity, and the bands of church society are too strong for many of them to break; so, after being aroused and startled by the proclamation, "Behold He cometh!' they return to their dreams of better days to come.

The M. E. people held their Conference in our tent, and at the sacrament the Presiding Elder repeated the words of the Saviour, "As oft as ye do this, do it in remembrance of me"; not even once quoting, "*Until I come.*" What does it mean, more than twenty times repeated, and as many times spoiled by cutting into? The reason is obvious. They have lost sight of the necessity, the magnificence and glory of his coming again, for with their hope they receive their reward at death, and hence no glory in his promise, "I will come again," and but little sweetness and cheer in all the resurrection promises of the Bible.

We remained at Grant two weeks and a half, and quite a number are now rejoicing in the truth. One good old M. E. minister has embraced the truth, and is now rejoicing in hope of a glorious reward when Jesus comes. One Seventh Day brother and a physician also abandoned his *law* theory, and will now labor in the interests of the gospel and present truth.

We have now held forty-eight services in the tent, preached forty-five times, distributed eight thousand pages of tracts, twenty copies of the *Crisis*, and twelve copies of the *Quarterly Journal of Prophecy*. In all this the Lord has helped, and we praise him for the privilege of carrying the light to those who sit in darkness, and our peace is like a river. We board ourselves, cook by a gasoline lamp, sleep on our cots, and frequently sing, "A tent or a cottage, we will not care," etc. We rest a few days at our daughter's, then to Boone County, to work in the Master's vineyard there.

M. & J. McCulloch.

Big Spring, Nebraska.

FROM D. B. HUNT.

Bro. Stockman:—Permit me to express my thanks to the brethren and sisters for their hearty response to my call for tracts and papers. Sister H. Voncleif has sent me by express a packet of Sunday School papers and tracts. I have a supply on hand of the *Crisis*, but if any of the brethren have Sunday School papers or tracts lying idle, send them along, and they will be thankfully received. I would like to have some of those tracts entitled "Ghostology."

Last Sunday (taking my vacation) I went to the Free Baptist meeting and Sunday School (where a few years ago I and my Sunday School were turned out of doors), laden with tracts and the *Young Pilgrim*. I asked the superintendent if I might distribute them in school, or in the street after school closed. He said, "Yes, in school." So I gave to each one a paper and tract. One lady (very denominational) said, "You are very liberal." A few days after, one of our brethren who was there said he overheard the superintendent say to the minister, "I took his paper, and found nothing in it that would hurt anybody." His reply was, "They have a good deal of Scripture, and they are as smart as a whip." Yours in hope.

Knoxville, Tioga Co., Pa.

FROM BRO. T. J. DANIEL.

Bro. Stockman:—I have good news to tell you. I commenced a meeting here one week ago, and notwithstanding the many hard things said against us, the people would come to hear, and we carried the meeting on until last night, and the house was filled to overflowing every night. The Lord was with us, and "added to the church daily such as should be saved." We had thirty-six additions during the meeting, and they were among the best men and women of the community, and they are watching, waiting, hoping and praying for the soon coming of our blessed Lord, and the establishing of the everlasting kingdom.

I thank the Lord that we have no creed to defend except the Bible. I thank him that I have heard the glorious truth. I feel happy to-day, my brethren, and want to live a life devoted to the cause of my Master. I want to live without murmuring, repining, or complaining. Oh, pray to God for me, and for the waiting ones here in Arkansas. Let us ever be found fighting the good fight of faith, and we shall soon receive the "crown of life that fadeth not away," for the Life-giver will soon come and receive us unto himself. Then I expect to meet with many of like precious faith. I want some of the brethren to write to me, and I want the preaching brethren to pass this way when they can. I am ever yours in the blessed hope.

Waveland, Ark.

MARRIED.

ROLAND—ARMOUR. In Wheatland, Ill., June 17th, 1887, by C. W. Smith, Mr. William K. Roland and Miss Bella C. Armour, daughter of Elder A. Armour.

RHEAUME—LAMPRY. At Lake Village, N. H., Aug. 15th, 1887, by Eld. C. Pike, Mr. Philip Rheaume and Miss Hannah H. Lampry, both of Laconia, N. H.

SECULAR NEWS.

Foreign.

London, Aug. 19. Mr. Chamberlain and Mr. T. W. Russell have withdrawn from the Unionist party, in consequence of the proclaiming of the Irish National League by the government. The proclaiming of the league was the subject of excited discussion in the lobbies of Parliament this evening. Gladstonians assert that the government is unjust and imprudent in proclaiming the league. The Parnellites say that the government wish to create trouble and outrage in Ireland during the coming winter; that the proclamation will force the extremest measures of the league to the front, and that the government will shortly bitterly repent their action. All the important documents of the league have been removed from the headquarters in Dublin.

The Pall Mall Gazette this afternoon very vigorously attacks the government party for adopting in the House of Commons last evening the Earl of Cadogan's amendment to the Irish land bill relating to town parks. The Gazette urges the Liberals to revolt against the government's Irish policy in the House of Commons, to obstruct the passage of supply measures and thus force a dissolution.

Mr. Russell writes that he cannot continue to support the government, the latter having violated its promise in regard to the land bill. Mr. Russell will cancel his engagements to speak at Unionist meetings during the recess. Mr. Russell is member of Parliament for the south division of Tyrone, and was elected as a Liberal-Unionist.

London, Aug. 19. In order to emphasize their indignation, a number of Liberal members of the House of Commons have decided to join the league. Many Irish papers appeared with black borders this evening. The announcement of the proclamation was received quietly in Ireland. At Limerick to-day 26 new members joined the league.

London, Aug. 19th. The Daily News says: "It is difficult to exaggerate the significance of Mr. Parnell's speech. This government of wiseacres has seldom floundered into a more desperately false situation."

The Telegraph sees no reason to modify its original opinion that the House of Lords amendments were a deplorable error in tactics.

The Chronicle says: "It would be as easy to make an empty sack stand up stiff and straight, as to support the government's chameleon-like policy. 'A plague on both your houses,' is the natural verdict of the English and Scotch Unionists."

St. Petersburg, Aug. 18. The Moscow Gazette urges the Russian government to act with vigor in regard to Bulgaria. The occupation of Bulgaria is needless as yet, it says, but Turkey should be held responsible for the violation of the Berlin treaty, and threatened with the occupation of Trebizond and Erzeroum unless order be restored in Bulgaria.

Domestic.

Chicago, Aug. 18. A special to the News from Chatsworth, Ill., says: "The coroner's jury investigating the cause of the Chatsworth railway disaster agreed on a verdict this morning which holds Timothy Coughlin, foreman of section 7, to the grand jury, and negatively exonerates the company. The management is not censured for running a double header, for a lax system of track inspection, or for anything else. The verdict simply implies that the failure to patrol the track for six hours before the train came, and the habit of burning grass close to the track, are subjects for criticism. The three or four friends of the road on the jury had better staying qualities than the two or three of those who wanted to fix a portion of the blame on the management.

Denver, Colorado, Aug. 18. News from Sheriff Kendall's party at Meeker says it is the general belief among the settlers there that Eeny, the son of Colorow, has been killed. They say he was shot through the head and fell from his horse. The Utes picked him up quickly and bore him away. If this is true, there is no doubt that Colorow will stop at nothing to avenge his son's death. At Meeker there are 150 men who will defend to the last the four hundred women and children who have sought refuge there. The adjutant-general intends to force march a company of militia to Meeker to aid the settlers. Colorow is in the mountains north of Meeker, awaiting the arrival of 75 bucks from the agency, who are on their way to join him. When he hears of the killing of his son he will seek revenge, and will, it is feared, begin at Meeker.

Republican City, Neb., Aug. 19. The worst storm of the season visited this section last night, blowing down buildings, unroofing houses and causing general havoc. A large brick schoolhouse, nearly completed, was wrecked and the carpenters buried in the ruins. J. J. Tanning and a man named Allen were killed. Six others were seriously injured, two fatally. H. H. Witherall's house was blown away, and his wife and two children buried in the debris and all more or less injured. Several other buildings were carried away or wrecked, and several persons were badly hurt. The damage cannot be estimated at this time. Hailstones an inch in diameter fell during the storm.

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SUPPLEMENT

to the Progressive Steps in Prophecy on the Second Coming of Christ.

BY H. K. FLAGG.

[illegible]

FAITH AND DIVINE HEALING.

[illegible]

WORK OF THE HOLY SPIRIT.

BY L. C. WELLCOME.

[illegible]

CAMPMEETING CALENDAR.

Alton Bay, N. H.	Aug. 20—28.
Greene, R. I.	Aug. 23.
Lakeside, Me.	Aug. 27—Sept. 4.
White River Junction, Vt.	Aug. 27—Sept. 4.
Plainville, Conn.	Aug. 27—Sept. 5.
Lake View, P. Q.	Sept. 3—11.
Manchester, Iowa	Sept. 3—11.
Mechanic's Falls, Me.	Sept. 3—11.
Beebe Plain, P. Q., Fall Meeting	Sept. 10—18.

NOTICES.

THE WHITE RIVER JUNCTION GENERAL CAMPMEETING.

As previously announced, this meeting commences SUNDAY, AUG. 28TH, and closes SUNDAY, SEPT. 4TH. It takes the place of the old Bethel, *Vt., Campmeeting*, which is now discontinued. The meeting is removed to the new location to extend the general interests of the meeting, and to reach more of the people around, both saints and sinners. It is hoped and expected, therefore, that all the Advent people, not only in Vt., but in N. H., Mass., and even into Canada, will be interested in it, and attend to labor for the salvation of the perishing. The earnest desire is felt that all may come with full concentration of all their powers to work in the last days of time to bring the Advental truths we love before the people, and to get them interested therein and saved. The grounds are situated on the side of the Passumpsic R. R. track, three-fourths of a mile from the Junction Depot, and are reached by the trains passing North and South. A platform and covering have been built at the grounds, and all Passumpsic passenger trains will stop there.

Passengers from the South will keep their car until they reach the grounds. Those from the East and West change at the Junction for the Passumpsic train going North, and as all trains connect at the Station, the transfer is very easy.

The lines of Rail Road from all directions and connections will bring passengers for greatly reduced rates, and will sell through return tickets to the camp-ground.

The arrangements to bring and return the people thus are made with the Boston and Lowell R. R. of the Passumpsic and White Mountain Divisions, The Northern, Central Vermont, Montpelier and Wells River, Cheshire, Fitchburg, the Conn. River, and St. Johnsbury and Lake Champlain Roads.

From Sherbrooke, P. Q., and Lancaster on the North, Concord and Alton Bay on the East, Boston and Springfield, Mass., on the South, and Montpelier, Rutland, and adjacent places on the West, the tickets can be had for this meeting good from Aug. 22nd to Sept. 6th. The fares, to some extent, are as follows:

From Boston, either by the Boston and Lowell or Fitchburg, the fare is $6.40. This is a regular excursion ticket, and is good at any time until Oct. 31. Lowell excursion rates are 50 cents less.

From Concord and other places on the Boston and Lowell and Northern Roads the fare is as follows: Concord, $2.00; Penacook, $2.75; Boscawen, $2.70; No. B——, $2.75; Franklin, $2.25; Bristol, $2.70; East Andover, $2.00; Potter Place, $1.75; West Andover, $1.70; So. Danbury, $1.60; Danbury, $1.50; Grafton, $1.30; Grafton Centre, $1.20; Canaan, 95 cts.; West Canaan, 75 cts.; Enfield, 70 cts.; East Lebanon, 55 cts.; Lebanon, 40 cts.; West Lebanon, 20 cts.; Laconia, $2.60; Lake Village, $2.70; Weirs, $2.90; Meredith Village, $3.00; Ashland, $3.30. The last five places are meant to ticket so as to change at Tilton, and cross to Franklin by stage and save fare. The distance is three miles, and there is one hour of time for the change.

From Northfield the fare is $3.50 by Concord. Via. of Wells River fares are: Plymouth, $3.25; Rumney, $2.95; West Rumney, $2.85; Wentworth, $2.65; Warren, $2.45; West Summit, $2.30; Haverhill, $1.90; North Haverhill, $1.80; Bath, $1.70; Lisbon, $1.90; Littleton, $2.35; Whitefield, $2.80; Lancaster, $3.25; Sherbrooke, $5.10, and all points South on the Passumpsic at about fare one way.

From Hyde Park fare is $4.05; Morrisville, $3.95; Walcott, $3.65; Hardwick, $3.45; East Hardwick, $3.30; Greensboro, $3.20; Walden, $2.90; West Danville, $2.75; Danville, $2.65; West Concord, $2.55; Springfield, Mass., fare is $4.40. On other lines fares may be learned by inquiring at ticket offices.

We are hoping to have a ticket from Boston via. B. and M. R. R. to take passengers to both the Alton Bay and White River Junction meetings and return to Boston. If so, rate round trip will be about $8.00. There will be tickets on sale at Alton Bay for White River Junction and return for $5.00, perhaps less.

There will be provision for all who come. Board at 75 cents per day. Rooms at reasonable rates. Lots to lease for building cottages, and cloth tents to rent to those who wish, and will drop us a card stating what size, etc. Every possible thing will be done for the comfort of those who come. Brn. Stockman, Hemenway, Wallace, Mathewson, and others are expected to be present. All trains taken in the A. M. land passengers at the camp-ground by 1 P. M.

Any further information can be had by writing to Box 3, Haverhill, Mass. In behalf of the Campmeeting Committee.

☞ Be sure to put Tags or Label on all baggage, plainly marked CAMP GROUND, and checked for WHITE RIVER JUNCTION.

L. C. McKINSTRY, Agent.

The Vermont Annual Conference

will be held on the White River Junction Campground on Thursday Sept. 1st, at 4 P. M. All members and delegates are requested to be promptly present. Let all attend and make this annual session one of great interest.

D. D. PAGE, President.
P. G. LORD, Secretary.

GENERAL WESTERN CAMPMEETING.

The General Western Advent Christian Campmeeting will be held this year at Manchester, Iowa, beginning **Saturday, SEPT. 3d**, and will be held over two Sundays, closing Sunday evening, the 11th. It is earnestly hoped that all the Adventists of the West will try and come to this meeting. These general meetings are indispensable to the success of our cause. Let every missionary come in from his chosen field of labor. Let every pastor come, and bring at least a portion of his flock. Parents, bring your sons and daughters to this yearly feast, and let us make this the largest and best meeting ever held in the West. Let the isolated ones come and tell their wants, and fill their cups with social and divine blessings, that we may all strike for greater things hereafter. We are beginning to get into working order. Now from all the land let us rally our forces at Manchester, and make the noble State of Iowa rejoice at our coming. Make a sacrifice if necessary to be at this meeting. Come to work for God and the perishing. Bring a full outfit for camp life. Bring quilts, comforters, blankets, rubbers, umbrellas, towels, pails, basins, straw ticks, pillow slips, and don't forget the pocket books. Tents for family use will be provided for all who wish to rent them, of any size and shape. All who choose to do so can furnish their own tents, as perhaps many may. And as you read of this notice, begin to pray as never before for God's blessing upon your own soul, and upon all who attend the Manchester meeting. We have every reason to believe that not only the committee but all who reside in the vicinity will do their utmost to make the meeting a success.

Manchester is on the Illinois Central R. R., forty-six miles west of Dubuque. The Chicago, Milwaukee and St. Paul R. R. crosses the Illinois Central at Delaware, six miles east of Manchester. The Burlington, Cedar Rapids and Northern R. R. crosses the Illinois Central at Independence, twenty-four miles west of Manchester. The Minnesota and North Western runs north of the camp-ground about five miles. Thorpe is the nearest station to the camp, and if the committee could be informed in time, teams would be at Thorpe to meet passengers. Those who wish to be met there and conveyed to the ground should write the committee early at Manchester. An effort is being made for reduced rates which, if effected, will enable all to return upon merely nominal fare.

W. J. HOBBS, President.
PHILO HITCHCOCK, Secretary.

NOTICE.—The Nineteenth Annual Advent Christian Conference of North Iowa will be held on the camp-ground at Manchester during the Campmeeting held from SEPT. 3d to 11th. Brethren, be sure to be there at the commencement of the meeting.

GEO. G. EMERY, President.
WM. H. CONNELL, Secretary.

CAMPMEETING.—The Northern Illinois A. C. Conference Campmeeting will be held at Genoa, DeKalb Co., Ill., beginning Saturday evening, AUG. 20, and holding over Sunday, AUG. 28. Genoa is on the Chicago and Council Bluffs division of the Chicago, Milwaukee and St. Paul Railway, 50 miles west of Chicago, 22 miles west of Elgin, and 21 miles east of Davis' Junction. If a reduction of R. R. fares is obtained, notice will be given.

Elder J. August Smith, Forreston, is Agent for the renting of tents; [illegible]

[illegible]

J. AUGUST SMITH, ⎫
J. WOLFENSBERGER, ⎬
WM. LAMBERT, ⎭

[illegible]

ALTON BAY CAMPMEETING NOTICE.

Providence permitting, a GENERAL CAMPMEETING will be held at Alton Bay, N. H., commencing AUG. 20th, and closing AUG. 28th, inclusive.

Board will be furnished at 70 cents per day, or 30 cents for dinner, and 25 cents for breakfast or supper. Ministers will be boarded for half price. Board for horses at reasonable rates. We have built a new and commodious stable for the accommodation of those who desire it.

Boston and Maine Rail Road.

Campmeeting Tickets for sale at all stations where they are usually called for, and will be furnished at any other station if needed when notice is given to the Agent at such stations. Tickets good from Aug. 8th to Aug. 30th inclusive.

Baggage on all divisions checked through to Alton Bay. No transfer of baggage at Rochester as formerly.

Campmeeting tickets to Alton Bay and return via. Wolfboro from the following stations: Union, Wolfboro Junction, Wakefield, East Wakefield, North Wakefield, Ossipee, Centre Ossipee, West Ossipee, Madison, Conway, North Conway.

Passengers from Fabyans and north of Milton will go by Wolfboro.

Fare reduced on the entire road, Western, Eastern, Northern, and Worcester and Nashua divisions.

Boston and Albany R. R. Fare reduced from Springfield by Boston or Nashua. Tickets will be put on sale at any station if application be made to A. S. Hanson, General Passenger Agent, Boston.

Maine Central Rail Road. Tickets for sale at all the principal stations on this road at half fare via. the Boston and Maine R. R. from Portland. Tickets good from Aug. 8th to Aug. 30th inclusive. Call for Alton Bay Campmeeting Tickets over the Boston and Maine Rail Road.

Portland and Rochester R. R. Fare will be reduced as formerly. Tickets good from Aug. 8th to Aug. 30th inclusive.

Passumpsic R. R. Fare reduced from the following stations: Sherbrooke, Newport and St. Johnsbury. Tickets good from Aug. 8th to Aug. 30th inclusive.

White Mountain Division of Boston and Lowell R. R. Tickets at reduced rates, good from Aug. 8 to Aug. 30 inclusive. Take the White Mountain Express train both ways, which will connect with boats.

Northern R. R. Tickets sold at stations at reduced rates as follows: White River Junction, Lebanon, Enfield, Canaan, Grafton, Danbury and Franklin.

Concord and Claremont R. R. Tickets at reduced rates from the following stations: Claremont Junction, Claremont, Newport, Bradford, Warner and Contoocook.

Concord R. R. Tickets at reduced rates from the following stations: Concord, Suncook, Manchester, Candia, Greenland, Portsmouth and Goffstown.

Montpelier and Wells River R. R. will grant return checks from Wells River to Montpelier and way stations to all who pay the regular *full fare one way.*

Baggage on above roads checked through to Alton Bay.

W. H. MITCHELL, Secretary.

MECHANIC'S FALLS CAMPMEETING.

This Campmeeting will commence Saturday evening, **SEPT. 3d**, and continue over Sunday, Sept. 11th. There will be the usual reduction of rates on the Rail Roads as follows: Rumford Falls and Buckfield R. R. For the round trip: from Canton, 60 cts.; Hartford and Sumner, 50 cts.; Buckfield, 40 cts.; Hebron, 25 cts.; Minot, 25 cts. Trains leave Canton about 8.30 A. M., arrive at camp-ground at 10 A. M. Leave camp-ground for Canton and intermediate stations at 3.30 P. M.

The above rates are for the *Sunday* trains only. The other trains are single fare for round trip from all stations, being $1.10 from Canton. The regular trains start later from Canton, and about 3 P. M. from Mechanic's Falls. Davis' stage will carry to Norway and back for one fare from Bridgton and Harrison.

The M. C. R. R. issue return tickets at single fare to Danville Junction from Aug. 31st to Sept. 12th, from Bangor, Bath, Portland, and all intermediate stations.

The G. T. R. R. will issue return tickets at single fare same time as above to Mechanic's Falls from Portland and Island Pond, and all intermediate stations, including Lewiston and Norway. Those who come on the afternoon train on the G. T. R. R., connecting with the Rumford Falls and Buckfield R. R., can ride to camp-ground on that train. Fare 10 cts.

Board and stabling furnished at the usual reasonable rates. The boarding-house and stable will be under charge of the committee; the boarding-house under the special charge of Bro. I. N. Thompson, and the stable in charge of Bro. J. C. Shaw. Quite a number of comfortable rooms can be rented of Bro. I. N. Thompson. His address previous to Sept. 1st will be Greene, Me., after that at the camp-ground.

It is wished on the part of the committee that the Maine ministers will come to the meeting to labor for the Master, and all the brethren and sisters will come to do good and get good, and will pray the Lord to lead in the meeting for his glory, and then seek to be led by him. Come, brethren, will you do this? Eld. Rufus Wendell will be at the meeting through the week, and over the last Sunday.

The Committee will be on the ground on and after Aug. 30th to build and repair the seats and to do other work. We would be glad to have a goodly number to help. Free passes will be given to the help on the Buckfield and Rumford Falls R. R.

Campmeeting Committee: A. W. Taylor, C. Dennen, I. N. Thompson, Edward Cole, J. C. Shaw.

LAKESIDE CAMPMEETING.

The next annual session of Lakeside Campmeeting will begin **Saturday, AUG. 27th**, and hold over two Sabbaths. It is expected that able preaching brethren from abroad will be present to assist in preaching the Word. It has been decided by the Committee that preaching brethren and their families who assist in labor may be boarded at one half the regular rate. Preachers who board themselves may purchase goods at cost. There will be the usual accommodations for board of horses at usual rates.

Railroad arrangements are as follows: Maine Central and all its branches at one fare the round trip. Tickets good from August 1st to Sept. 10th inclusive. Somerset Railroad one fare the round trip. Knox and Lincoln R. R. same as Me. Central P. and R. R. R., and P. and O. only having two each over them last year will not consent to grant us any reduction. It is expected Sunday trains will run from Skowhegan and Lewiston.

Any one wishing to engage rooms in *Crisis* Office prior to meeting, address T. J. Carle, Hollis Centre. There are several good rooms, over the boarding house that can be engaged by addressing J. M. Worthing, Palermo, Me.

R. R. YORK, President.
T. J. CARLE, Secretary.

Executive Committee: J. M. Worthing, J. T. Fifield, S. W. Carr, Jesse Gay, James H. Ames.

PLAINVILLE CAMPMEETING.

The Plainville, Ct., Campmeeting will commence Saturday, **AUGUST 27th**, and continue till Monday, **SEPT. 5th**. Those coming by rail will stop at Plainville, where Bro. R. A. Barnes' teams will take them to the camp-ground for 20 cts. Trunks, 10 cts. each. Board at the boarding tent, breakfast or supper, 30 cts. each; dinner, 35 cts.; by the day, 75 cts.

It was voted at our last Conference that the Campmeeting Committee confer with the brethren and sisters at this Campmeeting with reference to their controlling the Campmeeting hereafter, instead of its being governed by the Conference as in the past. To avoid interfering with the preaching, we appoint seven o'clock Tuesday morning, **AUG. 30th**, as the time to consider this matter in the Mission Tent. We hope our preaching brethren and all brethren and sisters interested in the Campmeeting will come so as to attend this meeting, filled with the Spirit of Christ, and take such action as shall best glorify the Lord. Like one of old, may our gathering together this year be in the fulness of the blessing of the gospel of Christ, that the power of the Holy Spirit may be felt throughout the encampment, sinners be converted, and the church made ready to meet her soon coming Lord. For this end let us all pray.

B. HITCHCOCK, ⎫
H. W. PERKINS, ⎬ Committee.
O. D. WOODRUFF, ⎪
J. C. St. JOHN, ⎭

NOTICE.—The Campmeeting at Greene, R. I., will commence Tuesday, **AUG. 23d**, and hold ten days, provided faith keeps up an enthusiasm commendable in a people looking for the return of our Lord and Saviour. The prayer of faith has done wonders in the past, and will still control wicked men if Christians comply with the conditions of the Bible. Brethren and sisters, make an effort to attend this meeting, and stay until its close. It may be your last opportunity to greet each other this side of the judgment, and but for this effort some one may be found without the wedding garment on. Board and lodging at reasonable prices. Railroad fare reduced as usual. Tickets good from Aug. 22d to Sept. 3d.

ELD. A. DURFEE, President.
J. P. HAZARD, Secretary.

MINNESOTA CONFERENCE.—The twenty-sixth Annual Meeting of the Minnesota A. C. Conference and Campmeeting will be held at Rockford, Wright Co., Minn., commencing **Sunday Morning, August 21st**, at 10.30 A. M., and hold over the following Sunday, Aug. 28th.

The Annual Conference will be called to order **August 23d**, at 1.30 P. M.

Persons coming on the cars by way of Minneapolis, or from the West, will take the Minneapolis and Pacific R. R. and stop at Marsnion, where free transportation will be furnished to Rockford; distance one and one half miles. Let all come to this annual gathering.

Bed and Board.—A Boarding Tent will be opened on the ground for the accommodation of all who may need, at reasonable prices, by the meal, day, or week. Bring tents if possible for lodging. Straw and hay will be furnished on the ground. Be sure to bring plenty of bedding.

F. A. BAKER, President.
E. E. SMITH, Secretary.

NOTICE.—The Second Annual Meeting of the A. C. Conference of Arkansas will be held with the Long Branch Church at Lone Elm P. O., Franklin Co., Arkansas, commencing Thursday night, AUG. 25th. The Campmeeting Committee have arranged to hold our first Campmeeting in connection with said Conference. We hope as many as can will come prepared to tent on the ground. All who cannot tent will be cared for by the noble-hearted people of the community. [illegible]

[illegible]

CAMPMEETING NOTICE.

The Hoosick Valley A. C. Conference will hold a Campmeeting at Fairmount Park, Fair Haven, Vt., commencing SEPT. 3d, and hold over two Sundays. Ample provisions will be made to accommodate all who may come, and the terms will be liberal. There are commodious buildings on the grounds both for man and beast. Families can board themselves if they choose. Provisions will be on sale for any who may wish to purchase, at reasonable rates. Board will be furnished at the lowest possible rates, probably not to exceed seventy-five cts. per day. Straw will be furnished free. There is an abundance of pure running water on the ground. The cars will stop to leave and take on passengers within two rods of the entrance to the ground.

As this is the first Advent Campmeeting held in this section, it is hoped that all who love our Lord's appearing will by their presence and contributions do their utmost to make this meeting a success. We expect to secure the services of some of our able ministers to preach the Word. Fairmount Park is beautifully located about half a mile from the village of Fair Haven, and about one mile and a half from the old Father Miller homestead, and the chapel that was built by him. Here is where the Word of the Lord concerning the immediate and personal coming of our blessed Redeemer was first sounded forth in our country, and we hope our Campmeeting will be a means of great blessing to all this surrounding country.

W. O. HIGLEY, Secretary.

CONFERENCE.—The Hoosick Valley A. C. Conference will hold its Annual Meeting in connection with the Campmeeting at Fair Haven, Vt. Conference will hold a business session, **SEPT. 6th**, at 9 A. M. We hope to dispose of the business matters of the Conference with dispatch, therefore we urge the preachers and delegates to be on hand promptly at the appointed hour. It is desirable that each church contribute as generously as possible to the Conference fund, so that if the Campmeeting should not be self-supporting, there may be ample means at hand to meet all deficiencies. Therefore send your quarterly collections to the Treasurer on or before the time of meeting. Let us have a full representation of all the churches in the Conference. If you cannot send delegates, report by letter to the Secretary at least one week before the time of the Campmeeting. Brethren and sisters, come to this meeting filled with the Holy Spirit. Pray for our preachers, for it is absolutely necessary that they preach the gospel with the Holy Ghost sent down from heaven.

GEO. A. STREETER, President.
W. O. HIGLEY, Secretary.

SPECIAL NOTICE.—We have canceled all lecture arrangements for N. Y. for August, our friends will please address all letters inquiring about lectures or other matters to Box 3, Haverhill, Mass. We are at liberty to preach Sabbaths till Sept. 11th.

ELD. & MRS. L. C. McKINSTRY.

TENT MEETINGS.—A series of Tent Meetings will be held in the Perry Hill neighborhood, Acushnet, Mass., commencing Tuesday evening, **AUGUST 23d**, and continuing over the following Sunday, and as much longer as the interest may demand. Those of our people who reside in the surrounding country are earnestly requested to come and help us.

F. S. STANTON. C. H. SWEET.

NOTICE.—The Eastern Maine and New Brunswick Conference is to commence **SEPT. 22nd**, and hold over the Lord's day. Come, all who can, and work with the Master for the salvation of the perishing.

M. W. CORLISS.

NOTICE.—The Annual Session of the Maine State A. C. Conference will be held at Bangor, commencing Wednesday, **OCT. 12th**, at 7 o'clock P. M. Particulars hereafter.

E. O. DINSMORE, Sec'y.

NOTICE.—The Annual Session of the Maine State A. C. Conference will be held at Bangor **OCT. 12th** to **16th**. Particulars hereafter.

E. O. DINSMORE, Secretary.

NOTICE.—The subject for Sunday afternoon, **AUG. 28th**, at the Foster St. church will be, "Is the soul immortal?" illustrated by a large painting.

WM. A. BURCH.

LAKE VIEW CAMPMEETING.

Providence permitting, a General Campmeeting will be held at the Lake View camp-ground, Magog, Quebec, commencing Saturday, **SEPT. 3d**, and continuing over the two following Sabbaths. Some able speakers are expected to be here to preach the Word, such as Elds. G. W. Sederquist, J. Hemenway, and perhaps J. Couch or J. A. Gardner, as we can arrange, also Eld. D. W. Sornberger of Stanstead, Que. Ministers of Conference districts are of course anticipated being present to assist in carrying forward the work. Come filled with the Spirit of the Master to labor for the salvation of the perishing. Bring sufficient clothing and bedding to make yourselves comfortable, and a few lights for the darkness. Ample provision will be made for refreshments at the boarding house, at reasonable rates, for such as are not otherwise provided for, under the management of Bro. E. Vaughan; also stabling for horses, and feed as low as possible. Half fare rates will be given to parties coming by Steamer Lady of the Lake from Newport, and also the Steamer Mountain Maid, and stations intervening to Magog and return.

Central Vt. Rail Road will carry passengers from St. Johns and stations intervening, and from Sherbrooke and stations intervening to Magog for fare one way. Purchase a regular ticket to Magog, and receive a free return check of the Secretary.

South Eastern R. R. will carry passengers for one and one-third fare. Purchase regular tickets to go, and receive a return check or certificate of Secretary for one-third fare.

Grand Trunk R. R. yet to hear from, through some delay.

Passumpsic R. R. reduced fare only at present. Hope to make better arrangements before the time arrives for the meeting to commence.

C. D. JEWELL, Secretary for Committee.

CONFERENCE AND CAMPMEETING.—The Annual Conference and Campmeeting of South West Iowa and North West Missouri A. C. Conference will be held at Corning, Adams Co., Iowa, commencing **AUG. 27th**, and closing **SEPT. 4th**. Corning is situated on the main line of the C. B. and Q. Railway, and is a new field of labor for the cause which we as a people hold most dear. Let us make a special effort to be at this meeting. Come praying, come filled with the Holy Spirit. Let us take hold, and by the help of the Lord this will be a successful meeting. It is expected to devote a part of each day to prophetic study. Bring your Bibles. Come with your tents and bedding, and come prepared to stay during the meeting. The C. B. and Q. R. R. will pass all wishing to attend the meeting for one and one third fares over all their lines in Iowa or Missouri. Delegates will get a coupon from R. R. Agent where ticket is purchased to the meeting, which will be signed by T. J. Showalter, Secretary of the meeting, which will be a warrant for a return ticket for one third rate.

WM. McCULLOCH, President.
I. J. SHOWALTER, Secretary.

NOTICE.—The Kansas State Conference and Campmeeting will commence on Thursday, **SEPT. 22d**, at one o'clock P. M., and hold over two Sundays. This meeting will be held three miles east of Oxford, Cowley Co., on Bro. Jackson's farm. Brethren coming over the Atchison and Topeka R. R. will change cars at Bellplain, and take the D. M. and A. for Oxford. Brethren coming from the East will come over the Southern Kansas to Oxford or the Frisco to Windfield. Then change cars to Oxford, or over the D. M. and A. to Oxford. There will be a team at the depot at each train to convey friends to the camp. Come, brethren and sisters, in the spirit of the Master. We expect great things from the Lord at this meeting. If we do not get a blessing it will be our own fault. Bro. Cogile will be with us. I will try and get reduced rate permits for the brethren.

S. R. KNOX, President of State Conf.

ARKANSAS A. C. CONFERENCE.—This Conference will hold its second Annual Session with the Lone Elm Church, near White Oak Station, on Little Rock and Fort Smith R. R., about thirty miles east of Fort Smith, to commence Thursday, **AUGUST 25th**. Brethren there have decided to camp on the ground. They will furnish conveyance for delegates from the Station.

J. JOSIAH SMITH, President.

NOTICE.—A Tent Meeting will be held every day till the Campmeeting shall commence at Genoa, Ill. This meeting is held under the direction of the Northern A. C. Conference of Illinois. Let many of the friends living near come and help.

D. S. CLARK.

NOTICE.—The Fourth Quarterly Conference of District No. 5 Kansas, will convene with the Kirwin Church, five miles west of Kirwin, in Phillips Co., **SEPT. 2d**, and hold over Sunday. District officers and a delegate to the State meeting are to be elected at this meeting. Therefore a general attendance is hoped for.

S. R. KNOX, President.
ALBERT WHITE, Secretary.

NOTICE.—The Annual [illegible] of the Advent Christian Conference of California will be held as a Campmeeting at San Jose, commencing Thursday, **SEPT. 22nd**, and holding over Monday, Oct. 2nd. Let us pray that we may have the fulness of God's blessing upon the meeting.

W. R. YOUNG, Secretary.

NOTICE.—As I intend to visit and labor in gospel work in New Brunswick, Maine, Mass., and probably in other States, any church desiring my labors can address me at Woodstock, N. B., up to Aug. 27th.

J. M. TOZIER.

Business.

FOREIGN MISSIONS.

Jefferson Mayall	$50.00
G. W. Johnson	5.00
Cash	1.00
W. B. Sanborn	10.30
S. J. Arnold	1.00
David Weeks	.50
Mrs. F. Brown	.50
Captain Sherman	25.00
Sophia Griffen	2.50
Ada E. Rose	1.00
Lydia Ford	5.00
[illegible] Campmeeting	21.13
[illegible]	.50
[illegible]	1.00
[illegible]	[illegible]

E. H. ANDREWS, *Treasurer.*

HOME MISSIONS.

[illegible]

E. H. ANDREWS, *Treasurer.*

TRACT FUND.

[illegible]

CRISIS POOR FUND.

[illegible]

DIME MISSION FUND.

[illegible]

NOTICE.—The Lord permitting, special meetings will begin in the "Gospel of Joy" Tent, Wednesday evening, **AUG. 24th**, in the vicinity of the jail, New Bedford, Mass. Services every evening and Sunday afternoons. Pray for us that souls may be saved.

WM. A. BURCH.

APPOINTMENTS.

☞ *APPOINTMENTS must be received as early as MONDAY NOON to insure insertion for the coming week, as our paper goes to press TUESDAY MORNING.*

NOTE.—If our churches who need a supply, and preachers who are at liberty for any Sunday, will send postal card to this Office specifying the same, we will try and accommodate each as far as we can. AGENT.

MASSACHUSETTS.

BOSTON ADVENT CHRISTIAN CHURCH.
Chapel on Emerald Street.
H. H. TUCKER, Pastor.

ATHOL.
Geo. E. Tyler............4th Sunday in each month

BRIMFIELD.—Orus E. Parker Corresponding Clerk.

CHELSEA (Adv. Chris. Church) Heard Street. E. H. Andrews, Pastor.

CLINTON (S. A. Church.)—Isaac Barnes, Cor. Clerk.
I. L. Leslie............Sunday, Aug. 28th

CHARLTON (Advent Chris. Church.)—L. A. Morse Corresponding Committee, Box 390 Webster, Mass.
A. S. Withington...1st and 3d Sundays in each month
Wm. O. Hale............2d Sunday in each month
J. H. Boston............4th Sunday in each month

DANVERS.—G. W. Page, Committee.
A. Fogg............3d Sunday in each month
H. K. Flagg............Sunday, Aug. 28th
Daniel D. Page............Sunday, Sept. 4th

EAST WEYMOUTH.—W. H. Crockett, Pastor.

FALL RIVER.—Meetings every Sunday at 26 Hunter Street (near Public Park.) Address Miss M. H. Winslow, Cor. Com., Steep Brook, Mass.
A. Fogg............1st Sunday in each month

FAIRHAVEN.—Albert Jenney, Cor. Com.

HAVERHILL (Walnut St. Chapel.)—G. W. Sederquist Pastor. Residence 21 North Street.

HUDSON.
A. Fogg............Sunday, Aug. 28th

LAWRENCE.—(Advent Chapel, Concord Street.)
E. A. Stockman............Sundays, Sept. 4th and 11th

LYNN, Second Advent Church.—(Chapel on Liberty Street.)—J. G. Burnham, No. 25 Empire Street, Corresponding Secretary.
F. S. Stanton............Sunday, Aug. 28th
D. T. Taylor............Sunday, Sept. 4th
E. A. Stockman............Sunday, Sept. 18th
Rufus Wendell............Sunday, Sept. 25th

LOWELL, Second Advent Church (Chapel 49 Grand Street, near Westford.)
J. Couch Pastor, 69 Grand Street.

MARBLEHEAD, S. A. C. Church (Advent Hall, 43 Pleasant Street.)—Albert Lefavour, Pastor.

MATTAPOISETT.—B. F. Shaw, Committee.

NEW BEDFORD (Advent Christian Church) corner of Kempton and Foster Streets.—Wm. A. Burch Pastor, 55 Foster Street.

NORTH CARVER (A. C. Church).—Webster D. Nash Corresponding Secretary.
Frank Burr............Sunday, Aug. 28th
A. A. Fowler............Sunday, Sept. 25th

NORTH WILBRAHAM.
Geo. M. Teeple............1st Sunday in each month

NORTH RUTLAND.—(Adv. Chris. Church.)
A. S. Withington............2d Sunday in each month
Randall Curtis............4th Sunday in each month

Newton Upper Falls.—Church of Yahveh, Boylston Street.—Preaching morning and afternoon.—L. T. Cunningham, Pastor.

SOMERVILLE, Second Advent Church.—(Chapel corner of Bow Street and Somerville Avenue.)
Frank Burr.......1st and 3d Sundays of each month
D. T. Taylor.......2d and 4th Sundays of each month

SALEM.—(Church on Herbert Street.)
G. F. Haines............Sunday, Aug. 28th

SPRINGFIELD.—(Advent Chris. Church, Evangelist Hall on State Street.)—G. H. Wallace, Pastor. Residence 59 Greenwood Street.

TAUNTON (Advent Christian Church) High Street, opposite Wales Street depot, Ward Room No. 2.—John B. Francis corresponding committee.

UXBRIDGE.
Wm. Leach.....10.30 A. M. 4th Sunday in each month
South Uxbridge, in the Grove, at 3 P. M.

WORCESTER.—Ministerial Committee: E. G. Higgins, H. H. Nash, E. S. Gage.
Miles Grant............Sunday, Aug. 28th
W. H. Mitchell............Sundays, Sept. 4th and 11th

WEBSTER (Advent Christian Chapel, corner of Park and Myrtle Streets.)
Chas. Goodrich............1st Sunday in each month
S. P. Hayward............2d Sunday in each month
A. A. Fowler............Sunday, Aug. 28th

WESTBORO (Lower Town Hall.)—Wm. H. Bailey and Elison Braley, Committee.
M. A. Potter............1st Sunday in each month
S. G. Mathewson............2d Sunday in each month
Wm. O. Hale............3d and 4th Sundays in each month

WAKEFIELD.—Meetings at the residence of J. B. Adams, No. 1 Church Street, every Sunday P. M. at 2.

WESTFIELD.—J. E. Cross, Pastor.

WEST DUXBURY (Tar Kiln.)—Mrs. M. S. Ranson, Pastor. Post Office address West Duxbury, Mass.

South Boston (St. John's M. E. Church) Sun., Aug. 28th
MRS. L. C. MCKINSTRY.

North Otis............Sunday, Sept. 4th
ENOCH PHELPS.

Worcester (Lincoln Square Mission, Summer Street) Sunday, Sept. 4th. J. H. WILSON.

Montgomery............Sunday, Aug. 28th
Savoy............Sunday, Sept. 4th
Montgomery............Sunday, Sept. 11th
North Otis............Sunday, Sept. 18th
Plainville............Sunday, Sept. 25th
MRS. E. A. WARREN.

NEW HAMPSHIRE.

ALTON (Jones' Hall.)—George E. Varney, Isaac L. Stockbridge, Committee.
N. Glidden............1st Sunday in each month
A. Kidder............4th Sunday in each month

BELMONT.—Correspond with Asa I. Smith.

BERLIN FALLS (Eagle Hall) correspond with Geo. H. Howard.

CONCORD.—R. F. Emerson, Pastor, No. 12 Prince St.
Simeon Roby............Sunday, Aug. 28th

DOVER.
Mark Stevens............1st Sunday in each month
Chas. Goodrich............2d Sunday in each month
Wm. H. Mitchell...3d and 4th Sundays in each month

DURHAM POINT (Brick school-house.)—Correspond with John R. Meader, Box 94 Durham, N. H.

DURHAM VILLAGE.
J. E. Clough............1st and 3d Sundays in each month

EXETER.—John W. Weeks, Corresponding Committee.
Joshua Denton............1st Sunday in each month
W. Hadley............2d Sunday in each month

EAST ROCHESTER.—J. Quimby and J. C. Shorey Elders.
B. S. Emery............1st Sunday in each month
H. Mains............3d Sunday in each month
M. Stevens............4th Sunday in each month

EAST WAKEFIELD (Woodman's.)—Mrs. Anna E. Waldron, Corresponding Committee.

East Sandwich.—John Cove, Calvin Watson, Com.

EAST ALTON (F. W. B. Church.)—H. O. Tuttle Corresponding Committee.
Joshua Denton............Sunday, Sept. 11th

FARMINGTON (Advent Chapel.)—N. L. Proctor, Corresponding Committee.

FRANCONIA (Advent Chapel.)—Meetings every Sunday. C. W. Dockham, Pastor.
S. G. Neil............Sunday, Sept. 11th

GREAT FALLS (Franklin Hall) Union Mission Meetings.

HAMPTON.—Cor. Com. Frederick L. Lamprey.
Mark Stevens............Sunday, Aug. 28th
C. S. Shattuck............Sunday, Sept. 18th

LAKE VILLAGE (North Church.)—E. D. Smith, Corresponding Committee.
C. W. Jackson............1st Sunday in every month

LOUDON.—Geo. W. Prichard, Cor. Committee.
John G. Hook............1st Sunday in each month

LOUDON RIDGE.
J. Parsons............1st Sunday in each month
A. Kidder............3d Sunday in each month
Joseph Harvey............4th Sunday in each month

MANCHESTER, Arlington St., Second Advent Church. C. R. Crossett, Pastor.—Residence and address 231 Pearl Street.

MEREDITH VILLAGE (Grand Army Hall.)—Meetings every Sunday.—C. G. Rollins, Corresponding Com.
F. H. Richardson............1st Sunday in every month

NORTHFIELD DEPOT (Union Chapel.)—Correspond with Eben Hutchins, Canterbury, N. H.

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SUGAR HILL.
S. G. Neil............Sundays, Aug. 28th and Sept. 4th

SOUTH ROCHESTER.
C. M. Willand.......2d and 3d Sundays in each month

SOUTH SUTTON (Advent Chris. Church.)—Meetings 1st, 2d and 4th Sundays of each month. Meetings at North Sutton the 3d Sunday of each month, at the house of Bro. Israel Andrews. A. CHENEY.

UNITY.—Meetings every Sunday, at 10.30 A. M. and 1 and 5 P. M.—J. B. S. Pillsbury, Pastor.

WOLFBORO (Union Hall.)—Fernando Willand, Corresponding Committee. P. O. Box 208.
T. E. Lang............Sunday, Sept. 4th
A. G. Davis.......2d and 4th Sundays in each month
Joshua Denton............Sunday, Sept. 18th

WATER VILLAGE (school-house.) Meeting every Sunday, at 10.30. C. Colman 4th Sunday in each month.

WEST DEERFIELD.—Meetings every Sunday.

North Newport............Sunday, Sept. 11th
Claremont............Sunday, Sept. 18th
Claremont (at the Rink) 10.30 A. M. and 1.30 P. M., Sunday, Sept. 25th. E. COTTON.

Woodman's Mills............1st Sunday in each month
C. COLMAN.

Alton (White school-house on the mountain) 2d Sunday in each month. J. E. CLOUGH.

South Wolfboro............3d Sunday in each month
Middleton Corners............4th Sunday in each month
T. L. CHURCHILL.

East Canaan (at the Chapel) 1st and 3d Sundays in each month. D. EASTMAN.

South Rochester............first Sunday in each month
J. T. LIBBEY.

Lee (Lane's school-house)............Sunday, Sept. 4th
Alton (White school-house on the mountain) 4th Sunday in each month. JOHN R. MEADER.

Franconia............Sunday, Sept. 11th
S. G. NEIL.

Unity............Sunday, Aug. 28th
MARY E. OTIS.

Northwood Narrows............2d Sunday in each month
Strafford (Robert's school-house) 4th Sunday in each month. JOHN PARSONS.

Tuftonboro Neck............1st Sunday in each month
Melvin Village............2d Sunday in each month
Sandwich............3d Sunday in each month
Melvin Village............4th Sunday in each month
T. W. PIPER.

Franklin (school-house)............Sunday, Sept. 4th
SIMEON ROBY.

East Wakefield (Woodman's Mills) 4th Sunday in each month. D. W. STEVENS.

MAINE.

ILLUSTRATED LECTURES.

The Redemption, and The World's Great Empires.

BY ELD. AND MRS. L. C. MCKINSTRY.

Elder McKinstry, occupies the first Sabbath in *THREE* Lectures. Mrs. McKinstry, from Monday evening over the following Sabbath in *NINE* Lectures. Only the Sabbath dates are given, the others being understood.

Address us either at place of appointment, or *Box 3*, Haverhill, Mass.

Milltown, Me.............Sept. 15th to 25th.
Princeton, Me.............Sept. 25th to Oct. 1st.

BERWICK (Grant's Hall.)—E. B. Morrell, P. O. Box 152, Corresponding Committee.
E. N. Hinckley............2d Sunday in each month
Mark Stevens............4th Sunday in each month

BANGOR, Advent Christian Church.—(Chapel corner of Centre and Cumberland Streets.)—J. F. Clothey Pastor.—(Residence 213 French Street.)

BRIDGTON (Advent Chapel.)—A. W. Taylor, Pastor.
A. W. Taylor............2d Sunday in each month
E. P. Woodward............4th Sunday in each month

BATH (Middle St. Chapel.)—H. M. Foster, Cor. Sec.

BELGRADE MILLS.—Thomas S. Golder, Cor. Com.

BONNY EAGLE.
B. S. Emery............2d Sunday in each month

CUMBERLAND MILLS.—John Stevens, Cor. Secretary.
Jer. Hill............Sunday, Aug. 28th
E. P. Woodward............Sunday, Sept. 4th
O. H. Wallace............Sunday, Sept. 11th

CAPE ELIZABETH (Advent Chapel.)—L. S. Roberts and W. H. Libby, Elders. P. O. 33 Temple Street, Portland, Maine.
Jared Whitman............1st Sunday in each month
Jesse Gay............2d Sunday in each month
L. C. Wellcome............3d Sunday in each month

CAMDEN (Washington Street Chapel.)—T. F. Wadsworth Corresponding Committee.

DOVER Advent Christian Church (New Chapel on High Street.)—O. S. French, Pastor.—P. O. address Dover, Me.

FAIRFIELD.—Committee: Henry A. Fish, Fairfield.

GOODWIN'S MILLS, (Union Hall.)—J. Hill, Pastor.
J. Hill...1st and 3d Sundays in each month, or supply
Jesse Gay............4th Sunday in each month

HOLLIS CENTRE (Adv. Chris. Church.)—Corresponding Committee: C. M. Hanson, A. R. Dyer.
H. Mains............2d Sunday in each month

HOLLIS (Second Advent Church at Moderation.)—Corresponding Committee: Wm. Partridge, Frank Crockett, West Buxton, Me.

KENNEBUNK, Lower Village (Adv. Chapel.)—O. H. Wallace, Pastor.

KEZAR FALLS (Stacy's Hall.)
Jared Whitman............4th Sunday in each month and Saturday evening previous.

LEWISTON, A. C. Church.—Committee: S. Collins and S. A. Wilson.
J. Albert Libby............1st Sunday in each month
Jared Whitman............3d Sunday in each month
B. S. Emery............4th Sunday in each month

MECHANIC FALLS (school-house on Pleasant Street.) Corresponding Com.: Isaiah Thurlow, J. H. Rand.—Meetings every Sunday at 10.45 A. M. Sabbath School at one o'clock P. M.
D. H. Kilbreth............1st Sunday in each month

NORTH WATERBORO.—A. C. Bradeen, Cor. Com.
A. G. Davis............3d Sunday in each month

NORTH NORWAY.
E. P. Woodward............2d Sunday in each month

OTISFIELD GORE.—Daniel Brett and C. F. Work Norway, Me., Corresponding Committee.

OLD ORCHARD (Adv. Chapel, near the Tower.)
Jesse Gay............1st Sunday in each month
W. H. Mitchell............2d Sunday in each month
B. S. Emery............3d Sunday in each month

PORTLAND Second Adv. Church (Mechanic's Hall, corner of Congress and Casco Streets.)—*Corresponding* Committee: Geo. E. Smith, 275 Cumberland St.
W. H. Mitchell.......1st two Sundays in each month
Rufus Wendell..Sundays, Aug. 28th, Sept. 4th and 11th
Mrs. L. C. McKinstry............Sunday, Sept. 18th

PORTER VILLAGE.—Meetings every Sunday.—Corresponding Com.: H. Sawyer, M. Libby, F. Philbrick.

ROCKLAND (S. A. C. Church, Jones' Hall.)—Wm. M. Brewster, Corresponding Committee.
J. N. Brown............3d Sunday in each month

SOUTH BERWICK (Great Works.)—Correspond with Sarah E. Goodwin.
Enoch Morrill............1st Sunday in each month
Joseph W. White............2d Sunday in each month
George W. Brown............3d Sunday in each month

STEEP FALLS, ME. (New Chapel.)—Corresponding Committee: Robert Ridlon.

SOUTH WINDHAM (Union Chapel.)—D. J. Sawyer and H. C. Hawkes, Corresponding Committee.

SOUTH ELLIOT.
Geo. W. Brown............1st Sunday in each month

SOUTH HOPE.—Corresponding Committee: Dura Ames, Marcus Walker, J. L. Fullerton.

VINALHAVEN CHURCH.—Committee: Wm. Roberts.

WASHINGTON MILLS.—G. H. Lincoln, A. P. Mears, F. A. Wentworth, Corresponding Committee.

WEST BUXTON.—Wm. Partridge, Cor. Com.
A. G. Davis............1st Sunday in each month

West Kennebunk (Second Advent Chapel)—R. F. Chalk, Committee.

Rockland (West Meadows)............every Sunday
A. D. FARNHAM.

Kittery (No. 4 South school-house) 1st Sunday in each month. York (Groundnut Hill) 2d Sunday in each month. Maryland Ridge, Gray's Corner Wells, (Advent Chapel) 3d Sunday in each month. South Berwick (Grant's school-house) last Sunday in each month. J. P. GOODWIN.

Bar Mills (Berry's Hall)...1st Sunday in each month
West Buxton............4th Sunday in each month
H. MAINS.

Bar Mills 4th Sunday in each month. F. PHILBRICK.

South Berwick (Christian Church) Emery's Bridge, Sundays, Aug. 21st and 28th, and Sept. 4th, 11th, 25th. East Lebanon (Union House) 1st and 3d Sundays in each month. Wells, Gray's Corner (Adv. Chapel) 2d Sunday in each month. M. M. & A. A. YOUNG.

CONNECTICUT.

ABINGTON.—(The Church of Christ.)
W. N. Tenney............2d Sunday in each month

BRIDGEPORT.—Advent Christian Church, Temperance Hall, Beach Street, E. D.
W. F. Hilton............3d Sunday in each month
D. C. Dudley............4th Sunday in each month
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SUFFIELD (Advent Christian Church.)—Corresponding Secretary: Dwight H. Cady, Thompsonville, Ct.
Geo. L. Teeple............Sunday, Aug. 28th
A. H. Steele............Sunday, Sept. 4th

SQUARE POND (Second Advent Church.)—Orrin D. Newell, Corresponding Secretary.

SOUTHINGTON (Gospel Mission Chapel.)

SOUTH NORWALK (Adv. Chris. Church) Temperance Hall, Main Street. F. S. Ainsworth, Cor. Clerk.

TORRINGTON A. C. Church (Banquet Hall.)—D. R. and E. S. Mansfield, Pastors. W. F. Breckenridge Secretary, Torrington, Conn.

WATERBURY (Advent Chapel, No. 29 Cherry Street.) L. F. Baker, Pastor. Residence 21 Burton Street.

WOODSTOCK VALLEY.—P. S. Butler, Pastor.—Preaching the three first Sundays in each month.

WALLINGFORD.—(School-house South Main St.)
Geo. M. Teeple....2d and 4th Sundays in each month

WINSTED.—Advent meetings in Music Hall Building every Sunday. Geo. W. Chew, Leader.

Stafford (Crowhill school-house) every Sunday morning. ZINA E. HARRIS.

VERMONT.

VERNON.—A. E. Scott, Corresponding Committee.
J. Hemenway............Sunday, Sept. 4th
J. A. Gardner............Sunday, Sept. 18th

BRIDGEWATER (Oak Chapel.)—A. L. Dinsmore, Corresponding Committee.

BRISTOL.—D. W. Davis, Pastor.

CASTLETON.—A. C. Johnson, Pastor.

HARTLAND (Densmore Hill.)—Geo. H. Temple, Hartland Four Corners, Vt., Corresponding Committee.

NORTH SHREWSBURY.—Geo. W. Wright, Pastor.

NORTH SPRINGFIELD (Advent Church of Christ.)—O. P. Dunn Corresponding Secretary.

STRAFFORD, VT. (Advent Christian Church.)—G. Haynes, Pastor.

ST. JOHNSBURY A. C. Church.—J. Ward, Pastor.

WARREN (A. C. Church.)—L. H. Brigham, Pastor. Chas. Brown Clerk. Preaching each alternate Sunday

East Roxbury two Sundays a month. L. H. BRIGHAM.

Stockbridge (Stony Brook Church)......every Sunday
W. C. BOUTWELL.

Factory Point............2d Sunday in each month
Chittenden............last Sunday in each month
WM. J. BLANCHARD.

White River Junction Campmeeting.......Aug. 27th
E. COTTON.

Morgan Centre (Union Church)...once in four weeks
G. W. CHAPMAN.

Pownal Centre............Sept. 2d
HIRAM MUNGER.

NEW YORK.

BUFFALO.—The Adv. Chris. Society worship regularly at Zieller's Hall, 1147 Main Street, every Sunday at 11 A. M. D. P. Fuller, Secretary, 1143 Main St.

CORINTH (A. C. Church) D. P. Perkins, Pastor, once in four weeks.

DARIEN, Genesee Co.—H. C. Smith, Pastor. P. O. address Box 48 Sawens, Genesee Co., N. Y.

Hoosick (A. C. Church.)—Geo. A. Streeter, Pastor. Address Hoosick *Falls*, N. Y., Box 401.
Hiram Munger............Sept. 3d

NEW YORK CITY.—J. Cox, Pastor.—Meeting three times on the Sabbath, and Wednesday evenings, at 128 West 24th Street.

Rochester A. C. Church (95 Main Street.)—Elder M. R. Miles every Sunday morning and evening.

Sandy Hill (Adv. Chris. Church, corner of Maine and Willow Streets.)—W. O. Higley, Pastor.

Springwater, Livingston Co.—G. F. Haines, Pastor.

Wallace, Steuben Co., preaching every two weeks A. M. and evening. S. R. Moose, Pastor.

Woodhull, Steuben Co., for the church of God in District No. 17, every alternate Sunday. D. B. HUNT.

Low Hampton............once in two weeks
JAS. FERRIS.

Massena............Sundays, Aug. 28th and Sept. 4th
C. PIKE.

RHODE ISLAND.

BRISTOL (Advent Christian Church, High Street.)

ESCOHEAG.—(Advent Christian Church).—Eld. E. R. Wood Pastor.

LA FAYETTE (A. C. Church) Chas. E. Preston, Pastor.

PROVIDENCE (Advent Christian Church, Hammond Street.)—Norman P. Cook, Pastor.

WOONSOCKET.—(Second Advent Chapel, corner of Green St. and Park Avenue.)—Joseph Miett, Pastor.

River Point............Sunday, Sept. 4th
A. A. FOWLER.

MISSOURI.

Union Ridge school-house (Parson Creek Township) every 1st Sunday, at 7.30 P. M. Fountain Grove, Linn Co., every 2d Sunday, at 7.30 P. M. Bethel school-house every 4th Sunday, at 4 P. M. JAMES F. DAY.

IOWA.

AKRON (Advent Christian Church.)—James Biddle-come corresponding committee.
H. S. Carpenter............4th Sunday in each month

New Hartford first three Sundays in each month. Wm. C. Stewart, Pastor. P. O. address New Hartford, Iowa.

SENEY.—(Adv. Chris. Church.)—G. H. Hewes, Pastor.—P. O. address Le Mars, Iowa.

Emery school-house every two weeks. North Fredonia school-house every two weeks.

Sioux City (Advent Chris. Church.)—Corresponding Committee: J. W. Young or J. H. Culver.

Burr Oak.—Preaching every Sunday.—J. Ridley Pastor. Bluffton once in two weeks.

VILLISCA (Adv. Chris. Chapel) B. Forester Pastor.—Preaching every Sunday evening. Sunday School every Sunday, at 3 P. M.

MINNESOTA.

Minneapolis (Messiah's Advent Church, corner of Second Avenue South.)—W. J. Hobbs, Pastor. Residence 1409 3d Avenue South, Minneapolis, Minn.

High Prairie.—P. and H. and M. Ramer, Pastors.

Wankato....Sundays, July 17th and 31st, and so on each alternate Sunday, morning and evening.
Watonwan............Sunday, July 24th and each alternate Sunday morning after.
G. T. WELLCOME.

INDIANA.

Union Mills.—D. R. & E. S. Mansfield, Pastors. Jeffersonville.—N. Field, Pastor. Otisco.—Geo. W. Green, Pastor. Forest.—E. C. Andrus, Pastor. Muddy Fork.—L. H. Warman, Pastor. Colfax.—F. W. Powers, Pastor. Volga.—A. H. Cooperider, Pastor.

Sumptions Prairie............once in two weeks
Olive Branch............once in four weeks
Lakeville............once in four weeks
Webster school-house......morning and evening once in four weeks. A. H. KARRY.

WISCONSIN.

ARENA.—Elder B. N. Meigs, Pastor.—Preaching every Sunday.

PENN.

PHILADELPHIA.—*The Church of the Second Advent*, Friendship Hall, N. W. corner Ridge and Girard Avenues. Edwin King, President, 1741 North Twenty-second Street.

EAST BRANCH.—J. B. Eastman, Cor. Committee.

PHILADELPHIA.—The Second Advent Church, 7th Street, below Poplar Street, meet at Marble Hall. Preaching morning and evening.—H. R. Gaskel, 1024 Melon Street.

Manning Brook, Tioga Co.....every alternate Sunday
D. B. HUNT.

Plum, Venango Co., every third Sunday, morning and evening. Wallaceville every third Sunday, morning and evening. C. W. STEPHENS.

OHIO.

NEVADA (A. C. Church.)—A. N. Dunbar, Pastor.

CANTON.—M. Beck, Pastor.

Axtel (Adv. Chapel)......10.30 every Sunday morning
Birmingham............6.30 every Sunday evening

"Church of God," Marysville.

Richwood (Adv. Chris. Church.)—A. Watson, Elder.

SPARTA (A. C. Church.)—O. M. Owen, Pastor.

Preaching twice every alternate Sunday at Sparta and Stantontown.

NORTH CAROLINA.

Wilmington............J. F. King, Pastor.
Murtlegrove............J. S. Harvey, Pastor.
Mount Olive............I. W. King, Pastor.
Antioch............I. W. King, Pastor.

TENNESSEE.

MEMPHIS.—Advent Christian Church, 35 Seventh Street.—A. J. Sanderlin Pastor.

ILLINOIS.

CHICAGO (A. C. Church) No. 91 South Green St.—L. C. Rice corresponding committee, Room 35 Central Music Hall, Chicago, Ill.

Ionia, Warren Co. (Advent Christian Church.)—H. Pollard, Pastor.

AUBURN (Adv. Chris. Church.)—J. F. Adair, Pastor.

PALMER (Advent Christian Church.)—W. P. Shamhart Pastor.

Meetings every Sunday in the Advent Christian Church at Minonk.

McKeen (Spott's school-house)....once in four weeks
GEO. W. HUNT.

MICHIGAN.

Nashville (Leighton school-house.)—Preaching every Sunday by P. Heller.

Buchanan (Oak St. A. C. Church.)—A. P. Moore Pastor.

QUEBEC.

MAGOG (Ketcham school-house, Pond District) Sunday, July 17th, and onward once in four weeks.—G. W. Chapman, Pastor.

Hatley (Old Church)............Sunday, July 24th and onward once in four weeks.
North Hatley (Maple Hill)............Sunday, July 31st and onward once in four weeks. G. W. CHAPMAN.

[illegible]

CALIFORNIA.

[illegible]

OREGON.

[illegible]

REJOICE AND SING!

Friends of God, rejoice and sing!
Shout! be glad! the Lord is King;
Soon shall heathen temples fall,
Christ be owned as Lord of all;
Hear you not Jehovah's call?

Sin's dark reign shall soon be o'er;
Death shall triumph never more;
Lo! he rose who once was dead,
All his foes are captive led,
Far and near the tidings spread.

Magnify the Saviour's name;
God's great love to man proclaim;
Day shall break, and night shall end,
Shouts of praise to heaven ascend,
Countless hallelujah's blend.

Bid all unbelief be gone;
See! God's ark is moving on.
How can ransomed souls delay?
Forward! while 'tis called to-day,
Shining legions lead the way.

Error cannot always last;
Superstition's day is past;
Truth can always stand the test,
Christ can make the nations blest,
Christ alone gives peace and rest.

Duty's path at length is clear;
Cast aside each thought of fear;
Make the Saviour's glories known,
Bring the nations near his throne,
He can save, and he alone.

—*Selected by* H. S. T.

PRAYER.

BY S. G. NEIL.

Prayer to God is of the utmost importance, and absolutely necessary; important because God, who knows our necessities, hath enjoined it upon us. The people of God in every age have loved and practised prayer. Patriarchs and prophets, apostles and saints, have given themselves continually unto prayer. "It is good for me to draw near unto God." Jesus loved and performed prayer. "In the days of his flesh, . . . he offered up prayer and supplications, with strong crying and tears unto him that was able to save him from death, and was heard in that he feared."

The most successful laborers in the Lord's vineyard have been men of prayer; and oh, brethren, if we would be used in leading thousands to Christ, and seeing Zion prosper all around us, we must spend much more time on our faces alone with the Bible and God. To-day God our Father looks down from heaven and weeps to see what little time his children spend in secret prayer before him.

Let us imitate Jesus. He went alone into the valley, on the mountain, in the wilderness, and in yonder garden. See him away from his disciples, cut off from all company. The night is dark, his path lonely, his face careworn, his feet blistered by the roughness of the way, his garments dusty. See him kneel in prayer. Watch him. His bosom swells, his heart breaks forth, tears flood his eyes, and drops of blood as it were fall upon the ground. Hear him as he utters that memorable prayer, "Father, if it be possible let this cup pass from me; nevertheless, not my will, but thine be done." He sees the rushing crowds, going fast to destruction, and to save them he drinks the bitter cup; for them he weeps, for them he prays, for them he dies.

Shall not we then, as Christians, who believe the Judge is even at the door, imitate our Great Head, and sacrifice all that is dear. Shall we not get alone with God, and shut ourselves away from the busy, toiling, sin-stricken and dying world, until we receive the baptism of the Holy Ghost, until we are men and women of Pentecost—men and women of power and prayer.

Prayer winged with faith will move mountains, shift darkness, calm storms, empty saloons, fill churches and chapels, flood meetings with salvation, and bring glory to our God. Oh, for believing prayer! Prayer is the humble expression of our wants and desires to God. It is the heart's appeal to God in every time of necessity. Prayer is an acknowledgment of the being and providence of God. "He that cometh to God must believe that he is, and that he is a rewarder of all them that diligently seek him." That is, have a full belief in his almighty power, faithfulness, mercy and salvation, and also a dependence upon him for the supply of all our needs. Prayer must be constant. "Men ought always to pray, and not to faint." God loves fervor and importunity in prayer.

We must not tire in praying for any special blessing. The engagements of this life have the tendency to make men faint. Pray always, for God is always waiting to be gracious. "He fainteth not, neither is he weary." "They that wait upon the Lord shall renew their strength: they shall mount up with wings as eagles: they shall run and not be weary: they shall walk and not faint."

If ever the world stood in need of men and women of prayer it is to-day. Look around you, into your own home, into your own neighborhood. Look abroad and see what a mass of corruption and misery in consequence of sin. There is a great hue and cry sometimes about the crowds in this country who never cross the threshold of a church or chapel; but I say, look at the millions up and down the land who never worship at the feet of Jesus. Look at the masses who never name the name of Jesus but with an oath. Look at them until tears flow, brain burns, blood boils, bosom heaves, pulse beats quicker, and until your whole being is filled with burning love and flaming charity.

Let us rise from our knees with clean hands and pure hearts, and stand (as only praying men and women can stand) and warn our brothers and sisters of the judgment to come. Many young men and old men are looking about for a profession. Here is a profession. Here is employment. Do you want wealth? Here is wealth. Do you want honor? Here is honor. You can have the pleasure and honor and wealth that comes from God and will endure forever.

Brethren, be up and doing. Help us save the lost. Come to the rescue. Help us by your prayers, by your sympathy, and by your money. Send it in to the Treasurer of the Home and Foreign Mission Fund. Let us share in the sacrificing here, and we shall share in the glory hereafter. Work and pray. The sands of time are fast passing away. The end of all things is at hand. Jesus is soon coming to claim his own. "Whatsoever thy hand findeth to do, do it with all thy might."

Bristol, Ct.

DUTY is ours; results are God's. "In the morning sow thy seed and in the evening withhold not thy hand; for thou knowest not whether shall prosper, either this or that, or whether they shall both be alike good.—*Ex.*

LOVE AND JUSTICE.

BY W. H. LANNIN.

The love of Christ was divine. It had no limit to its fervency. "God commendeth his love toward us, in that while we were yet sinners, Christ died for the ungodly." Christ loved Jerusalem, yet he was constrained to say, "Behold, your houses are left desolate unto you." God could not have saved the people of Jerusalem by any other method than the one he adopted. Mercy and justice had to blend together; love and truth had to kiss each other. His divine law could not be twisted to suit a crooked and perverse people. In his divine wisdom he had opened up the only way of escape. "He brought life and immortality to light through the gospel." Divinity had accomplished the work of reconciliation by the mysterious plan of redemption, and now the earnest appeal is, "Be ye reconciled to God." The Jews rejected their only way of escape; they willfully closed their eyes and ears; they refused to look unto Christ as their deliverer. At last mercy, who lingered long, moved sadly away, and judgment took his seat, and thus the loved city was "ground to powder."

Men have ever found fault with God's justice and judgment. They are ignorantly unable to reconcile a God of love with a God whose judgments end in an utter destruction. Let me humbly say that God is perfect in all he does. The salvation offered unto men is a perfect salvation. It is not one whit imperfect. It is full and complete. Men may profess a half salvation, but this kind is human and not divine. Men mix up truth with error, but God keeps them eternally separate. Salvation (or life) is God's gift to those who "believe with the heart unto righteousness." Death is the necessary reward or wages paid to those who obey not the gospel. Human love is in its very nature imperfect. Its most fervent zeal is blind to justice, hence we have the saying, "Love is blind and can see no faults." Humanity by nature is one sided. She looks one way, she observes one object. Her balance between love and judgment, justice and mercy, is seldom equally poised.

A mother can naturally discern the underlying faults in the children of other people before she can see them in her own. She is ready to excuse her own before she can be charitable unto others. Not so with the great Searcher of human hearts. He cannot look upon sin with the least degree of allowance. "As the heavens are higher than the earth, so is God's ways higher than man's ways, and his thoughts higher than our thoughts." God's love is boundless, so is his eternal justice and judgment. Not an attribute in God's administration exceeds any other in power or might. All his laws are in eternal harmony with each other.

We notice further that it is man's duty to "know the things that belong unto his peace." In this present evil day no man has any right to bolster himself up by the carnal plea of "not knowing." We all have a right to know. If we are blinded by the allurements of a fast and wicked age it is because we are led away by our own lusts and enticed. God never hides truth from any one until people close their eyes upon truth. Men degenerate from God by their own will and conduct, and thus their moral sun sinks below the horizon of God's life-giving universe.

Bath, Me.

REPORT OF TENT WORK.

Bro. Stockman:—As many readers of the *Crisis* are interested in the mission work in the Province of Quebec I will report again. Our last left us on the way to Lake Megantic, which is the present terminus of the Canadian Pacific R. R., about ten miles from the State of Maine line. We pitched our tent here July 31st on the shore of the beautiful lake. Friends trembled for our safety, as threats had been made that our tents would be torn down and cut to pieces if we come here. They knew the town was filled with rough men, it being the headquarters for the construction of the R. R. through into the State of Maine, five hundred men coming here for supplies and rum.

Our faith was severely tested, but we were willing to suffer, if need be, to advance the cause of Christ. But the trouble was imaginary, as the Lord helped us in all our arrangements for the meeting. By faith in him perfect order was maintained in and around the tent. It is safe to trust him under all circumstances. A number of the brethren and sisters from Scotstown came to our assistance both Sundays, a distance of twenty-six miles. Bro. D. Halfpenny, a Methodist local preacher (one of the old stamp) was present the first Sunday, and entered into the work heartily, endorsing fully Bro. Fairbank's discourse from Titus 2: 11, 12. Eld. I. W. Sornberger was with us both Sundays, and spoke the word with power. We closed our meetings Sunday night, July 31st. We should have stayed another week but some of our band were worn and sick by long continued labor, having attended meetings every evening except two since May 26th. Monday morning we parted to meet at Cookshire Aug. 5th.

The visible results of this meeting were not up to our expectations. The congregations were changing. Men who were present one evening would be many miles away the next. New ones came every night, so we had the chance to warn a great many during the meeting. Some accepted the light and truth. One dear sister went forward in gospel baptism which left a good impression on the people, it being the first case of immersion ever witnessed within twenty-six miles of this place. Our last meeting was wonderful in power and conviction on the people. At the close some thirty or forty expressed a willingness to accept Christ, so we left with a good interest and many warm friends.

This little village is cursed with six deadly dram shops, which pour a tide of ruin and desolation into many families, and can only be stopped by the saving grace of God. The great trouble we find in talking to these slaves to drink is to make them believe that the Lord can and will take away their appetites, and make them free men in Christ if they come to him. They doubt it inasmuch as they see many Church members and ministers who are as virtually slaves to habits and carnal appetites as they are themselves.

Brethren, let us "cast the beam out of our own eye," then can we see clearly to pull these poor unfortunates out of bondage. Pray for us in this mission work. It is cheering to feel that we have your prayers and sympathy as we go from place to place without invitation, among entire strangers, looked upon with suspicion, and bearing reproach and ridicule for Jesus' sake.

H. W. DAVIS, Tent Master.

TRUE HAPPINESS.

BY C. J. BUDLONG.

Happiness is undoubtedly an end to which all would aspire. The question then arises, How is it to be attained? On that point before every other we must be informed, lest we be deceived by the *semblance* of happiness, as many have been.

Real happiness cannot be found in the accumulation of worldly wealth, neither can it be found in ministering to the sensual desires of our animal nature, nor yet again in becoming versed in the sciences and wisdom of men.

All who have followed the giddy round of worldly gaiety, and have tasted "the pleasures of sin for a season," have been forced to confess that like Solomon of old they have found that "all is vanity and vexation of spirit, and there is no profit under the sun." The truth is, naught but Christ can satisfy. He alone can quiet the longings of the human heart, and make it wholly tranquil and happy. Not until we are entirely consecrated to God, and can truly say from the heart, "Not my will, but thine be done," can we experience that joy and peace which he alone is able to bestow.

The writer knows from personal experience that the joys of the world are but transitory. All its pleasures are intermixed with pain and grief; all its seeming beauty is but the allurements of satan to entrap the feeble pilgrim. But Christ is able to keep us from the power of all temptations; and if we will only be united to him as the living branches are to the vine, our lives will flow on like a limpid brook, ever reflecting in its mirror-like surface the image and beauty of our Creator. He will entirely fill our heart and illuminate our pathway with the light of his love; and when at last we come to "pass through the valley and shadow of death," we shall "fear no evil," knowing that before many suns have set "He who is our life shall appear," and welcome us into the realms of eternal day, and into a land that is "full of pleasant places and happy abodes," and where we shall go no more out forever. May God help us to be true to him for Jesus' sake.

Ashaway, R. I.

"I MUST BE THERE."

BY H. S. WEBSTER.

The thought of blessing, honor and glory, when the jewels of the Master shall be gathered, and not being a partaker is dreadful. I feel "I must be there." I cannot afford to lose my interest in that great and everlasting prize that will be given at the end of the Christian race. What will quicken and nerve one to action more than this, that it might be possible to lose the prize after years of struggles and trials, toil and tears, even in weakness trying to point others to the goal where lies the greatest gift that can be bestowed upon the human family, and this is eternal life, and a home to live in forever, free from pain and sorrow. Truly it is worth striving for, enduring hardness as a good soldier, fighting the good fight of faith. Ofttimes doubts intervene, but faith like Abraham of old, believing in the face of seeming impossibilities, is the faith that will overcome. Satan is always near to place hindrances in the way, but trusting in God the victory is sure. "Though foes assail, and dangers affright," he that is for us is more than all that can be against us.

I must be there, and you too must be there. Dear one, halting between two opinions, you cannot afford to lose the things in store for those that love God, and believe in the name of his son Jesus Christ. Wonderful things the loving Father will bestow upon his faithful children, even those faithful over a few things according to their several abilities. Where much is given, much is required. Faithful in the least shall also receive reward. And this reward shall we not be determined we will have, at the loss of all earthly things? The crown of life, joy and bliss untold, glory, honor and immortality; a home where sorrow and death cannot come. This is only a part that Jesus will give the waiting ones at his coming. We must go on only a little while. "He that is to come will come," and we must be ready. Will it not be blessed to hail with joy that glad day when "the ransomed of the Lord shall return and come to Zion with songs," and sorrow and sighing shall flee away?

Lebo, Kansas.

BRING UP CHILDREN RATIONALLY.

It is as natural to a child to be happy, as it is to a fish to swim. But for this they need a certain amount of "letting alone." It is a great mistake for parents to hamper their children with foolish restrictions. We pity the little B's our next door neighbor's children, from the bottom of our heart. There is a picket fence in front of the house, and they are scarcely allowed to go near it, lest they should climb and hurt themselves. They cannot climb a tree for the same reason. They may not skate or swim, or have a gun. The consequence of this training is that their parents have made cowards of them all, with the exception of little Bessie, who is the most daring little mischief that ever wore a sunbonnet, and she has learned to be deceitful and plays her mad pranks well out of sight of her parents' eyes. We caught her the other day walking the railing of a bridge that crossed the track of a railroad a hundred feet below. The railing was not a foot wide, and she triumphantly told us that she had walked it while the train was passing under. It was enough to make one shudder.

Don't fancy your boy made of glass. Grant a reasonable request, and let him feel that when you refuse, it is for his own good. Between the Jellybys and the Gradgrinds of life, children have a hard time of it. The youngest child needs some sort of agreeable occupation, and a certain amount of physical freedom. There is nothing more painful to young people than to feel that life is one dull routine, and that "nothing ever happens" as we once heard a disconsolate lad remark.—*American Agriculturist for August.*

OBITUARIES.

VERY SPECIAL NOTICE.

☞ Those who want extra numbers of the *Crisis* containing *Obituaries*, or other matter, must take notice when the obituaries appear, and then—not before—send their orders direct to the *Business Agent*, and they will be promptly filled. *Never send orders to the Editor.* This is not his business.

BAILEY. In Springfield, Mass., July 31, 1887, Henry W. Bailey, aged sixty years.

Bro. Bailey was in the best sense of the phrase a whole-hearted man. He was converted some fourteen years ago, and united with the Baptist Church. He gradually became interested in the Advent faith, and a few months ago withdrew from the church of his early choice and united with us. He was a lover of the Lord's coming. He was anticipating a rich feast of spiritual things at the late Springfield Campmeeting, and had moved his family on to the ground early, but he died in his tent on the ground on the Sunday before the meeting commenced on Saturday. He was a man of robust health, and his death was very sudden, caused by stepping on a nail which produced lockjaw tetanus. He was for some years and at the time of his death the chaplain of a reform club, also a member of a gospel workers' praying band, and an Odd Fellow. He was an enthusiastic worker wherever work was needed, especially at the jail, the reform club, and the church. Our place of worship was well filled on the occasion of the funeral, when we discoursed upon the "memory of the just," assisted in the service by Revs. Buckingham, D. D., Congregational, and Swallow, Baptist. The Odd Fellows' beautiful burial service was rendered at the grave, around which were gathered delegations from three lodges of Odd Fellows, various Temperance organizations, and two churches, and all seemed to feel a sense of personal bereavement. A remarkably good and faithful man has fallen in the death of Bro. Bailey, and we think he was fully prepared for eternal life. May the widow's God and the orphan's Father richly bless the bereaved family, and reunite them in his soon coming and glorious kingdom.

G. H. WALLACE.

CHAMBERLAIN. In Rochester, N. H., June 13, 1887, suddenly of heart disease while at his work, Bro. Gilbert Chamberlain, aged sixty-nine years, ten months and nineteen days.

Bro. Chamberlain was born in Rumford, Me.; was converted and united with the Methodist Church in Portland, Me, where he remained a worthy member until about twenty years ago, when he heard and embraced the truth of the soon coming of Jesus. He was then transferred to the Advent Christian Church of Portland. He subsequently moved to Chelsea, Mass., where he was a worthy and active member of the Advent Christian Church, and was quite prominent in the work of building the Advent Chapel of that place. About eight years ago he moved with his family to Rochester, N. H., where he has been a very worthy member of the A. C. Church, a constant attendant at the public service, always at his place and duty in the prayer meeting, and has ever shown to the world by his testimony and exemplary life that he believed in the doctrine of the soon coming of Jesus. He leaves an aged and infirm companion, two daughters, two sons with their families, besides two brothers and one sister, to mourn but a little while, and then will come the glorious reunion. The night before he died, in his last meeting, after the sermon he gave his last heart-cheering testimony, telling us of his faith in the soon coming of Jesus to reward his saints, and how he loved his appearing. He was buried from his late residence, where a large number of all classes and denominations came together, showing thereby their respect for the deceased, and their sympathy with the bereaved family. Funeral service conducted by the writer, assisted by Eld. E. Johnson.

ENOCH MORRILL.

ROBERTS. In New Hampton, N. H., May 24, 1887, Professor John W. Roberts, in his thirty-eighth year

Bro. Roberts was converted when quite young, and was baptized by the writer eighteen years ago, and has since lived an exemplary life in every sense of the word. He was employed as teacher of writing in the Commercial College at New Hampton for eleven years, and was highly esteemed by all who knew him. He was carried to Strafford, N. H., the home of his childhood, where funeral services were attended by the writer, assisted by Eld. Neale, pastor of the Baptist Church. A very large number of his townspeople were present to sympathize with the friends, and look on the form of a noble man and a faithful Christian. He leaves a widow, one brother and four sisters, who longingly look for the time when the Lord will come and give back to their arms the dear husband and brother.

JOHN PARSONS.

SCRAFFORD. In Aurora, Ill., June 11th, 1887, Naomi M. Scrafford, aged sixteen years, eleven months, and thirteen days.

Her confiding and longing heart had sought for rest and satisfaction which the world promises, but never gives. Pierced through and through with the fatal thorns which lay concealed under the roses, so seductively displayed, in her helplessness she turned her penitent gaze toward a forgiving Saviour, who most graciously bound up her bleeding heart. Trusting in his promises she quietly fell asleep. Words of comfort were offered by the writer, based on the immutable promises of God. Text, Luke 8: 52,—"Weep not; she is not dead, but sleepeth."

C. W. SMITH.

SPAULDING. In Brooklyn, Ct., July 16, 1887, Wilfred J. Spaulding, aged seven years, six mos. and twenty-one days.

The subject of the above notice was a very promising and active boy. None knew Freddie but to love him. He was killed almost instantly by falling from a loaded brick wagon, and was crushed by the wheels. The heart broken father, who was driving the team, had barely time to pick him up in his arms and he had ceased to breathe. Our Bro. and Sr. are comforted with the truth that he will come again from the land of the enemy. Words of comfort were spoken to the large circle of sympathizing friends from 1 Tim. 1: 10 by the writer, assisted by W. N. Tenney.

A. S. WILLIAMS.

VEASEY. In [illegible], N. H., July 3d, 1887, Bro. Thomas D. [illegible], aged seventy-three years and seven months.

Our brother gave his heart to the Lord, and was one of the active ones in the '43 move, and ever after was a firm believer in God's leading out a people to look and wait for his Son from heaven. He delighted to meet with the saints, and his home will be remembered by many of God's servants as a welcome place for rest, also for meetings; but his care and labor for others is ended, and he rests in hope. He leaves a companion in feeble health, and an only son and his family, who will miss much the absent one.

J. G. JEWETT.

WILLCOX. In Troy, Vt., May 22nd, 1887, of whooping cough and pneumonia, our little granddaughter, Rotha Adella Willcox, aged two years, two months and sixteen days.

We sorrow not as those without hope. We pray the blessing of God may rest upon the sorrowing parents, and help them to be faithful, for soon little Rotha will live again, not to sicken and die, but bloom with immortal beauty and eternal life.

MRS. H. DROWN.

CHICK. In Wakefield, N. H., June 29th, 1887, Mrs. Cora E. Chick, aged twenty-six years, six months.

Funeral services were held at the church in Effingham. Words of comfort were spoken by the writer.

A. STILLINGS.

STRONG. In Gardiner, Me., Clyde Elmore Strong. He was born May 19th, 1885, and died July 22d, 1887, aged [illegible] months, three days.

Farewell, [illegible]
To take you [illegible]

MRS. [illegible]

GOODROUGH. Fell asleep in Jesus at Union City, Penn., Bro. [illegible] Goodrough, aged forty-nine years, [illegible] and twenty-eight days, in full assurance [illegible] resurrection, when the Saviour shall come the second time.

C. R. GOODROUGH.

DUMBLETON. In Buchanan, Mich., Aug. 10th, 1887, of paralysis, Sr. Abigail Dumbleton, aged sixty-six years.

She was one of our oldest and most devoted members, always in her place in the house of God, and always faithful in prayer and exhortation. For more than thirty years she lived in expectation of meeting her blessed Saviour and being made like him when he comes. She died in peace, and rests in hope of a glorious resurrection. The church will miss her much. Funeral attended by the writer, assisted by Rev. Mr. Warren, Presbyterian, and Rev. Mr. Birdsall, Disciple. We tried to comfort the mourning friends with the resurrection hope.

A. P. MOORE.

DAYTON. At Bristol, Conn., April 10th, 1887, the result of a paralytic stroke received about fourteen years ago, Wm. Dayton, aged seventy-four years.

Bro. Dayton was a Christian. He accepted the truth of the Lord's coming in 1843, since which time he rejoiced in hope, and was patient in tribulation. He knew the meaning of Paul's grandest of all experiences, "Christ in you the hope of glory." "After life's fitful fever, he sleeps well," and we "know that he shall rise again in the resurrection, at the last day." We tried to cheer the friends who mourn his loss.

JOHN C. ST. JOHN.

WELCH. In Concord, N. H., Oct. 8th, 1886, Mrs. Louis Welch, aged eighty-five years, seven months and twelve days.

Our beloved sister in Christ was born in this town in 1800. She found Christ mighty to save when twenty-three years of age. She was the mother of nine children, three surviving her. We have worshiped together for many years, and our aged sister loved the gospel of the kingdom, as do also her children, who expect to meet mother soon with all the redeemed.

JOHN G. HOOK.

SEAVEY. In Concord, N. H., March 5, 1886, Paul W. Seavey, aged seventy-two years.

Bro. Seavey was a Christian for many years. Formerly he was a Methodist. For some twelve years he was a believer in the soon coming of our Lord and his kingdom. His wife survives him. He also leaves four sons, who carried him out and buried him. A good man has finished his course, and is resting in hope of life everlasting through the Lord Jesus. We endeavored to comfort the bereaved with the word of the Lord.

JOHN G. HOOK.

ROGERS. In Saginaw, Mich., May 10th, 1887, our dear son, William F. Rogers, fell asleep in Jesus with a full assurance of acceptance with Christ, and a hope of immortality when the Life-giver shall come.

He embraced religion and was baptized when fifteen years of age, and joined the Freewill Baptist Church. Soon after he became acquainted with the doctrine of the Advent Christian Church, and was a firm believer of that precious faith until he fell asleep.

WM. & MARY A. ROGERS.

TOLMAN. In Rockville (Camden), Me., May 24th, 1887, Amie Frank, little son of Mr. & Mrs. Otis Tolman, aged one year and four months.

While little Amie is sweetly sleeping in Jesus, waiting the summons from on high, the blessed hope of the glorious gospel of Christ sustains and comforts the weeping mother. May God grant that very soon that hope may become the hope of the dear father, and may all the family share the glory of the world to come. Words of comfort by the writer.

M. M. STEVENSON.

EASTWOOD. In Conquest, N. Y., June 10th, 1887, of dropsy, Bro. Worden Eastwood, aged seventy-six years.

Bro. Eastwood was comforted for long years with the good hope of Christ's soon coming, and immortality at the resurrection of the just. He leaves a lone wife and other friends to mourn, but not without hope. Words of comfort by the writer to a large and sympathizing congregation.

E. C. COWLES.

PERKINS. In Galesburg, Mich., of paralysis, Joseph J. Perkins, aged seventy-four years, one month and seventeen days.

Bro. Perkins had long loved the appearing of the Saviour, and "that blessed hope" was like an anchor to his soul to the last. He leaves a wife and a large family of children, as well as the church in Galesburg to mourn his loss. Funeral attended by the writer, assisted by Brn. L. P. Bristol and John Carver.

A. P. MOORE.

SPAULDING. In Brooklyn, Ct., March 4, 1887, of pneumonia, Olive D. Spaulding, aged sixty-two years and eight months.

Words of comfort were spoken to the sorrowing friends by the writer, from Jer. 9: 21.

A. S. WILLIAMS.

THE BEST APPLES ON TOP.

Two worthy deacons from a village church have just left my study. They came to see if I knew of a "good even minister for their parish." They did not want a great or brilliant man, but an even man. Said one; "We have had five pastors in twelve years, and all of them 'put their best apples on top,' preaching first-rate sermons for three or four months, and then growing poorer and poorer." The good men were anxious to find a man who would hold out. It is surely bad for ministers or farmers to put their best apples on top. This is the main reason for so many short pastorates. A man to wear must not only preach as well, but better each succeeding year. As long as a man grows, the people will be contented with him. Pulpit sluggishness has more to do with short pastorates than the fastidiousness of the pew. Too many preachers mistake facility for growth, but this very increased ease on the part of the preacher frequently decreases his power as a speaker. That which costs us but little, moves others less. Preachers, like trees, should give more and larger fruit the older they grow.—*Rev. Smith Baker, of Lowell.*

UNDERSTANDING ALL KNOWLEDGE.

A man may know all about the rocks, and his heart remain as hard as adamant; he may know all about the winds, their courses and their currents, and be the sport of passion as turbulent and fierce as they; he may know all about the stars, and his fate be the meteor, that blazes for a little while, and then is lost, quenched in eternal night; he may know about the sea, and be a stranger to the peace of God: his soul may resemble its troubled waters, which, lashed by storms and ruffled by every breath of wind, cannot rest, but throws up mire and dirt; he may know how to rule the spirit of the elements, and not know how to rule his own spirit; he may know how to turn aside the thunderbolt, but not the wrath of an angry God.

You may know all, in short, that man's genius has discovered or his skill invented, but if you do not know Jesus Christ, but if your eyes have never been opened to a saving knowledge of the truth, what will that avail you when they are fixed in their sockets glazed by the hand of death? Equally by the death-bed of the greatest philosopher, as of the hardest miser that ever ground the faces of the poor, there is room and reason for the solemn question, What shall it profit a man if he shall gain the whole world—all its learning, its wealth, its pleasures and honors—and lose his own soul?—*Selected.*

YOUNG ministers never begin well, except they begin with a sense of the necessity of total dependence upon God.

FROM WM. H. [illegible]

Bro. Stockman:—I can say, with other readers of the *Crisis*, I love to receive the paper, and I always commence with Bro. Grant's letters, but am pleased with all the reading. One thing I love in our paper is that it is kept clear of worldly advertisements, and therefore I can hold it up to my neighbors as a gospel paper, and one full of spiritual food.

I pray God to open the eyes of all Adventists to do their duty, and especially to pay for the paper, and not to have to be reminded of the same. I do hope they will cleanse themselves of all unrighteousness, and get rid of tobacco. Let such take the tobacco money and pay up their dues on the *Crisis*. I praise God that I am free of such things: and further, I have not taken a cup of tea or coffee for twelve years; the same is not used in my family.

I always look for Bro. Cargile's and Hiram Munger's letters. How I should like to see them and listen to the Bible truths. I can say "Amen" to Bro. Munger's letter to the *Springfield Republican*. Keep the *Crisis* full of practical truths. The Christian path is onward. Yours in Christ.

PRAYER ANSWERED.

A True Story.

On the summit of Washington Mountain, overlooking the Housatonic Valley, stood a hut, the home of John Barry, a poor charcoal burner, whose family consisted of his wife and himself. His occupation brought him in but a few dollars, and when cold weather came he had managed to get together only a small provision for the winter. This fall, after a summer of hard work, he fell sick and was unable to keep his fires going. So, when the snow of December, 1874, fell, and the drifts had shut off communication with the village at the foot of the mountain, John and his wife were in great straits.

Their entire stock of food consisted of only a few pounds of salt pork and a bushel of potatoes. Sugar, coffee, flour and tea had, early in December, given out, and the chances for replenishing the larder were slim indeed. The snow storms came again and the drifts deepened. All the roads, even in the valley were impassable, and no one thought of trying to open the mountain highways, which even in summer were only occasionally traveled, and none gave the old man and his wife a thought.

December 15 came, and with it the heaviest fall of snow experienced in Berkshire County in many years. The food of the old couple was now reduced to a day's supply, but John did not yet despair. He was a Christian and a God-fearing man, and his promises were remembered, and so, when evening came, and the northeast gale was blowing and the fierce snow storm was raging, John and his wife were praying and asking for help.

In Sheffield village, ten miles away, lived Deacon Brown, a well-to-do farmer fifty years old, who was noted for his piety and consistent deportment, both as a man and a Christian. The deacon and his wife had gone to bed early, and in spite of the storm raging without, were sleeping soundly, when with a start the deacon awoke, and said to his wife: "Who spoke? Who's there?" "Why," said his wife, "no one is here but you and me; what's the matter with you?" "I heard a voice," said the deacon, "saying 'Send food to John.'" "Nonsense," replied Mrs. Brown, "go to sleep. You have been dreaming." The deacon laid his head on his pillow and was asleep in a minute. Soon he started up again, and waking his wife said: "There, I heard that voice again, 'Send food to John.'" "Well, well," said Mrs. Brown. "Deacon, you are not well; your supper has not agreed with you. Lie down and try and sleep."

Again the deacon closed his eyes, and again the voice was heard, "Send food to John." This time the deacon was thoroughly awake. "Wife," said he, "who do we know named John who needs food?" "No one I remember," replied Mrs. Brown, "unless it be John Barry, the old charcoal burner on the mountain." "That's it," exclaimed the deacon. "Now I remember, when I was at the store in Sheffield, the other day, Clark, the merchant, speaking of John Barry, said, 'I wonder if the old man is alive, for it is six weeks since I saw him, and he has not yet laid in his winter stock of groceries.' It must be old John is sick and wanting food."

So saying, the good deacon arose and proceeded to dress himself. "Come, wife," said he, "waken our boy Willie, and tell him to feed the horses and get ready to go with me, and do you pack up in the two largest baskets you have a good supply of food, and get us an early breakfast, for I am going up the mountain to carry the food I know John Barry needs."

Mrs. Brown, accustomed to the sudden impulses of her good husband, and believing him to be always in the right, cheerfully complied, and after a hot breakfast Deacon Brown and his son Willie, a boy of nineteen, hitched up the horses to the double sleigh, and then, with a month's supply of food, and a "Good bye, mother," started at five o'clock on that cold December morning for a journey that almost any other than Deacon Brown and his son Willie would not have dared to undertake.

The northeast storm was still raging, and the snow falling and drifting fast, but on, on went the stout, well-fed team on its errand of mercy, while the occupants of the sleigh, wrapped up in blankets and extra buffalo robes urged the horses through the drifts and in the face of the storm. That ten mile ride, which required in the summer hardly an hour or two, was not finished until the deacon's watch showed that five hours had passed.

At last they drew up in front of the hut where the poor trusting Christian man and woman were on their knees praying for help to Him who is the "hearer and answerer of prayer," and as the deacon reached the door he heard the voice of supplication, and then he knew that the message which awakened him from sleep was sent from heaven. He knocked at the door; it was opened, and we can imagine the joy of the old couple when the generous supply of food was carried in, and the thanksgivings that were uttered by the starving tenants of that mountain hut.—*Sunday Herald.*

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The World's Crisis
AND SECOND ADVENT MESSENGER.

"BEHOLD I COME QUICKLY: AND MY REWARD IS WITH ME."

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SIGNS: MATT. 24: 29–35.

BY F. W. CLOUGH.

There are four diverse views held and taught concerning Matt. 24. The first we notice, is that the entire prophecy was fulfilled prior to, and at the destruction of Jerusalem, A. D. 70; its advocates claiming that the expression "this generation shall not pass, till all these things be fulfilled," determine the location of the fulfillment of the prophetic events.

Said view contains fatal defects, and among them are these: 1st, "*this* generation" (claiming the Jews as a nation) in said case would be only a natural or human generation. 2nd, as he did not talk to, or of the Jews, but to his disciples, privately, so they cannot be "*this* generation." 3rd, the theory claims the absurd conclusion that Jesus Christ came in all his glory when Jerusalem was destroyed in A. D. 70.

The second view we notice, is that the prophecy relates to the Jews; but unlike the first theory, claims the tribulation to come down this side of the siege and destruction of their city, A. D. 70, occupying all the time during which they have been scattered and trodden under foot, and that none of the signs predicted in Matt. 24: 29–35 have yet been fulfilled, because the tribulation upon the Jews yet continues.

Said view involves the incorrect claim that any one human generation can be so long-lived. In the ancient genealogy recorded in the Scriptures, a generation is used to designate the length of the life of a family—a father. It also claims that the length of the tribulation is not given in prophecy, so that the knowledge of the proximity of the signs and the coming of Christ, must remain somewhat obscure until the Jewish tribulation is ended; in which case we may now be within a short time of the second advent, or we may not be within one hundred and fifty years.

The third view we notice claims that the tribulation and the signs are all yet future, and at the longest will not last longer than about six years, and that prior to the time when the severest tribulation ever known comes; that there is no prophecy, no measurement of time given, by which any certainty of its approach can be determined [illegible] the prophetic measurements of 2300, 1260, 1290, 1335, are so many 24 hour days, instead of so many years, and that Matt 24 is all to be fulfilled in the future.

Said view like the others, furnishes no light upon the approaching advent until it is upon us. "But to the law and the testimony." "Ye are not in darkness that that day should overtake you as a thief." "We have also a sure word of prophecy, whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawns." "Surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets." "The revelation of Jesus Christ which God gave unto him, to show unto his servants things which must shortly come to pass."

The fourth view we notice (we believe it the true one) claims that the tribulation in Matt. 24 is the persecution of the saints by Papal Rome for twelve centuries, and that it closed with the closing years of the last century. Jesus denominates it the greatest tribulation from the beginning to the end of the world, Matt. 24: 21. He tells us it will be (from the time he uttered the prophecy) upon the elect, and all of the apostolic writers address Christians as the elect of God, during this dispensation. Daniel 7 shows that the saints are given into the hands of Papal Rome until his dominion is taken away; see also Dan. 11, Rev. 11, 12, 13th and 17th chapters.

Prophecy also shows that they would fall by flame, sword, spoil, captivity, "even to the time of the end," and that in the time of the end" knowledge would be increased, many would run to and fro, and that marvelous developments would be witnessed, which, though signs of themselves, would be mistaken by the unlearned in divine truth, and the unconverted as the advancement in science, the grand development of the human, "the world in its infancy"; while in fact they are the indisputable proofs of our nearness to the end of the present dispensation.

Prophecy shows also that in such a state during "the time of the end," human society would be at ease, would cry "peace and safety" until sudden destruction would come upon them. Regarding the great tribulation upon the elect, Goodrich tells us (page 160) that "it is computed that not less than 50,000,000 Protestants" suffered death under the persecutions of Papal Rome, and that they (persecutions) even exceeded in severity those under the Pagan emperors.

Matt. 24: 29–35 brings to view a list of wonderful signs occurring in the physical world, beginning immediately after the tribulation of those (1260) days, and to last during "the time of the end." Has the sun been darkened, and that at the close of Papal persecution? It has. Has the moon refused to give her light? It has. Have the stars fallen since? They have. Have the powers of the heavens (the forces in heaven) been shaken since? They are now in that condition. What next? "Then [the next event] shall they see the Son of man coming in the clouds of heaven, with power and great glory."

Coincident with this development of a list of signs occurring in the physical world, [illegible] in the religious world, in the social world, in the scientific world, in the financial world. In any department you are pleased to note, changes declared in prophecy are seen, and vividly seen by the careful observer. God's time for signs is during "the time of the end"; will he leave out any one part of the list? Certainly not. Then, during "the time of the end," when "ye [not the disciples he spoke the wonderful prophecy to, but those who should live when the signs would occur—the church] shall see [understand them, or know of their fulfillment] all these things, then know that the kingdom of God is near even at the doors."

"This generation shall not pass until all these things be fulfilled." A new era in the history of the church of God has dawned and has now come, in which believers are especially awakened to the fact that the heavenly bridegroom is about to come, Adventism, if you wish to call it so. So that we can say in the language of Peter, "This is that which was spoken of by the prophet." The first three views I have noticed, involve obscurity until almost the hour of the second advent; the latter introduces the most satisfactory fact that the dear children of God, anticipating life in the kingdom of God, are made aware of the fact of the proximity of the day of redemption as it draws near. Just think of the inconsistency of the claim that the bride of Christ is to remain in darkness regarding the day of nuptials. Indeed, it is not so; the time is "appointed," and her love has been tested in searching to know *when*; premature conclusions do not discourage her; her love for her lord is not lessened by what any indiscreet theorist has done with the prophetic periods.

My own opinion regarding the 2300 years, is that they ended in 1843, and accomplished the design of the great and all-wise Father in calling the bride of his Son out to wait for him. That the 1335 years will end in 1889, and that that date will witness Jesus Christ and all his redeemed host in full possession and occupancy of this earth. That some time prior to that date, between the present and the ending of the 1335, the personal advent of Christ will occur, the dead will be raised, the final separation and appointed destiny of men will be reached, and finally the regeneration, bringing perfection and eternal life. The day draws near, the day-dawn is now, the morning star tells us to awake for now it is the morning watch of this night of waiting. I have no disposition to exchange the old and tested views of prophetic truth for new and visionary opinions. Then be calm, do not be impatient. God is his own interpreter, he will [illegible]

THE KINGDOM OF GOD.

BY WM. F. COLLIER.

"There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and you yourselves thrust out." Luke 13: 28.

This text has been made suggestive of the following question: "How can the wicked see the saints in the kingdom of God before the kingdom is set up?" The point claimed to be involved in this question is, are the wicked as well as the righteous dead to be raised to life at the coming of Christ in the end of this age? It is suggested that if the affirmative is true, and if *all* the wicked are then on this old earth to be burned up root and branch, how can the wicked who will have thus suffered the second death, be again raised to life upon the new earth, so that they may see the saved ones in the kingdom, and they themselves thrust out?

Well indeed, this proposition would seem difficult if the teaching of Jesus did not so clearly show its fallacy. Let us therefore search among his sayings for an understanding of the expression: "the kingdom of God," as used in the verse quoted. Jesus said to the Pharisees, "The kingdom of God is within you [*among you*, margin]." Luke 17: 21. Clearly this announcement is a hyperbolical expression. Component parts of the kingdom, that is its children, also the king—Jesus—were among the Pharisees. Thus the inhabitants of the future literal kingdom of God were made to represent that kingdom.

Again, "And, behold, the whole city came out to meet Jesus." Matt. 8: 34. Of course it was only the people that came out to meet him. Thus, again, a whole city is personated as instinct with life, to represent an act of only a component part; viz., the inhabitants of the city. The Scriptures abound with expressions like the foregoing, wherein a component part of a thing is made to represent the whole, but the examples quoted must suffice. The verses which immediately precede the text (verse 28) under consideration, plainly teach that the "weeping and gnashing of teeth" referred to, is to be fulfilled at the judgment of the great day of God.

Verse 25 begins as follows: "When once the master of the house is risen up and hath shut to the door." Let us then at once refer to what Jesus says regarding the events which are to transpire when the master of the house rises up to judgment. "As therefore the tares are gathered and burned in the fire; so shall it be *in the end of this world*. The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity; and shall cast them into a furnace of fire; there shall be *wailing* and *gnashing of teeth*." Matt. 13: 40, 41, 42. Thus Jesus plainly teaches that "all" the wicked are to be gathered out of Christ's *kingdom*—the kingdom of God—before they are destroyed from off this old earth, in the end of this world (age).

But how can this event then be accomplished, if the kingdom of God is not to be set up—established—until after the old earth has been melted, and the new earth has appeared? I answer, on the same principle advocated in the foregoing. The resurrection of all the dead having been accomplished, in the same hour—at the same time—as Jesus has declared (John 5: 28, 29), it is clear that a component part of the everlasting kingdom of God, viz., all the saints of God that have ever lived, also all the wicked that have ever lived, must stand together before God on this old earth, in the end of this age.

Now, on the principle advocated above, when the angels have gathered the wicked out from among the "children of the kingdom" (verse 38), will they not have gathered them out of his (Christ's) kingdom? This question is clearly and positively answered in the affirmative in verse 49: "So shall it be in the end of this world: the angels shall come forth, and sever the wicked from among the just." Thus it may be clearly seen that the two expressions, "Sever the wicked from among the just," and "gather out of his kingdom all things that offend, and them which do iniquity," are announcements regarding the same event, and mean the same thing.

Why, then, may not the wicked see Abraham, and Isaac, and Jacob, and all the prophets in the kingdom of God, that is, among the children of the kingdom, and they themselves thrust out; when, in the end of this age, they have been severed out from among the children of the kingdom? If the foregoing is scriptural, then it is not necessary to argue the postponement of the resurrection of the wicked dead until a thousand years after the end of this age, in order that those wicked Jews may see Abraham, Isaac, Jacob, and all the prophets in the kingdom of God, and they themselves thrust out. Amen.

Worcester, Mass.

LABOR AND CAPITAL.

BY J. S. WHITE.

These terms in their nature have existed from the time of Abraham, and may have been before his day, down to our time. "Abraham was very rich in cattle, in silver, and in gold." Gen. 13: 2. The capitalist and laborer are more or less dependent on each other. One party cannot succeed without the other. The workingman depends on him who employs him, and the employer depends on the laborer for the continuance of his business.

Abram at one time had three hundred and eighteeen servants. These servants served him, and by their service he was made rich. Abram no doubt used his servants well, and they were dependent on him for support. There was harmony between the employer and the laborer. In those days there was a great war among the nations, in which Lot was taken and carried off with his family and his servants and all that he had. When this was told to Abram he armed his servants and pursued after the victor, slew their kings, and rescued Lot and all that belonged to him. It does not appear that Abram's servants, when they were called to arm themselves and go into battle with those kings and their armies, said to Abram, "This is extra work, and you must give us extra pay, or we will strike." Probably they did not talk the matter over among themselves, saying, "Abram cannot do what he proposes to do without our help; and so he will be compelled to comply with our demands, and if he refuses we will strike, and then he will be compelled to yield."

Abram's servants did not belong to a clan of Anarchists, or Socialists, or Knights of Labor strikers. They worked for Abram, and were willing to do the work he required. They did not claim that though Abram was made rich by their labor, he should divide up his wealth among his servants. Perhaps in those days there were no outside persons ready to stir up strife between Abram and his servants, by showing the great riches of Abram and his increasing income in contrast with his servants, so as to make them believe that they were "in a condition akin to slaves," and if so "they would be justified in waging war upon it"; and to say that those who worked for Abram were in a "condition of semi-slavery," which would be akin to slavery, and *half*-slavery. Some in our time, who have worked for those who have employed them, have claimed that they "are slaves"; and for the reason that they do not have all the pay they demand, and that they cannot dictate and control the business of those who employ them.

In this state of society what could more effectually inflame the passions of those excited persons who claim that they are "in a condition akin to slavery" than to have spread out before them the great wealth in the possession of some, and the great increase of property of some, and the enormous salaries of many, and saying to the laboring classes, "If you are in a condition akin to slavery or semi-slavery, you are justified in waging war on it," leaving the manner of the war open to the choice of the combatants; so they might make war with their fists, clubs, stones, brick-bats, boycotting and burning. All this is *incendiarism;* and those who encourage waging this war, without qualification are abettors to the war, and are morally and legally as responsible as those who actually engage in it. The action of both parties is incendiary. "One who maliciously burns a house or *excites discord*."—*Webster.*

What does it avail for one to advise others to keep out of this controversy, while he is engaged in stirring it up in the most effectual way he can devise? The classes which have claimed that they are in a condition of slavery have been told by outside influence that they are in semi-slavery, and are *justified* in waging war, leaving the strikers to their choice of weapons, even to the use of firearms and bomb-shells. The means by which the diabolical war has been carried on are now nearly laid aside. The move now is to get possession and the control of the government. What then?

The only way to lead a holy life is to obtain a holy heart.

LECTURE WORK.—THE M'KINSTRY LECTURES.

We referred, in our former article, to interesting cases which come to our notice in our lecture work. Such cases are of "all sorts," and illustrate character, and interest in, or ignorance of, the great truths we advocate.

In one of the places we visited, a Congregationalist clergyman attended a number of the lectures, and showed himself very friendly, but quite "at sea" as to a knowledge of prophecy. He was much surprised when the prophecies were applied to history. At the close of the lecture of the Medo-Persian empire, he came forward and greeted us, and said, "I knew, of course, that the story of Xerxes was in *History*, but I did not know he was a subject of *prophecy*." A few days after he came to our rooms and earnestly asked: "Where, in the Bible, is that prophecy concerning Xerxes?" He was kindly told, and we hope he will be better acquainted with the prophet Daniel in the future than he has been.

We left our readers before at the close of lectures in Milltown, Maine. Our next course was at Princeton, Me. Here the little body of Adventists have a beautiful, new chapel, although they have but little preaching, Bro. Corliss and some others occasionally visiting the people there. We found some warm hearts there. Brethren have experienced considerable opposition, but the devil overshot the mark, and the opposition has *helped* more than it has *hindered*. The lot of land for the house was bought of the town. The town clerk, being an opposer, refused to record the vote to sell. This, he thought, would illegalize the sale, and prevent it. A special town meeting was called. A man, who was in no way an Adventist, said in that meeting: "This lot ought to have been given to these people, but, as it is sold, I move the town give them gravel from its other lots to grade their lot." This vote passed, and the sale was confirmed and put on record. After the meeting several came and begged the privilege of giving to aid, and so there was much help which resulted from the opposition. The chapel is a model of a substantial building, and cost only $1100, and is nearly all paid for.

We had a good attendance at the lectures, although it was Fair week—an "Agricultural Fair" they called it. This meant a "*side show*" of a few big pumpkins, squashes and potatoes in a tent, and *five* (5) horse trots, and officially advertised dances evenings. Alas for these degenerate times!—"worse and worse." The interest in the lectures increased to the last, and many new ones saw light shining as they never saw it before, and older brethren were refreshed. Our brethren of years of experience appreciate the truth. They do not say, "Oh! we know it all," but they find much that is new and instructive, and love it.

One case of interest is in mind. We made our home, very pleasantly, with Bro. and Sr. Denplisis and family. Bro. and Sr. D. are thorough Adventists. Bro. D. has a brother living in New Brunswick, to whom he has been sending his *Crisis*, tracts and books, until he had become quite adventualized in theory, but was not a Christian. This brother came on a visit, not knowing just what he was coming to; and, although he heard but a few of the last lectures, he became so moved that he started out in the Christian life, and now he wants the lectures in his place. He is a prominent business man. God bless him.

From Princeton we came to Houlton, Me., through New Brunswick, as this is the only route. There is but one Adventist family in the village, although there are others so nearly related that they are deeply interested in the truth. We made our home here with Bro. and Sr. Daniel McLeod and family, where we were happy to be. Several brethren live six or eight miles out, who came regularly in to hear the lectures. Music Hall was hired, two or three brethren bearing the expenses. There is doubt and skepticism and worldliness among the people here, but we found kindness and good treatment at the hands of the prominent business men of the place. Our audiences were not as large as we expected, but there were at least one hundred people, who candidly listened to the lectures through both courses, and heard what they never knew before. Two strong, able men started for the kingdom at the close of the last lecture. The brethren were much encouraged. There is a good opening here to establish an Adventist meeting, but there is one drawback—"the laborers [this way] are few." There is a lack of efficient preachers. Only a very few scattered ones are here. But we wait until another issue before saying more.

ELD. & MRS. L. C. M'KINSTRY.

HATED THE GOD HIS FATHER PREACHED.

BY H. R. SEVEY.

This was said to me by one who had found Jesus to be precious to him in forgiving his sins, filling his soul with peace and joy, and opening his eyes to see the truth and justice of God in the destruction of the wicked. He said, "My father would preach the eternal conscious torment of the wicked, and would describe its duration by saying that if this earth with all its contents was to be carried away to another planet by an insect so small that it could scarcely be seen, and commencing on the leaf of a tree take a bit and be gone on its journey thousands of years and return for another piece, which would take millions of years to carry away one leaf; then another and another, until all the tree was gone; then another and so on until all the forest was gone; then suffer on in their misery through endless ages." "Oh," said he, "such a God of injustice I could not love. And then my father would say, God is love, and justice. And I could not see love or justice in such a punishment for so brief time of sinning. But when I saw that man by disobedience brought death upon himself, it all looked like justice. If he disobeyed the just commands of his Creator, it is merciful to let him return to his former condition, as though he had not been. Such an one I could and do love, for it is all right and just, and no one can claim injustice from the hand of his Maker."

The horrid doctrine of eternal torment, with its kindred doctrines, grows out of the devil's lie, namely, "Thou shalt not die." Let every Christian raise his voice against such a dogma, and honor a loving God.

A LETTER TO A SEVENTH-DAY ADVENTIST BROTHER.

Dear Bro. E. K.:—On my arrival from the Springfield Camp, I found your letter awaiting me, and as my time at present is limited, I must be brief in my reply, but a few points I deem essential to notice. Your answer to my question in regard to which law is meant by the term, "the law," is just what I expected it would be. It is correct, therefore just what I desired it should be. You say "in *every* instance where the phrase 'the law' occurs, either the text or context *always* shows to which law it relates."

Now, dear brother, from your own standpoint please read very carefully Rom. 7: 1–8, and apply your own rule and see where you stand in the light of God. You will find the law there represented by the husband. Paul and his brethren are represented by the woman who could not be married to another husband so long as the first husband—the law—lived, without committing adultery. Christ is represented as the second husband to whom they might be married after the first husband—the law—was dead. Paul said addressing his brethren, "But now we are delivered from the law that being dead wherein we were held that you should be married to another [husband], even to him who is raised from the dead" (Jesus).

What law is here meant by the "law"? You say, "the context will show," and I say amen. The context, Rom. 7: 7 says, "For I had not known lust, except the law had said, 'thou shalt not covet.'" What law said that? Was it the ceremonial law, if so, where? Is not the law referred to here dead? If we should be married to both husbands at the same time, would we not commit adultery? Dear brother, be very careful and remember that God has said, "Christ is become of no effect unto you whosoever of you are justified by the law, ye are fallen from grace."

You say "that Christ fulfilled the law." That is true. What is it to fulfill? Webster says, "To fill up, to make full or complete." What is it to complete a thing? Webster says it is "To finish it, to end it, to conclude it." Paul understood it in the same sense, for he said, "For Christ is the end [conclusion, fulfillment] of the law, for righteousness to every one that believeth," hence we are justified without the deeds of the law simply by faith. The first husband (the law) said also, "Remember the Sabbath day to keep it holy." The second husband (Christ) said "Thou shalt not covet." But where did he say, "Remember the Sabbath day"? Please find the place and then obey it, but do not try to drag along the carcass of the first husband (the law). It is a dead body. And let your inquiry be in the language of Paul, "Who shall deliver me from this body of death," or this dead body?

Jesus said, "If ye keep my commandments ye shall abide in my love, even as I have kept my Father's commandments, and abide in his love." Where did Jesus command any one to keep the seventh day of the week holy? He said, "Be ye holy," keep yourselves holy and the day will take care of itself. He kept his Father's law, we are "under law to Christ," we are to answer to him for the keeping of his law, he will answer to the Father for the keeping of his law. Jesus said, "Go teach *all nations* to observe whatsoever *I* have commanded, and lo, I am with you even to the end of the age." Where did he command us to keep the seventh day? Did not God command it? Yes, and Jesus kept it, and we are to keep his commandments as faithfully as he kept his Father's commandments.

Paul said, he "did not shun to declare all the counsel of God," he "kept back nothing that was profitable." If the observance of the seventh day was the counsel of God and was profitable, where did Paul tell us of it? In your letter you refer to Eph. 2: 15 and ask "If the same law which was abolished was the one Jesus fulfilled?" and I answer, most emphatically, yes; the word from which abolished is translated means to make thoroughly inactive. In 2 Cor. 3: 7 Paul says, "That which was written on tables of stone was the ministration of death," and adds that it was glorious. What was glorious? The ministration of death written upon the stones. What was done away? Not the glory, but the thing which was glorious (see 2 Cor. 3: 11). What was glorious? That which was written on the stones. Therefore, that that was written on stones was done away. Read 2 Cor. 3: 7, leaving out the supplied word glory, and you will see the point; and in 2 Cor. 3: 13 the same word which in Eph. 2: 15 is rendered abolished is here rendered abolished—rendered inactive.

You ask if I believe "that all righteousness was fulfilled and abolished at the baptism of Jesus? You have only to read in the Scriptures about the righteousness which is by the law, in antithesis to the righteousness which is by faith of Christ, to get my answer. I believe all righteousness which was obtainable by the law was abolished (made inactive), and the righteousness which is by faith was made full, complete, at the baptism of Jesus.

I will call your attention to a few points necessary for you to prove in order to make your position tenable. 1. Where did God command anybody to keep the seventh day of the week? 2. If the Sabbath is now binding upon the uncircumcised church, the penalty for breaking it remains the same, unless modified or changed by the lawmaker. You say "the penalty was temporal death," and it remains so unless changed; if changed show us where. If not changed, temporal death is the punishment of individual sin, and the wicked can never be raised. 3. If the Sabbath is binding upon the Gentile church, the manner of observing it is the same unless changed. If changed, show us in history or the Bible where and by whom. If not changed, how can you build a fire in your dwelling, or gather wood to do so, or go beyond a Sabbath day's journey? God has said, "Ye *shall* kindle no fire throughout your habitations upon the Sabbath day." Is not one shall of God as binding as another? That shall lasts as long as the Sabbath should last, unless abolished or changed; if so, please show us where. Can we be excused in disobeying God because the climate of New England is colder than Palestine? If God intended his Sabbath to be observed in Greenland, he knew what the climate was. If we could be excused while disobeying God in building a fire because of cold, why could we not be excused in stealing because of hunger or cold? I throw out these thoughts for your consideration before the vail becomes so closely drawn over your mind that it becomes darkened while reading the Old Testament.

You say that "Sabbath-keepers are thoroughly agreed on their interpretation of prophecy." If that were true, it would prove nothing in regard to their doctrine of Sabbath-keeping. The Mormons who believe in the inspiration of Joseph Smith, hold some things in perfect agreement. So do the Catholics and Mohammedans, but that don't even prove that the thing on which they are united is true, or that they are correct in anything else. So the Seventh Day Adventists, who believe in the inspiration of Ellen White, and her interpretation of the third angel's message may be united upon it, but that don't prove them right in regard to the message or the Sabbath.

I will briefly answer your question on Matt. 25, Jesus, in speaking a parable, always uses a thing or circumstance thoroughly familiar to those he addresses. In this case he takes a Jewish wedding as the proper thing to illustrate the condition of the church, which he calls the kingdom of God. In this case, who is the bridegroom? Jesus. Who are the virgins? The people who, from evidence deduced from the Word of God, expected to meet Jesus on time (in 1844). Did they meet him? No. Why not? Because he did not come, he tarried beyond the time set by them. What happened to the virgins because of his tarrying? *All* the virgins (became drowsy) slumbered and went to sleep. What is sleep? A condition of unconsciousness. What did they become unconscious to? That which had brought them out, definite time. They did not know the definite time of the Lord's coming.

During that time of unconsciousness what happened to the virgins? A part of them lost the oil out of their vessels. What is oil? Grace. In the time between going out to meet the Lord in 1844, and the time when the midnight cry is made, part of them lose out of their hearts the grace which should bring salvation, and substitute law, and say we must keep the law in order to be saved. And at midnight, the darkest time, when they were at a loss to know the definite time of the fulfillment of the prophetic periods, the announcement is made, "Behold, the bridegroom cometh, go ye out to meet him." All the virgins arise and trim their lamps, compare their position to facts now revealed, and lo, half of the Adventists that went out to meet the Lord with hearts full of grace, "justified freely by his grace," have allowed it to leak out, and their very hearts are filled with the law, "justified by the deeds of the law, . . . fallen from grace." They muster around to find some grace, but alas, they are too late, the Master comes, and the door is shut. Dear brother, be careful which side of the door you are on when it is shut. Grace will be on the inside, but *law* on the outside.

Your brother, E. M. ANDREWS.

Chelsea, Mass.

DECLENSION.

BY S. O. NEIL.

This is a subject of exceeding importance to every child of God. Dr. Payson says, "The symptoms of spiritual decline are like those which attend the decay of bodily health. It generally commences with a loss of appetite, and a disrelish for wholesome, food, prayer, reading the Scriptures, and devotional books. Whenever you perceive these symptoms be alarmed, for your spiritual health is in danger. Apply at once to the Great Physician for a cure. Under no circumstances, and on no occasion is departure from God a momentary thing with any Christian; on the contrary, I state it positively, and say that it is gradual, and that the distance between the rise of declension and the issue of it is very much wider than many at first suppose. I know the thought is common that it is some sudden temptation, that there are some peculiar circumstances of trial much more grievous than others, which bring about declension. But be assured it is not so. I quite own that circumstances do bring about, apparently at least, the full issue of it; but the seed is sown in the spring-time of declension, and bears its natural fruit in the autumn of declension.

Spiritual decline has its seasons, just as we have the natural seasons which God has secured to us; just as there is the preparation of the ground, and the sowing of the seed in the spring, the ripening of it in summer, and the harvest in the autumn, so there is the seed-time, the summer, and the harvest of declension in our experiences. Therefore the point for every Christian is to be able to detect the beginnings of declension. Pomeroy says, "Declension is marked by all degrees, from the slight, imperceptible chill of affection and faith, to the paralysis of the whole spiritual nature." Multitudes of men who preach the gospel are backslidden. Deacons who bear to the flocks of God the sacred emblems of the Saviour's pangs and death, are often backslidden in heart. Hundreds who talk religion like angels, have lost their first love, and are backslidden in heart. The devil has his hallelujah mountain. Peter's backsliding began at the communion, Adam's began in Eden, and the devil's began in heaven.

Backsliding is curable, if repented of and brought to God, it is readily removed; neglected it goes on to apostasy, and ends in eternal death. Cecil said, "None fall so deep into hell as they who fall in backwards. It is very important to remember that the devil can much more effectually displace God from the hearts of his people, by one of his favors than by some evil thing. The devil will never look for a bad thing if he can find a good one, and hence, the need of our being on our watch as to good and bad alike. To a certain extent, every child of God is afraid of bad things, he avoids them, but what the devil is doing is this: he is displacing God from the hearts of his people, not by bad things, but by good things. Let me refer to an illustration of this. Have you ever been struck with the parable in the 14th chapter of Luke's gospel? It was not a single bad thing that hindered those who were invited from going to God's supper. All the things that engrossed their hearts were good things. Who would say that a piece of land was a bad thing, or five yoke of oxen, or yet marrying a wife? These were all good things, and yet every one of these things displaced the supper of God from the hearts of the invited ones. O what a wile of the devil this is. This is the way hundreds of God's people have been caught. "They have forsaken me, the fountain of living waters, and hewed them out cisterns, broken cisterns that can hold no water."

Look at the case of Samson. In order to understand the condition he fell into, we must understand the position he was previously in. You can never know how far a person has got away from God, unless you know how near he has been. You find a very striking instance of that in what the Lord said to the seven churches, "Remember therefore, from whence thou art fallen." That is to say, the place I have left in the measure of my departure. Now in the 16th chapter of Judges, you find what Samson left. "Then he told her all his heart, and said unto her, There hath not come a razor upon mine head, for I have been a Nazarite unto God from my mother's womb; if I be shaven, then my strength will go from me, and I shall become weak, and be like any other man." Samson was a Nazarite, and a Nazarite was a man who was completely and thoroughly separated to God.

The secret of Samson's power was his Nazariteship, and the moment he divulged that secret, he lost all his power, and became weak as any other man. Well, but you say, "It was in a moment of extreme temptation, that Samson gave up that secret." No, it was not. What was the beginning of declension in this man? In the 14th chapter of Judges you find what it was. "And Samson went down to Timnath, and saw a woman in Timnath of the daughters of the Philistines. And he came up, and told his father and mother, and said, I have seen a woman in Timnath of the daughters of the Philistines: now therefore get her for me to wife." That was much farther back, than his sleeping on Delilah's knees, and telling her the secret of his heart. In this was the beginning, the seed-time of declension, which bore its fruit in the long run. Brethren, how often that has happened. How many pillars of salt are there among the church of God as witnesses to this truth. Entering into unhallowed associations, and losing every feature of distinctness, and thus giving up all testimony.

There is no way by which the dear saints of God are more effectually allured from God, than in this way of unholy association. It is this worldly principle that bids fair to destroy the spiritual life of hundreds; and therefore I warn my younger brethren to be careful. "Examine yourself, whether ye be in the faith." "Take heed, brethren, lest there be in any of you, an evil heart of unbelief, in departing from the living God." How many children of God have, as it were, slept on Delilah's knees, lost the locks of their hair, been shorn of their strength, had their eyes put out, and made to grind in the prison house, the sport and the amusement of the enemies of Christ.

Brethren, how is it with you? Have you forsaken the fountain of living waters, have you lost your first love? Are your affections placed on forbidden objects, are you less frequently in your closet alone with God? You remember the time when you could say, "If I forget thee, O Jerusalem, let my right hand forget her cunning: if I forget thee, let my tongue cleave to the roof of my mouth, if I prefer not Jerusalem above my chief joy." But how is it now?

Bristol, Conn.

"SOME people," says Dr. Holland, "pluck a section of God's eternity out of his hands, and then groan with the burden. If they pray at all, they practically pray for this: 'Give us this day our daily bread, and to-morrow, and next day, and the day after, and next year, and fifty years to come; and lest thou shouldst forget it, or neglect to answer us, we have undertaken to look after the matter ourselves."—*Ex.*

SOME men have trouble of conscience over the question, whether they "love their enemies" in the sense of the scriptural injunction, who might better inquire first, how far, in the true Christian spirit, they love their friends.—*Christian Index.*

THE WORLD'S CRISIS AND SECOND ADVENT MESSENGER.

E. A. STOCKMAN, Editor.

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SPECIAL.

☞ Please remember to send short obituaries. Please write with a pen, and write plainly. Brief items from the churches are welcome. E. A. S.

☞ ALL ARTICLES FOUND ON THIS PAGE WITHOUT A SIGNATURE, WILL BE Editorials.

SPECIAL ATTENTION!

The paper is set up, and goes into the hands of the proof reader SATURDAY P. M.; therefore all NOTICES must be received at the Office as early as SATURDAY MORNING to insure insertion.

If our friends disregard this statement, and send their notices *too late for insertion*, they must not blame us.

VERY SPECIAL NOTICE.

We must not be expected to return manuscript that we do not publish. To do so would be to us five times the trouble that it would cost the writers to copy their articles before sending them. See "Golden Rule."

A LITTLE EDITORIAL FOR THE LITTLE FOLKS.

"Ah! what would the world be to us
If the children were no more?
We should dread the desert behind us
Worse than the dark before.

What the leaves are to the forest,
With light and air for food,
Ere their sweet and tender juices
Have been hardened into wood—

That to the world are children;
Through them it feels the glow
Of a brighter and sunnier climate
Than reaches the trunks below.

Come to me, O ye children!
And whisper in my ear
What the birds and the winds are singing
In your sunny atmosphere.

For what are all our contrivings,
And the wisdom of our books,
When compared with your caresses,
And the gladness of your looks?"

O no, indeed! We cannot allow *Uncle Pilgrim* to monopolize wholly the little folks. We *can* consent, without being jealous, that they shall be called *his* flock, his pets, the lambs of his fold, because he is their special teacher and shepherd; and also because he so happily adapts himself to their wants and their pleasure, although he is not a *very* young man himself. But we want the children to know that Uncle Pilgrim is not the *only* person in this big world [who loves] the little folks, and thinks about them too, and would be glad to see them all, and look on their shining faces, their dimpled cheeks, and into their laughing eyes,—some blue eyes, some black eyes, some grey eyes, and some with eyes that twinkle so that nobody can tell just what particular color they were intended to be.

Now, Mr. Uncle Pilgrim, you just keep still; you need not think that all the *little* pilgrims must smile on you all the time, and on nobody else, just because you have watched and tended the flock with love and anxious care so many years. We think that the old grandpapa Editor of the *Crisis* ought to be cheered and blest with a glance at their sweet faces and beautiful little forms once in a while. Don't you think so, children?

Now, children, if you would only come down to this great Boston city some day, and come right to the *Crisis* Office—it's 144 Hanover Street, you know—and come right up one, two flights of stairs into the Editor's room, I guess we should clap our hands and laugh real loud in our joy to see you. For, do you know the Editor of the *Crisis* thinks—I can't tell what Uncle Pilgrim will say—that a person who does not like children is not fit to be an editor of anything, nor to be a minister either, nor to be in any good place anywhere. There, that is just what I think, anyhow; and I believe Uncle Pilgrim thinks so too, for I guess he is laughing now out of one corner of his mouth, and I would not wonder if he is laughing out of the other corner too, but that hateful mustache hides that side of his face so I can't tell sure.

O, when our eyes ache and our head swims with pouring over the letters and articles for the *Crisis*, how we would like to do as Martin Luther used to do, get down on the floor and play and laugh with the little children! Yes, we would.

Many years ago we beheld a beautiful scene. It was away down in Maine. One sunny June morning, when the grass was green and sweet, and the bright yellow dandelions were almost as thick as the dew-drops, we saw in one field and in one flock *two hundred* little lambs, all spotless white, white as snow. O, if you could have seen them play, children! Just think! Two hundred of them! All white as they could be! And what a good time they did have! They jumped right straight up into the air. They skipped from one great rock to another. They bounded here and there in the green grass and bright dandelions. They sprang over each other's backs. They were so happy they did not know what to do with themselves. And, would you believe it, children, all the day long not one of them got angry; not a single one pouted and said, "I won't play with you any more"; from the time the kind old farmer turned them out in the morning for the day's sport, until he put them all in their snug fold at night, not one of them said, by act or look, a saucy word to their mammas; they never said "I shan't," nor "I don't want to," nor "I don't like you," nor "You are mean," nor any naughty word, all the day.

Now, if all the *Crisis* and *Young Pilgrim* children could be counted up, how many would there be, do you suppose? Let us see. Now the *Crisis* is read in about *ten thousand* homes, and we suppose those homes average about three children each, and that would make thirty thousand *Crisis* children. And do you know what the Editor of the *Crisis* and the Editor of the *Young Pilgrim* would like to see? Well, we would like to see one great, long, wide field all covered with a carpet of sweet grasses and beautiful flowers—roses, tulips, lilies, pansies, azaleas, violets, May-flowers, fuchsias, and daisies, and all kinds that you ever saw—and then the whole *thirty thousand* of our little folks assembled in that beautiful field on a bright summer day, every one of them clean, every one well, every one happy; not a tear-drop in any eye, not a sadness on any face; every one a nice little singer; in every hand a tiny golden harp, on every head a bright and sparkling crown; and then we would like to sit all the day long and watch them in their sports and glee as we watched that flock of lambs in the old farmer's fields, so many years ago.

And, dear children, do you know that we expect to see, pretty soon, what we have described to you, only a million times more bright and more beautiful? Let me tell you. When the dear Saviour comes down from heaven, through the parted skies, he will shout a great, long, mighty shout, and a great angel will lift up his voice and shout, and the Lord's great trumpet will be blown, and then all the dark clouds will go away out of the sky, and everything that isn't beautiful will be taken away from the earth, and all the dear little children that are alive will be made well and very beautiful, and all the little folks that are sleeping in their little graves will wake up and come out of their dusty beds, and all the earth will be made one great garden, full of all kinds of bright and beautiful flowers and trees and singing birds—the proud and stately eagle will be there, and the golden pheasant, the humming-bird, the sparrow, the robin, the mocking-bird, the nightingale, the ostrich, the oriole, the blue-bird, the dove, and a thousand more that we cannot tell you of now—and all the good children, and all the mammas, and all the papas, that are good and love and serve the Lord, will meet together in that great, bright Eden country, and will live there always; that will be their home; that will be heaven. And the Saviour will be there in the midst of them, and will be their King. There will be no bad people there—no swearers, no liars, no rum-sellers, no drunkards, no robbers; all the people will be good, and kind, and true. And it is in that land of beautiful things that the Editor of the *Crisis* and the Editor of the *Young Pilgrim* hope to meet all our little folks. And we shall know every one of you; and we will speak to you, and help you sing the songs of that happy world. Heaven without children would be like Paradise without flowers.

We must not write any more now; but if you will be very nice children—first class—we will write you some more sometime. Mamma must watch the *Crisis* and tell you when it comes, and read to you if you are not old enough to read yourself. And when you come to Boston, don't forget to come up to the Editor's room; we shall want to see you ever so much.

EDITORIAL NOTES.

On the evening of Oct. 19, a farewell meeting was held in the Boston church for leave-taking of Eld. Miles Grant, who sailed the next day on his foreign mission tour. The chapel was well filled by the friends of Bro. Grant, who feel especial interest in his work. There were on the platform Eld. H. H. Tucker, pastor of the Boston church, who appropriately conducted the services; Eld. M. Grant; Eld. E. M. Andrews, pastor of the church in Chelsea; Eld. F. Burr, Editor of the *Young Pilgrim* and *S. S. Quarterly;* Eld. C. Goodrich and Eld. Tozier, of Chelsea; Eld. A. W. Sibley, of Haverhill; Eld. Rufus Wendell, of Cambridge; Eld. J. Gardner of Boston, and the Editor of the *World's Crisis*.

The evening was devoted to short addresses by the Brn. on the platform, and by several brethren and sisters in the pews, intermingled with singing selected for the occasion. It was a happy and inspiring season, which could not have failed to deeply impress Bro. Grant with a profound and touching sense of his hold upon the sympathy of our people, and the concern they feel for his personal welfare and the enduring success of his labors abroad. Many prayers will be offered in his behalf. And now that he has entered upon his grand mission, we trust that the funds necessary for his support will be freely given. *All contributions* should be sent to Eld. E. M. Andrews, *Crisis* Office, 144 Hanover Street, Boston, Mass.; and all money donated for that purpose will be paid at once to Bro. Grant's order.

We find on our table a pamphlet of eleven pages written and published by Eld. William Kellaway of Boston, the same being a review of the notorious case of Rev. Wm. F. Davis, who has been several times arrested, and once imprisoned, for preaching the gospel on Boston Common. Mr. Davis' home is in Chelsea. He is well known as an ordained minister, of high scholarly attainments, unspotted Christian and ministerial character, and a successful Evangelist. Intense feeling exists in this Christian community in regard to his imprisonment. Eld. Kellaway's review of the case is *very able*, fearless and convincing. The pamphlet can be obtained free of charge at 30 Exchange St. Every citizen of Boston and vicinity should read it.

We have received a note from Ed. *Bible Banner* in regard to the *Notice* for the Northern Illinois Conference, for which we return thanks. The regular notice will appear in this number of the *Crisis*.

Finding their parochial schools burdensome, Romanists are turning their attention to our public schools. They will endeavor to elect school-committees of Romanists, and employ teachers of the Church of Rome. In the little town of Moodus, Conn., the teachers of both the public schools are Romanists, and in one of the schools the teacher has a picture of the Virgin Mary attached to the wall back of her desk.

Recently Father McTighe, who had been elected principal of one of the public schools of Pittsburg, Pa., announced to his congregation that he had resigned the principalship. At eight o'clock the same evening, through the influence of other priests, he was influenced to withdraw his resignation. Twelve nuns who were being examined with reference to their qualifications for public school teaching, refused to teach in the "godless schools" of Republican America. It is said that other Catholic ladies, not nuns, will supersede the Protestant teachers. There is much excitement throughout the city. The "Roman Machine" ever has been, is, and ever will be, the enemy of the Republic of the United States of America. But the "Machine" is doomed to experience awful judgments for her crimes, and that ere long.—Ed.

WESTERN EDITORIALS.

THE PENAL DEATH.

A correspondent inquires: "If 'the wages of sin is death,' why need the wicked dead ever be raised?"

We briefly reply: 1. In order to receive their "wages" due when pay-day comes—settlement comes first, and God's settlement day is the judgment day; and no calamity preceding that day can be a substitute for the punishment due after its arrival. True punishment must not only come at the right time—after the judgment, and not before it arrives—but it must also be inflicted from the right source—and the first death is often inflicted by man, and not by the Lord. Temporal death, however inflicted, and by whoever it may be inflicted, is a calamity preceding the judgment, instead of being a punishment resulting from the judgment decree.

2. Sinners must be liberated from *hades*, where the first death places them, before being judged or punished: "And death and *hades* delivered up the dead that were in them: and they were judged, every man according to their works." Rev. 20: 13. They are judged, not before they go into *hades*, but after they come out. And this agrees with Paul who says: "It is appointed unto man once to die, but after this the judgment." Heb. 9: 27. Death is first, and judgment comes "after this" calamity which comes upon saint and sinner alike; while upon the saint "the second death hath no power," it being the fate of the sinner subsequent to the judgment. The "second death" is inflicted after a release from *hades*, and inflicted as a punishment: so the first death cannot be a punishment at all, unless the second death is a second punishment: and that would place one punishment before the judgment, and one after it. No, the punishment is not *in* temporal death, but "after" it—after *hades* gives up its dead: not in *hades*, but after release therefrom: then they will be "judged every man according to their works," after which the wicked will be engulfed in "the lake of fire, which is the second death."

3. Instead of recognizing the first death as the penalty, God is "to reserve the unjust unto the day of judgment *to be punished*." 2 Peter 2: 9. Then the punishment cannot be realized in any death that precedes "the day of judgment." This agrees with Paul's statement: "We must all stand before the judgment seat of Christ. [Why?] For it is written, As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God. So then every one of us shall give account of himself to God." Rom. 14: 10-12. This bowing of knees, and this confessing of tongues is to be before the judgment seat of Christ; and surely *dead* knees cannot there bow, nor dead tongues confess; so we must appear there alive, after the close of the first death, seeing Christ is to "judge the quick and the dead at his appearing," and not before, and then comes the resurrection. Nor can this appearing before the judgment seat of Christ be restricted to the saints only, as some aver, for the same apostle elsewhere affirms: "We must all appear before the judgment seat of Christ; that *every one* may receive the things done in his body, according to that he hath done, whether it be good or bad. Knowing therefore [or for this reason] the terror of the Lord, we persuade men." 2 Cor. 5: 10, 11. Sinners must bow and confess their guilt before the judgment seat—saints confess before.

When the divine Judge comes, "every eye shall see him" (Rev. 1: 7), and *dead* eyes cannot see. Nor can this be restricted to saints, for it is added, "They also that pierced him"—though long dead, they must *relive* to see him. To the wicked High Priest Jesus said, "Hereafter shall ye *see* the Son of man sitting on the right hand of power, and coming in the clouds of heaven." Matt. 26: 64. He cannot see him with dead eyes—so he must live again in order to see him coming. Then, too, will be verified the prediction of Balaam, "I shall see him, but not now." All wicked men will see him in the judgment day, for there "before him shall be gathered all nations; and he shall separate them"—placing some on the right hand, and others on the left—and then he will talk not only to the righteous, but also to all those on his left hand; that is, to all the wicked: nor will he talk to dead men, saying, "Depart from me, ye cursed"; nor will he say of dead men, "These shall go away into everlasting punishment." They cannot go; besides, if then already undergoing that punishment what need of this mandate? What a farce to command dead men, and even to command them to enter a state that they had long before entered!!!

But when we notice that this scene is subsequent to the resurrection, and that all the resurrected ones are then addressed, all is plain—saints then enter life eternal, and sinners are remanded to death irrevocable—the second death. W. S.

WESTERN ITEMS.

A new interest should be taken in the home mission for the great West. The funds for this enterprise are scrimped, and the treasury needs replenishing very much. This is a need far in advance of a new paper enterprise, and needs priority of attention. Will friends wake up to this special need? Send funds to H. Pollard, Alexis, Ills., and do it soon. A thousand dollars are needed within a few weeks. Shall the money be forthcoming?

The Wisconsin State Missionary Society is also in pressing need of funds to carry on its mission work. Let Wisconsin friends direct their donations to G. C. Meigs, Arena, Wis.—our Treasurer.

At this writing (Oct. 16) the Central Illinois Conference is in session, at Auburn, Ills. By request we are present, with the design of continuing a few days. The meeting thus far has been refreshing, and friends feel encouraged.

Let our Wisconsin friends prepare for our Annual Conference to be held at Arena, beginning Dec. 14. We look for a good meeting. Come at the beginning, and enjoy the whole. Read the notice elsewhere. W. S.

THE FAREWELL MEETING.

The farewell meeting, held in the Boston Emerald Street Chapel, Wednesday evening, Oct. 19th, afforded much gladness to the heart of the writer. When one is about to undertake a difficult work, attended by heavy crosses and responsibilities, it is then, if ever, that he feels the need of kindly words and friendly sympathy, to strengthen his weakness and stimulate his courage, and chase away his fears of interposing obstacles. He who goes forth with a discouraged heart to labor in the Lord's vineyard is already half defeated by the enemy. It is the special object of satan to discourage those who attempt to advance the cause of Christ, by telling them they are not competent to do the work contemplated. The Spirit of the Lord never produces a feeling of discouragement in those whom he calls to do Christian work. The only right way is to obey promptly, leaving the consequences in the hands of the Redeemer. Many victories have been gained, many prizes won, because of the cheering words from others who were interested in the struggle. So my heart was made to rejoice, my courage was elevated, and a fresh impulse was given for the onset against the strongholds of the enemies of our divine Master. As a kind mother's parting words to her dear boy, when he leaves his happy home to live in a distant land, or to traverse the great deep, follow him as the voice of an angel in his lonely hours to cheer his heart and urge him onward in his noble enterprise; so the loving words, the tearful eyes, telling of the warm sympathy of those dear Christian hearts at that farewell meeting, will be as a silver lining to all the clouds that the evil one may gather over my pathway across the trackless deep, or during my travels in foreign lands to warn the people of the approaching end.

The remembrance of the stirring words of Brn. Andrews, Wendell, Goodrich, Sibley, Burr, Tozier, Gardner, Tucker, Stockman, and others, will serve to give me fresh courage when in some hard fight with the powers of darkness, away from friends and home; and added to this, the assurance that the dear Saviour is my keeper, helper, and guide, and that soon he is coming in all his glory to gather his waiting bride, will make the crosses seem light, when contrasted with the joys of the kingdom of heaven. The sunny days of eternal life are about to begin, when the sharp conflict with satan and his emissaries will be forever no more.

Dear brethren in the ministry, let us be brave in the cause of Christ. Let no worldly ambition, or desire for the praise of men, be allowed any place in our hearts. This is the hour when Christian heroes are needed to face the marshalled forces of the black fiend. The final conflict is rapidly approaching. Let us rush into the hottest of the fight, clad with "the whole armor of God." If we trust wholly in the Captain of our salvation, we have nothing to fear. The victory will be sure, and glorious beyond description. It is sublime to be living so near the grandest of all great events—the coming of Christ, the resurrection of the dead, the marriage supper of the Lamb, and the beginning of eternal life. Remember: "The eyes of the Lord run to and fro [throughout the whole earth, to shew himself] strong in behalf of them whose heart is perfect towards him." 2 Chron. 16: 9. M. G.

Excellent.—The first article in the *Crisis*, Oct. 19th, on *Chistian Unity*, is excellent, and deserves a second reading, and then a third, or until the reader is saturated with its spirit. It would seem that every one who has the Spirit of Christ, must say Amen out loud. Amen, and Amen. M. G.

DEDICATION AT ROCHESTER, N. Y.

Sunday, Oct. 10th, was a great day for the church in Rochester. For forty years the Adventist Church of this city have worshiped in halls. Several times they have attempted to build a house of worship of their own; but as many times they have failed, until now, through the untiring efforts of the brethren and sisters, a neat and commodious house of worship has been erected. It is built of brick, with a seating capacity of about three hundred, and is centrally located.

The date given above was the day appointed for the dedication. The day dawned upon us wet and rainy; yet our ministers and brethren and sisters came in from different parts of the Conference field, to enjoy the feast of the day. Flowers and plants were tastily arranged about the house, and all presented a very cheerful and attractive appearance. The morning meeting was of a social character, led by Eld. C. H. Sweet, who is now laboring in this field as an evangelist. Time was also given to the raising of money to clear the house from debt, that it might be set apart a free house. The amount stated to be needed was $1,200, which sum was raised, much to the joy of the brethren and sisters.

At 2: 30, the time appointed for the dedication, a large number assembled, and the following is the order of service: Eld. M. R. Miles, Pastor, presided. After some very choice selections by the choir, Eld. B. P. Stevens read some select Scriptures. Invocation by G. F. Haines, reading of hymn by Eld. C. H. Sweet, sermon by Eld. E. A. Stockman. He took for his text 1 Tim. 10: 11. "According to the glorious gospel of the blessed God." He presented the beauties of the glorious gospel of God in contrast with the errors of the modern gospels of Evolution, Spiritualism, Christian Science, and the gospel of the spiritualistic interpretation of the Scriptures, in a masterly and eloquent style. We all felt to thank God for the glorious gospel, and that he had opened our eyes to these blessed truths.

At the conclusion of the sermon, Eld. C. W. Low offered the prayer. The benediction by the pastor closed the services for the afternoon.

The Rochester Church is in excellent condition, and if she improves upon the present golden opportunity, we bespeak for them a large and flourishing church.

G. F. Haines.

Phil. Armour, the millionaire meat-packer, Chicago, has given $400,000 for a mission which is said to be a model of its kind. It is established in Chicago, and there are one thousand children on its roll-call. There is a school, a kindergarten, and a dispensary connected with this mission, to which only the poorest and the neediest are admitted.—Ex.

IMPORTANT NOTICE.

PLEASE READ IT.

All business communications with the *Crisis* Office relative to *Books*, subscriptions for the *World's Crisis, Young Pilgrim* and *Blessed Hope Quarterly;* and all donations for the *Tract Fund, Crisis Poor Fund*, and *Help the Needy Fund*, should be directed to, and all Money Orders, Checks, Drafts, etc., should be made payable to

CHAS. H. WOODMAN, Agent,
Box 5140, Boston, Mass.

SOMETHING NEW.

A Book for Ministers, Churches, Officials, etc.

We have just issued a book of *125* pages, prepared expressly for ministers, church officials, etc., containing forms for Marriage Service, Scripture for Funerals, Blank pages prepared for Records, Baptismal Service, Ordinations, Dedications, Church Organizations, Rules for Deliberative Assemblies, etc., making a complete and handy book for ready reference and use. It is neatly bound in flexible leather covers, and is a gem in appearance. It is so arranged that it is convenient for all denominations. Ministers and others have long felt the need of such a book, and we think they will appreciate this work. Price *75* cts. Agent.

FAREWELL TO BRO. GRANT.

It was my privilege to be at the farewell meeting where the brethren and friends assembled to bid Bro. Grant a hearty God-speed, with many good wishes for his welfare, together with prayers for his work abroad in preaching the gospel of the kingdom of Christ as near as hand. Now if Bro. Grant has been called of God to carry the good news to the regions beyond, it becomes the duty of those who remain at home to consider themselves missionaries with him, and sustain him by all possible means, in prayer and purse.

There is not a doubt that God has called him to this field of labor, and the responsibility and success of our Bro., depends largely upon the spiritual as well as financial aid that we may give him. It is not for himself that duty demands this, but as the representative of a large body of Advent believers in America, he goes to foreign lands to proclaim the great leading truths that characterize us as a people. If he does this with a catholic spirit, and a due regard to the great body of European Premillennialists, who hold to certain minor points of doctrine which are non-essential to salvation and holy living, great results may be expected from his missionary labors. Let us follow him with our prayers, and stay up his hands as did Aaron and Hur the hands of Moses. The God of Israel will prevail ultimately, according to his divine purpose and Godhead.

Brethren, if we desire to see a still larger number gathered as the bride of Christ, let us look, and live, and labor. L. W. Smith.

FROM BRO. L. BOUTELLE.

Bro. Stockman:—I am now at the homestead of Bro. W. S. Howden. Preached at the Advent Chapel last Sunday, as their pastor, Bro. Davis has resigned, and left for another field. Here we find those of like precious faith, looking for the blessed hope, and doing what they can to keep the gospel of the kingdom in circulation and before the people. They have a good house [in the] village, and their part of the people to worship in their house. They are praying the Lord to send them a man of God, one who cares more for the saving of men through the foolishness of preaching this gospel of "glad tidings" and soon coming, than he does for himself, or his ease, or what others say or do. Such a man would find a home and friends, with enough to do here and in this region. The trumpet must give the certain sound in our churches, prayer-meetings, and periodicals, specially in our organ, the *World's Crisis*." Let prayer go up for the vitalizing power to make the words more telling, and let the best living testimonies be poured into the Editor's box.

Bristol, Vt, Oct. 19.

FROM MARSHALL AND J. McCULLOCH.

Dear Brethren and Sisters in Christ:—Rejoice with us, for the Lord has wrought a glorious work here. The struggle has been hard and long, but victory at length turned on the side of eternal truth. All glory to his name. After returning from the Corning and Manchester Campmeetings, we pitched our tent again at Cedar Rapids, Boone Co. For a time it seemed as though the people could not be reached by either the word of God or his grace; but we were positive that we were just where he wanted us.

The weather became cold and chilly, but we procured a stove for the tent, then all said how comfortable and pleasant it was. The brethren took courage, sinners began to tremble, the convicting power of God was manifested. An aged man who had been a great sinner confessed his sin, and God for Christ's sake forgave him. He could not be satisfied until he had been buried in the likeness of Christ's death in the Cedar river. Others soon followed in repentance and baptism, and after a very impressive communion service of which thirty-two partook, representing eight different denominations, we set in order a church of seventeen members, with officers noted for their Christian integrity, and of good report from those without.

Bro. D. A. Dickinson, who for several years was the president of one of our Conferences in Iowa, and a preacher of righteousness and beloved by all, was first elder; Bro. Geo. Fenton, an energetic worker in the cause of Christ, and until this meeting a deacon of the Baptist Church as second elder; and Bro. Hays Keepers, formerly a Christian preacher as deacon, and Bro. Frank Dickinson, a noble young man as clerk and treasurer. With these men standing as they do, and all the others ready for every good word and work, they will certainly prosper. Several others are now ready to unite with them. Arrangements have been made for meetings every Thursday evening, and also on Sundays.

And here we close our tent work for this season. God has wonderfully blest. Hundreds have heard the cry, "Behold he cometh," and all the great Adventual truths of the Bible. Sinners have been converted to God, backsliders reclaimed, and the few scattered pilgrims encouraged, and we are more than ever before rejoicing in hope of the glory of God. We have preached as best we could eighty sermons in this State, baptized six, organized one church, distributed ten thousand pages of tracts, twenty copies of the *Crisis*, and obtained some ten subscribers for the same. We hold one more meeting in this county, and then to S. W. Iowa for a short season, then to Kansas and Missouri, where we expect to spend the winter. Dear brethren and sisters, pray for us.

"He'll know our feet were weary,
When Jesus comes;
Oh, how his arms will rest us
When Jesus comes."

Cedar Rapids, Boone Co., Neb. Oct. 11th.

FROM F. W. HOUGH.

As there are many (so we learn by correspondence) that would like to know about our health since we returned from Campmeeting—as we were sick and lame while there—in reply we would say that we enjoyed the attention paid to us, and the services, notwithstanding our condition. The preaching was as sound as a nut, and as full of meat as an egg. On my return I was taken so lame I was confined to the house for some time, but am some better. My general health is good as usual, and above all I rejoice in the blessed hope; am glad I ever embraced it and was put in trust to proclaim it and made willing to bear its reproach. We shall soon be delivered; let us be brave for the Master. Your brother waiting and expecting.

Fairbank, Iowa.

FROM JOHN POWELL.

Dear Crisis:—The shibboleth of the Welsh Bro. of Wisconsin, in regard to the mission to Wales, it will do no harm to keep in remembrance; knowing that I offer to donate $50 toward that mission, and I look for a chance to pay that, along with the interest, since the time I laid it by. God is no respecter of persons, but the President of the A. A. M. Society has been in the county adjoining Wales, preaching the coming of the Lord; why overlook Wales? "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations." The Welsh is a nation distinguished from all other nations. They never surrender by compulsion, and cannot be driven out of the mountainous part of Great Britain, and they keep their own language. We don't know why we neglect them more than Ireland, or England. There is not one there who believes as we do.

"COME OVER AND HELP US."

BY F. S. STANTON.

For several months, two Sundays in each month, we have endeavored, with the help of the Lord, to strengthen the little interest in Whitman, Mass., which was created by our tent-meetings held there last summer. We have felt much encouraged in the result thus far, and feel that there has been established in this place an interest which promises to grow in the Lord if the above cry is heeded.

The little band in this place are few in numbers, but earnest and hopeful in their zeal for the Lord and the cause of his truth. They have made arrangements to have a cosy little hall to hold their services in, and intend to have some kind of a service every Sunday, yet desire to have preaching as often as every other Sunday. It is necessary for us on account of work in other places, to give more of our time elsewhere, and so we are only able to be with them the first Sunday in each month.

As the expenses of the hall and other matters come quite heavily on the few, any of God's dear children who love to know the cause is prospering, and wish to make it such, desiring to give for the Lord and his truth, can find this an opportunity to donate heartily, knowing it will be received as "from the Lord." Any of our dear preaching brethren who can find a spare Sunday now and then to do missionary work and help along the cause in this place, are earnestly invited to give ear to this Macedonian cry. Expenses will be guaranteed (to a moderate sum), and a good home provided while they remain, to preaching brethren who feel to respond.

Bro. W. E. H. Vaughn is the corresponding committee, and any who desire to inquire about preaching can address him concerning arrangements, etc. Also any who desire to contribute, can likewise remit to Bro. Vaughn. All letters and donations will be gratefully acknowledged. We hope there will be many who will respond, and "come over and help us."

Oct. 19, 1887.

SETTLED AS PASTOR.

Bro. Stockman and Readers of the Crisis:—After a prayerful consideration of the matter, I have decided to accept the unanimous call given me by the church in Nashua, N. H., and begin labors as their pastor next Sunday, Oct. 30th. My settling here as I do is a faith project; but as I feel the Lord is leading, and feeling that a good work may be done here, we have concluded to go forward in the name of the Lord, to do his will. We ask the prayers of all for the success of the Lord's work here, and that we may be enabled to do our whole duty. Your Bro. in Christ.

Warren N. Tenney.

A Pastor in Cumberland has formed in his church "a good intent society," composed of poor persons who have no money to give, but yet desire to do something for the Lord Jesus. These give one hour in the week to some charitable work, or to some labor by which they earn a few pence which is given to the service of the Lord. Each one, according to ability, does something distinctly for Jesus. These people find a blessing in so doing. Should we not each one regularly and systematically set aside a portion for our Lord and Saviour, and say, "This is David's spoil?"

Many of the one hundred and twenty families evicted by the British land syndicate in O'Brien Co., Iowa, are suffering extreme hardship. Old men, invalids and widows are living on the highways in tents made of quilts and sheets. Their teams and cows were seized to pay the cost of eviction.—*Ex.*

A pious African went to a missionary to present a contribution to send the gospel to others. The missionary thought the negro offered a larger sum than he was able to give, but the African insisted on giving it, saying, "The work of the Lord must be done, and I shall soon be dead."—*Ex.*

We should set a guard upon the "door of our lips," and be careful that our words be "seasoned with grace."

NEW HARTFORD CHURCH RESOLUTIONS.

Whereas, Rev. Wm. C. Stewart has been, in the providence of God, called to labor in another part of Christ's vineyard, and has in consequence thereof tendered his resignation as Pastor of this church; and

Whereas, we recognize a divine influence in the circumstances which have induced our beloved Pastor to sever the ties which have connected him with this church and the surrounding community; therefore,

Resolved, by the Advent Christian Church of New Hartford, Iowa, that the resignation of Wm. C. Stewart as Pastor of said church, which was offered at the close of his year, be and hereby is accepted. That Rev. Wm. C. Stewart has, by courtesy and kindness, purity of life and doctrine, and by the faithful discharge of the duties pertaining to his holy office, secured the love and confidence of his people in this place, who will be with him in spirit in his new field of labor. That, while Rev. Wm. C. Stewart's connection with this church will close agreeably to his wishes, we, as a church and community, do recommend him as a faithful guide and a worthy counselor, and would commit him to the care of Him who saith, "Lo, I am with you always, even unto the end."

Approved by the above named church.

MARRIED.

MORSE—BROWN. At the residence of H. J. Johnson, by Eld. Charles McClure, Homer Morse, of Stanstead, P. Q., and Julia A. Brown, of Barnston, P. Q.

COTTON—MARTIN. In Auburn, Me., at Lake Grove Campmeeting, Aug. 21st, 1887, by Elder Jared Whitman, Mr. Frank H. Cotton and Miss Annie L. Martin, both of Oxford, Me.

NUTTING—BAXTER. In Oxford, Me., Sept. 19, 1887, by Elder Jared Whitman, Mr. Clarence Nutting and Miss Mary Maria Baxter, both of Oxford.

SECULAR NEWS.

Foreign.

London, Oct. 20, 1887. Mr. Gladstone received an address from the Irish residents at Nottingham to-day. In replying to the address, Mr. Gladstone expressed the conviction that the discord between Catholics and Protestants would cease once home rule was established in Ireland.

Mr. Gladstone addressed an audience of 4000 persons in the Drill Hall at Derby. He was supported by Sir Vernon Harcourt and Baron Wolverton. The crowd climbed to the girders of the roof. When the organist played "God Bless the Prince of Wales," hisses were heard from some parts of the hall. The air of the song "Joey and Jesse," which refers to Messrs. Joseph Chamberlain and Jesse Collings, was also played, and was loudly groaned.

Mr. Gladstone said their opponents were growing weaker, while their own forces were becoming stronger. He was accused of cooperating with those whom he once denounced as marching with rapine and murder toward the disintegration of the empire. All the objections then presented had passed away. He did not believe that any Irish member of parliament now contemplated or desired the dismemberment of the empire. They wanted a union of hearts, and not a union of parchment and paper. Why, he asked, should he be accused of gross inconsistency because he allied himself with Mr. Parnell and the Irish party, who were acting on lines of moderation which assuredly would in the end secure home rule. He flatly denied that his course was inconsistent. When told that he had passed coercion measures, he could only say that a measure such as was contested at the last session of Parliament had never been passed while he was in office. That measure was not aimed at the suppression of crime so much as at the liberty of the press and the right of public meeting, as its application proved. Lawful meetings had been prevented. The act had been used in such a manner as to painfully different from those of any act previously passed. It was more subtle and piercing, and more fatal to the liberty of the people than any bill hitherto passed. It was enrolled as a permanent piece of legislation as much as the reform bill and the bill of rights. Coercion had utterly failed. Instead of trying to drive the disease inward, he believed the Liberals had found a plan which would, by their home rule scheme, solve the long formidable problem. It was said that Ireland consisted of two nations. Italy was once in the same condition, but the parties there coalesced and formed one united kingdom. Why should not Ireland do the same?

Havana, Oct. 20. Numerous springs have appeared in the district of Roque, near Cardenas, and formed several lakes, which are gradually uniting. The village of Roque has been inundated, rendering many persons homeless, and the floods are increasing.

Domestic.

Atlanta, Ga., Oct. 20, 1887. A passenger and a freight train collided at 6.30 this morning on the Richmond and Danville R. R., near Grier's station, 170 miles north of Atlanta. Robert Ward, the engineer of the passenger train, and Mrs. Hamp McDonald of Asheville, N. C., were killed, and 10 others seriously wounded. The accident was caused by the freight train not side-tracking at Grier's to let the passenger train pass. The passenger train consisted of nine coaches, and passed Greenville four hours late. Both engines were wrecked, with the postal, baggage and express car of the passenger train, and the first three cars of the freight. Engineer Harris and Conductor Reville of the freight train disappeared. A negro saw them running through the woods.

The injured are J. B. Irwin of Asheville, N. C., leg broken and foot badly mashed; Ed. Harnett, fireman of the passenger train, arm amputated and badly scalded, expected to die; J. L. Webster of Columbus, Ga., train-man, right arm amputated and otherwise seriously injured; Jas. Kingan, Greenville; S. M. Dykeman and W. R. Wilson, Atlanta, Ga., painfully bruised; Misses Mary and Nannie Erwin and Willie Erwin of Asheville, N. C., bruised, and Philip Black, brakeman of the freight train, concussion of the brain, very serious.

A League meeting held in Cork overflowed the hall in which it was held. The crowd outside amused themselves with stone-throwing, and subsequently by attacking the building of the Protestant Young Men's Association. The police charged the crowd with their clubs, but were unable to disperse it until, after a protracted fight, Mr. Tanner, M. P., came out from the League meeting and implored the mob to separate quietly. Mr. O'Brien, the editor, who has been arrested under the Coercion Act, was taken to Mitchelstown for trial, the language complained of having been uttered there. The streets were lined with sympathizers, who cheered him and gave him flowers. A Roman Catholic priest from St. Louis, Mo., who is now visiting Ireland, is doing his utmost to injure the cause of the League. In a recent speech he announced himself a believer in the doctrines of Henry George, and urged that no rent should be paid. At the Chicago Convention he had expressed his readiness "to become a chaplain in any army raised to relieve Ireland from the slavery she was enduring." Mr. Harrington who appeared at the coroner's inquest on behalf of the families of the men killed at Mitchelstown, has also damaged his case by intemperate language. He called one of the witnesses a liar, and told another he could scarcely restrain himself from kicking him. Violence of this character will render it very difficult for Mr. Gladstone to convince the English constituencies that the government of Ireland may safely be intrusted to such men.—*Sel.*

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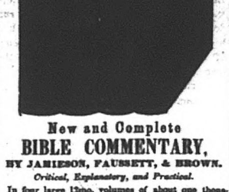

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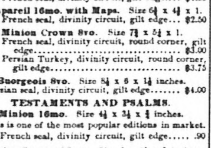

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NOTICES.

NOTICE.

A protracted meeting will be held in Lowell, Mass., commencing Thursday evening, **NOV. 3d,** and continue over the following Sunday. The special object of the meeting will be to increase and confirm faith in the speedy coming of Christ, to make a thorough preparation to meet the event and save the perishing. A cordial invitation is extended to our preachers and brethren and sisters of our churches to come and help us in the good work of the Lord. For the church. J. COUCH, Pastor.

NEW HAMPSHIRE A. C. CONFERENCE.

The next Annual Session of the New Hampshire A. C. Conference will be held at the Arlington Street Church, Manchester, N. H., commencing Wednesday evening, **OCT. 26th,** and holding over the next Lord's day.

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All churches are entitled to one delegate, and one additional delegate for every twenty-five membership. We wish all the churches in N. H. to be represented. Brethren and sisters, let there be a grand rally. Come in the name of the Lord, and in the power of the Spirit.

T. W. PIPER, President.
C. H. FLETCHER, Secretary.

NOTICE.—The St. Johnsbury session of the Northern Vermont, Northern New Hampshire and Canada Conference will be held at District No. 12, near Newport Center, Vt., commencing **NOV. 17th,** at seven o'clock P. M., and hold over the following Sunday. All are invited who love our Lord Jesus Christ. Come to work for the salvation of lost men, for soon it will be too late. J. H. SMITH, Secretary.

CONFERENCE MEETING.

A Quarterly Meeting of the Northern Illinois Advent Christian Conference will be held at Amboy, Lee County, Ill., beginning Thursday, **NOV. 17,** and continuing over the Lord's day, **NOV. 20.**

A large attendance is requested. Matters of great importance are to be deliberated upon. The proposed plan for regular preaching should be perfected, and other matters concerning the cause at large should be considered. We need the counsel and co-operation of every one. We hope to have a programme of subjects for sermons which will be interesting and profitable. Prophecy, and the signs of the times will not be overlooked. We will try to make the meeting worth attending. Please come. It is very important that you should be present and help us take united action. Let us have an old-time Advent meeting at Amboy once more. Let no one seek to be excused from attending. The occasion is urgent.

Strangers may inquire for Eld. D. S. Clark, and any who cannot attend in person should write to the meeting, and may address letters in his care.

C. W. SMITH, President.
A. ARMOUR, Secretary.

CONFERENCE.—The next Annual Session of the Connecticut A. C. Conference for the election of officers, Campmeeting Committee, and any other business proper to come before this body, will be held with the church in Waterbury, commencing Wednesday, **OCT. 26th, at two o'clock** in the afternoon, and continuing through the week and over Sunday.

The Conference will open with a business session, and we trust the business will be dispatched with promptness and to the glory of God, that the remainder of the time may be devoted to preaching, prayer and conference, for the upbuilding of the church, bringing the lost to Jesus, and preparing a people to meet our soon coming Lord.

All delegates will confer a favor if they will please send their names a few days previous to the Conference to Bro. Fitzsimons or L. F. Baker, Committee on entertainment.

We hope to see a full attendance of preachers, delegates, and brethren and sisters, filled with faith and the Holy Ghost, which alone can qualify each and all to fill their proper place, and call down the blessing of God upon this gathering. To this end let our prayers ascend. J. C. ST. JOHN, President.

O. D. WOODRUFF, Secretary and Treasurer.

SOUTHERN GEORGIA CONFERENCE AND CAMPMEETING.

The brethren and sisters composing the Southern Georgia Conference will meet with the Iron Hill Church in McDuffie County, near the Dearing Station on the Georgia R. R., on Thursday, **NOV. 10th,** at 11 o'clock A. M. Those coming by rail will recollect to get off the train at Dearing G. R. R.

The Campmeeting will begin in Jefferson County, at Avara Station, on the A. G. and S. R. R. on Friday, **NOV. 18th,** at 11 o'clock A. M. Many are expected in attendance.

JER. HOWARD, Secretary and Treasurer Southern Georgia Conference.

WISCONSIN A. C. CONFERENCE.

The Annual Conference of Wisconsin will hold its annual session at Arena, commencing **DEC. 14th,** and continue over Lord's day. The first two days will be devoted to topical exercises; the remainder of the time to conference, missionary work, and preaching. We hope the preaching brethren of the Conference will give this matter thought in time, and make an effort to be with us; and also that the brethren and sisters, as many as can, will make arrangements to be with us in this work of the Lord. Arena is located on the Milwaukee and St. Paul R. R., thirty miles west of Madison. B. N. MEIGS, Secretary.

NOTICE.—There will be a meeting at the Smith school-house in Wayne, Me., commencing Thursday evening, **OCT. 27,** holding over Sunday, and longer if the interest demands. A cordial invitation is extended to all lovers of the truth.

A. H. BLAISDELL. J. R. STURTEVANT.

NOTICE.—Having been engaged in business during the past summer, I am now ready to respond to calls for preaching on Sundays, or for revival work, as the Lord may open the way. Address me at *World's Crisis* Office, 144 Hanover St., Boston, Mass.

E. McCULLOCH.

NOTICE.—Elder Mark Stevens will hold a series of meetings at Pittsfield, N. H., at the Bethel, commencing Sunday, **OCT. 23d,** and continue through the week, and over the 30th.

J. A. WALKER, for the Committee.

NOTICE.—I would say to the friends of like precious faith in Northern Pa. and Western New York, that I am ready to preach the gospel as the way may open. Address me at Avoca, N. Y.

H. ZIEGENFUSS.

NOTICE.—As I am not engaged in mission work, I am ready to answer calls for revival and protracted meetings. Any church desiring my services can address me at Bromley Park, Boston, Mass.

J. A. GARDNER.

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ELD. JAMES TOSIER'S address is 89 Walnut St., Chelsea, Mass.

F. W. BLACKMER'S address is Harrison, Me.

ELD. C. W. DOCKHAM'S address is Sugar Hill, N. H.

Y. M. C. U.

The fourth Annual Convention of the Young Ministers' Christian Union will be held with the Advent Christian Church in Westfield, Mass., NOV. 1st, 2nd, 3d and 4th. The following is a partial programme:

Tuesday evening, opening address by the President, George E. Kramer of Brooklyn, N. Y. Subject, "The Kingdom of Heaven."

Wednesday and Thursday mornings Social Meetings, business, etc.

Wednesday afternoon, 2.30 P. M., Address by A. C. Johnson of Castleton, Vt. Subject, "The Bible View of Education." 3.30 P. M., Address by Geo. E. Kramer. Subject, "Christian Devotion."

Thursday afternoon, 2.30 P. M., Address by Norman P. Cook of Providence, R. I. Subject, "The Mental Education of the Ministry." 3.30 P. M., Lecture by Rufus Wendell of Cambridge, Mass. Subject, "Jesus Christ Robbed of his Distinguishing Glory by the Traditional Doctrine of Inherent Immortality."

Thursday evening, Lecture by E. P. Woodward of Harrison, Maine. Subject, "Biblical and Scientific Proofs of the Destruction of the World." Illustrated by Maps and Chemical Tests.

11 A. M., Friday, Address by F. L. Piper of Melvin Village, N. H. Subject, "The Privilege and Responsibility of a Kadesh-barnean Ministry." 2.30 P. M., Address by Chas. E. Preston of Lafayette, R. I. Subject, "The True Minister." At 3.30 P. M., a lecture is expected from D. T. Taylor of Hyde Park, Mass.

A. A. Phelps of Lima, N. Y., is expected to deliver his illustrated Lecture: "The Physiological Phases of Temperance." The Committee have also written to A. J. Gordon, H. S. Hastings, E. A. Stockman and others, and hope it will be so that some of them, at least, can be present and address this Convention.

Several papers will be read from absent members. In the Bible Class hours interesting Bible themes will be discussed.

For further particulars see programme. A cordial invitation is extended to all ministers and Christian workers to meet with us in this Convention.

WM. A. BURCH, } F. S. STANTON, } Committee. S. G. NEIL, }

APPOINTMENTS.

☞ APPOINTMENTS *must be received as early as* MONDAY MORNING *to insure insertion for the coming week, as our paper goes to press* EARLY TUESDAY MORNING.

NOTE.—If our churches who desire supply, and preachers who are at liberty for any Sunday, will send postal card to this Office specifying the same, we will try and accommodate each as far as we can. Agent.

ILLUSTRATED LECTURES.

The Redemption, and The World's Great Empires.

By Eld. and Mrs. L. C. McKinstry.

Elder McKinstry, occupies the first Sabbath in *THREE* Lectures. Mrs. McKinstry, from Monday evening over the following Sabbath in *NINE* Lectures. Only the Sabbath dates are given, the others being understood. Address us at place of appointment.

Milo, Me. (Union Church).......... **Oct. 23 to 30.**
Bangor, Me. (Advent Church)... **Oct. 30 to Nov. 6.**
Webster, Mass. (Adv. Church)... **Nov. 27 to Dec. 4.**
Somerville, Mass. (New A. C. Church) **Dec. 4 to 11.**

MASSACHUSETTS.

BOSTON ADVENT CHRISTIAN CHURCH.
Chapel on Emerald Street.
H. H. Tucker, Pastor

Athol.
Geo. E. Tyler............4th Sunday in each month

Boston (corner of Kneeland and Tyler Streets) Sunday, Oct. 30th. J. A. Gardner.

Brimfield.—Orus E. Parker Corresponding Clerk.

Chelsea (Adv. Chris. Church) Heard Street. E. M. Andrews, Pastor.

Clinton (S. A. Church.)—Isaac Barnes, Cor. Clerk.
I. I. Leslie..........................Sunday, Oct. 30th
S. P. Hayward........................Sunday, Nov. 20th

Charlton (Advent Chris. Church.)—L. A. Morse Corresponding Committee, Box 390 Webster, Mass.
A. S. Withington...1st and 3d Sundays in each month
Wm. O. Hale...............2d Sunday in each month and 4th Sunday in each month, or supply.

Danvers (Advent Christian Church.)—G. W. Page Elder and Corresponding Committee for the Church.
Daniel D. Page...................1st Sunday in each month
John H. Wilson.......................Sunday, Nov. 13th
A. Fogg.........................3d Sunday in each month

East Weymouth.—W. H. Crockett, Pastor.

Fall River.—Meetings every Sunday at 26 Hunter Street (near Public Park.) Address Miss M. H. Winslow, Cor. Com., Steep Brook, Mass.
A. Fogg.........................1st Sunday in each month

Fairhaven.—Albert Jenney Cor. Com.
F. S. Stanton........................Sunday, Oct. 30th

Haverhill (Walnut St. Chapel.)—G. W. Sederquist Pastor. Residence 21 North Street.
F. S. Knowlton........................Sunday, Oct. 30th

Hudson.
G. W. Page.....................3d Sunday in each month
J. H. Wilson..........Wednesday evening, Oct. 26th and Sunday, Oct. 30th.

Lawrence.—(Advent Chapel, Concord Street.)
Geo. W. Sederquist...................Sunday, Oct. 30th
C. S. Shattuck.......................Sunday, Nov. 13th
J. M. Tozier.........................Sunday, Nov. 20th
Allen Damon..........................Sunday, Nov. 27th

Lynn, Second Advent Church.—(Chapel on Liberty Street.)—J. G. Burnham, No. 25 Empire Street, Corresponding Secretary.
E. P. Woodward.......................Sunday, Oct. 30th
J. A. Gardner........................Sunday, Nov. 6th
Hiram Munger.........................Sunday, Nov. 13th
E. A. Stockman.......................Sunday, Nov. 20th
Mrs. Mc Kinstry......................Sunday, Nov. 27th

Lowell, Second Advent Church (Chapel 49 Grand Street, near Westford.)
J. Couch Pastor, 69 Grand Street.

Marblehead, S. A. C. Church (Advent Hall, 43 Pleasant Street.)—Albert Lefavour, Pastor.

Mattapoisett.—B. F. Shaw, Committee.

New Bedford (Advent Christian Church) corner of Kempton and Foster Streets.—Wm. A. Burch Pastor, 55 Foster Street.

North Carver (A. C. Church).—Webster D. Nash Corresponding Secretary.
Frank Burr...........................Sunday, Nov. 13th

North Wilbraham.
Geo. M. Teeple..................1st Sunday in each month

North Rutland.—(Adv. Chris. Church.)
A. S. Withington................2d Sunday in each month
Randall Curtis..................4th Sunday in each month

Newton Upper Falls.—Church of Yahveh, Boylston Street.—Preaching morning and afternoon.—L. T. Cunningham, Pastor.

Somerville, Second Advent Church.—(Chapel corner of Bow Street and Somerville Avenue.)
A. W. Sibley.........................Sunday, Oct. 30th
Frank Burr...........1st and 3d Sundays of each month
D. T. Taylor.........2d and 4th Sundays of each month

Springfield.—(Advent Chris. Church, Evangelist Hall on State Street.)—G. H. Wallace, Pastor. Residence 59 Greenwood Street.

Salem.—(Church on Herbert Street.)
J. M. Tozier.........................Sunday, Oct. 30th
A. W. Sibley.........................Sunday, Nov. 27th

Taunton (Advent Christian Church) High Street, opposite Wales Street depot, Ward Room No. 2.—John B. Francis corresponding committee.
J. S. White..........................Sunday, Oct. 30th
A. A. Fowler.........................Sunday, Nov. 13th
John Jeffrey.........................Sunday, Nov. 20th

Uxbridge.—(Engine Hall.)
Preaching 11 A. M., 2 and 7 P. M. Wm. Leach 1st Sunday in each month.

Worcester.—Ministerial Committee: E. G. Higgins, H. H. Nash, E. S. Gage.
E. A. Stockman.......................Sunday, Oct. 30th
E. P. Woodward.......................Sunday, Nov. 6th

Whitman.—(Conant's Hall.)—W. E. H. Vaughn, Corresponding Committee, Whitman, Mass.
F. S. Stanton...................1st Sunday in each month

West Wareham (Advent Christian Church.)—Oren L. Waters, Secretary.

Webster (Advent Christian Chapel, corner of Park and Myrtle Streets.)
Chas. Goodrich..................1st Sunday in each month
S. P. Hayward...................2d Sunday in each month

Westboro (Lower Town Hall.)—Wm. H. Bailey and Elison Braley, Committee.
M. A. Potter....................1st Sunday in each month
S. G. Mathewson.................2d Sunday in each month
Wm. O. Hale.........3d and 4th Sunday in each month

Wakefield.—Meetings at the residence of J. B. Adams, No. 1 Church Street, every Sunday P. M. at 2.

Westfield.—J. E. Cross, Pastor.

West Duxbury (Tar Kiln.)—Mrs. M. S. Ranson, Pastor. Post Office address West Duxbury, Mass.

Acushnet.........................Sunday evening, Oct. 30th
F. S. Stanton.

Plainfield...........................Sunday, Nov. 13th
Savoy............................Nov. 19th and 20th
Mary L. Tower.

New Boston (Winchendon) 1st and 3d Sundays in each month. Geo. E. Tyler.

Plainfield (Town Hall) evenings, Oct. 27th, 28th, and 29th. At the Chapel Sunday, Oct. 30th.
Mrs. E. A. Warren.

QUEBEC.

Magog (Ketcham school-house, Pond District) Sunday, July 17th, and onward once in four weeks.—G. W. Chapman, Pastor.

Hatley (Old Church)...................Sunday, July 24th and onward once in four weeks.

North Hatley (Maple Hill)..........Sunday, July 31st and onward once in four weeks. G. W. Chapman.

Montreal A. C. Church (No. 790 Craig Street.)—E. Buckingham, Pastor. Preaching every Sunday.

Danville.—D. Gregory, Pastor.

East Angus.—H. Warner, F. Johnson, J. Sawyer, Committee.

Barnston Township (Sutton school-house) Sunday, Oct. 30th, 2.30 and 7 P. M. Harry D. Selby.

Scotstown (Town Hall.)—R. B. Scott, T. Muir, S. Clark, Ministerial Com. Preaching every Sunday.

Ways Mills (Union Church.)—H. L. Hastings, E. Vaughan and O. W. Heath, Corresponding Committee. Chas. McMurre, Pastor.

NEW HAMPSHIRE.

Alton (Jones' Hall.)—George E. Varney, Isaac L. Stockbridge, Committee.
N. Glidden......................1st Sunday in each month
W. Hadley..............evenings, Nov. 9th, 10th, 11th, and Sunday, Nov. 13th.
A. Kidder.......................4th Sunday in each month

Belmont.—Correspond with Asa I. Smith.

Burlin Falls (Eagle Hall) correspond with Geo. H. Howard.

Concord (Centre Street.)
L. Boutelle..........................Sunday, Oct. 30th
C. H. Fletcher.......................Sunday, Nov. 6th
J. A. Gardner..............Sundays, Nov. 13th and 20th
D. M. Leavitt........................Sunday, Nov. 27th
Anna E. Smith..............Sundays, Dec. 4th and 11th
Rufus Wendell..............Sundays, Dec. 18th and 25th

Dover.
Mark Stevens....................1st Sunday in each month
Chas. Goodrich..................2d Sunday in each month
Wm. H. Mitchell..3d and 4th Sundays in each month
Wm. P. Israel........................Sunday, Oct. 30th
E. A. Stockman.......................Sunday, Jan. 29th

Durham Point (Brick school-house.)—Correspond with John R. Meader, Box 94 Durham, N. H.
G. F. Davis and A. S. Willard Saturday evening, Nov. 5th, and Sunday evening, Nov. 6th.

Durham Village.
J. E. Clough..........1st and 3d Sundays in each month

Exeter.—John W. Weeks, Corresponding Committee.
Joshua Denton...................1st Sunday in each month
R. F. Emerson........................Sunday, Oct. 30th
John Parsons.........................Sunday, Nov. 20th

East Rochester.—J. Quimby and J. C. Shorey Elders.
B. S. Emery.....................1st Sunday in each month
H. Mains........................3d Sunday in each month
J. T. Libbey.........................Sunday, Oct. 30th

East Wakefield (Woodman's.)—Mrs. Anna E. Waldron, Corresponding Committee.
F. Philbrick.........................Sunday, Dec. 11th

East Sandwich.—John Cove, Calvin Watson, Com.

East Alton (F. W. B. Church.)—H. O. Tuttle Corresponding Committee.

Franconia (Adv. Chapel.)—Meetings every Sunday.

Farmington (Advent Chapel.)—N. L. Proctor, Corresponding Committee.
Chas. Goodrich.......................Sunday, Oct. 30th
D. F. Leavitt........................Sunday, Nov. 13th

Hampton.—Cor. Com. Frederick L. Lamprey.
E. N. Hinckley.......................Sunday, Oct. 30th
G. W. Sederquist.....................Sunday, Nov. 13th
A. W. Sibley.........................Sunday, Dec. 25th
B. S. Emery.....................2d Sunday in Jan.

Lake Village (North Church.)—E. D. Smith, Corresponding Committee.
C. W. Jackson...................1st Sunday in every month

Loudon.—Geo. W. Prichard, Cor. Committee.
John G. Hook....................1st Sunday in each month

Loudon Ridge.
J. Parsons......................1st Sunday in each month
A. Kidder.......................2d Sunday in each month
Joseph Harvey...................4th Sunday in each month

Manchester, Arlington St., Second Advent Church.
C. R. Crossett, Pastor.—Residence and address 231 Pearl Street.

Meredith Village (Grand Army Hall.)—Meetings every Sunday.—C. G. Rollins, Corresponding Com.
F. R. Richardson................1st Sunday in every month
F. W. Richardson.....................Sunday, Oct. 30th

Northfield Depot (Union Chapel.)—Correspond with Eben Hutchins, Canterbury, N. H.

Nashua (Beasom Hall, corner of Factory and Main Streets.)—P. S. Ward, 71 Walnut St., Cor. Committee.

New Hampton (Advent Chapel.)—C. W. Jackson, Pastor. J. G. Smith 1st Sunday in each month.
C. W. Sargent........................Sunday, Nov. 6th

Portsmouth (Advent Chapel on Hanover Street.)—Bryant McLellan, Pastor. Residence 13 Elm Street.

Penacook.
Daniel D. Page..................2d Sunday in each month
Daniel D. Page.......................Sunday, Oct. 30th

Rye.—S. G. Smart, Corresponding Committee.
Joseph W. White.................1st Sunday in each month
A. W. Sibley.........................Sunday, Oct. 30th
Chas. Goodrich.......................Sunday, Nov. 27th

Rochester, Advent Christian Church (Lower Hall in the Odd Fellows Block.)—A. G. Chamberlain, Corresponding Committee.
A. A. Robinson..................1st Sunday in each month
Mark Stevens....................2d Sunday in each month
Knoch Morrill...................3d Sunday in each month
J. E. Clough....................4th Sunday in each month
H. A. Mitchell.......................Sunday, Oct. 30th

Sugar Hill.—C. W. Dockham, Pastor.

Seabrook.—James L. Walton, Cor. Com., Box. *61.*
E. S. Moulton..........Sundays, Oct. 30th and Nov. 6th

South Barnstead.—Wm. Clough, Cor. Com.
Wm. Bodge.......................1st Sunday in each month

South Sutton (Advent Chris. Church.)—Meetings 1st, 2d and 4th Sundays of each month. Meetings at North Sutton the 3d Sunday of each month, at the house of Bro. Israel Andrews. A. Chesey.

Unity.—Meetings every Sunday, at 10.30 A. M. and 1 and 5 P. M.—J. B. S. Pillsbury, Pastor.

Wolfboro (Central Block.)—A. F. Drake, Corresponding Committee.
T. W. Piper..........................Sunday, Oct. 30th
Joshua Denton........................Sunday, Nov. 6th
D. W. Stevens........................Sunday, Nov. 20th
A. A. Robinson.......................Sunday, Dec. 4th
A. G. Davis.........2d and 4th Sundays in each month

Water Village (school-house.) Meeting every Sunday, at 10.30. C. Colman 4th Sunday in each month.
D. W. Stevens........................Sunday, Nov. 6th
Joshua Denton........................Sunday, Nov. 13th
T. E. Lang...........................Sunday, Nov. 13th

West Deerfield.—Meetings every Sunday.

New Durham Ridge.....................Sunday, Oct. 30th
Wm. Bodge.

Woodman's Mills.................1st Sunday in each month
C. Colman.

Alton (White school-house on the mountain) 2d Sunday in each month. J. E. Clough.

South Wolfboro..................3d Sunday in each month
Middleton Corners...............4th Sunday in each month
T. L. Churchill.

East Canaan (at the Chapel) 1st and 3d Sundays in each month. D. Eastman.

West Epping..........................Sunday, Oct. 30th
W. Hadley.

South Rochester.................first Sunday in each month
J. T. Libby.

Newmarket (Four Corners).............Sunday, Nov. 13th
Lee (Lane's school-house) 1st and 3d Sundays in each month. J. L. Stockbridge Sunday, Nov. 6th, with J. R. Meader.
Alton (White school-house on the mountain) 4th Sunday in each month. John R. Meader.

Northwood Narrows...............2d Sunday in each month
Strafford (Robert's school-house) 4th Sunday in each month. John Parsons.

Tuftonboro Neck.................1st Sunday in each month
Melvin Village..................2d Sunday in each month
Sandwich........................3d Sunday in each month
Melvin Village..................4th Sunday in each month
T. W. Piper.

Ossipee Valley.......................Sunday, Oct. 30th
East Wakefield (Woodman's Mills) 4th Sunday in each month. D. W. Stevens.

Pittsfield............................Sunday, Nov. 6th
C. S. Shattuck.

London...............................Monday, Oct. 31st
London Ridge....................Tuesday evening, Nov. 1st
A. S. Williams.

MAINE.

Berwick (Grant's Hall.)—E. B. Morrell, P. O. Box 182, Corresponding Committee.
E. N. Hinckley..................2d Sunday in each month
A. G. Davis..........................Sunday, Oct. 30th
S. G. Neil....Sundays, Nov. 20th and 27th, and intervening evenings.

Bangor, Advent Christian Church.—(Chapel corner of Centre and Cumberland Streets.)—J. F. Clothey Pastor.—(Residence 213 French Street.)

Bridgton (Advent Chapel.)—A. W. Taylor, Pastor.
E. P. Woodward..................4th Sunday in each month

Bath (Middle Street Chapel.)—Wm. Blaisdell and Chas. Hooker Corresponding Committee.

Belgrade Mills.—Thomas S. Golder, Cor. Com.

Bonny Eagle.
B. S. Emery.....................2d Sunday in each month

Biddeford.—Corresponding Com.: F. B. Staples, Box *284, Biddeford.* James Benson, Box *966, Saco.*

Cumberland Mills.—John Stevens, Cor. Secretary.
H. H. Brown.........Sundays, Oct. 30th and Nov. 6th
O. H. Wallace.......Sundays, Nov. 13th and 20th

Cape Elizabeth (Advent Chapel.)—L. S. Roberts and W. H. Libby, Elders. P. O. 33 Temple Street, Portland, Maine.
Jared Whitman...................1st Sunday in each month
Jesse Gay.......................2d Sunday in each month
I. C. Wellcome..................3d Sunday in each month
S. G. Neil......................Friday evening, Nov. 4th

Camden (Washington Street Chapel.)—T. F. Wadsworth Corresponding Committee.

Dover Advent Christian Church (New Chapel on High Street.)—O. S. French, Pastor.—P. O. address Dover, Me.

Fairfield.—Committee: Henry A. Fish, Fairfield.

Goodwin's Mills, (Union Hall.)—J. Hill, Pastor.
J. Hill...1st and 3d Sundays in each month, or supply
A. W. Sibley.........................Sunday, Nov. 20th
Jesse Gay.......................4th Sunday in each month

Hollis Centre (Adv. Chris. Church.)—Corresponding Committee: C. M. Hanson, A. R. Dyer.

Hollis (Second Advent Church at Moderation.)—Corresponding Committee: Wm. Partridge, Frank Crockett, West Buxton, Me.

Kennebunk, Lower Village (Adv. Chapel.)—O. H. Wallace, Pastor.

Kezar Falls (Stacy's Hall.)—John Seavey Corresponding Committee.
T. E. Lang...........................Sunday, Nov. 20th

Lewiston, A. C. Church.—Committee: S. Collins and S. A. Wilson.
J. Albert Libby.................1st Sunday in each month
Jared Whitman...................3d Sunday in each month
B. S. Emery.....................4th Sunday in each month

Mechanic Falls (school-house on Pleasant Street.) Corresponding Com.: Isaiah Thurlow, J. H. Band.—Meetings every Sunday at 10.45 A. M. Sabbath School at one o'clock P. M.
D. H. Kilbreth..................1st Sunday in each month

North Waterboro.—A. C. Bradeen, Cor. Com.
T. L. Churchill......................Sunday, Nov. 6th
A. G. Davis.....................2d Sunday in each month
E. Johnson......................4th Sunday in each month

North Norway.
E. P. Woodward..................3d Sunday in each month

Otisfield Gore.—Daniel Brett and C. F. Work Norway, Me., Corresponding Committee.

Old Orchard (Adv. Chapel, near the Tower.)
Jesse Gay.......................1st Sunday in each month
B. S. Emery.....................3d Sunday in each month
I. C. Wellcome.......................Sunday, Oct. 30th

Portland Second Adv. Church (Mechanic's Hall, corner of Congress and Casco Streets.)—*Corresponding* Committee: Geo. E. Smith, 275 Cumberland St.
J. Hemenway..........................Sunday, Oct. 30th
Wm. H. Mitchell............Sundays, Nov. 6th and 13th
Jas. Hemenway........................Sunday, Nov. 20th
Rufus Wendell........................Sunday, Nov. 27th
Wm. H. Mitchell............Sundays, Dec. 4th and 11th

Porter Village.—Meetings every Sunday.—Corresponding Com.: H. Sawyer, M. Libby, F. Philbrick.

Rockland (S. A. C. Church, Jones' Hall.)—Wm. M. Brewster, Corresponding Committee.
J. N. Brown.....................3d Sunday in each month

South Berwick (Great Works.)—Correspond with Sarah E. Goodwin.
Enoch Morrill...................1st Sunday in each month
Joseph W. White.................2d Sunday in each month
George W. Brown.................3d Sunday in each month

Steep Falls, Me. (New Chapel.)—Corresponding Committee: Robert Kidlon.
W. H. Mitchell.......................Sunday, Oct. 30th

South Windham (Union Chapel.)—D. J. Sawyer and H. C. Hawkes, Corresponding Committee.
Jer. Hill............................Sunday, Oct. 30th
E. Johnson...........................Sunday, Nov. 6th

South Eliot.
Geo. W. Brown...................1st Sunday in each month
C. S. Shattuck.......................Sunday, Oct. 30th

South Hope.—Corresponding Committee: Duss Ames, Marcus Walker, J. L. Fullerton.

Vinalhaven Church.—Committee: Wm. Roberts.

Washington Mills.—G. H. Lincoln, A. P. Mears, F. A. Wentworth, Corresponding Committee.

West Buxton.—Wm. Partridge, Cor. Com.
A. G. Davis.....................1st Sunday in each month

West Kennebunk (Second Advent Chapel)—R. F. Chalk, Committee.

In the evening at the Thayer school-house, Oakland.
F. E. Blaisdell.

Rockland (West Meadows)..................every Sunday
A. D. Farnham.

Litchfield (Baker school-house) evenings, Nov. 18th and 19th.
Richmond (Reed meeting-house)..Sunday, Nov. 20th
Richmond in the afternoon. Jesse Gay.

Kittery (No. 4 South school-house) 1st Sunday in each month. York (Groundnut Hill) 2d Sunday in each month. Maryland Ridge, Gray's Corner, Wells, (Advent Chapel) 3d Sunday in each month. South Berwick (Grant's school-house) last Sunday in each month. J. P. Goodwin.

Stark Village........................Sunday, Nov. 13th
Friendship...........................Sunday, Nov. 20th
D. H. Kilbreth.

Farmington (as Bro. F. P. Dingley may arrange) Wednesday evening, Oct. 26th, and onward over Sunday. J. Albert Libby.

Porter...............................Sunday, Nov. 27th
T. E. Lang.

Bar Mills (Berry's Hall)...1st Sunday in each month
West Buxton.....................4th Sunday in each month
H. Mains.

Kennebunkport...Protracted meeting from Nov. 6th to Nov. 19th. S. G. Neil.

Bar Mills 4th Sunday in each month. F. Philbrick.

Friendship...........................Sunday, Nov. 6th
M. M. Stevenson.

Porter...............................Sunday, Nov. 13th
Mark Stevens.

South Berwick (Christian Church, Emery's Bridge) Sunday, Oct. 30th.
East Lebanon (Union House) 1st and 3d Sundays in each month. Wells, Gray's Corner (Adv. Chapel) 2d Sunday in each month. M. M. & A. A. Young.

CONNECTICUT.

Abington.—(The Church of Christ.)

Bridgeport.—Advent Christian Church, Temperance Hall, Beach Street, E. D.
W. F. Hilton....................3d Sunday in each month
D. C. Dudley....................4th Sunday in each month
Prayer meeting Tuesday evenings at W. S. Days', Barnum Avenue, E. D.
S. G. Neil.....Sundays, Dec. 4th, 11th, 18th and 25th

Bristol Adv. Chris. Church.—John C. St. John Pastor.

Danielsonville (Advent Chapel, corner of Academy and School Streets.)—A. S. Williams, Pastor.—N. Shumway and Wm. Eldridge, Cor. Committee.
A. S. Williams.......1st and 3d Sundays in each month
John Jeffrey.........................Sunday, Oct. 30th also Sundays, Nov. 13th and 27th.

East Woodstock.
Wm. O. Hale.....................1st Sunday in each month
Mrs. E. L. Crumb.....................Sunday, Oct. 30th
A. Morse.............................Sunday, Nov. 20th

Hartford (Melodeon Hall.)—Eld. D. T. Call, Pastor. Residence, No. 33 Congress Street.

New Britain (Chapel on Arch Street.)—Hezekiah Davis, Pastor. E. W. Smith, Secretary.

New Haven.—(Beers Street Chapel.)—A. J. Wheeler Pastor. Residence 41 Beers Street.

Prospect (New Chapel.)—Wm. Berkley, Cor. Com.
S. Woodruff.....................1st Sunday in each month
A. Elliot.......................2d Sunday in each month

Putnam (Adv. Chris. Chapel.)—D. Mathewson Pastor.

Scitico (Advent Christian Church.)—Corresponding Secretary: Dwight H. Cady, Thompsonville, Ct.
P. S. Butler.........................Sunday, Oct. 30th
A. H. Steele.........................Sunday, Nov. 6th
W. F. Hilton.........................Sunday, Nov. 13th

Square Pond (Second Advent Church.)—Orrin D. Newell, Corresponding Secretary.
E. S. Bugbee.........................Sunday, Oct. 30th
Mrs. C. L. Crumb.....................Sunday, Nov. 6th
A. Morse.............................Sunday, Nov. 13th

Southington (Gospel Mission Chapel.)
Mrs. C. S. Whitney...................Sunday, Oct. 30th

South Norwalk (Adv. Chris. Church) Temperance Hall, Main Street. F. S. Ainsworth, Cor. Clerk.
G. L. White..........................Sunday, Oct. 30th
D. C. Dudley.........................Sunday, Nov. 13th

Torrington A. C. Church (Banquet Hall.)—D. R. and E. S. Mansfield, Pastors. W. F. Breckenridge Secretary, Torrington, Conn.

Waterbury (Advent Chapel, No. 29 Cherry Street.)
L. F. Baker, Pastor. Residence No. 29 Cherry Street.

Woodstock Valley.—P. S. Butler, Pastor.—Preaching the three first Sundays in each month.
A. Morse.............................Sunday, Oct. 30th
Mrs. E. L. Crumb.....................Sunday, Nov. 13th

Wallingford.—(School-house South Main St.)
Geo. M. Teeple....2d and 4th Sundays in each month

Winsted.—Advent meetings in Music Hall Building every Sunday. Geo. W. Chew, Leader.

New London...........................Sunday, Nov. 13th
P. S. Butler.

Stafford (Crowhill school-house) every Sunday morning. Zina E. Harris.

Willington (Potter school-house)...Sunday, Nov. 6th
A. Morse.

Morris...............................Sunday, Oct. 30th
A. E. Phelps.

OHIO.

Nevada (A. C. Church.)—A. N. Dunbar, Pastor.

Canton.—M. Beck, Pastor.

Axtel (Adv. Chapel).....10.30 every Sunday morning
Birmingham.........6.30 every Sunday evening
"Church of God," Marysville.

Richwood (Adv. Chris. Church.)—A. Watson, Elder.

Sparta (A. C. Church.)—O. M. Owen, Pastor.

Preaching twice every alternate Sunday at Sparta and Stantontown.

CALIFORNIA.

Santa Cruz (A. C. Church of the "Blessed Hope") —Benj. Finney, Pastor.

San Francisco (Church St., between 29th and 30th Streets.)—W. R. Chandler, Pastor. Residence 1711 Church Street.

Tustin City, Los Angeles County. V. F. Hunt, Pastor.

PENN.

Philadelphia.—*The Church of the Second Advent*, Friendship Hall, N. W. corner Ridge and Girard Avenues. Edwin King, President, 1741 North Twenty-second Street.

East Branch.—J. B. Eastman, Cor. Committee.

Edinboro.—T. R. Lewis, Church Clerk.

Philadelphia.—The Second Advent Church, 7th Street, below Poplar Street, meet at Marble Hall. Preaching morning and evening.—H. R. Gaskel, 1024 Melon Street.

Manning Brook, Tioga Co.....every alternate Sunday
D. B. Hunt.

Plum, Venango Co., every third Sunday, morning and evening. Wallaceville every third Sunday, morning and evening. C. W. Stephens.

IOWA.

Akron (Advent Christian Church.)—James Biddlecome corresponding committee.
H. S. Carpenter.................4th Sunday in each month

Sibley.—(Adv. Chris. Church.)—G. H. Hewes, Pastor.—P. O. address Le Mars, Iowa.
Emery school-house every two weeks. North Fredonia school-house every two weeks.

Sioux City (Advent Chris. Church.)—Corresponding Committee: J. W. Young or J. H. Culver.

Burr Oak.—Preaching every Sunday.—J. Ridley Pastor. Bluffton once in two weeks.

Villisca (Adv. Chris. Chapel) R. Forester Pastor.—Preaching every Sunday evening. Sunday School every Sunday, at 3 P. M.

Lake Mills........3d and 4th Sundays in each month
Wm. C. Stewart.

VERMONT.

Vernon.—A. E. Scott, Corresponding Committee.
J. Hemenway..........................Sunday, Nov. 6th

Bridgewater (Oak Chapel.)—A. L. Dinsmore, Corresponding Committee.

Bristol.—D. W. Davis, Pastor.

Castleton.—A. C. Johnson, Pastor.

Hartland (Densmore Hill.)

North Shrewsbury.—Geo. W. Wright, Pastor.

North Springfield (Advent Church of Christ.)

Strafford, Vt. (Advent Christian Church.)—G. G. Haynes, Pastor.

St. Johnsbury A. C. Church.—J. Ward, Pastor.

Warren (A. C. Church.)—Chas. Brown, Clerk.—Preaching each alternate Sunday.

Stockbridge (Stony Brook Church).....every Sunday
W. C. Boutwell.

Factory Point...................2d Sunday in each month
Chittenden...................last Sunday in each month
Wm. J. Blanchard.

Morgan Centre (Union Church)...once in four weeks
G. W. Chapman.

NEW YORK.

Buffalo.—The Adv. Chris. Society worship regularly at Zieller's Hall, 1147 Main Street, every Sunday at 11 A. M. D. P. Fuller, Secretary, 1143 Main St.

Corinth (A. C. Church) D. P. Perkins, Pastor, once in four weeks.

Hoosick (A. C. Church.)—Geo. A. Streeter, Pastor. Address Hoosick *Falls*, N. Y., Box 491.

New York City.—J. Cox, Pastor.—Meeting three times on the Sabbath, and Wednesday evenings, at 128 West 24th Street.

Rochester A. C. Church (No. 42 Courtland Street, a few rods off Main Street.)—Eld. M. R. Miles every Sunday morning and evening.

Sandy Hill (Adv. Chris. Church, corner of Maine and Willow Streets.)—W. O. Higley, Pastor.

Springwater, Livingston Co.—G. F. Haines, Pastor.

Wallace, Steuben Co., preaching every two weeks A. M. and evening. S. E. Moose, Pastor.

Woodhull, Steuben Co., for the church of God in District No. 17, every alternate Sunday. D. B. Hunt.

Low Hampton.........................once in two weeks
Jas. Ferris.

RHODE ISLAND.

Bristol (Advent Christian Church, High Street.)
E. Cotton....the 1st of Nov. and stay as thought best

Escohaag.—(Advent Christian Church).—Eld. E. R. Wood Pastor.

La Fayette (A. C. Church) Chas. E. Preston, Pastor.

Providence (Advent Christian Church, Hammond Street.)—Norman P. Cook, Pastor.

Woonsocket.—(Second Advent Chapel, corner of Green St. and Park Avenue.)—Joseph Miett, Pastor.

Riverpoint.—A. C. Greene, O. B. Crandall, Frank M. Tucker, Com. Preaching every Sunday, at 2 P. M.
J. Jeffrey...........................Sunday, Nov. 6th

ILLINOIS.

Chicago (A. C. Church) No. 91 South Green St.—L. C. Rice corresponding committee, Room 35 Central Music Hall, Chicago, Ill.

Denver (Adv. Chris. Church.)—Geo. J. French, Pastor.

Ionia, Warren Co. (Advent Christian Church.)—H. Pollard, Pastor.

Auburn (Adv. Chris. Church.)—J. F. Adair, Pastor.

Palmer (Advent Christian Church.)—W. P. Shamhart Pastor.

Meetings every Sunday in the Advent Christian Church at Minonk.

McKeen (Spott's school-house)....once in four weeks
Geo. W. Hurd.

MICHIGAN.

Nashville (Leighton school-house.)—Preaching every Sunday by P. Holler.

Buchanan (Oak St. A. C. Church.)—A. P. Moore Pastor.

TENNESSEE.

Memphis.—Advent Christian Church, 35 Seventh Street.—A. J. Sanderlin Pastor.

WISCONSIN.

Arena.—Elder B. N. Meigs, Pastor.—Preaching every Sunday.

INDIANA.

Jeffersonville.—N. Field, Pastor. Otisco.—Geo. W Green, Pastor. Forest.—E. C. Andrus, Pastor. Muddy Fork.—L. H. Warman, Pastor Colfax.—F. W. Powers, Pastor. Volga.—A. H. Cooperider, Pastor.

Sumptions Prairie...................once in two weeks
Olive Branch........................once in four weeks
Lakeville...........................once in four weeks
Webster school-house.....morning and evening once in four weeks. A. H. Karry.

MINNESOTA.

Minneapolis (Messiah's Advent Church, corner of Second Avenue South.)—W. J. Hobbs, Pastor. Residence 1409 3d Avenue South, Minneapolis, Minn.

High Prairie.—P. and H. and M. Ramer, Pastors.

Monticello...............every Sunday, at 10.30 A. M.
Geo. H. Dewing.

Wankato....Sundays, July 17th and 31st, and so on each alternate Sunday, morning and evening.
Watonwan......................Sunday, July 24th and each alternate Sunday morning after.
G. T. Wellcome.

NORTH CAROLINA.

Wilmington..........................J. P. King, Pastor
Murtlegrove.........................J. S. Harvey, Pastor.
Mount Olive.........................I. W. King, Pastor.
Antioch.............................I. W. King, Pastor.

MISSOURI.

Union Ridge school-house (Parson Creek Township) every 1st Sunday, at 7.30 P. M. Fountain Grove, Linn Co., every 2d Sunday, at 7.30 P. M. Bethel school-house every 4th Sunday, at 4 P. M. James F. Day.

OREGON.

Preaching every Sunday at the Advent Christian Mission, 92-6th Street, between Stark and Oak, Portland. A. W. Stevens.

KANSAS.

Liberty, second Sunday and Saturday night preceding of each month. R. T. Peake, Pastor.

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All donations received for this fund are used exclusively for the free distribution of tracts.

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For sale at the *Crisis* Office. Agent.

WHO ONLY CAN SAVE.

BY L. L. LESLIE.

He alone who died to save;
He alone who spoiled the grave;
He alone who went on high;
Who did death and hell defy—
He alone can save.

Only he who bore our shame;
Only he who overcame;
Only he who shed his blood,
That he might bring us to God—
Only he can save.

He it is the Father gave;
He it is was sent to save;
He it is that must redeem—
All salvation is by him;
He it is who saves.

By the cross upon him laid;
By the intercession made;
By the blood on Calvary;
By the life poured out for thee,
He it is can save.

Works of thine! and what are they?
Can they take one sin away?
Wash out on thy heart one stain,
Or remove its guilt or pain?
None but Christ can save.

He can save the worst who come;
Poor and sick, and blind, and dumb;
Sinners all, unworthy most,
They the farthest off and lost—
He it is can save.

Oct. 17, 1887.

SUNBEAMS.

BY O. W. SEDERQUIST.

A thrill of joy permeates my whole being at the remembrance of God's goodness to me. To the praise and glory of his name, I wish to say to the saints and faithful in Christ Jesus, that victory is always perched on the banner of a vigorous and unyielding faith, with works corresponding.

It gives me pleasure to report the Haverhill church alive, and ready to work for the needy and such as are out of the way. The gospel of the coming and kingdom of Jesus always draws out the loud hallelujah from the active members. Of late a deep feeling has characterized our meetings in relation to the salvation of the multitudes in our wicked city. Both the preaching and prayer meetings have been well sustained during the summer, notwithstanding the many causes to scatter the flock, as seashore and Campmeetings have their attractions and influence; but all are at home now. Harmony and peace prevail, and we are looking for great things in the near future. Pray for us.

WITHOUT THE CAMP.

It has been my privilege for a few weeks past to go without the camp and visit my brethren in several localities. On Sept. 21 I attended the Quarterly Conference of Plymouth and Bristol Counties at Plainville, Mass., and remained until the close of the meeting, which was the best of the kind I ever attended. The preaching was earnest and timely, and the people listened with deep interest. The prayers and exhortations of the faithful were heart-cheering and full of holy unction. A number of backsliders came back to the fold, confessing their wanderings, and quite a number of unconverted souls became seekers after salvation. Some cases were truly marvelous.

Here we met preaching Brn. A. Ross, C. H. Sweet, Dr. E. G. Higgins, F. S. Stanton, Wm. A. Burch, Bro. West, and D. P. Perkins. We had the privilege of preaching three evenings, and otherwise aiding the work as the Spirit led us; and we were abundantly blest in hearing and doing. Truly this was a grand meeting, and we believe some will live in the eternal kingdom who sought and found salvation there.

We spent Sunday, Sept. 25th, with the church at Worcester, where we had a high day in Zion. The Spirit of the Master was present to help preach the Word, and many hearts were stirred, and good was done we believe. We met with the young people in their meeting at 6 P. M., and were delighted to find so many of the young deeply engaged in the good work. At 7.30 we met upwards of a hundred and fifty at the general prayer meeting, and it was a time of special interest; over fifty took part in the service, and many more would if there had been time. Quite a large number spoke of their intentions to double their diligence in the Master's cause. The church in Worcester is working well, and their influence will tell in the coming kingdom.

Next we made a visit to Fall River, Mass., to assist our brethren Burch and Perkins in their tent mission work, and delivered the money given us at Worcester for the tent work. We found them hard at it, with many discouragements, but very hopeful of precious results. We attended several meetings there and rendered such help as we could, preaching, praying and singing. Some have already seen and received the light of the gospel of the kingdom. Our hope and the plan of redemption have been faithfully presented to those who will venture out to hear, and the cause will be greatly strengthened by the efforts put forth.

Permit me to say that Bro. Burch is doing a grand work in Southern Mass.; he works on an independent principle, going out on faith, trusting God to furnish the means to carry forward the work. The New Bedford church stands by him with their prayers and personal influence. They say to him, "God bless you, Bro." Would that all our churches who have pastors would do likewise; there are so many who do not know the real value of a pastor, nor how to appreciate his cares, trials, discouragements and burden for souls. The Master knows it all.

We enjoyed Sunday, Oct. 2nd, with our own church at home. We invited Bro. Grant to be with us, and he came, and the blessing of the Lord came with him; it was a great treat to the church, and many spoke of the good they had received. I listened and said, Amen!

My next was a trip to Goshen, Mass. On our way we had the pleasure of preaching to the Westfield church, and met a goodly number there. After the sermon upwards of sixty took part. Our beloved Bro. Cross is doing all he can to bring men into the kingdom, but he, like all pastors, has his trials; there are always uneasy ones who could not be satisfied with anybody but for a short time.

We arrived on the mountain with Bro. Damon Saturday, Oct. 8, at 3 P. M. Truly it was the land of Goshen, and only needed the candle of the Lord to make it light; darkness had settled upon them, and they like the sons of Jacob need a Moses to lead them to the land of promise. On Saturday morning (the 9th) we met a goodly number in the chapel, and the power of God came upon us. We preached on the condition of the heart, and I tell you there was good fishing for a while; the fish began to bite the gospel hook, and there was some squirming done; but a few stayed on the hook, and confessed, and there resolved to do better in the future. The day was one of profit, afternoon and evening; at the close of the evening we had an altar service, when seventeen or more came forward; the greater part were backsliders.

Oct. 10th we met a goodly number in the evening for a temperance lecture. We tried to show up the rum cause in its true light, and I guess there were some who saw stars. Upon the whole it was one of the best temperance meetings I ever attended, and so said many others. The sword of truth cut its way to the whiskey jug and cider barrel, and during the meeting I circulated a pledge and received some forty signatures, and quite a number held up their hands for prayer. Having a severe cold on my lungs, I was compelled to leave in the morning stage for Williamsburg and home. We are now at home with our church and family, feeling somewhat better, and a little rested after four weeks' journeyings, receiving and giving sunbeams as the Lord poured them out. More anon.

Haverhill, Mass.

MISSION WORK IN WESTERN NEW YORK.

BY C. H. SWEET.

For some months my mind was exercised in the direction that my long and very pleasant associations with the Adventists of Southern Massachusetts were to be broken up. I had no clear light as to where I should go, but the leadings of my mind were such as to convince me that I was to be called upon to change my field of labor, for a time at least. Brethren invited me to locate in other parts of New England, but I could get no evidence that the Lord would have me accept any of these invitations.

Just before the last annual meeting of our Association, a brother asked me if I would go to western New York and labor through the fall and winter, provided the A. A. Mission Board saw fit to request me to do so. My impressions with regard to the matter were such that I did not dare say no, and yet when I considered the sacrifice I would have to make if I went, I hesitated about saying yes. To tear myself away from former associations and put six hundred miles between me and nearly every intimate friend, including those to whom I was bound by the tenderest of human ties, appeared to me like a great undertaking. Hence it was not until after a severe and a somewhat protracted mental struggle, that I became able to say yes; and even then I secretly hoped that the decision of the Board would be against my going. But when I was informed that they had voted unanimously to request me to go, all my doubts and misgivings vanished and I entered upon the work of preparation for the journey with as much earnestness as I ever engaged in any undertaking. I became satisfied that the move was of the Lord, the Holy Spirit seeming to say to me, "It is all right."

I took formal leave of friends in the immediate vicinity of my home, at a largely attended service held in the Foster Street Church, New Bedford, Mass., on Tuesday evening Oct. 4th, and started on my journey the following morning. I first went to Springwater, N. Y., to consult Eld. G. F. Haines and other members of the N. Y., A. C. Conf. Mission Board, as my labors in the State are to be under their direction. While there I had the pleasure of attending a soul-refreshing prayer meeting, and of forming the acquaintance of some of Bro. Haines' noble-hearted parishioners, all of whom bade me God-speed on my mission.

On Saturday, Oct. 8th, I accompanied Bro. Haines to Rochester, N. Y., and remained over Sunday, participating with him and others in the solemn and impressive dedicatory services held by the A. C. Church in their new chapel. This church, and also the ministers present received me cordially, and manifested a deep and kindly interest in my mission, which caused me to thank God and take courage.

On Monday, Oct. 10th, I came to this place and commenced a series of meetings in an Adventist chapel where no regular meetings have been held for ten or eleven years. We once had a large and flourishing church here, but for reasons that I do not yet fully understand it became so scattered and discouraged that their meetings were discontinued, and their commodious place of worship has remained closed all these years. Our object in coming here is to seek to resurrect their church, and bring it into a condition where they will once more open their place of worship and keep it open until Jesus comes. While many here and in other places expressed a wish that we might succeed, the number of those who really had any faith to believe that we would, was very small indeed. The members of the N. Y., A. C. Mission Board were numbered among the few. Bro. Haines came to my assistance on Tuesday, but returned to his charge this morning.

The interest manifested in our meetings thus far has exceeded our most sanguine expectations. Notwithstanding it is a very busy time with the people here, and evenings have been dark and the roads muddy, yet we commenced with a congregation of fifty which has steadily increased until it now numbers nearly one hundred. Several brethren and sisters who had become somewhat cold in the work of the Lord, have commenced seeking a deeper work of grace, one backslider has returned to the fold, and one young lady who never before made a profession of religion has publicly expressed a determination to seek Christ. The outlook is very encouraging indeed, as much so as I ever saw at so early a stage of a series of meetings.

I trust that I do not need to ask for the prayers of my brethren either East or West, I believe they will look with interest upon this mission. I also trust that you will remember my family, especially my dear wife, whose burdens and responsibilities have been greatly increased by this step I have taken. I hope that my eastern brethren and sisters will communicate with me through the mail occasionally. Do not wait for me to write you. Remember that I am very busy, and that you are hearing from me through the *Crisis*. My P. O. address for the present is East Shelby, Orleans Co., N. Y.

Oct. 14, 1887.

GOOD NEWS.

The letters of good news greatly multiply, they pile up forty, fifty, and more, within a few months. I am perplexed which to copy for the *Crisis*. They are all filled with good news, except one from Sister Cress stating the death of her husband, a noble worker. But he died in joyful hope. The increasing calls for our literature, the conversion of some, the advancing light, causes some sectarian pastors and churches much uneasiness. Thank God.

I. C. WELLCOME.

Ben David writes:—"I have received the books you sent me, and am distributing them to mission agents, and to heathen as well as Christians. I go to many villages and declare the truths of the coming of the Lord, and of eternal life only in him. One day I met the Thasildar of Agasteespuram Taluk. He wanted our tracts and books. I gave him 'The Unspeakable Gift' by Mr. Pettingell. He read for awhile, then said, 'This is a valuable book.' At Dennispuram I conducted the noon service on Sabbath. I distributed tracts at Anditope and Titenvily. At Titenvily I conversed with a Mr. Assenwathen Dresser. He said, 'The books and tracts of the Scriptural Publication Society contain the truths which are needed by every sinner. They state very clearly that immortality and eternal life are through Christ only, at his second coming.' He likes to get books and tracts of the Scriptural Publication Society of America. I visited Nagercoil and distributed tracts. I gave a book to a Hindoo, who wants our publications regularly. I visited Dennispuram and Ooyaravily and distributed tracts, and taught some of the people the truths we publish.

At Cadathy I taught the schoolmaster the nature of the soul. At the close, I met a catechist, who asked me, 'Is it true that Mr. Masillamani has joined those who say the soul is perishable?' I asked him to be kind enough to teach me what the soul is. He kept silence and walked away. I afterward visited Tamarakulam, and gave books to a school teacher, and taught him about the mortality of man, and immortality to be obtained through Christ.

I next visited Mylundy and distributed tracts to the Mission agents who come for them monthly. On the Sabbath, I conducted the noon prayer meeting. I then went to Mundarpuram and held a prayer service in the evening, and read to the people out of Mr. Pettingell's book, and gave books to Mr. Cottor English, a schoolmaster. I also distributed books and tracts to the Mission agents, such as dare take them. Many are afraid to take them, because Mr. Sathanathan ordered them not to read the books from the Scriptural Publication Society.

One catechist came to me for books, looking this way and that way. I asked him why he looked thus. He replied, 'I am afraid of Mr. Sathianathan.' Another cathechist came to get books for the Inspector at Anugunary, to whom I said, 'Mr. Sathianathan has ordered not to read them.' Then he took a Berean Quarterly in his hand and said, 'I will take this before him and see what he will order me.' Many catechists and school teachers are very anxious to read our books. May God [illegible] over the world and destroy the evil thoughts of proud men. Some days I teach an English class, also a night school. I remain your brother in Christ Jesus, in hope of eternal life. BEN DAVID."

News from Burmah:—"To I. C. Wellcome, Yarmouth, Me., U. S. A.—Dear Sir and Brother: Your unexpected yet welcome letter of the 22d took me by surprise. I little thought to get a letter from you of whom I have read a great deal. It is right and proper that the Lord's children should know each other even though oceans come between us. My heart always leaps with joy when I hear from a fellow laborer in Christ. I am glad to be able to bear testimony to the fact that life in its purest and best sense is to be had only as a gift from God, through Christ Jesus our Lord and Saviour.

Mr. Pettingell's able work, 'The Unspeakable Gift,' was instrumental in God's hands in putting me on the right track. Subsequent investigations have confirmed me in the truth of what I now hold most dear on the question. I have been rather tardy in answering your letter, your suggestion that I should be your agent in these parts being under consideration. I have no objection to helping you in your good work in the way you mention. You may send me the books and tracts, therefore, to read and to loan or give, and they will be heartily welcomed. I most heartily thank you for the copy of 'The Plan of Redemption' you sent me. I think it a very valuable book. I had read it before, but since receiving this copy from you, I have read it again.

I am of Scotch blood, but am a native of India, having been born and bred there. There are many English-speaking people in this place although a small town; so that a fair field presents itself for the distribution of literature on the life in Christ. There are but few here who hold to the views which I do. Our work is stigmatized by the Baptists, who have a mission here, as being of the devil; yet we are content to bear contumely, even from children of God, for Christ's sake. The Burmese Christians here are in utter ignorance that eternal life is to be obtained only from and through Christ, and that the hope and expectation of the Christian is in the coming back of the Saviour.

Some of the Baptist sect in Rangoon, who arrived at this conclusion, were excommunicated from their church by their so-called pastor, a missionary, professing to preach the truth, the whole truth, and nothing but the truth, to perishing heathen. Seeing the condition of these poor Burmese, I have been led to commence the study of the Burmese language, in the hope some day of being able to write and publish pamphlets on the subjects so familiar to you and me, and of such vital importance to the whole race of mankind. You have my best wishes for the success of your Mission, I remain, dear brother, yours in hope of eternal life, T. R."

A second letter from Burmah, says, "Dear Sir and Brother: I am in receipt of your reply to mine, and of ten packages of books and tracts you were good enough to send me. You did not tell me what they cost. I shall not only distribute locally, but also send them to different parts of Burmah and India, to those I think will read them. Many thanks for these packages. Commending you and yours to God, I remain yours for the truth, T. R."

P. S. I have several letters from a man in India who holds one of the most important religious positions in that country, who has come into the faith, and is aiding in the circulation of our literature. Amen.

I. C. W.

A PRAYER.

BY CORA E. FAY.

Satisfy me, O my Saviour,
Give of love my soul to fill,
Let me in thy blessed favor
Rest content to do thy will.
Take from me this restless longing,
Cleanse my heart from sinful strife;
May the fears about me thronging
Flee before a perfect life.

Lord, thou knowest all my sadness,
All my wanderings to and fro;
Lead me in the path of gladness,
Where eternal flowers shall grow.
Comfort me when life is dreary,
When I seem to stand alone,
Strengthen me when I am weary,
Cheer when friends and hope are flown.

Be thou here my portion given,
Mine through faith that will not shrink;
Feed me with the bread of heaven,
Let me at life's fountain drink.
Blessed Saviour, guide, uphold me,
Guard from evil as thou hast;
Let thy loving arms enfold me
Till earth's waiting time be past.

PLEASE READ AND REPLY.

The past year's work, conducted by the Western Board, has been more successful than any previous year of our history, both in donations received and in results obtained, and the one fact accounts largely for the other. Our funds during the year have have been made up as follows: Donations of 109 Western givers, $1,170,90. Donations of 13 Eastern givers, 242,50. Appropriations from A. A. Miss. Society, 350,00. Incidental receipts and last year's balance, 80,26. Total available funds, $1,843,66.

The largest Western receipts of any previous year have not exceeded $500.00. Hence we are much encouraged at the marked increase of donations and interest on the part of Western Adventists. We sincerely thank you all, dear friends and co-workers, assured that your reward is laid up in heaven.

But is it not a matter of surprise that in our most abundant year only 122 persons sent us personal aid, and only 109 from all our own Western field? The S. A. C. Association, of 1886, admitted thirty-six votes from sixteen Western conferences. Twenty of them must represent 6,000 church members, and the other 16 an additional though unknown number, all in Western States. Hence our actual voting strength in the West is between six and ten thousand church members, out of whom only 109 persons sent personal aid to Western Home Missions. Shall we not increase this number during the coming year. We modestly and hopefully ask for at least double our present number. Please give us 244 helpers this year, out of the many thousands of Israel. And will not you, dear reader, make one?

H. POLLARD, Secretary and Treasurer Western Board. P. O. address, Alexis, Warren Co. Illinois.

IN MEMORIAM.

[illegible] N. Y., Oct. 6th, 1887, at the age of fifty-four years, of consumption, Sr. CYNTHIA CARPENTER.

A good woman has fallen in death, one who was dearly beloved by those who knew her best, and respected by all within the circle of her acquaintance. She was born in Milton, Saratoga Co., N. Y. April 30th, 1833. She was converted when about fourteen years of age, was baptized in Saratoga Lake by a minister of the Protestant Methodist Church, Eld. Deyoe Isman, and united with that church, of which she remained a member until she removed to Granville. When about eighteen years of age she married John Carpenter of South Granville, and shortly after her marriage she united with the Congregational Church at that place, as there was no Methodist Church there.

Her father, Hiram Ashley, aged eighty years is living, and has made his home with Sr. Carpenter during the last three or four years. Previous to that time he had resided several years with his daughter, Mrs. Rufus E. Deyoe, at South Oil City, Pa. He has now gone to reside with his other remaining child, Mrs. James A. Lee, Saratoga, N. Y. Her mother, Phebe Ashley, of the old and well-known Collamer family in Saratoga Co., died about ten years ago at the age of sixty-three years. Bro. Ashley is an ardent believer in the Advental truths of the Bible, as was his daughter Sr. C. Two children mourn the loss of this godly mother, Mrs. David Potter of South Granville, and Mr. Charles Carpenter who resides at the old homestead, with his wife and little boy. Sr. C. was bereft of her husband by death about six years ago. She has passed through severe trials, and never of robust constitution she has fallen before reaching old age. But we believe she is sleeping in Jesus, and the mourning ones are comforted by the hope of meeting her in the deathless land.

It was my privilege to spend a Sabbath last fall with this estimable family, and to preach at the church of which our sister was a member. She was taken sick shortly after, and has been failing since, until her death. She was a great sufferer but patient and resigned. By special request I officiated at the funeral service assisted by her pastor, Eld. Frazer. There was a very large attendance at the service, which was held in the commodious house at the old homestead; and we believe every heart was comforted while we discoursed from Rev. 21: 4, And there shall be no more death."

"We have laid her to rest 'mong the jewels of His,
Folded close in death's icy embrace;
We have pressed the last kiss, we have dropped the last tear
On the dead and beautiful face.

For we know there is One who her ashes will keep,
And redeem her fair form from the grave;
Let her rest—let her sleep where the lone willows weep,
And the blossoms of sweet summer wave.

Fare you well for a while, faded star of our home,
Sweetly rest from all sorrow and pain
Till the Prince of the angels in triumph shall come,
And restore your lost glory again."

We bespeak the sympathy and prayers of our Father's children, in behalf of the aged father who has been greatly bereaved by this death, for his daughter was all to him in his old age that a devoted daughter could be, and he feels his loss keenly. Pray also for the son and daughter, that they may fulfil the last wishes of their mother by giving their hearts to her and our blessed Jesus. W. O. HIGLEY.

YORK CO., CONFERENCE.

The last quarterly session of this Conference was held with the A. C. Church at Biddford, Me., commencing Thursday afternoon, Sept. 29th, and continuing over the following Sunday. The afternoon services were conducted by Bro. Jere Hill in the absence of the President, who was called away to attend a funeral. Bro. O. H. Wallace preached in the evening. His subject was seed-time. Friday forenoon social meeting led by Bro. Hill. In the afternoon a sermon by Bro. G. L. Tracy and in the evening a discourse by Bro. O. H. Wallace, subject, "The Harvest."

The business session of the Conference was held Saturday forenoon. The President Bro. Jesse Gay in the chair. The subject of mission work within the limits of the Conference, was discussed at considerable length, which resulted in instructing the finance committee to procure the services of an evangelist to labor in destitute places the coming quarter. Time and place of next meeting were left with the President and Secretary. A rising vote of thanks was extended to the brethren and sisters of Biddeford for their hospitality and kindness shown toward us during this meeting.

We had reports from the following preachers: Jesse Gay, Jere. Hill, G. L. Tracy, O. H. Wallace, F. Philbrick, M. F. Norton, and Sister V. A. Hill, also Bro. E. P. Woodward of Harrison, Maine. At two o'clock in the afternoon a sermon by Bro. E. P. Woodward, and at half-past three a children's meeting, conducted by Sr. Abbie Wood. We submit the following clipping from the Biddeford *Weekly Times* for report of meetings Saturday evening and Sunday. Rev. E. P. Woodward of Harrison delivered his highly interesting lecture on "The Destruction of the World" at the Advent Chapel, Saturday evening, despite the rain a large audience was in attendance. The closing exercises of the Conference on Sunday were of a very interesting nature, and at each service the seating capacity of the chapel was well taken up. At the afternoon preaching service extra settees had to be brought into use. The day's proceedings opened with a love-feast at nine o'clock, under the direction of Eld. J. Hill of Goodwin's Mills. At 10.30 Mrs. Abbie Wood, of Portsmouth, preached an able sermon from Titus 2: 11, "For the grace of God that bringeth salvation hath appeared to all men." Rev. E. P. Woodward preached the afternoon sermon, after which Mrs. Wood conducted a children's meeting. The closing sermon of the Conference was preached by Mr. Woodward in the evening.

T. J. COOLBROTH, Secretary.

SPEAK KIND WORDS.

O speak kind words to one and all,
As through the world you go;
Let helpful deeds beside your path
Like flowers of beauty grow.
The fragrance of a loving word
Will linger in the heart,
As sweetness haunts the flowers we prize
When summer days depart.

As we go journeying on through life,
Perhaps we may not know
The good our loving words have done
To those who come and go.
But God will know, and surely he,
In his good time and way,
The giver of each kindly word
Will royally repay.
So speak kind words to one and all,
This life is all too brief
To waste in discord and in strife,
And fill the heart with grief.
With sunshine born of loving words
Let's scatter clouds of pain,
And thus make bright the sorrowing face,
As skies are after rain.

—*S. S. Times.*

THINGS TO BE LOVED.

BY C. H. WILLIAMS.

Man's love is naturally diversified in this world. Some love one thing and some another. But when divine grace modifies their moral nature, they are united in the love of divine things; and those things are only seen through the telescope of faith, "which cometh by hearing, and hearing by the word of God."

Therefore the impress of divine truth unifies in sentiment and affection, qualifies in ability and action, and sanctifies in its results; so that we love God supremely, and all the good things promised and contemplated to be ours at the appearing of Jesus. This event in prospect, brings out the acme of Christian love; for we not only love God for the things he has in store for us, but we love the coming of the dear Redeemer who is to bring us into the full fruition. See 2 Tim. 4: 8, Titus 2: 13, Heb. 9: 27, 28.

We forbear expatiating upon this glorious and inexhaustible theme, and conclude our brief article by exhorting all of our unsaved readers to launch out into the boundless ocean of God's love, and ever allow the spiritual element to predominate over the carnal, that only the good and pure may be loved.

CONFERENCE REPORT.

The Annual Session of the A. C. Conference of Northern Pa. and Southern N. Y., was held on the lower North Fork, commencing Thursday evening, Sept. 29th, and continuing over Sunday. Ministers present: A. H. Briggs, E. H. Eggleston, and J. O. Potter; honorary member, S. Hanlan. Churches represented: Westfield, Bingham, Eleven Mile, Shongo, and Little Marsh. Ministers reported preaching every Sunday, and some oftener; six baptized by Elder Potter since last session. Churches reported about the same.

Voted, to hold next session with the church at the Eleven Mile, to commence Friday evening, Dec. 30th, 1887, and hold over Sunday.

The following officers were elected for the ensuing year: President, A. H. Briggs; Vice President, E. H. Eggleston; Secretary, A. A. Johnson; Treasurer, Milo Gardner; Evangelist, A. H. Briggs; Finance Committee: A. Kemp, J. Avery, and A. A. Johnson. The Treasurer reported $10.60 in his hands.

On Thursday evening E. H. Eggleston preached; on Friday evening A. H. Briggs preached; Saturday P. M., J. O. Potter and social meeting; Saturday evening, preaching by Eld. Hurd; Sunday A. M., preaching by A. H. Briggs, and the Lord's supper celebrated; Sunday evening, preaching by A. A. Johnson. A. A. JOHNSON, *Sec.*

THERE is only one kind of holiness, and that embraces heart and life. He that is not pure in heart cannot be pure in life, for "a corrupt fountain cannot send forth a pure stream."—ED.

LOVE is the foundation of all obedience.

CORRESPONDENCE.

FROM M. M. & A. A. YOUNG.

Thinking the readers of the *Crisis* would like to hear how the blessed Lord is blessing the church at South Berwick, Emery's Bridge, Maine. Here in this place there was a Christian Baptist Church; it had run down, there was no meeting, the doors had been closed for eight years, and the enemy of all souls had complete victory in the place. The Salvation Army sisters held some meetings, and under their labors there were some conversions, but they got discouraged and left.

They sent for me and my wife to come and labor with them in the Lord about one year ago, and the God of all grace began to bless our labors to the salvation of souls. We have won victory after victory in the name of our Master. Glory to our blessed Christ and Master, praise his holy name. Our meetings are like the meetings I used to enjoy before forty-three. One week ago last Sabbath was a blessed day for the church. We all gathered on the banks of the Newitchwarnick river to attend the baptism of seven happy souls in the Lord, making fourteen in all, and more to follow soon. Last Saturday myself and wife organized a church and twenty members joined, and there are twenty more to join. Praise God, the Father, and the Son and the Holy Spirit. Let everything that hath breath praise the Lord.

FROM SISTER B——.

I have just been reading the address by Bro. Stockman to the Brethren of the S. A. C. Association in September, given us in the *Crisis* of Oct. 12. The facts brought before us by his words we often think of, and my heart burns within me to make sure and do or say what is given me of the Lord to all my neighbors, friends and relatives, that I may not be left out in the harvesting time, because my work was done by another.

For the highways and hedges of our towns and cities have many who own they are tired of attending church at the other denominations, the sermons are so dry. They are poor, maimed, halt and blind in spiritual life, and have turned their attention to the comforts of this life at their own firesides; besides the many poor ones who think they cannot dress neatly enough to attend church. The Holy Spirit still calls after them by the quickening of conscience, and we may all try to help them understand God's eagerness to save them, by a prayer or text from God's Word. May our home missionaries be helped by our willing obedience in word and act, till Jesus comes in power and great glory, is the prayer of your sister in Christ.

Chelsea, Mass.

FROM MRS. L. D. HOWE.

Bro Stockman:—I have been a subscriber and a reader of your valuable paper for eight years, and I thank God that I have been enabled to have it. I came here one year ago from California, to take care of my aged mother, who has been blind for seven years. Now I am called away to care for my son, my only child, who is very sick in Mexico; and I want the dear ones scattered abroad to know of my whereabouts. I intend [illegible] before I knew where the needed money was to come from, but I left it all with the Lord, and he will send it along. Bless his precious name. I did feel sad to part with the little church at Westboro, where I have attended since I came here. I know I will not see their dear faces again until Jesus comes. There is only a handful of them, but they are the Lord's dear children, and it is a comfort to know that I have their prayers. I am passing through a great trial now, but I know our heavenly Father "does not willingly afflict," nor beyond what we are able to bear. All my prayers have been answered thus far, he will not desert me now. Christianity is in a low state here, but I am going where there is none.

My P. O. address will be Yuma, Ariz.

FROM S. T. BOWERS.

Dear Editor:—Your paper is one of the most interesting and instructive I meet with anywhere. It is only a few years since I became acquainted with the truths it teaches. Along with the multitude, I was taught that the punishment of sin was conscious, unending torture. It was the blind leading the blind, so we both fell into the ditch of error. The *Crisis* has been one of my best teachers, setting before me the Bible truth that the end of sin and sinners will be everlasting destruction, and enabling me to see my Creator's character in its true light.

The truth sets before our minds God's justice, while error quite obscures it. I was also taught that rewards and punishments are given before the judgment. But now I see clearly that the Bible teaches that when our righteous judge shall appear, the race will reap the reward of their doings. A few days ago I took up an old *Crisis*, Dec. 24th, 1884. There was an article in it by yourself, "The Waiting Period." The thoughts it contained were good to read and think about. May the blessing of God and the help of the Holy Spirit be with you in proclaiming the truth and helping to prepare a people for the coming kingdom. Yours in the waiting and the watching.

Campville, Conn.

FROM GEO. J. FRENCH.

Dear Editor:—We undertook to conduct a tent meeting in Carthage, the county seat of Hancock Co., Ill., assisted by Eld. H. Pollard and J. F. Adair, alternately. But the continued rain obliged us to abandon our effort. Fourteen pointed sermons, however, were poured into the ears of attentive listeners. We believe this meeting was, after all, a success; for it was in altogether a new field, and much prejudice was removed, and there is a desire for our return this coming winter to give a series of sermons upon the truths we hold so dear.

Denver, Ill.

FROM W. H. CARGILE.

Bro. Stockman:—I am a reader of your paper, and am very well pleased with it. I am a member of the Advent Christian Church, and I love to read the Bible truths that I see in your paper. I love to read God's Word anywhere I find it. We have a good country here in Texas for farming. We have good schools and splendid churches. Hoping to hear from you soon through the paper, I am yours in the Lord.

Lake Creek, Texas.

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TILL HE COME.

Till He come I would be waiting,
Waiting till the shadows flee—
Waiting till the morning dawneth,
And its brightness falls on me.

Till He come I would be waiting—
Waiting morning, noon and night,
In the sunshine and the shadow,
In the darkness and the light.

Till He come I would be waiting—
Waiting as thy loving child—
Waiting all my Father's pleasure,
To his wishes reconciled.

Till He come I would be waiting—
Waiting for the rising day,
Till the shadows are uplifted,
And the darkness passed away.

L. HOFFORD in *S. S. Advocate.*

CONFERENCE REPORT.

The fourth Quarterly Conference of the A. C. C., District No. 5, Kansas, convened with the Kirwin church, Sept. 2, 1887. Sermon on Friday evening by Bro. Kendall; subject, "Men should praise the Lord for his goodness to the children of men."

Business session Saturday P. M. Officers all present. Secretary's report of previous meeting read and approved. Devotional committee appointed. Brn. Slater and Kendall were invited to seats with us in conference. Committee appointed to investigate credentials of Bro. Kendall. Com. reported favorably.

Moved and carried, that Bro. and Sister Kendall become members of this Conference.

Report of Evangelist accepted. Report of ministers: Bro. Lamphere is laboring some; Bro. Finch doing what he can; Bro. Case laboring constantly; Bro. Kendall laboring constantly; Bro. Slater laboring with the churches at Linn and Waterville; Bro. Knox doing what he can for the Master.

Srs. Case and Kendall were elected delegates to the State meeting. License was granted Brn. Kendall and White to preach the Word. Officers elected: Bro. N. T. Case, Dist. Evangelist; Bro. Erwin, President; Bro. Lamphere, Vice President; Albert White, Secretary.

Adjourned to meet with the Liberty church of Osborne Co. when called by President. [illegible] ter. Text, Dan. 12: 3. Good attendance, good order, and interesting discourse.

Met at 10 A. M. Sunday for love-feast, which was well attended. Preaching at 11 by Bro. Kendall; subject, "The nature and destiny of man." Good attendance and attention. Preaching at 3 by Bro. Finch; subject, "Baptism." An unusual attendance, and good attention paid to the subject as presented. We then repaired to the river, where three were baptized by Bro. Finch.

Preaching in the evening by Bro. Case. Prophecies fulfilled and unfulfilled, showing that we were nearing the end of this world, was the subject presented. After this the Lord's table was prepared and all Christians invited to partake with us. Thirty persons in obedience to the command of the Saviour partook in remembrance of him. Thus closed one of the most pleasant meetings ever held by us in North West Kansas, and we trust that the blessings of God may attend that and all meetings here and elsewhere, and when the final meeting shall come, we may be rewarded with eternal life. ALBERT WHITE, *Secretary.*

CONFERENCE REPORT.

A meeting of the Home Mission Society of the North Iowa Advent Christian Conference was held at Manchester, Sept. 10, 1887. Meeting opened by prayer. Minutes of last meeting read and approved; the Secretary's report was also accepted. The Treasurer being absent, and the report not being received, it was voted that the Secretary settle with the Treasurer before he deliver his accounts and moneys to the officers elect.

Eld. J. Ridley reported his labor as evangelist: Had held a meeting at Buffalo Grove Oct. 15–17; a good interest was manifested and one made a start for the kingdom. Had labored considerably at Elgin; first meeting commenced Feb. 3, and lasted over the 13th, then from March 24th to 29th, then afterward from May 21st to 23d. As a result much prejudice was removed, the cause of truth triumphed over the Seventh-day dogmas, one professed Christ and was baptized. Had spent twenty-eight days in mission labor, and had received from the mission fund $28.

Eld. Emery had held a series of meetings in the western district, and had Eld. Wm. C. Stewart help him, and had paid him his expenses—$15. There is now in the treasury $45.90.

Eld. L. Hubbell was re-elected President, Eld. J. Ridley, of Burr Oak, Secretary, and J. D. Bushnell, of Manchester, Treasurer.

I hereby certify that I have, since the meeting, received Bro. Banton's report, and find his accounts correct as far as I know. The moneys that had been sent him on subscription, etc., had been credited; he had mailed his report and accounts on the same day that he sent the money belonging to the Society, but it failed to reach Manchester for more than two weeks afterward.

WM. H. CONNELL, *Secretary.*

TO TRUST God when our warehouses and bags are full, and our tables are all spread is no hard thing; but to trust him when our purses are empty, but a handful of meal and cruse of oil left, and all the ways of relief stopped—herein lies the wisdom of a Christian's grace.—ED.

The World's Crisis

AND SECOND ADVENT MESSENGER.

"BEHOLD I COME QUICKLY: AND MY REWARD IS WITH ME."

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FOREIGN CORRESPONDENCE.

LETTER FROM ELD. MILES GRANT.

I have reported labors up to Friday night, Nov. 11th, when I closed the series of meetings at Moy, Tyrone Co., Ireland. The pastor there manifested a most excellent spirit, and had a heart all ready to receive the truth, as well as his deacons and others. I felt assured the Lord sent me to that place.

Saturday, the 12th, I went to Donaghy, sixteen miles from Moy, where Bro. Samuel Haddon is pastor. He has been there eleven years. He is a very fine man, a Congregationalist. I found a hearty welcome in his pleasant home, where I am now writing. This place is about thirty miles west of Belfast.

Near the "Manse"—parsonage—is an extensive peat field, from which great quantities of peat have been dug to supply fuel. The original bed was some forty feet deep, but now some of it has been dug to the bottom, where is found a forest of great fir trees. About all that remains is the stumps, which are dug out and split up for kindling wood, making the best I ever used, as they burn as freely as pitch pine, but with much less smoke. This fir forest must have been very old; perhaps as old as the flood. The peat bed might have been formed over the forest by a deposit at the time of the flood. I was informed that the people had no knowledge as to the age of the peat bed, or of the fir forest.

The meetings at Donaghy awakened a new interest in the study of prophecy. The people came from several miles around. One man walked three miles and back each night. The church was filled, and the best attention given. It was a pleasure to speak to those who were so anxious to hear. I am informed there has been no such preaching before in this station. The people were utterly asleep as to the prophecies relating to the coming of Christ, and the setting up of the kingdom of heaven upon the earth when he shall come. They raised no opposition, but seemed to be all ready to receive the truth with gladness. They were anxious to hear more. I was with them one week, and felt thankful to the Lord for sending [illegible] near coming.

I was especially pleased with the spirit of the pastor. He took great pains to make my visit pleasant and profitable; and the Lord smiled upon him in a gracious manner. He has a happy family, and a delightful home. I have not spent a week at any time in Europe more agreeably than in this place. His heart was wide open to receive all the truth he could obtain. We had many most interesting talks about the reasons of our hope. He asked many questions, as an honest inquirer after truth, but did not even attempt to support the popular errors of these last days. He was delighted with the harmony of the Bible, and science, facts and common sense on the subject of conditional immortality. It is pleasant to find a minister who dares to think for himself, and is willing to bear reproach for truth's sake.

Some one from Belfast took occasion to write to Donaghy, warning the people against attending the meetings; but it seemed as though the letter only made them the more anxious to hear; and the more they heard the better they were pleased. We have reached a period when it is quite difficult to enforce the gag law. Papacy owed a large amount of its horrid success to the use of the gag law; but, thank the Lord, those days are in the dark past, and those who attempt their continuance justly deserve the frowns of the most civilized and Christianized people. Truth and honesty covet the light and the most critical investigation. The pastor is too much of a *man* to be kept away from the truth through fear of its enemies. He loves it too well to sell it for a mess of pottage, as Esau sold his birthright. The Lord is raising up a class of noble, true men, of sterling character, to proclaim the whole truth in these last days. I am informed that H. Grattan Guinness, of London, recently addressed great audiences in Belfast, where he spoke out decidedly in favor of conditional immortality, the destruction of the wicked, and the saints' inheritance on the earth. We may well exclaim, Praise the Lord.

I spent many pleasant hours in conversation with Bro. Haddon on the harmonious teaching of the Bible, as to the nature of man, the literal coming of Christ as a near event, the saints' inheritance upon a renewed earth, the resurrection of the dead, the end of the wicked, and the unconscious sleep of man between death and the resurrection. We examined about all the objections that have been raised against the truth on these subjects; and he seemed specially pleased to find the Bible is all on one side, teaching most plainly that eternal life is a gift through Jesus Christ, to be received only by the saints, when Jesus shall return. He was astonished to find the truth so clearly set forth in the Scriptures on these subjects, which had before seemed so confused, and even contradictory to common sense and facts. He wondered why all did not see the light, when the sacred pages are so brilliantly illuminated from Genesis to Revelation. The blindness of the people seemed unaccountable, when they had before them an open Bible. It was no wonder that Pagan Papacy had believed and taught a purgatory and prayers to saints, and eternal torment for the lost; and other great errors growing out of these; but it was strange that Protestants should continue to drink out of the cup of the Roman harlot. Had they followed the teaching of Martin Luther, they would have escaped from the dark errors that now flourish so generally in the Protestant Churches. Said Luther:—"The dead count neither days nor years." "All souls lie and sleep till doomsday." "When awakened," they "will seem to themselves to have slept scarcely a moment."

In the "Historical View of the Controversy Concerning an Intermediate State," pp. 64, 65, Mr. Blackburne says: "Luther espoused the doctrine of the sleep of the soul upon a scriptural foundation, . . . and continued in that belief to the last moment of his life." "Luther . . . was clearly and indisputably on the side of those who maintain the sleep of the soul." It is also stated that in this "opinion he followed many fathers of the ancient church." *Ibid*, p. 348. In the same work we read:—"The doctrine [of the sleep of the dead] was held by the first reformers." Feuardentius called "Lutherans new Sadducees," because they held to the teaching of Luther, "that the dead so sleep as to know and feel nothing."

In his defence, Luther said: "They affirm that I bring forth novelties, but I affirm that they are not novelties, but truths which have been lost sight of. I am accused of rejecting the doctors of the church. I reject them not, but test their writings by the Bible. . . . The majority are always on the side of falsehood." Luther's great motto was: "The word of God, the whole word of God, and nothing but the word of God.' We have reached a period when every disciple of Jesus should adopt the same motto. Men's opinions are of but little value, unless they are founded upon the word of the Lord. No Christian should hold any doctrine that is not plainly expressed in Bible words. The inquiry of all should be, "What saith the Scriptures?"

It is to be hoped that the seed sown at Donaghy will produce much fruit to the glory of God. It is of special importance that the pastors of churches should see the truth, in order that they may lead their congregations into the light, and have them all ready to meet Jesus at his coming.

THE TIMES AND SEASONS.

BY R. C. BRONAUGH.

Bro. Stockman:—I thoroughly endorse the remark in your editorial notice of my letter to the *Crisis* of Nov. 16th, that "we have only to say that if our Lord does not come before, we hope he may come in 1889." While we are entitled to say that we know from the fulfilled signs that our dear Lord's [illegible] know that summer is near when the trees begin to put forth their leaves (Matt 24: 32, 33), yet it is equally true that "of that day and hour knoweth no man," verse 36. It is therefore greatly to be regretted that there has been so much of positiveness indulged in by well-meaning but over-confident writers in the past, in their mistaken endeavors to designate the precise year in which our Saviour's advent might be expected.

I have thought much upon this subject within the past twenty years, but have never been able to perceive that the several prophetic periods could apparently be each reconciled with predicted events marking their termini, so as to indicate any year except 1889 as the probable ending *of* the 1335 years of Dan. 12: 12. But, if that be the true date of the expiration of that period, it yet may be that the Lord will translate his saints at an earlier time. In fact, if Daniel is to stand in his lot on the "new earth" at the end of those days, it would seem of necessity that the translation must occur some time beforehand; and as a year intervened between the time when Noah entered the ark from the antediluvian world, and the time when he stepped forth from it upon the post-diluvian earth, so a like period or a longer one may be occupied in the transition from the present world to the new earth state. And it therefore behooves us to watch and pray always, for we know not at what hour our Lord may come.

I would not trespass unduly upon the valuable space of the columns of the *Crisis*, but as it is constantly falling into new hands, I desire to submit to the thought of such that the "time, times and a half," of Dan. 7: 25 and 12: 7, and of Rev. 12: 14, are shown to be equal to 1260 prophetic days, by verse 6 of the 12th chapter of Revelation; and that a prophetic day is equivalent to a literal year, appears from Numbers 14: 34 and Ezekiel 4: 6. It is believed that those 1260 years and the 1290 and 1335 years of Dan. 12: 11, 12 began simultaneously, in A. D. 554, because that then the last of the three "horns" or kingdoms of Dan. 7: 8, 24, having been plucked up by the roots, or completely subdued, Rome, the capital "seat" of the dragon, or Pagan Roman government, was finally surrendered unto the beast, or Papal Roman government. Rev. 13: 2.

In A. D. 554 the supremacy of the Pope in the church was established by law throughout the entire empire; whereas it had previously prevailed, by Justinians edict of A. D. 533, in the eastern empire only. It would therefore appear that A. D. 554, rather than A. D. 533, is the proper point from which to begin the reckoning of the 1260 years of Papal "dominion." Commencing them in A. D. 554 they would end in A. D. 1814, in which year the "Holy Alliance," a confederate assembly of the representatives of the power of the principal nations of Europe, declared in favor of universal religious toleration, and by that act of supreme legislative authority, sat in judgment upon and took away forever the Papal dominion over the saints (Dan. 7: 26), which authoritative legal termination of that dominion was reiterated by the same high tribunal in 1815.

Thirty years thereafter, in 1844, at the ending of the 1290 years, occurred the sad disappointment of those who were expecting the Lord then to appear. This premature movement in anticipation of the Saviour's advent seems to have been in manifest and remarkable fulfillment of the going forth of the virgins. Matt. 25: 1–13. Following that disappointment came the tarrying time of the bridegroom, and the waiting time of Dan. 12: 12. If this be the true understanding of the matter, then 45 years more, being the difference between the 1290 and the 1335 year periods, will bring us to the end in 1889. I believe that the Advent people are fulfilling that parable of the virgins; and if that be so, then I see no way of avoiding the conclusion that the tarrying or waiting time began in 1844 and will end in 1889.

The opening of the sixth seal, Rev. 6: 12, was marked by the great Lisbon earthquake, which occurred in 1755. Twenty-five years later, and "immediately after" the tribulation of the martyr age under the fifth seal, the sun was miraculously darkened, on May 19th, 1780. Matt. 24: 29. On the night of Nov. 12th and 13th, 1833, the falling of the stars occurred. Our Lord declared that the generation which should witness that scene would not pass away before he should come. His reference to that period of nearly a generation in length appears to harmonize with the forty-five years of waiting, foretold by Daniel. A person ten years of age in 1833 would now be sixty-four years of age, so that the generation intended must soon now pass away, unless Jesus shall sooner come.

Surely these considerations suffice to awaken the ardent hope and to justify the not unreasonable belief that the 1335 years will expire in 1889, and that our Lord will come then if not before. Blessed hope! Transcendently glorious anticipation! "Even so, come *quickly*, Lord Jesus," and deliver thy longing, loving people. And meanwhile may God direct our hearts into the patient waiting for Christ, and graciously inspire us with renewed energy to make much more earnest efforts than we have yet made to save some from among the perishing multitudes around us. Holy Father, help thy people, every one, to be faithful, for we know that the Master is coming soon to reckon with us, although we do not know just when.

And now, beloved, let us be cautious not to indulge in dogmatism upon this subject, for fondly as we may hope, or strongly as we may be persuaded in favor of this or that conclusion, we should still remember that we do not and cannot *know* the day, hour, or year when he will appear. Let it be our chief concern to be *all the while ready*.

ETERNAL LIFE.

BY G. H. WALLACE.

1. What is eternal life? To this question there is but one natural answer, that is, life which lasts eternally. Some very excellent Christian people have become dreadfully befogged in their notions of what eternal life is. They seem to have no difficulty in understanding what life is, but when the question of eternal life is propounded, that means, not the fact of life perpetuated eternally, but a happy condition.

God, who cannot lie, has promised eternal life; but if there were no other promises associated with the promise of life, who could tell or even conjecture its condition? The fact that eternal life is the subject of divine promise is all that would lead a person to suppose that it is to be attended by a happy condition. While it is a fact those who have eternal life will be eternally happy, it remains a fact that the condition, whatever it may be, does not define the fact of life. The simple truth is, before we can enter upon a happy career in the world to come, we must have life which will be eternal. Otherwise, whatever the condition and environments, the same fear of death will exist which has brought us into bondage here. Heb. 2: 15.

2. Upon what condition is eternal life obtained? We waive all argument of the question of the salvation of the irresponsibles, by saying that Jesus Christ came into the world that through him the world might be saved, John 3: 17; and all that can prevent universal salvation is *actual, personal* sin against the light of life. God has spoiled the old dogma of responsibility for inherent sin, by the sour grape figure of Ezekiel 18. In fact, while natures and dispositions of sinful tendencies may be inherited, no such thing as inherent sin exists.

But we are considering this part of the question for the benefit of those who by age, intelligence, and privilege, are responsible for themselves to God. The gift of eternal life to you, my dear friends, depends first, upon your faith in Jesus Christ. John 3: 16, Acts 16: 31, Rom. 5: 1. Second, upon your confession of your sins to God. 1 John 1: 9. And third, upon your maintaining, by the help of God's grace, a consistent Christian deportment. Ephes. 4. These three conditions briefly outline our part. It is God's to forgive sins, cleanse the heart, and cause grace to triumph unto eternal life. Rom. 5: 21.

3. When will eternal life be received by the Lord's people? How many times we have been told by sincere Christians that we have it already; some claiming possession by inheritance from our poor old bankrupt ancestor, Adam; others supposing that they received it at the time of their conversion to God. To the first we say, that in Jesus Christ is life, and he is the life of the world, as well as its light upon the subject of life; but Adam is dead, as are most of his posterity.

To the second class we say that when eternal life is imparted to the church, they will never become the subjects for funerals, but they will be like angels in point of deathlessness; but it will require resurrection power and change to make them thus. 1 John 5: 12: "He that hath the Son hath life," does not prove present possession of eternal life, but rather that it has been secured to us in him, to be imparted to us by him at his coming. Col. 3: 3, 1 Thess. 4: 13–18. This, my dear brother, is your treasure which is laid up for you in heaven; not to be given to you when you die; it was not given to you at conversion, but it is yours, and if you do not forfeit it by sin, it will be given you by the Lord when he comes.

The idea of present possession of eternal life is completely ruined by the numerous texts which, like that in 1 Tim. 6: 12, exhort the church, even as good people as Timothy was, to "Fight the good fight of faith, and lay hold on eternal life." By conversion they had become candidates for eternal life, which had been deposited in Christ for them, but which they had not received and could not [illegible] who is their life and our life shall appear. Col. 3: 3.

This is one thing which makes scripturally instructed Christians anxious for the Life-giver to come back to his purchased inheritance. The Christian dead are in their graves; and if Jesus does not come, the Christians living must follow them thither. And while anxiety and opposition will not change the divine appointment of the day of his coming, Christians cannot help feeling glad that this awful drama of sin and suffering is soon, yes, thank God, very soon to terminate, and the "hope of eternal life" to be realized.

A PERSONAL DEVIL.

BY J. S. WHITE.

Does the Bible inform us that there is a personal devil who can talk and reason? "Ye are of your father the devil, and the lusts of your father ye will do: he was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own; for he is a liar, and the father of it." John 8: 44.

Jesus informs us that there was a devil from the beginning, and that he could and did talk, and that he was a liar and the father of it. "Then was Jesus led up of the Spirit into the wilderness to be tempted of the devil. And when he had fasted forty days and forty nights, he was afterward an hungered. And when the tempter came to him, he said, If thou be the Son of God, command that these stones be made bread. But he answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God. Then the devil taketh him up into the holy city, and setteth him upon a pinnacle of the temple, and saith unto him, If thou be the Son of God, cast thyself down: for it is written, He shall give his angels charge concerning thee; and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone. Jesus said unto him, It is written again, Thou shalt not tempt the Lord thy God. Again, the devil taketh him up into an exceeding high mountain, and sheweth him all the kingdoms of the world, and the glory of them; and saith unto him, All these things will I give thee, if thou wilt fall down and worship me. Then saith Jesus unto him, Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve. Then the devil leaveth him, and behold, angels came and ministered unto him." Matt. 4: 1–11.

In this narrative there is as much evidence that the devil came into the wilderness and talked with Jesus, as that Jesus went into the wilderness and talked with the devil. The devil made three propositions to Jesus, by way of tempting him to do wrong, and Jesus replied to them by way of rebuke. There is the same evidence that the devil was there personally as that Jesus was there in person. We have been told that there was no devil there talking with Jesus, except what was in Jesus; that Jesus had an evil nature, which tempted his good nature. That is, one part of himself, the evil part, tempted his good part, but the good part of Jesus overcame the evil part, and the evil part left him for a season." Luke 4: 13.

Suppose we say that Paganism was the devil that came to Jesus to tempt him to evil, but Jesus rebuked him, and Paganism departed from him for a season; which implies that Paganism may come back and try again to tempt Jesus. Or, suppose something else, called the devil, came to Jesus and tempted him. Suppose anything you please to call the devil, so that you may get rid of a personal devil. Why not?

"Again there was a day when the sons of God came to present themselves before the Lord, and Satan came also among them to present himself before the Lord. And the Lord said unto Satan, From whence comest thou? And Satan answered the Lord, and said, From going to and fro in the earth, and from walking up and down in it. And the Lord said unto Satan, Hast thou considered my servant Job, that there is none like him in the earth, a perfect and an upright man, one that feareth God and escheweth evil? and still he holdeth fast his integrity, although thou movedst me against him, to destroy him without cause. And Satan answered the Lord, and said, Skin for skin, yea, all that a man hath will he give for his life. But put forth thine hand now, and touch his bone and his flesh, and he will curse thee to thy face. And the Lord said unto Satan, Behold he is in thine hand; but save his life. So went Satan forth from the presence of the Lord, and smote Job with sore boils from the sole of his foot unto his crown." Job 2: 7.

This is conversation between the Lord and Satan, at a time when the sons of God came to present themselves before the Lord. "And the Lord said unto Satan, From whence comest thou? And Satan answered the Lord, and said, From going to and fro in the earth, and from walking up and down in it." If there is evidence that the Lord was there personally, there is the same evidence that Satan was there personally. Some who tell us that there is no personal devil, also say that there is no personal God. If they deny the one, they are consistent in denying the other. Deny the personality of Jesus in the wilderness talking with the devil; the reply is that it reads so. Does it not as plainly read that the devil came to Jesus personally and talked with him, as that Jesus was there and rebuked the devil?

It may be said that there was no outside party that testified that the devil was there personally. Nor was there any one to testify that Jesus was there personally. But you may say that Jesus was there, for the Bible reads so. The Bible just as plainly reads that the devil was there personally. Deny the personality of the devil on that occasion, and you may as well deny the personality of Jesus, so far as the Bible reads. There may be many devils, and many kinds. Some *persons* may be called devils because they are under the influence of the devil, and act like him. There is a leader of the devils, Beelzebub, the prince of the devils. Jesus said, "The prince of this world cometh, and hath nothing in me." The prince of the devils is *the* devil, not *a* devil, as if there may be many of them.

The devil is permitted to have great power, no less power than that of Jesus, who is to be the Judge of the quick and dead, and who has all power in heaven and earth, and will subdue all things unto himself, and will bind the devil and Satan. The power and the person who will bind the devil and Satan will come down from heaven, not a human being, who had never been in heaven. The angel representing himself, or one greater than himself, who is the Lord of lords.

One of the great efforts of the devil is to make people believe that there is no devil, and by so doing he can have a better chance to deceive them. Perhaps, if the devil ever laughed, it was when he was thinking of his success in getting people, especially professedly good people, to believe there is no personal devil. It may be said as evidence that there is no such devil, that no man has ever seen him. Who has ever seen the Lord, who talked with Satan in the time of Jude, since that time? And who has seen Jesus since the days of the apostles? Does it follow that there is no Lord?

THE PARABLE OF THE TEN VIRGINS.

BY WM. F. COLLIER.

A parable differs from an allegory in that the latter is a figurative representation. The former may be either a real or a supposed history, [illegible] of other [illegible] history, [illegible] may be drawn for instruction. We should observe that the things and events of parabolic history are not to be literally repeated in the history which a parable represents. To illustrate by the parable of the tares of the field, Matt. 13, the man who sowed the good seed represents, not another man like himself, but Jesus, the Son of God; the field is (represents) the world; the good seed represents, not other literal seed like itself, but rather "the children of the kingdom"; the tares represent "the children of the wicked one"; and so on to the end of the parable.

In this manner all history presented as a parable must be fulfilled, otherwise history could not be a parable. Many claim that the parable of the virgins (Matt. 25) covers the whole history of the gospel church. But please observe that the very first feature of the parable represents his servants as going forth to meet their Lord; and does it seem reasonable to believe that the infant church is therein represented as at once going forth to hail the return of her then departing Lord? His presentation of this parable was preceded by a prophetic history of events covering a period of many centuries. This they must at least to some extent have understood by the nature of the events brought to light in this history. He plainly taught them that the sign of his coming would not appear until after the appearance of certain celestial signs which were to follow the great tribulation spoken of by Daniel, the prophet. Matt. 24: 29, 30.

After announcing the parable, he assured them that his going away would be "as a man traveling into a far country" (verse 14), not to return until "after a long time" (verse 19). Therefore, the claim that the events of this parable are representative of events covering the whole history of the gospel church, is clearly contrary to the plain teaching of the blessed Jesus himself. We ask, then, to what period of the church's history does this parable apply? I unhesitatingly answer, after the appearing of the celestial signs during the period of the "time of the end." Dan. 12. A man does not start out to meet his friend until he has some knowledge as to the time the friend is coming.

Jesus instructed his friends—the church—to *know* when the event of his coming would be "near, even at the doors." Matt. 24: 33. But they were not to know this until they had seen the fulfillment of certain events which were to immediately precede the event of his coming. Therefore, again, inasmuch as his servants could not know—understand—regarding the season of their Lord's return, until after twelve hundred and sixty years' desolation of the church, by order of Papal Rome, it is clear that they did not go forth to meet him as soon as he had gone away.

Once more, further evidence on this line may be adduced from the fact that the events of this parable are presented in chronological order, making it very plain that the word "then" which commences this parabolic history, locates its fulfillment parallel with the history of the last generation of the Christian church, commencing at the time when Jesus commands his servants to "*know* that it [he, margin] is near, even at the doors." Matt. 24: 33. Then shall the fulfillment of the likeness—parable—commence; but it will not have been completed until our Lord—the heavenly Bridegroom—shall have come to take his waiting bride. Not only does this parable show the moral condition of those who would go forth to meet the heavenly Bridegroom, but it also represents their physical history, their course of action, while announcing to the world regarding the probable time of their Lord's return.

The expression, "The kingdom of heaven," which follows the word then, simply signifies a component part of the literal kingdom, viz., the true children of the kingdom occupying the stage of action during the time of the end. The virgins, the lamps, the oil, the bridegroom, and the going forth to meet him, doubtless were all real and literal; but, as shown above, this same literal history is not to be reproduced in that which the parable represents. Evidently these virgins represent those servants who were to make the proclamation regarding the time and coming of the King of glory to take his waiting bride. These lamps represent the prophetic word of God. (See Psa. 119: 105, also 2 Peter 1: 19.) The literal oil in their literal vessels, doubtless represents the real, living, indwelling prophetic faith of those that go forth to meet their Lord.

That this is scriptural may be clearly seen in the fact that as literal oil may be made to give light for men to see temporal things, so a man possessed of living faith in the prophetic Word of God, may clearly see and understand future spiritual things. (See Heb. 11.) Admitting that faith alone does not entitle one to a passport into the marriage of the Lamb, we still claim that without *consistent* Bible faith we cannot have admittance there. For "without faith it is impossible to please God." Heb. 11: 6. "The just shall live by faith." Rom. 1: 17. There is always special faith required when new dispensational truth is brought to light, as shown by the following rebuke from the lips of Jesus himself: "Nevertheless, when the Son of man cometh, shall he find [this] faith on the earth?" Luke 18: 8. This text with the context which precedes it, when read with other scriptures referring to the Son of man, indicates that dense scriptural darkness will enshroud his professed people when he comes, because of their great lack of persistent dispensational or prophetic faith.

Although the literal vessels of the wise virgins were well supplied with oil, doubtless they, as well as the foolish virgins, would have been left in darkness and therefore would have been too late to have entered the marriage, had they not made a practical use of their oil, by oft replenishing [illegible] those who are represented by the wise virgins, are shown to make a practical use of their prophetic faith by oft presenting the ever-increasing evidences of the speedy coming of the heavenly Bridegroom, thereby "giving the household meat in due season." Matt. 24: 45. Thus doing they are approved of God, and hence their presence at the marriage of the heavenly bridegroom is assured. *(Concluded next week.)*

DEFINITE TIME.

BY L. D. CAREY.

To prove that God's people can never know anything about the time of Christ's second coming, we are referred to Matt. 24: 36. When our Saviour uttered these words, he did not say they never should know, but that they did not know then, eighteen hundred years ago. When the angel was revealing to Daniel what should transpire when he was dead and gone, God's people at that time did not understand it. But Daniel was deeply interested, and interrogates him: "Oh, my Lord what shall be the end of all these things?" But he told him the words were to be closed up and sealed "*till the time of the end.*" "But the wise shall understand." Somebody, then, will understand and know something about these things, "*in the time of the end.*"

But how are they to know? I answer, by searching the Scriptures, for we have no other means of knowing. God tells us that "he will do nothing but he revealeth his secrets unto his servants the prophets." Amos 3: 7. He never brings a judgment upon a people without giving them due warning. Noah preached a very unpopular doctrine to the generation then living, but they would not believe his message. They no doubt thought him a fool or crazy fanatic, but he was faithful to his mission and was saved. Christ says, "As it was in the days of Noah, so also shall the coming of the Son of man be." So it was with the cities of the plain; he warned them but they would not heed it, and perished in the flames.

Such have been God's dealings with man in the past. I ask, then, in all candor and honesty, is it reasonable or scriptural to believe that this same God will bring a still greater judgment on the world without due warning? Nay, verily. The soon coming of Christ and the great judgment-day are being preached by the faithful watchmen on Zion's walls, and the press is sending out its silent messengers by the ton in every dialect and tongue, throughout all lands and climes. Christ says, "this gospel must be preached in all the world for a witness unto all nations and then shall the end come." He is talking about the end of this world or age. Missionaries tell us this has been done.

Listen to what God says through his prophet. "My people are destroyed because they reject knowledge." For this reason were the Antediluvians and Sodomites destroyed. The apostle tells us how we can get this knowledge and that is by finding out what the prophets have said. Peter commands Christians to "take heed unto the sure word of prophecy," that they may know their whereabouts on the stream of time, and what is coming on the earth. Christ, in Matt. 24, gives a long list of important events that must come to pass before his second advent. When we see certain things begin to come to pass, (verse 29) "*then know that it is near, even at the door.*"

These signs are all in the past and in process of fulfillment, and the next thing in order is the sign of the Son of man in heaven, (verse 30.) The apostle Paul is very plain on this point. He says, "But ye, brethren, are not in darkness that that day should overtake you as a thief." Why? Because "they are the children of the light." Many more texts might be adduced, but this is enough to convince any unprejudiced mind that God's people may know something definite relative to the greatest event in the world's history, in which is involved the destiny of all things earthly. To say we know the exact hour is one extreme, and to say we don't and can't know anything about it is the other extreme. The last is worse than the first.

Noah preached one hundred and twenty years without knowing when the judgment would come. But God, because of his faithfulness, revealed it unto him seven days before the flood came. Who knows but God's people may yet know, if they do not now, the definite time of Christ's coming? With so much scripture pointing to that time, who would dare to say they *never can know?* The fact that some have been mistaken in the past is no argument or proof that definite time is not in the Bible. If it is there, and it can be nowhere else, somebody will understand it before the advent.

Light is breaking in the oriental skies. The morning star heralds the approach of day, which will usher in eternal glory and blessedness to the saints, but the blackness of darkness forever to those who are unprepared to meet their God. Amid the voices of that happy redeemed throng we shall distinguish the voices of the loved ones that have been torn from our embrace by the cruel hand of death; we shall meet them face to face and enjoy their pure society in the "new Eden" forever and ever. Precious promise! Glorious hope! Dear reader, shall we meet each other there? I mean to be there.

"I long to be there, and the thought that 'tis near,
Makes me almost impatient for Christ to appear,
To fit up that dwelling of glories so rare,
The earth robed in beauty, I long to be there."

Salem, Oregon, Nov. 17th, 1887.

EARNESTLY STRIVING.

BY H. [illegible]

What a busy, bustling world we live in. Go where we may, we find the same mighty struggle for that which perishes with the using. Men's minds seem to be on fire with the one great all-absorbing desire, and with straining nerves grasping after worldly riches, and by headlong, rushing speed wear out the mainspring of life and go down into a sinner's grave before they are threescore and ten, never having taken time to look beyond this present, fleeting existence, but all enraptured with the present and natural. No spiritual vision has ever enraptured their aspirations. O God, have mercy on poor, fallen human nature; send the light of future glory, of spiritual, immortal blessedness into the darkened hearts of earth's teeming millions.

God demands that men ask, and it shall be given them; seek, and they shall find; knock, and it shall be opened unto them; for every one that asketh receiveth, and he that seeketh findeth, and to him that knocketh it shall be opened. These imperative truths must be heeded. Dispensational regal law cannot change. God does not step down a single hair's breadth to human favoritism, but all the one way or not at all. Anything short of this would not be God-like. Equal conditions is the watchword. If we are wells without water, or clouds that are carried about with a tempest, to whom the mist of darkness is reserved forever, we have only ourselves to blame. O, what a fearful neglecting of golden opportunities, a frightful wasting of precious time!

Why not seize the moments as they fly, and use them to the glory of God and the benefit of our fellows, taking our proper place low at the foot of the cross, and learning of the greatest, grandest teacher sinful earth ever beheld, that we may not by great swelling words of vanity allure through the lusts of the flesh those who have escaped from them, who yet live in error, not promising any liberty, when we are ourselves the servants of sin and corruption? God commands us to "love not the world, neither the things that are in the world." In view of this, let us set our supreme affections [illegible] eternal realities, soon to be manifested in all their grandeur to all saints, remembering that the eyes of the Lord are over the righteous, and his ears open to their prayers. This gives us confidence and inspiring hope, strengthening our faith, begetting stronger desires for heart purity and holy acts; bearing in mind that Jesus himself bare our sins in his own body on the tree, that we, being dead to sin, should live unto righteousness, by whose stripes we were healed. For we were like sheep going astray; but are now returned unto the Shepherd and Bishop of our souls. God help us to stand firm.

Avoca, N. Y.

NOISY WORKERS.—We sometimes hear the advice, "Do all the good you can in the world, and make as little noise about it as possible;" but some persons, judging by their action, read it, "Seldom do a good action; but when you do, loudly proclaim it, and make as much noise about it as you can." Those who seldom do any good, generally have such a hard tug to bring themselves to it, that, when done, it really seems to them, if to nobody else, a marvelous and meritorious affair. Is it not a matter of fact, that those who seldom do good really seem as if they could not help making a great deal out of a little? Is this my picture? Is it yours? We will not inquire if it belongs to anybody else.—*Sel.*

STUDY not so much to show knowledge as to acquire it.

THE WORLD'S CRISIS AND SECOND ADVENT MESSENGER.

E. A. STOCKMAN, Editor.

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SPECIAL ATTENTION!

The paper is set up, and goes into the hands of the proof reader SATURDAY P. M.; therefore all NOTICES must be received at the Office as early as SATURDAY MORNING to insure insertion.

If our friends disregard this statement, and send their notices *too late for insertion*, they must not blame us.

VERY SPECIAL NOTICE.

We must not be expected to return manuscript that we do not publish. To do so would be to us five times the trouble that it would cost the writers to copy their articles before sending them. See "Golden Rule."

ARE WE OF GOD?—SHALL WE GO BACK?

Whom God calls to important ministries, them he also guides, blesses and honors. The Master always endorses his chosen people, and sets his divine seal to their work. He was with his apostles in signs and wonders and miracles. He endued the reformers with "power from on high," and crowned their work with signal success. When summoned before magistrates to answer for their faith and works, the Holy Ghost brought all things to their remembrance, and taught them what to say, as in the case of Luther at Worms. Persecution failed to stifle the truth. The fires of martyrdom could not silence their voices. Their message, wreathed in flames, defied all opposition. God was with them. And the *Divine Presence* was the proof of their "*calling*."

Can the Adventists claim the shield of God and the power of the Spirit as the certificate of *their* heavenly calling and the divine order of their ministries?

In modern Christian times few examples can be found of such remarkable and abundant displays of divine power, in the preaching of the Word, in special and almost miraculous answers to prayer, in the confusion and prostration [illegible] men, and in wonderful providential deliverances, as characterized the [illegible] Advent movement. In the face of opposition unparalleled since the times of martyrdom, the "sure word of prophecy" which they declared made way, and drew together believers and advocates in every civilization of the globe. The preachers of the "*coming* and *kingdom*" were flames of fire. They were furnished directly from the Throne. Nothing could dampen their zeal. In poverty and distress, in hunger oft and nakedness, denounced by pulpit and press, hooted in the streets, sometimes mobbed, and often violently entreated; not knowing in the morning where they could find shelter at night, they went wherever the Spirit led, declaring, day and night, in school-houses, in barns, in the open air, in remote country towns and at thronged seasides, the awful, grand, glorious tidings of "the day of the Lord at hand." And God was with them every place, in mighty power and in much assurance. Nothing else in the history of the church has approached so near to a repetition of Apostolic times and scenes. The first decade of the Advent movement is marked as an epoch of wonderful divine manifestation.

But it is objected that more or less fanaticism has attended the preaching of Advent doctrine. Certainly; but what of it? Has not fanaticism been developed in the wake of every great religious movement? What if the disciples had forsaken their Lord because Peter, in a fit of rashness, cut off the right ear of the high priest's servant! What if we reject the gift of the Holy Ghost because Simon undertook to purchase it with money! What if we repudiate the doctrine of "free grace" because of the extravagances and abuses which followed Wesley's preaching!

"It is only *true* doctrine that Satan seeks to discredit by driving some of its friends into excesses. The devil never obstructs a lie. Said Charlotte Elizabeth: "It has often struck me what efforts the enemy has made to stifle this doctrine.... But shall the *abuse* of a sublime truth by the great enemy lead us to reject it? As well may we blot out the ninety-first Psalm because the devil quoted it, and for a truly devilish purpose. No; he knows that the shedding forth of greater light on this important branch of Christian knowledge is *one* of the signs of Christ's actual coming, a token that his own time is short; *therefore* he endeavors to stifle it, and ere long he will bring in false Christs, to deceive if it were possible the very elect. We have need to be found watching."

We deplore fanaticism. But to admit that fanaticism invalidates the cause which it follows, would be to reject every sound doctrine ever advocated, even the teachings of Christ himself. There are natural reasons why Adventism has been cursed with more than its proper share of fanaticism. We allow unusual latitude of conscience and liberty of speech. We are not a creed-bound people. Our places of worship are open to all. The Bible is the chart of our faith, and every one reads it for himself. We do not mean to tolerate palpable heresy, but we have great respect for honest convictions. And so some fanatics have followed us simply for what opportunity they could find.

But time has corrected many fancies and extravagances, and our people are now, we believe, as orderly and well-behaved as the Methodists were in the days when they had life and power. If Adventists should "lose their strength" and lie for hours unconscious on the floor of our chapels, or on the ground at our Campmeetings, we would be published through all the land as a "set of crazy fanatics." Yet so have we often seen it at Methodist meetings—in our boyhood days.

Our chief danger at present is not fanaticism, but formality, worldliness, reliance on soundness of belief more than upon being filled with the Spirit. What we most need is a more complete baptism of the Holy Ghost, that we may press the good news of Christ's coming at hand with renewed courage and zeal. But has not the time come when the Advent people may, without detriment to Adventual truths, return to popular denominationalism, and find homes and religious liberty in the churches of their choice? In reply to this question, we beg leave to say that "the gifts and calling of God are without repentance." Rom. 11: 29. We know of no instance in Christian or Jewish history in which God has called and commissioned a people to the proclamation of a message and the discharge of solemn trusts and then relieved them of their "calling," unless they had proved unfaithful.

The Lord called Abraham out to be the father of a great nation, and he did not call him back into an idolatrous land. Noah was separated and called to be a "preacher of righteousness," and was not relieved until the divine judgment was accomplished upon the antediluvians, and the race was placed on a new basis. The children of Israel were called out of Egyptian bondage, and although their journey to Canaan was very long and very trying, and although God had to punish them severely, he did not remand them to the land of the Pharoahs. The Gentile church was "taken out" to be a people "for his name," and to publish the gospel of salvation. And of this choice God has not repented. Luther and Wesley were separated unto special work; and their commissions were commensurate with their earthly existence. There is no retrogression in God's purposes or work. The Almighty Father makes no mistakes. If he "called out" the Adventists from modern ecclesiasticism to publish certain specific prophetical and doctrinal truths, he will not revoke their calling until their message has had complete accomplishment, unless they prove recreant to their trusts.

But has not the popular religious feeling toward Adventism so changed and softened as to render it practicable for our people to return to the churches and enjoy sufficient liberty in the expression of their views? No! Emphatically NO! Adventism is no more wanted in the churches to-day, as a whole, than it was in 1844 or 1854. Persons are constantly coming to us who declare that they are not tolerated in their religious relations in even the most guarded expressions of their faith. And the cases are extremely rare when any Christian minister is willing to exchange pulpits with any of our preachers.

The "blessed hope" of the coming and [illegible] urrection of the dead *bodies* of the saints, and the reign of Christ in a literal New Earth, is considered an innovation upon *advanced* religious thought; a disturbing element in *refined* Christian circles. The Son of God in *person*—the same that died on the cross, that slept in the grave, that arose to life, and talked and *ate* with his disciples before his ascension—is positively not wanted by the *dominant* religious sentiment of to-day. And the preaching of Second Adventism, as we believe the Scriptures to teach it, is highly offensive. Our people cannot, therefore, allow themselves to drift into other churches without positively *abating* and *practically abandoning* their faith.

Between a *personal* and a *spiritual* second coming of Christ there can be no agreement. A literal *corporal* resurrection is absolutely irreconcilable with a spiritual resurrection at death. A kingdom and citizenship of actual physical "flesh and bones" persons have nothing in common with a kingdom of disembodied spirits. The literal reign of Jesus, on a literal visible throne, over literal subjects, on this solid earth—purged of the curse—is a view as entirely opposed, in every feature, to a spiritual reign of Christ, as the personal, real and visible are to the impersonal, ethereal and spiritual. There is no middle ground. There can be no harmony between theories so absolutely opposite.

The Second Advent of Christ is as objectionable to the average church member of to-day, as the First Advent was to the average Jew. So long as Adventism is regarded by the churches as a heresy and a frightful fanaticism, it is not easy to see how Advent believers can return to the fellowship of the churches without surrendering their doctrinal convictions.

This is no time for *recantation*. We are too near the promised possession to admit of retreat. Standing amid the consummated evidences of an *early* crowning of our long-cherished hope, we cannot pause to consider the expediency of *compromise*. Having put our hand to the plough we cannot look back. We have no *desire* to retrace our steps. Think of the Israelites after forty years of hardships; having passed the Red Sea, Sinai and Nebo; after witnessing all the miracles of the wilderness; after living on the *manna*, and worshiping in the light of the "pillar of fire;" after hearing the voice of God and beholding the glory of his presence, turning back from the very banks of the Jordan and setting their faces towards Egypt, and the scenes of their toils, tears and oppressions! No; we cannot go back. The harbor is too near for poise of oar or shortened sail. The Lord of hosts is with us; the God of Jacob is our strength.

What we need just now is to re-light our torches at the pentecostal fires, and flash out the light of coming glories with zeal ever increasing as the august hour draws near. Said Cotton Mather: "But this word of God is in my mind like burning fire shut up in my bones; nor can I any longer forbear, but must again and again denounce this doom to the earth, sufficiently prepared for the fire, and a sorceress condemned to the flames. Yea, though some Nero should command me to be burned in the flames, I will not cease to preach and foretell, with an earnest voice, the dissolution, renewal and purification of the world by fire. Yes, O beloved! prepare; and in the exercise of hope, haste unto the coming of the Lord: and, seeing that ye look for such things, study that ye may be found of him without spot and blameless."

We have come to a moment of supreme solemnity. The curtain between us and eternal things trembles as with the breath of God. It may be lifted at any moment. Blessed will be that *People* of whom it will be said: "Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth."

A SHIP UNDERGIRDED BY PRAYER.

At the close of our late civil war, I was sent South by the Home Mission Society of my denomination for mission and school work among the freedmen. My first work was at Beaufort, S. C. There were about six thousand emancipated slaves at Hilton Head, a short distance from the city, who had followed Sherman in his wonderful march "from Atlanta to the sea." They were provided by the government with rude shanties, and served with daily rations from the commissary department.

There was no limit to their gratitude for their deliverance from a bondage that was worse than death. True to their characteristic religious instincts they had erected a church made of poles, and floored and seated with unplaned boards, with a rude desk of like material, which was abundantly if not tastefully supplied with flowers. In that rough chapel we preached on Lord's day to that sable audience, whose eagerness to hear surpassed anything we had ever witnessed before. They listened with their ears and eyes and hands and feet—they listened all over. And their plentiful responses in bowing, and smiling, and clapping softly their black hands, and rising and courtesying, and, when they could no longer contain themselves, bursting into a storm of "*amens*," "dat is so, massa Jesus," and, "O, bless the white pastor, massa Lord," was enough to have aroused the most frigid orthodoxy on earth into a flame of emotion. We shall never forget the effect of those scenes of worship upon our own mind and heart.

Well, after some months of labor at Beaufort, I was ordered to report for duty at West Virginia. It was at the beginning of the year; and before leaving I was requested to have a farewell meeting. At the close they gave me, one by one, the "parting hand," each expressing, with sobbing emotion, the wish to meet the white pastor "in the kingdom"; and when I bade them farewell they all joined in singing several wild plantation airs whose pathetic power thrills me even now.

As I started to go, an old and very black man, who had been a slave preacher for many years, comforting his oppressed and deeply wronged people, in the dark hours of their toils and cruel punishments, with the hope that Massa Jesus would come some bright morning and set them all free, and bring back their children sold away from them by their heartless masters—that old black man seized my hand, and with a look that told my heart that he knew where to find God, said, "Dear white pastor, I wants t[illegible] once more before [illegible] bowed together on the ground, and as he unbosomed his feelings to the Lord, it seemed to me I never heard any praying before. Such reverent familiarity of speech, as of one tried and trusted friend speaking to another! Such tones of confidence, and assurance of being heard and answered! Such simple yet lofty expressions! I felt that deep in that scarred black bosom was a heart that touched the heart of God. I would go many a mile to hear and feel the power of that prayer again. He asked the Lord to be sure and remember the "white pastor's family" and "never let them want for a morsel of bread." And then he told the Lord the white pastor was going to take ship for home, and described the perils of a voyage at sea in that season of the year with graphic power that seemed inspired, winding up with these words: "Now, Lord, you hold the great ship in your big fist, and don't let her go to the bottom with the white pastor board of her."

We sailed from Charleston, S. C., for New York on the first day of January. We had on board a regiment of soldiers, homeward bound; the officers in the cabin, the men in the hold. My state-room companion was a surgeon from New York city. Our steamer was new and strong. We doubled Cape Hatteras in the night, and met a most terrific storm of hail and snow. The wind was high and wild. Our steamer creaked and rocked and plunged, as though she were a toy on the brow of a tempest. I was in my berth fearfully seasick, clinging with my might to keep from being flung out. The doctor came rushing from the deck, exclaiming, "We shall go to the bottom; nothing can save us; we shall all be lost"; and he wrung his hands in agony of fear, repeating, "I shall never see home again." I asked, "What does the captain say?" There was great uproar in the ship. All were terrified. And there swept over me a feeling of despair, and as I said to myself, "Is it so? shall *I* never see home again?" the words of that old black man's prayer fell on my ear, in tones as clear and strong and fervent as when, awe-struck, I heard them from his lips when we knelt together on the shore at Beaufort; and instantly I felt as calm and safe as I do now. I knew no storm could be wild enough to drown that old man's voice, nor tempest terrible enough to sink our ship undergirded by that freed slave's prayer. He who rules the restless sea said to the wild waves, "Be still"; and we came in safety to our "desired haven," though a staunch steamer just behind us was fatally stranded.

AND NOW IT IS RUSSIA'S TURN.

The French crisis has passed with less excitement than attends a presidential election in our large cities. But anxiety at the great political centres is hardly allayed when a new menace of the peace of Europe comes to the front. Russia has been for some time silent, but not inactive. And her wily hand is being shown in a very suggestive way just now. The following from the *Boston Journal* of Dec. 8 will be read with interest:

"The menacing movements of Russia on her western frontier are attracting increased attention in Europe, and the uneasiness which they occasion is fast passing into alarm. Such extensive movements of troops as are reported can hardly be made without a motive, and the motive can scarcely be a pacific one. The Russian government vouchsafes no explanations, and all the arrangements are made with so much secrecy that no details have been made public. All that is certainly known is that large bodies of Russian troops have been massed upon the frontier, and that other bodies are in motion behind them. At first it was thought that the movement was directed towards Germany, but it has become reasonably clear that Austria is the object of the Russian menace, and the tone of the Austrian papers is full of alarm, and the money markets of Vienna feel the depressing influence of the situation. It seems almost incredible that Russia should precipitate war at the beginning of winter. If Austria were the only Power concerned, it might be that the Czar would hope to make short work with her, but if the recently-formed alliance between Austria, Germany and Italy means anything, it was certainly designed to meet such contingencies as this. A hostile movement on the part of Russia would involve a large part of Europe in war. The slight which Russia experienced in the Bulgarian adjustment rankles in the breast of the Czar, and sometime Russia will pretty certainly seek revenge. But it would be simple madness to take such a time as the present for the enterprise."

CORRECTION.—The article in the last *Crisis*—"*The Study of Greek*"—was by Elder E. P. Woodward, Harrison, Me.

WESTERN EDITORIALS.

ATONEMENT.

Sometimes needless mystery enshrouds the doctrine of the atonement, owing to the fact that the meaning of the word is not comprehended. Webster thus defines the word atonement:

1. Agreement; concord; reconciliation after enmity or controversy.
2. Expiation; satisfaction or reparation made by giving an equivalent for an injury, or by doing or suffering that which is received in satisfaction for an offence or injury."

The Greek term translated atonement, is also rendered reconciliation. "We also joy in God through our Lord Jesus Christ, by whom we have now received the atonement" (Rom. 5: 11), the margin reading "reconciliation," in the Revision puts "reconciliation" in the text itself. In a word, Christ becomes our "propitiation", or Conciliator by paying the price of forfeiture—by the vicarious "sacrifice of himself," or giving his "life a ransom," and now appearing in "the presence of God for us," as our High Priest.

In the type, the blood of the atonement sacrifice was carried into the Holy of Holies by the High Priest and sprinkled upon the mercy-seat—afterward the Priest came out to bless the waiting people. Our High Priest entered the antitypical Holy of Holies, "with his own blood," but has not yet come out. He has entered "once for all"—will never repeat it—and when he comes out the work of atonement will be finished forever—no more atonement. How then can men be saved after this? To count out the atonement in a future age, is virtually saying that it was needless in this age: if men can then be saved without an atonement, why not now? The claim is anti-gospel, and fallacious. W. S.

JEWISH TIME.

Judge Bronaugh inquires if it is not true that the Jewish [illegible] begins in the spring, instead of autumn? And what time would this count bring the Passover epoch, and the day of atonement in 1889? As many others are propounding the same questions in substance, both orally and by letter, we give a brief public reply:

1. The Jewish sacred year (the only Jewish year recognized in Scripture after the Exodus) always began in the spring, with the first new moon prior to the first full moon after vernal equinox—this being the only year used in regulating the time of the Jewish feasts.

2. History shows that they also reckoned a civil year from the autumn, for secular purposes, but never in relation to their worship, festivals, or fasts.

3. The ancient and modern Jews differ one day in their count of sacred time—the ancients beginning the year with the actual sight of the Nisan new moon (if clear, and the next day if not clear), while the moderns begin with the astronomical time of new moon, which is always one day earlier. In 1889, Passover will come April 15th, and Atonement day (10th day of the 7th month) will come October 5th, by one count, varying but one day from the other count. W. S.

POLITICAL RELIGION?

Yes, if connected with the right kind of politics. Politics that leave out the "world to come," that ignore the coming "King of glory," and arouse only an interest in matters pertaining to human governments, fall short of the divine pattern. Jesus was preeminently a political preacher of the right kind—a kingdom preacher. Not preaching a kingdom of earthly origin, or of the carnal type, belonging to this age, but a kingdom to come after human kingdoms shall have had their full time—a kingdom to supplant and succeed the kingdoms of men; a kingdom due "when the Son of man shall come in his glory," due when the seventh trumpet shall sound—then the kingdoms of this world shall "become the kingdom of our Lord and of his Christ, and he shall reign forever and ever." Jesus called it "the kingdom of heaven," or "the kingdom of God"; and though he said that it was "at hand" 1800 years ago in some sense, he also said that after the signs of his future coming should be seen, it should be "nigh at hand"—still future after the signs, but not far off.

We should let sacred politics enter into our religion conspicuously—correctly understand the word of the kingdom—but not to the exclusion of heart purity; for it is possible to have a perfect understanding of the sacred kingdom-programme, and still possess a carnal heart. Let the spirit of the coming kingdom be blended with its political phase of interest—have as much grace in the heart as we have understanding in the head—then we can better politically enthuse others. W. S.

HOW LONG THE VISION?

"How long the vision" concerning *what?* Not concerning the history of the powers symbolized by the ram and the goat—not that—but simply concerning the duration of two important things seen in the vision, thus specified in the Revision: "How long shall be the vision concerning the continual burnt offering, and the transgression that maketh desolate [this desolation], to give both the sanctuary and the host to be trodden under foot?" The duration of these two things only is inquired after—"the continual burnt offering," and "the transgression of desolation."

But why inquire after the duration of the "continued burnt offering"? Simply because he had seen a certain horn arise which "magnified itself, even to the prince [High Priest] of the host; and it *took away from him the continual burnt offering*, and the place of his [the High Priest's] sanctuary was cast down" (Daniel 8: 11), that is, the place where the burnt offerings were made in Jerusalem. When the prophet saw that the "continued burnt offering" was again to be restored, and subsequently to be taken away by a desolating horn that should rise and produce great desolation, he inquires, "How long the vision concerning" this very matter—the duration of "the continual burnt offering" to be taken away, and the duration of the desolation to succeed it—how long these two combined? The answer is, "Unto 2300 days."

The events to be measured by the 2300 days cannot easily be overlooked. They are *not* the history of the ram and goat—not at all—but only the sacrificial worship, to be followed by the horn's desolation. We cannot measure this sacrificial worship before its legal restoration under Nehemiah—all previous attempts having proved abortive. W. S.

IRELAND.

The political condition of Ireland presents a sad, dark outlook. After a two year's effort of the British Parliament to regulate and reform the Irish government so as to give general satisfaction, the settlement seems as far away as when they began their work. One needs to come here to understand the true situation. I find nearly all the Christian people utterly opposed to the Home Rule Bill of Mr. Gladstone and his sympathizers who are largely Parnellites, or supporters of the Papacy. An intelligent gentleman, who is well acquainted with the true state of things in the south of Ireland, as well as the north, said to me to-day that the real issue is whether the Papists or Protestants shall rule Ireland. If possible the Papists are determined to drive away the Protestants from their lands and their homes. There is probably now no other nation in the world so loyal to the Pope as the Irish; and it is no wonder that they should seek to make him a home on the "Erin Isle;" but this cannot be so long as the Protestants hold the political power. It is said that all the riotous disturbances in Belfast and elsewhere were begun by the Catholics, and not by the Orange men.

No doubt, it will be found, when the facts are known, that the great meetings in American cities, to express sympathy for Ireland, are arranged by Roman Catholics, and their sympathizers; who are also making gigantic efforts to get the control of American politics, schools, army, navy, banks, and all our literary and religious institutions; so that, if they fail in Ireland, they may invite the Pope to make a home under the spread-eagle banner. The American people are asleep in the midst of startling dangers; while Papists are rocking the cradle, singing their hypocritical lullaby songs of peace and safety, when they are just ready to grasp the reins of government, and take the highest offices in the nation. It is a startling terrible fact, that Protestantism in America is now making a low bow to Papacy, for the sake of her votes and political influence in the town, county, city, State, and national elections. Beware!! M. G.

LONDON SOCIALISTS.

The Socialists and other laboring classes had a great meeting in Trafalgar Square, last Sunday, Nov. 13th. Because of former troubles at the same place, the city authorities had issued an order forbidding any public gatherings at that place; but last Sunday the crowd came, paying no attention to the city order prohibiting such a meeting. Fearing trouble, some 5,000 police, 200 of whom were on horses, were ordered to Trafalgar Square to take charge of the crowd that might assemble. They were on duty about ten hours, having some very serious difficulties to manage. They made several arrests, among whom was one member of Parliament, who attempted to harangue the crowd, and received some severe blows on his head. When brought into court the next day, he presented a sorry appearance, with his head bound up with cloths. Some two hundred were carried to hospitals to have their wounds dressed, as the result of conflicts with policemen and others, during the day. Mounted police were pulled from their saddles, and some of their horses were thrown down. Before the crowd could be dispersed the Grenadiers had to be called out with fixed bayonets. This was at dark, or about 5 P. M. Some forty arrests were made during the day. One of these was John Burns, the Socialist leader.

The scenes of the French revolution may soon be reenacted on a larger scale. There is no probability that the labor question agitation will cease till they have had a bloody struggle with the capitalists. The future, between this time and the coming of Jesus, presents no pleasing aspect. The passions of men are being aroused to do desperate deeds, in order to accomplish their object. The Socialists threaten to hold another great meeting in Trafalgar Square next Sunday, Nov. 20th. In view of this, it is stated "that the Government have decided to swear in 20,000 special constables [Police] in anticipation of further disturbances." This is the hour to hide in Jesus, and look to him for protection in the coming storm. He is our strong tower, where we may be perfectly safe. Those who wish to enjoy his protection should keep out of all labor organizations, and secret societies, and trust alone in the Lord. His arm of strength is all-sufficient as a shield and safeguard. But those who trust in confederations, or human schemes, for safety, will find them utter failures when we reach the trying hour. "Have faith in God." M. G.

SYMPATHY with others is not learned without personal suffering. The power to comfort grows out of our own afflictions. Depend upon it, those useful workers whom you so much envy have their private griefs, which minister to their usefulness or keep them humble under their success.—*Ex.*

BERLIN, Dec. 6. There is an unconfirmed rumor that Germany and Austria have sent a joint note to St. Petersburg, asking Russia to explain the massing of troops on her frontiers.

FIVE THOUSAND ADVENTISTS WANTED TO READ THE FOLLOWING.

The Greatest Foreign Missionary Movement ever made by the Adventists of America.

The American Advent Mission Society in a few weeks will send four missionaries to Macedonia. Bro. and Sr. J. C. and S. E. Smith, and Bro. Martin L. and Sr. Alice Cunningham will sail from Boston for Macedonia in two or three weeks to bear to that people the glad tidings of Jesus' soon coming. A printing press has already been sent, and an Adventist Publishing House is to be established in Macedonia. We believe God will put it into the hearts of his people to contribute five thousand dollars in a few weeks to make this enterprise a success. Five thousand Adventists wanted to send one dollar (or more) each to the Treasurer of the Society, E. M. ANDREWS, 49 Bloomingdale Street, Chelsea, Mass. Who will have a share in this work and be blest? E. M. A.

FAREWELL MEETING.

Bro. and Sr. J. C. and S. E. Smith, Bro. Martin L., and Sr. Alice Cunningham will sail for Macedonia on Thursday, Dec. 22d, to labor in spreading the gospel of the kingdom in that land. A public meeting will be held at the Heard St. Chapel, Chelsea, on *Tuesday evening, Dec. 20th*, to bid farewell to our missionaries.

This is the greatest Foreign Missionary enterprise ever engaged in by the Adventists of America, and a cordial invitation in behalf of the Society and of the Chelsea Church is extended to all to attend on that important occasion. E. M. ANDREWS.

A SPECIAL OFFER.

To any and all our subscribers who will send to us direct the name of a new subscriber for the *World's Crisis*, with $1.50 to pay for the same, we will send to them free of charge for one year

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THE BOSTON CHURCH.

"Come over and help us." Shall we have an Advent Church in Boston, the headquarters of our publishing interest? For many years there was no meeting in Boston where those of like precious faith could gather to exhort one another according to the Scriptures. Some years since, being in Boston, I said to the brethren, "Why don't you have a meeting in Boston?" A brother present said, "We can, if you will take hold and help us." A notice was inserted in the *Crisis* for all that were interested to meet at the *Crisis* Office. There were twenty-two present at the meeting, and pledges were solicited, and $10 per week was pledged, just enough to pay for the rent of a hall. I then offered my services with a proviso that the Hall rent should be paid first, and if there should be a surplus it should be used for preaching. At that time it cost me five dollars per week for car fare to Boston and return. The work prospered, and we soon had to secure a larger place. Morgan Chapel on Shawmut Avenue was secured. The congregation increased, the meetings were interesting, and souls were converted. At the death of Mr. Morgan the Chapel passed into other hands, and the church procured a hall. In a short time they were obliged to move again. This was detrimental to the interests of the society, and some became discouraged. There were some Calebs and Joshuas among the people, who said, "We are well able to go up and possess the land."

A society was organized, and solicitors appointed to secure funds to build a house. One good sister gave one thousand dollars to start the enterprise. It was the question of a meeting or no meeting in Boston. The society is made up of laboring men of limited means, but strong in faith, which was manifest in works. Finally, after a hard struggle, the house was finished and dedicated, with a heavy debt resting upon the faithful few who had put their all into the cause.

"Bear ye one another's burdens, and so fulfil the law of Christ," is the admonition of the apostle. The brethren and the cause in Boston need help. Shall they have it? It is of as much importance that the truth be preached in Boston as elsewhere. It would be a reproach on the cause to have it said that there is no meeting at the headquarters of our publishing institution.

Now, dear brethren and sisters throughout the land, let your brotherly love shine out as far as Boston. Let each one send one dollar to H. H. TUCKER, H. C. Station, Chelsea, Mass., and you will hear of rejoicing among your brethren. Only one dollar for missionary work where it will do much good. The call is urgent; do not delay. "Give, and it shall be given."

Athol, Mass. J. HEMENWAY.

CHURCH NEWS.

In 1842 a number of persons in Plymouth Mass., became believers in the soon personal coming of our Lord and Saviour the second time, without sin unto salvation. They have maintained a meeting from that time to the present. When they commenced their meetings I was living four miles from Plymouth, in Kingston, being pastor of the Baptist Church.

The Plymouth church from the first have been united, persevering, and lovers of the truth. For some time past they have had two of our most devoted sisters to conduct their meetings, Sundays and week days, Mrs. Mary Ransom, and Mrs. Ida Chandler. They are now in Duxbury, and are expecting to locate in Plymouth. These sisters are what they profess to be in faith and practice. The church has requested them to move into their midst. The meetings are largely attended, compared with some times in the past. The church is united, warm-hearted, and hopeful. May they remain so; and the Lord will bless them.

J. S. WHITE.

Bro. Stockman:—I wish to report our little band as still alive and looking for the dear Lord. They are only about three years old, and yet have had some of the hardest trials. First, they had the Congregational Church against them, but they stood this. Next Bro. Earl, their beloved pastor passed away, and it has seemed as if this was going to pull them down; but though weak, by faith they are holding on, and they have stood the storm. Next came financial storm. Their crops, both sugar and grain, were a failure. But some have lifted beyond what they were able, and we believe that we shall pull through.

Our preaching services are well attended, and the prayer meetings are grand. All are in good working order, many strong men are under deep conviction, and we look for a grand outpouring of God's Spirit. We feel that if we continue to cry to the Lord he will hear the cries of his children, and pour out a blessing upon us. We also do some mission work around here. The call comes in from different places, "Come over and help us," and we intend to answer every call. Dear brethren and sisters in the ministry, do not keep running to these old churches that have so much preaching, but get out where they have not heard the glad news that Jesus is coming. Yours in hope. G. G. HAYNES.

Strafford, Vt.

HOOSICK VALLEY CONFERENCE.

Brethren and Sisters:—This Conference, which is to convene with the A. C. Church at Hebron, N. Y., Jan. 19th, will be our first Quarterly Meeting of the present Conference year. We hope it will be a feast of fat things, and a great blessing to the church at Hebron, and to each church within the bounds of the Conference; and a long pull, a strong pull, and a pull altogether, with the Lord's blessing will make it such. Let us arise and put on the beautiful garments of salvation, and clad in the gospel armor, go forth to meet the foe.

These conference meetings may be and ought to be seasons of refreshing, foretastes of coming glory, occasions for the putting on of more strength. Come from the vale and mountain, the meadow and the plain, from city, village, and hamlet. Let us mingle our voices in prayer and praise, and by kindly greetings and earnest sermons and exhortations, let us help each other along in the way. Our heavenly Bridegroom is soon coming to claim his bride. Will he find us watching and waiting, our lamps trimmed and burning, our garments pure and spotless, washed in the blood of the Lamb? Our friends in Hebron will do everything in their power to entertain comfortably and pleasantly all that may attend. (See notice in another column.)

GEO. A. STREETER, President.
W. O. HIGLEY, Secretary.

OUR WHEREABOUTS.

BY H. H. BROWN.

Bro. Stockman:—In following duty's call we find ourself led away from our own native State, New York, to new fields and new scenes, where strange faces and strange voices greet us, and where like one of old we hear the cry, "Come over and help us." We dare not pass the call by, but heed it, therefore we are here in Franconia, N. H., to labor for the Lord. If we had known the greatness of the task before us, we should have shrunk from its burdens; but we are satisfied that we came here under the divine leading, and therefore dare not now shrink from the labor. We have therefore accepted the call as pastor of the church here for a short time, and now enter upon our labor as an experiment, to see what can be done to honor the cause of the Master, by bringing into line the divided ranks, and uniting the scattered workers.

We ask the prayers of God's people everywhere, that our work may be successful in strengthening the things that remain to the glory of God, in the conversion of sinners and the building up of the church. May God help us, as his people, to be true workers together till he come. Yours in Christ.

MARRIED.

BURDITT—WEAVER. In Niles Township, Mich., Nov. 23d, 1887, by Eld. A. P. Moore, Melvin Burditt and Ona May Weaver. The blessing of heaven attend this union.

RIPLEY—HARTLAND. At Pleasant Valley, Ct., Nov. 17th, 1887, Orville H. Ripley, of Pleasant Valley and Miss Flora L. Roberts, of Hartland, Conn.

SECULAR NEWS.

FOREIGN.

LONDON, Nov. 28. An explosion occurred in the Aberrant colliery, Aberdare, this morning. It is reported that there were 360 men in the mine at the time, but that 220 have been got out during the day through an old working. The others are still entombed, and there are hopes that all may yet be saved.

LONDON, Nov. 28. A school in the village of Werchobistritzkioi, Russia, was burned a few nights ago. A large number of girls were sleeping on the upper floors when the fire broke out. Twenty-four of them escaped by jumping from the windows, but sixteen others, who were afraid to jump, were burned to death. A number of boys who were sleeping on the ground floor escaped.

BERLIN, Dec. 6. Dr. Sonmerbrod of the Breslau University, an eminent laryngologist, lectured today on the case of the crown prince. He is inclined to the conclusion that it is a case of simple perichondritis, with an abscess formation, and not of a cancerous nature, though some difficulty is likely to be presented in the extrusion of several pieces of dead cartilage. He said the prospects of the prince's recovery were hopeful.

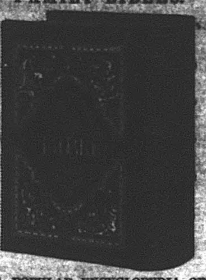
A San Remo dispatch says the crown prince's voice is regaining its strength, though it is still hoarse. This afternoon he walked through San Remo.

PARIS, Dec. 6. President Sadi-Carnot, in an interview with M. Clemenceau, to-day insisted upon the necessity of a union of all the Republicans in the chambers; first, to show foreigners that Republicans can agree, and, second, in order that they may vote an honest and sincere budget. M. Clemenceau fully endorsed the President's view. The accord between President Sadi-Carnot and M. Clemenceau is regarded as a good omen of the future of the republic. The President to-day received M. Ribot and other leading politicians.

DOMESTIC.

ST. LOUIS, Mo., Dec. 8. Anderson K. Hayward of Denver, who arrived here this morning, said to a reporter: "I have just passed over both the Atchison, Topeka & Santa Fe and the Kansas Pacific, and witnessed some very peculiar scenes along the roads. Throughout eastern Colorado and western Kansas a coal famine prevails, and the towns and farmers are almost entirely out of fuel. The country is entirely treeless, and unless coal can be obtained, the people are obliged to go without fire. The principal, in fact almost the only, source of supply for the region referred to are the Colorado coal fields, especially those near Canon City. The local dealers failed to lay in a sufficient supply during the summer, and when the cold weather commenced the demand far exceeded the supply. The Canon City mines are working double time, but still are unable to fill the orders that pour in.

FAMILY BIBLES.



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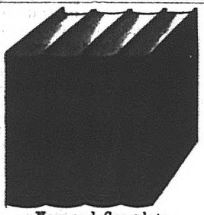

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NOTICES.

HOOSICK VALLEY CONFERENCE.

Providence permitting, the Hoosick Valley A. C. Conference will convene with the A. C. Church at Hebron, N. Y., Thursday evening, **JAN. 19th**, to continue over the following Sunday. Teams will be in waiting at Rupert, Vt., on the arrival of train from Eagle Bridge, due about 10 A. M., and trains from Castleton due about 12 M. and 5 P. M., on Thursday. There will be no teams running Friday or Saturday unless by request. It is hoped that all who are going to attend the meeting will get there Thursday, but if that is impossible please write to David Lincoln, Rupert, Vt., and inform him what train you will arrive on, and there will be a conveyance provided. But be sure to write a few days before the time, so that he may be certain to receive your letter. There is a train due at Rupert from Eagle Bridge at 8 P. M., but there will be no conveyance to meet it unless by special request. We hope each church will appoint and send delegates, and take up a collection for the Conference and send by delegates, or forward to the Treasurer, W. O. Higley, Sandy Hill, N. Y. If it is impossible to send delegates, report by letter.

GEO. A. STREETER, Pres.
W. O. HIGLEY, Sec.

CONFERENCE NOTICE.—The next quarterly session of the Bristol and Plymouth Counties A. C. Conference will be held with the church in New Bedford, Mass., beginning Tuesday evening, **DEC. 13th**, and holding over Friday, the 16th. Let there be a large attendance at this Conference. As this will probably be the last opportunity of many to see our President, Eld. C. H. Sweet, before he removes to New York State, we doubt not this will prove an additional reason for attending. Eld. G. M. Little, of New Hampshire, and other ministers are expected to be present. Our work seems almost done. Let us afresh take counsel together how we may most effectively increase our efforts to save the perishing.

WM. A. BURCH, Vice President.
F. S. STANTON, Secretary.

NOTICE.—All persons having the matter in charge are requested to collect the mission barrels in their locality, and forward funds to the Conference, returning the barrels to previous holders.

WM. A. BURCH, Chairman Finance Committee.

NOTICE.—The second annual session of the Canadian A. C. Mission Society will be held at Ways Mills, Union church, commencing Friday evening, **DEC. 16th**, at 7.30 P. M., and hold over Sunday. All ministerial and lay members are expected to be present, and all interested in mission work are cordially invited, as there are proposed amendments to be made in the Constitution. There will be devotional services Friday evening and Sunday. Saturday A. M. will be devoted to the hearing of reports, addresses, etc., P. M. to the election of officers, and transaction of general business.

Those coming by rail will please drop a postal card, stating what time they will be at Ayers Flat R. R. station, and teams will be in attendance to bring them to the meeting. We hope there will be a good attendance, as mission work is of great importance.

ELD. A. H. TIDSON, President.
ELD. H. W. DAVIS, Tent Master.
H. I. HASTINGS, Sec. and Treas.

GENERAL MEETING.—We hereby give notice to all Adventists of southern California, that there will be a general meeting of those of like precious faith, to be held in the Advent Chapel in Tustin City, Los Angeles Co., Cal., commencing Friday evening, **DEC. 23d**, and continuing through the following week. We expect Sister Clark and other help in the stand, and invite all those who are concerned about the cause of the Advent faith and warning to sinners of approaching judgment, to be at this meeting. From Los Angeles take the train to Santa Ana, via. the Southern Pacific R. R. From San Bernardino, take the train to Santa Ana over the California Central. From Santa Ana to Tustin by street cars.

For the Church, V. F. HUNT.

NOTICE.—The next session of the Knox and Lincoln Quarterly Conference will be held with the church in Rockland, Me., beginning Thursday evening, **DEC. 22d**, and holding over the following Sunday, **DEC. 25th**. A cordial invitation is given to all interested in the Conference and the work of the Lord. Come filled with the Spirit. Homes will be provided for all who come. Those coming from abroad will call on Bro. W. M. Brewster, Charles Little, G. B. Macomber. Hall on Lime Rock Street, little west of the Court House.

G. W. WEEKS, President.
M. M. STEVENSON, Secretary.

CONFERENCE NOTICE.

The next session of the York County A. C. Conference will convene with the church at Old Orchard, Me., commencing Thursday, **DEC. 29**, at 2 o'clock P. M., and hold over the following Sabbath. This is the annual session, and the business meeting will be called at 9 o'clock Saturday A. M., for the election of officers for the ensuing year, and for the business of Conference. We hope there will be a general gathering of the brethren and sisters at this meeting. A cordial invitation is given to all the preaching brethren of this Conference to attend; and all who are interested to carry out the object of this Conference are especially invited to come and lend a helping hand. A cordial welcome will be given by the church at Old Orchard, and homes provided for all who may come. Come, brethren and sisters, in the name of Him who has called us to glory and virtue, and let us unite our endeavors to glorify his name and build up each other in the faith and love of his near coming, and save the perishing.

JESSE GAY, President.
T. J. COOLBROTH, Secretary.

NOTICE.—The next session of the Kennebec Co. Quarterly Conference will be held at the Thayer school-house, Oakland, Maine, commencing Thursday evening, **DEC. 29**, and hold over the following Sunday. As the officers are to be chosen at this session of the Conference, we sincerely hope the brethren and sisters will make a special effort to be present, so as to have a voice in their election, also to labor for the salvation of the perishing. Call on Brn. Reed, Ellis, and Sylvester Knock, who will see that all are provided with homes.

F. E. BLAISDELL, Sec.

NOTICE.—The annual meeting of the A. C. Conference of Michigan will be held with the church at Millbrook, Mecosta Co., Mich., commencing **DEC. 29th**, and holding over the Lord's day. Teams will meet the trains on the D. L. & N. R. R. at Millbrook and Blanchard. Come, one and all, and let us make this meeting the best we ever held in the name of our Master.

A. L. FOX, President.
J. G. L. SATTERLY, Secretary.

NOTICE.—The Fourth Quarterly Meeting at Palmer, Christian Co., Ill., will be held at the Chapel in said place, to commence Thursday, **DEC. 22d**, and will be protracted for a time indefinite. A good meeting is anticipated. Business meeting on Saturday, 24th, the officers and friends take notice. Be on hand. Come praying the Lord to bless the effort.

W. S. RANDLE, Clerk.

NOTICE.—We give notice to all Adventists that there will be a week's meeting held at Perkin's Hall, on Maine Street, Mechanic Falls, Me., commencing **DEC. 18th**, and hold over the following Sunday. We expect Bro. F. Philbrick of Biddeford, Me., and others to be present.

J. H. RAND.

NOTICE.—The first Quarterly Session of the A. C. Conference of Southern N. Y. and Northern Penn. will be held with the church at the Eleven Mile, Potter Co., Penn., commencing Friday evening, **DEC. 30**, and hold over Sunday.

A. H. BRIGGS, President.
A. A. JOHNSON, Secretary.

NOTICE.—There will be a two days' meeting held at Shongo, Allegany Co., N. Y., commencing Friday evening, **DEC. 23**. A cordial invitation is extended to all.

A. H. BRIGGS, Evangelist.

POST OFFICE ADDRESSES.

S. W. BISHOP, 5 Fairfield St., Worcester, Mass.
H. H. BROWN, Franconia, N. H.
[illegible]

THE ANNUAL P. Q., NOR. VT. AND NOR. N. H. CONFERENCE.

The next session of this Conference will convene on Tuesday, JAN. 3, 1888, at 10 o'clock A. M., and continue daily and over the Sabbath, JAN. 8.

The churches are earnestly requested to provide their delegates with certificates, and to see that their proper quota of delegates is elected. Each church is entitled to one delegate, and two for twenty and not above thirty, and three for thirty and not above forty, and four for all above forty members. And one delegate can be empowered to cast the ballots of all whom the church is entitled to send. These delegates must all be communed, lay delegates, not preachers.

Let there be also sent, with the delegates, written statements of the number of members in churches, number in Sabbath Schools, and amounts of money raised for different purposes during the year. It is expected that all candidates for license to preach will bring with them recommendations from churches of which they are members, as each can easily be connected with some church, and come regularly recommended. Let all preachers remember that they are to each pay into the Conference treasury one dollar at the Conference session, and let everybody else feel that all the money the Conference can get for local and foreign mission work is needed. Then, above all, let there be an especial effort on the part of all to attend this Conference, and let preachers especially arrange to spend the whole time of the session and over the Sabbath.

C. P. DOW, President.
E. G. CHADSEY, Vice President.
L. C. McKINSTRY, Secretary.
M. McKINSTRY, Assistant Secretary.

The Conference will be held at St. Johnsbury, Vt., by the kind, cordial, and unanimous request of the church there.

RAIL ROAD ARRANGEMENTS.

Tickets at fare one way (not free return checks as formerly, but round trip tickets) on sale at Warren Summit, Haverhill, North Haverhill, Lisbon, Littleton, Whitefield, and Lancaster, on the White Mountain Division; at Morrisville, Wolcott, Hardwick, Greensboro, Walden and Danville, on the St. Johnsbury and Lake Champlain road; at White River Junction, Norwich, Ely, Fairlee, Piermont, Bradford, Newbury, Wells River, Passumpsic, Lyndonville, West Burke, Barton Landing, Coventry, Newport, Stanstead Junction, Stanstead, Smith's Mills, Libbey's Mills, Ayer's Flat, Massawippi, North Hatley, Capelton, Sherbrooke, on the Passumpsic Division. Call for Conference tickets to St. Johnsbury and return. Good to go till Saturday, Jan. 7 and return on Monday 9th.

L. C. McKINSTRY, Cor. Secretary.

NOTICE.—The next session of the Sagadahoc County Conference will be held in Litchfield at the Baker school-house, commencing Thursday, **DEC. 29th**, at 6.30 P. M., and hold over the following Sunday. We do hope that the brethren and sisters will make a special effort to attend filled with the Spirit ready for work. Homes will be provided for all. Call on Brn. Colby and Peacock. This is the session for the election of officers.

I. C. WELLCOME, Pres.
E. Q. DINSMORE, Sec.

NOTICE.—Any church connected with the Connecticut A. C. Conference desiring the next quarterly meeting of said Conference to be held with them in January next, please correspond with O. D. WOODRUFF, Southington, Conn.

NOTICE.—I will have on hand soon a fresh supply of "PROPHETIC PROBABILITIES," which I will send free of cost, except as to postage, to all who may order them for distribution. Address A. C. BRONAUGH, Portland, Oregon.

NOTICE.—At the Smith school-house, North Elyse, Kennebunk, Me., Revival Meetings every Sunday at 2 and 7 P. M. Also every Wednesday evening, at 7 P. M. Come over and help us.

F. PHILBRICK.

NOTICE.—I will visit churches in Canada and Northern Vt., where there is an open door and my labor may be desired. Please correspond with me at Fitch Bay, P. Q., in care of Bro. Charles Bissell.

A. ROSS.

APPOINTMENTS.

APPOINTMENTS must be received as early as MONDAY MORNING to insure insertion for the coming week, as our paper goes to press EARLY TUESDAY MORNING.

NOTE.—If our churches who need a supply, and preachers who are at liberty for any Sunday, will send postal card to this Office specifying the same, we will try and accommodate each as far as we can.

AGENT.

ILLUSTRATED LECTURES.
The Redemption, and The World's Great Empires.
BY ELD. AND MRS. L. C. McKINSTRY.

Elder McKinstry, occupies the first Sabbath in *THREE* Lectures. Mrs. McKinstry, from Monday evening over the following Sabbath in *NINE* Lectures. Only the Sabbath dates are given, the others being understood. Address us at place of appointment.

Brattleboro, Vt. (Harmony Hall)...... DEC. 11 to 18.
Danville, Vt.................. Dec. 18 to 25.
For Somerville week address Box *5140*, Boston, Mass.

MASSACHUSETTS.

BOSTON ADVENT CHRISTIAN CHURCH.
Chapel on Emerald Street.
H. H. TUCKER, Pastor.

ATHOL.
Geo. E. Tyler.............. 4th Sunday in each month

BRIMFIELD.—Orus E. Parker Corresponding Clerk.

[illegible] Corresponding Committee: Saml. B. Demorauville, Geo. F. Reynolds, Clifford, Mass.

CHELSEA (Adv. Chris. Church) Heard Street.
E. M. Andrews, Pastor.

CLINTON (S. A. Church.)—Isaac Barnes, Cor. Clerk.
S. P. Hayward.............. Sunday, Dec. 18th

CHARLTON (Advent Chris. Church.)—L. A. Morse Corresponding Committee, Box 390 Webster, Mass.
A. S. Withington...1st and 3d Sundays in each month
Wm. O. Hale.............. 2d Sunday in each month and 4th Sunday in each month, or supply.

DANVERS (Advent Christian Church.)—G. W. Page Elder and Corresponding Committee for the Church.
H. A. Mitchell.............. Sunday, Jan. 1st
W. Hadley.............. Sunday, Jan. 8th
A. Fogg.............. 3d Sunday in each month
Joshua Denton.............. Sunday, Dec. 25th

EAST WEYMOUTH.—W. H. Crockett, Pastor.
I. I. Leslie.............. Sunday, Dec. 18th

FALL RIVER.—Meetings every Sunday at 26 Hunter Street (near Public Park.) Also Wednesday evenings. Daniel Gladding, Corresponding Committee.
A. Fogg.............. 1st Sunday in each month
W. A. Burch.............. Sunday, Dec. 18th

FAIRHAVEN.—Albert Jenney, Cor. Com.

HAVERHILL (Walnut St. Chapel.)—G. W. Sederquist Pastor. Residence 21 North Street.

HUDSON.
G. W. Page.............. 3d Sunday in each month
A. Fogg.............. 4th Sunday in each month

LAWRENCE.—(Advent Chapel, Concord Street.)

LYNN, Second Advent Church.—(Chapel on Liberty Street.)—J. G. Burnham, No. 25 Empire Street, Corresponding Secretary.
E. A. Stockman.............. Sunday, Dec. 18th
E. P. Woodward.............. Sunday, Dec. 25th
W. H. Mitchell.............. Sunday, Jan. 1st

LOWELL, Second Advent Church (Chapel 49 Grand Street, near Westford.)
J. Couch Pastor, 69 Grand Street.

MARBLEHEAD, S. A. C. Church (Advent Hall, 43 Pleasant Street.)—Albert Lefavour, Pastor.

MATTAPOISETT.—B. F. Shaw, Committee.

NEW BEDFORD (Advent Christian Church) corner of Kempton and Foster Streets.—Wm. A. Burch Pastor, 55 Foster Street.

NORTH CARVER (A. C. Church).—Webster D. Nash Corresponding Secretary.

NORTH RUTLAND.—(Adv. Chris. Church.)
A. S. Withington.............. 2d Sunday in each month
Randall Curtis.............. 4th Sunday in each month

Newton Upper Falls.—Church of Yahveh, Boylston Street.—Preaching morning and afternoon.—L. T. Cunningham, Pastor.

SOMERVILLE, Second Advent Church.—(New Chapel on Putnam Street, near Summer Street.)
Frank Burr.......1st and 3d Sundays of each month
D. T. Taylor.......2d and 4th Sundays of each month

SPRINGFIELD.—(Advent Chris. Church, Evangelist Hall on State Street.)—G. H. Wallace, Pastor. Residence 394 Union Street.

SALEM.—(Church on Herbert Street.)

TAUNTON (Advent Christian Church) High Street, opposite Wales Street depot, Ward Room No. 2.—John B. Francis corresponding committee.
W. Hadley.............. Sunday, Dec. 18th

UXBRIDGE.—(Engine Hall.)
Preaching 11 A. M., 2 and 7 P. M. Wm. Leach 1st Sunday in each month.

WORCESTER.—Ministerial Committee: E. G. Higgins, S. W. Lincoln, E. S. Gage.
D. T. Call.............. Sunday, Dec. 18th
E. A. Stockman.............. Sunday, Dec. 25th

WALTHAM.
Chas. Goodrich.............. Sunday, Dec. 18th

WHITMAN.—(Conant's Hall.)—W. E. H. Vaughn, Corresponding Committee, Whitman, Mass.
F. S. Stanton.............. 1st Sunday in each month

WEST WAREHAM (Advent Christian Church.)—Oren L. Waters, Secretary.

WEBSTER (Advent Christian Chapel, corner of Park and Myrtle Streets.)
S. P. Hayward.............. 2d Sunday in each month
I. I. Leslie.............. Sunday, Dec. 25th

WESTBORO (Lower Town Hall.)—Wm. H. Bailey and Elison Braley, Committee.
M. A. Potter.............. 1st Sunday in each month
S. G. Mathewson.............. 2d Sunday in each month

WAKEFIELD.—Meetings at the residence of J. B. Adams, No. 1 Church Street, every Sunday P. M. at 2.

WESTFIELD.—J. E. Cross, Pastor.

WEST DUXBURY (Tar Kiln.)—Mrs. M. S. Ranson, Pastor. Post Office address West Duxbury, Mass.

Middleboro.............. Sunday, Dec. 18th
A. A. FOWLER.

New Boston (Winchendon) 1st and 3d Sundays in each month. [illegible]

Middleboro.............. Sunday, Jan. 1st
J. H. WILSON.

NEW HAMPSHIRE.

ALTON (Jones' Hall.)—George E. Varney, Jesse L. Stockbridge, Committee.
N. Glidden.............. 1st Sunday in each month
John Parsons.............. Sunday, Dec. 18th
J. T. Libby and C. H. Willey...... Sunday, Jan. 15th
A. Kidder.............. 4th Sunday in each month

BELMONT.—Correspond with Asa I. Smith.

BERLIN FALLS (Eagle Hall) correspond with Geo. H. Howard.

CONCORD (Centre Street.)
Rufus Wendell........ Sundays, Dec. 18th and 25th
E. A. Stockman.............. Sunday, Jan. 1st
J. M. Tozier........ Sundays, Jan. 8th and 15th
J. Hemenway........ Sundays, Jan. 22d and 29th

DOVER.
Mark Stevens.............. 1st Sunday in each month
Chas. Goodrich.............. 2d Sunday in each month
Wm. H. Mitchell...3d and 4th Sundays in each month
E. A. Stockman.............. Sunday, Jan. 29th

DURHAM POINT (Brick school-house.)—Correspond with John E. Meader, Box 94 Durham, N. H.

EXETER.—John W. Weeks, Corresponding Committee.
Joshua Denton.............. 1st Sunday in each month
A. W. Sibley.............. Sunday, Dec. 18th
D. M. Leavitt.............. Sunday, Jan. 22d

EAST ROCHESTER.—J. Quimby and J. C. Shorey Elders.
B. S. Emery.............. 1st Sunday in each month
D. M. Leavitt.............. 2d Sunday in each month

EAST WAKEFIELD (Woodman's.)—Mrs. Anna E. Waldron, Corresponding Committee.

EAST ALTON (F. W. B. Church.)—H. O. Tuttle Corresponding Committee.

East Sandwich.—John Cove, Calvin Watson, Com.

FRANCONIA (Advent Chapel.)—H. H. Brown Pastor.

FARMINGTON (Advent Chapel.)—N. L. Proctor, Corresponding Committee.
M. Stevens.............. Sunday, Dec. 18th
E. M'Culloch.............. Sunday, Dec. 25th

HAMPTON.—Cor. Com. Frederick L. Lamprey.
A. W. Sibley.............. Sunday, Dec. 25th
B. S. Emery.............. Sunday, Jan. 8th
E. N. Hinckley.............. Sunday, Jan. 22d
Jesse Gay.............. Sunday, Jan. 29th

LAKE VILLAGE (North Church.)—E. D. Smith, Corresponding Committee.
C. W. Jackson.............. 1st Sunday in every month

LOUDON.—Geo. W. Prichard, Cor. Committee.
John G. Hook.............. 1st Sunday in each month
Daniel D. Page.............. Sunday, Dec. 25th

LOUDON RIDGE.
J. Parsons.............. 1st Sunday in each month
A. Kidder.............. 2d Sunday in each month
Joseph Harvey.............. 4th Sunday in each month

MEREDITH VILLAGE (Grand Army Hall.)—Meetings every Sunday.—C. G. Rollins, Corresponding Com.
F. R. Richardson.............. 1st Sunday in every month
N. Glidden.............. Sunday, Dec. 18th
John G. Hook.............. Sunday, Dec. 25th

MANCHESTER, Arlington St., Second Advent Church.
C. R. Crossett, Pastor.—Residence and address 231 Pearl Street.

NASHUA (Beasom Hall, corner of Factory and Main Streets.)—W. E. Tenney, Pastor. Residence and post office address 3 Prescott Street.

NEW HAMPTON (Advent Chapel.)—C. W. Jackson, Pastor. J. G. Smith 1st Sunday in each month.

PORTSMOUTH (Advent Chapel on Hanover Street.)—Bryant McLellan, Pastor. Residence 13 Elm Street.

PENACOOK.
Daniel D. Page.....1st and 2d Sundays in each month
Simeon Roby.............. Sunday, Dec. 18th
N. Glidden.............. Sunday, Dec. 25th

PITTSFIELD (at the Bethel.)
D. M. Leavitt.............. Sunday, Dec. 25th

ROCHESTER, Advent Christian Church (Lower Hall in the Odd Fellows Block.)—A. G. Chamberlain, Corresponding Committee.
A. A. Robinson.............. 1st Sunday in each month
Mark Stevens.............. 2d Sunday in each month
Enoch Morrill.............. 3d Sunday in each month
J. E. Clough.............. 4th Sunday in each month

RYE.—S. G. Smart, Corresponding Committee.
Joseph W. White.............. 1st Sunday in each month
D. M. Leavitt.............. Sunday, Dec. 18th and 3d Sunday in each month.
Frank Burr.............. Sunday, Dec. 25th
E. S. Moulton.............. Sunday, Jan. 1st
C. Goodrich.............. Sunday, Jan. 29th

SOUTH ROCHESTER (Advent Christian Chapel.)
J. T. Libby.............. 1st Sunday in each month
Enoch Morrill.............. 2d Sunday in each month

SUGAR HILL.—C. W. Dockham, Pastor.

SEABROOK.—James L. Walton, Cor. Com., Box. 61.
E. M'Culloch.............. Sunday, Dec. 18th and 1st Sunday in each month.
F. S. Knowlton.............. Sunday, Dec. 25th
E. S. Moulton.............. Sunday, Jan. 8th through the week, and Sunday, Jan. 15th.

SOUTH BARNSTEAD.—Wm. Clough, Cor. Com.
[illegible]

SOUTH SUTTON (Advent Chris. Church.)—Meetings 1st, 2d and 4th Sundays of each month. Meetings at North Sutton the 3d Sunday of each month, at the house of Bro. Israel Andrews. A. CRESSY.

UNITY.—J. B. S. Pillsbury, Pastor.—Correspond with L. G. Kimball.

WOLFBORO (Central Block.)—A. F. Drake, Corresponding Committee.
A. G. Davis.......2d and 4th Sundays in each month
D. W. Stevens.............. 3d Sunday in each month
Mark Stevens.............. Sunday, Dec. 25th

WATER VILLAGE (school-house.) Meeting every Sunday, at 10.30. C. Colman 4th Sunday in each month.

WEST DEERFIELD.—Meetings every Sunday.

Woodman's Mills.............. 1st Sunday in each month
C. COLMAN.

Alton (White school-house on the mountain) 2d Sunday in each month. J. E. CLOUGH.

South Wolfboro.............. 3d Sunday in each month
Middleton Corners.............. 4th Sunday in each month
T. L. CHURCHILL.

Alton (Gore school-house)..2d Sunday in each month
Gilmanton (Longeestown school-house) 4th Sunday in each month. G. F. DAVIS. J. M. JONES.

East Canaan (at the Chapel) 1st and 3d Sundays in each month. D. EASTMAN.

West Epping.............. Sunday, Dec. 18th
JOHN G. HOOK.

Chichester (Pine Ground school-house) Sun., Dec. 18th
F. S. KNOWLTON.

South Rochester.............. first Sunday in each month
J. T. LIBBY.

Lee (Lane's school-house) 1st and 3d Sundays in each month. Alton (White school-house on the mountain) 4th Sunday in each month. JOHN R. MEADER.

Northwood Narrows.............. 2d Sunday in each month
Strafford (Robert's school-house) 4th Sunday in each month. JOHN PARSONS.

Tuftonboro Neck.............. 1st Sunday in each month
Melvin Village.............. 2d Sunday in each month
Sandwich.............. 3d Sunday in each month
Melvin Village.............. 4th Sunday in each month
T. W. PIPER.

East Wakefield (Woodman's Mills) 4th Sunday in each month. D. W. STEVENS.

Salisbury (North Road) each Sunday evening for the present. J. H. F. VARNEY.

CONNECTICUT.

ABINGTON.—(The Church of Christ.)

BRIDGEPORT.—Advent Christian Church, Temperance Hall, Beach Street, E. D.—I. W. Davis, Pastor. Prayer meeting Tuesday evenings at W. S. Days', Barnum Avenue, E. D.
S. G. Neil.............. Sundays, Dec. 18th and 25th

BRISTOL Adv. Chris. Church.—John C. St. John Pastor.

DANIELSONVILLE (Advent Chapel, corner of Academy and School Streets.)—A. S. Williams, Pastor.—N. Shumway and Wm. Eldridge, Cor. Committee.
A. S. Williams....1st and 3d Sundays in each month

EAST WOODSTOCK.
Wm. O. Hale.............. 1st Sunday in each month

HARTFORD (Melodeon Hall.)—Eld. D. T. Call, Pastor. Residence, No. 33 Congress Street.

NEW BRITAIN (Chapel on Arch Street.)—Hezekiah Davis, Pastor. E. W. Smith, Secretary.

NEW HAVEN.—(Beers Street Chapel.)—A. J. Wheeler Pastor. Residence 41 Beers Street.

PROSPECT (New Chapel.)—Wm. Berkley, Cor. Com.
S. Woodruff.............. 1st Sunday in each month
A. Elliot.............. 2d Sunday in each month

PUTNAM (Adv. Chris. Chapel.)—D. Mathewson Pastor.

SCITICO (Advent Christian Church.)—Corresponding Secretary: Dwight H. Cady, Thompsonville, Ct.
Henry L. Ross.............. Sunday, Dec. 18th

SQUARE POND (Second Advent Church.)—Orrin D. Nowell, Corresponding Secretary.

SOUTHINGTON (Gospel Mission Chapel.)

SOUTH NORWALK (Adv. Chris. Church) Temperance Hall, Main Street. F. S. Ainsworth, Cor. Clerk.
J. W. Davis.............. Sundays, Dec. 18th and 25th
D. C. Dudley.............. Sunday, Jan. 8th

TORRINGTON A. C. Church (Banquet Hall.)—D. R. and E. S. Mansfield, Pastors. L. S. Breckenridge Secretary, Torrington, Conn.
The Mission Band conduct an afternoon service at the Wrightville Chapel at 3 P. M.

WATERBURY (Advent Chapel, No. 29 Cherry Street.)
L. F. Baker, Pastor. Residence No. 29 Cherry Street.

WOODSTOCK VALLEY.—P. S. Butler, Pastor.—Preaching the three first Sundays in each month.

WALLINGFORD.—(School-house on South Main St.)—Geo. M. Teeple, Pastor.

WINSTED.—Advent meetings in Music Hall Building every Sunday. GEO. W. CREW, Leader.

Stafford (Crowhill school-house) every Sunday morning. ZIBA E. HARRIS.

Compville.............. Sunday, Dec. 18th
ENOCH PARKER.

Wardboro Point (in school-house near depot) every Sunday evening. G. H. WALLACE.

MAINE.

BERWICK (Grant's Hall.)—N. B. Merrell, P. O. Box 102, Corresponding Committee.
E. N. Hinckley.............. 2d Sunday in each month
D. D. Page.............. Sunday, Dec. 18th

BANGOR, Advent Christian Church.—(Chapel corner of Centre and Cumberland Streets.)—J. F. Clothey Pastor.—(Residence 213 French Street.)

BRIDGTON (Advent Chapel.)—A. W. Taylor, Pastor.

BATH (Middle Street Chapel.)—Wm. Blaisdell and Chas. Hooker Corresponding Committee.

BELGRADE MILLS.—Thomas S. Golder, Cor. Com.

BONNY EAGLE. B. S. Emery 2d Sunday in each month

BIDDEFORD.—Corresponding Com.: F. B. Staples, Box *264, Biddeford.* James Benson, Box *966, Saco.*
A. A. Robinson.............. Sunday, Dec. 18th
D. H. Kilbreth.............. Sunday, Dec. 25th

CUMBERLAND MILLS.—John Stevens, Cor. Secretary.

CAPE ELIZABETH (Advent Chapel.)—L. S. Roberts and W. H. Libby, Elders. P. O. 33 Temple Street, Portland, Maine.
Jared Whitman.............. 1st Sunday in each month
Jesse Gay.............. 2d Sunday in each month
I. C. Wellcome.............. 3d Sunday in each month

CAMDEN (Washington Street Chapel.)—T. F. Wadsworth Corresponding Committee.

DOVER Advent Christian Church (New Chapel on High Street.)—O. S. French, Pastor.

FAIRFIELD.—Committee: Henry A. Fish, Fairfield.

GOODWIN'S MILLS, (Union Hall.)—J. Hill, Pastor.
J. Hill...1st and 3d Sundays in each month, or supply
Jesse Gay.............. 4th Sunday in each month
Geo. W. Brown.............. Sunday, Dec. 25th

HOLLIS CENTRE (Adv. Chris. Church.)—Corresponding Committee: C. M. Hanson, A. R. Dyer.
E. P. Woodward.............. Sunday, Jan. 22d

HOLLIS (Second Advent Church at Moderation.)—Corresponding Committee: Wm. Partridge, Frank Crockett, West Buxton, Me.

KENNEBUNK, Lower Village (Adv. Chapel.)—O. H. Wallace, Pastor.

KEZAR FALLS (Stacy's Hall.)—John Seavey Corresponding Committee.
Jesse Gay.............. Sunday, Dec. 18th

LEWISTON, A. C. Church.—Committee: S. Collins and S. A. Wilson.
J. Albert Libby.............. 1st Sunday in each month
Jared Whitman.............. 3d Sunday in each month
B. S. Emery.............. 4th Sunday in each month

MECHANIC FALLS (school-house on Pleasant Street.) Corresponding Com.: Isaiah Thurlow, J. H. Rand.—Meetings every Sunday at 10.45 A. M. Sabbath School at one o'clock P. M.
D. H. Kilbreth.............. 1st Sunday in each month
F. Philbrick.............. Sunday, Dec. 18th

NORTH WATERBORO.—A. C. Bradeen, Cor. Com.
A. G. Davis.............. 3d Sunday in each month
E. Johnson.............. 4th Sunday in each month

NORTH NORWAY.
E. P. Woodward.............. 2d Sunday in each month

OTISFIELD GORE.—Daniel Brett and C. F. Work Norway, Me., Corresponding Committee.
E. P. Woodward.............. 3d Sunday in each month

OLD ORCHARD (Adv. Chapel, near the Tower.)
Jesse Gay.............. 1st Sunday in each month
B. S. Emery.............. 3d Sunday in each month
G. L. Tracy.............. Sunday, Dec. 25th

PORTLAND Second Adv. Church (Mechanic's Hall, corner of Congress and Casco Streets.)—*Corresponding* Committee: Geo. E. Smith, 275 Cumberland St.
J. Hemenway.............. Sundays, Dec. 18th and 25th
E. P. Woodward.............. Sunday, Jan. 1st
W. H. Mitchell.............. Sundays, Jan. 8th and 29th and Sundays, Feb. 5 h and 12th.

PORTER VILLAGE.—Meetings every Sunday.—Corresponding Com.: H. Sawyer, M. Libby, F. Philbrick.

ROCKLAND (S. A. C. Church, Jones' Hall.)—Wm. M. Brewster, Corresponding Committee.
J. N. Brown.............. 3d Sunday in each month

SOUTH BERWICK (Great Works.)—Correspond with Sarah E. Goodwin.
Enoch Morrill.............. 1st Sunday in each month
Joseph W. White.............. 2d Sunday in each month
George W. Brown.............. 3d Sunday in each month

SOUTH BERWICK (Emery's Bridge) Union Christian Church.)—M. M. and A. A. Young, Pastors.

STEEP FALLS, ME. (New Chapel.)—Corresponding Committee: Robert Ridlon.

SOUTH WINDHAM (Union Chapel.)—D. J. Sawyer and H. C. Hawkes, Corresponding Committee.

SOUTH ELLIOT.
Geo. W. Brown.............. 1st Sunday in each month
J. M. Tozier.............. Sunday, Dec. 18th

SOUTH HOPE.—Corresponding Committee: Dura Ames, Marcus Walker, J. L. Fullerton.

VINALHAVEN CHURCH.—Committee: Wm. Roberts.

WASHINGTON MILLS.—G. H. Lincoln, A. P. Mears, F. A. Wentworth, Corresponding Committee.

WEST BUXTON.—Wm. Partridge, Cor. Com.
[illegible]

West Kennebunk (Second Advent Chapel)—R. F. Chalk, Committee.

Oak Hill, Wales, Thursday and Friday evenings, Dec. 22d and 23d.
Litchfield (Buker school-house) or where the friends arrange) evening, Dec. 24th, and over Sunday.
JESSE GAY.

Kittery (No. 4 South school-house) 1st Sunday in each month. York (Groundnut Hill) 2d Sunday in each month. Maryland Ridge, Gray's Corner, Wells, (Advent Chapel) 3d Sunday in each month. South Berwick (Grant's school-house) last Sunday in each month. J. P. GOODWIN.

Bar Mills 4th Sunday in each month. F. PHILBRICK.

Porter.............. Sunday, Dec. 25th
D. W. STEVENS.

Kittery Point (as Bro. Chas. A. Wilson may arrange) Sunday, Dec. 25th. J. H. WILSON.

East Lebanon (Union House) 1st and 3d Sundays in each month. Wells, Gray's Corner (Adv. Chapel) 2d Sunday in each month. M. M. & A. A. YOUNG.

MICHIGAN.

Nashville (Leighton school-house.)—Preaching every Sunday by P. Holler.

Buchanan (Oak St. A. C. Church.)—A. P. Moore Pastor.

OHIO.

NEVADA (A. C. Church.)—A. N. Dunbar, Pastor.

CANTON.—M. Beck, Pastor.

Axtel (Adv. Chapel)......10.30 every Sunday morning
Birmingham.......... 6.30 every Sunday evening
"Church of God," Marysville.

Richwood (Adv. Chris. Church.)—A. Watson, Elder.

SPARTA (A. C. Church.)—O. M. Owen, Pastor.

Preaching twice every alternate Sunday at Sparta and Stantontown.

CALIFORNIA.

SANTA CRUZ (A. C. Church of the "Blessed Hope")—Benj. Finney, Pastor.

San Francisco (Church St., between 29th and 30th Streets.)—W. R. Chandler, Pastor. Residence 1711 Church Street.

Santa Clara.—Michael McFadgen, Pastor.

Tustin City, Los Angeles County. V. F. Hunt, Pastor.

ILLINOIS.

Denver (Adv. Chris. Church.)—Geo. J. French, Pastor.

Ionia, Warren Co. (Advent Christian Church.)—H. Pollard, Pastor.

AUBURN (Adv. Chris. Church.)—J. F. Adair, Pastor.

PALMER (Adv. Chris. Church.)—Eli Reynolds, Clerk.

Meetings every Sunday in the Advent Christian Church at Minonk.

McKeen (Spott's school-house)........ once in four weeks
GEO. W. HURD.

Chicago (at No. 850 Lodge Hall, West North Avenue.)—Correspond with Elder G. W. Turner, Grand Crossing, Ill.

MINNESOTA.

Minneapolis (Messiah's Advent Church, corner of Second Avenue South.)—W. J. Hobbs, Pastor. Residence 1409 3d Avenue South, Minneapolis, Minn.

High Prairie.—P. and H. and M. Ramer, Pastors.
Monticello.......... every Sunday, at 10.30 A. M.
GEO. H. DEWING.

Rose Creek every Sunday morning, at 11 o'clock, and every alternate Sunday evening. Sunday School every Sunday after morning service.
G. T. WELLCOME.

WISCONSIN.

ARENA.—Elder B. N. Meigs, Pastor.—Preaching every Sunday.

TENNESSEE.

MEMPHIS.—Advent Christian Church, 35 Seventh Street.—A. J. Sanderlin Pastor.

NORTH CAROLINA.

Wilmington.............. J. P. King, Pastor.
Murtlegrove.............. J. S. Harvey, Pastor.
Mount Olive.............. L. W. King, Pastor.
Antioch.............. L. W. King, Pastor.
Newburn.............. Eugene Scott, Pastor.

PENN.

PHILADELPHIA.—*The Church of the Second Advent,* Friendship Hall, N. W. corner Ridge and Girard Avennes. Edwin King, President, 1741 North Twenty-second Street.

EAST BRANCH.—J. B. Eastman, Cor. Committee.

Edinboro.—T. R. Lewis, Church Clerk.

PHILADELPHIA.—The Second Advent Church, 7th Street, below Poplar Street, meet at Marble Hall. Preaching morning and evening.—H. R. Gaskel, 1024 Melon Street.

Plum, Venango Co., every third Sunday, morning and evening. Wallaceville every third Sunday, morning and evening. C. W. STEPHENS.

KANSAS.

Liberty, second Sunday and Saturday night preceding of each month. R. T. PEAKE, Pastor.

IOWA.

AKRON (Advent Christian Church.)—James Biddlecome corresponding committee.
H. S. Carpenter.............. 4th Sunday in each month

SENEY.—(Adv. Chris. Church.)—G. H. Hewes, Pastor.—P. O. address Le Mars, Iowa.

Emery school-house every two weeks. North Fredonia school-house every two weeks.

Sioux City (Advent Chris. Church.)—Corresponding Committee: J. W. Young or J. H. Culver.

Burr Oak.—Preaching every Sunday.—J. Ridley Pastor. Bluffton once in two weeks.

Lake Mills.......... 2d and 4th Sundays in each month
WM. C. STEWART.

VERMONT.

VERGENNES.—A. E. Scott, Corresponding [illegible]
J. A. Gardner.............. Sunday, Dec. 18th
J. Hemenway.............. Sunday, Jan. 1st

BRIDGEWATER (Oak Chapel.)—A. L. Dinsmore, Corresponding Committee.

BARNET.—D. W. Davis, Pastor.

CASTLETON.—A. C. Johnson, Pastor.

NORTH SHREWSBURY.—Geo. W. Wright, Pastor.

NORTH SPRINGFIELD (Advent Church of Christ.)

STRAFFORD, VT. (Advent Christian Church.)—G. G. Haynes, Pastor.

ST. JOHNSBURY A. C. Church.—J. Ward, Pastor.

WARREN (A. C. Church.)—Chas. Brown, Clerk.—Preaching each alternate Sunday.

Stockbridge (Stony Brook Church).......... every Sunday
W. C. BOUTWELL.

Factory Point.......... 3d Sunday in each month
Chittenden.......... last Sunday in each month
WM. J. BLANCHARD.

Morgan Centre (Union Church)...... once in four weeks
G. W. CHAPMAN.

Hardwick.............. Sunday, Dec. 25th
L. C. McKINSTRY.

NEW YORK.

BUFFALO.—The Adv. Chris. Society worship regularly at Zeiller's Hall, 1147 Main Street, every Sunday at 11 A. M. D. P. Fuller, Secretary, 1163 Main St.

CORINTH (A. C. Church) D. P. Perkins, Pastor, once in four weeks.

Hoosick (A. C. Church.)—Geo. A. Streeter, Pastor. Address Hoosick Falls, N. Y., Box 491.

Massena.—Geo. D. Stearns, Pastor.

NEW YORK CITY.—J. Cox, Pastor.—Meeting three times on the Sabbath, and Wednesday evenings, at 138 West 24th Street.

Rochester A. C. Church (No. 42 Courtland Street, a few rods off Main Street.)—Eld. M. R. Miles every Sunday morning and evening.

Sandy Hill (Adv. Chris. Church, corner of Maine and Willow Streets.)—W. O. Higley, Pastor.

Springwater, Livingston Co.—G. F. Haines, Pastor.

Wallace, Steuben Co., preaching every two weeks A. M. and evening. S. E. Moore, Pastor.

Woodhull, Steuben Co., for the church of God in District No. 17, every alternate Sunday. D. B. HUNT.

Low Hampton.............. once in two weeks
JAS. FERRIS.

RHODE ISLAND.

BRISTOL (Advent Christian Church, High Street.)

ESCOHEAG.—(Advent Christian Church.)—Eld. R. R. Wood Pastor.

LA FAYETTE (A. C. Church) Chas. E. Preston, Pastor.

PROVIDENCE (Advent Christian Church, Hammond Street.)—Norman P. Cook, Pastor.

WOONSOCKET.—(Second Advent Chapel, corner of Green St. and Park Avenue.)—Joseph Miett, Pastor.

Riverpoint.—A. C. Greene, O. B. Crandall, Frank M. Tucker, Com. Preaching every Sunday, at 2 P. M.

John Jeffrey.............. Sunday, Dec. 25th

MISSOURI.

Union Ridge school-house (Parson Creek Township) every 1st Sunday, at 7.30 P. M. Fountain Grove, Linn Co., every 2d Sunday, at .30 P. M. Bethel school-house every 4th Sunday, at 4 P. M. JAMES F. DAY.

Frake's school-house, Linn County, 4th Sunday in each month, at 11 A. M. Post office address, Meadville, Mo. L. K. STODDARD.

INDIANA.

Jeffersonville.—N. Field, Pastor. Oliceo.—Geo. W. Green, Pastor. Forest.—E. C. Andrus, Pastor. Muddy Fork.—L. H. Warman, Pastor. Colfax.—F. W. Powers, Pastor. Volga.—A. H. Cooperider, Pastor.

QUEBEC.

MAGOG (Ketcham school-house, Pond District) Sunday, July 17th, and onward once in four weeks.—G. W. Chapman, Pastor.

Hatley (Old Church).............. Sunday, July 24th and onward once in four weeks.

North Hatley (Maple Hill).......... Sunday, July 31st and onward once in four weeks. G. W. CHAPMAN.

Montreal A. C. Church (No. 780 Craig Street.)—E. Buckingham, Pastor. Preaching every Sunday.

DANVILLE.—D. Gregory, Pastor.

EAST ANGUS.—H. Warner, F. Johnson, J. Sawyer, Committee.

Scotstown (Town Hall.)—R. B. Scott, T. Muir, S. Clark, Ministerial Com. Preaching every Sunday.

Ways Mills (Union Church.)—H. I. Hastings, E. Vaughan and O. W. Heath, Corresponding Committee. Chas. McClure, Pastor.

Fitch Bay (as Bro. C. B. Bissell may arrange) Sunday, Dec. 18th. A. ROSS.

OREGON.

Preaching every Sunday at the Advent Christian Mission, 92-6th Street, between Stark and Oak, Portland. A. W. STERRS.

Business.

FOREIGN MISSIONS.

W. McAndrus.............. $5.00
M. W.............. 50.00
E. M. ANDREWS, Treasurer.

HOME MISSIONS.

M. W.............. [illegible]
E. M. ANDREWS, Treasurer.

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W S Howden, $10.00; S M Hall, $5.00; A Friend, $4.00; C C Bragg, $5.00; H A Hodgman, .50; B L., $1.00; M. W., $10.00; J Noyes, .60; J G Malmgreen $4.50; J E Smith $5.00; E L Bartlett, $1.00; N Renquist $1.00, A Friend, $5.00.
E. M. ANDREWS, Treasurer.

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Money donated to the Dime Fund will be used to send sample copies of the *Crisis* to all we can reach. We believe much good may be accomplished in this way. Donations and addresses solicited. Credit will be given in *dimes*.

T Hathorn, 5; F S Davis, 3; A G Piper, 6½; H D Wells, 1; Grace, 10; S F Hurlbert, 1.

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WHEN?

BY M. E. SNOW.

O Saviour, must it be
That sin shall always last?
Shall this earth's future be
As wicked as its past?

Doth not the Bible say,
The just secure shall stand,
While wicked men shall be cut off
And rooted from the land?

That there'll be "no more curse,"
And "all the earth shall be
Filled with the glory of the Lord,
As waters fill the sea"?

When shall the new age dawn
When peace on earth shall dwell,
When deserts shall like Eden bloom?
Doth not the good book tell?

O Lord, when wilt thou make
The earth thy dwelling place,
When "sun and moon shall be ashamed"
Before thy glorious face?

Is Daniel's book unsealed,
And is the time at hand
When thou shalt set thy kingdom up
Which evermore shall stand?

O, "what shall be the signs"
When all these things shall be?
And have those signs yet come to pass,
Like buds upon the tree?

How long, "O Lord, how long
Shall that blest hour delay?
Fly swiftly round, ye wheels of time,
And bring the crowning day?"

Claremont, Dakota.

THE ARREST AND TRIAL OF JESUS.

The Albany *Law Journal* recently published an interesting and well-written article, evidently from the pen of a lawyer, on "The Arrest and Trial of Jesus," based upon the facts as set forth in the gospel narrative. A somewhat similar discussion is contained in "Greenleaf's Testimony of the Evangelists," p. 520.

The charge upon which Jesus was arrested, and immediately brought before the Jewish Sanhedrim for trial, was that of blasphemy as defined by the laws of Moses; and this offense, as thus defined, was committed when a merely human being, whether a prophet or not, arrogated to himself attributes and prerogatives which belong to God only. Such arrogation made him a blasphemer and subjected him to the penalty of death.

Nothing can be clearer than that Jesus of Nazareth, while appearing "in fashion as a man," and never disclaiming his humanity, did, nevertheless, not only during his public ministry, but also in the presence of the Jewish Sanhedrim, assume to be a divine person in the most absolute sense. He was so understood, and he knew that he was so understood. The apostles who preached the doctrine of his divinity did not invent this doctrine, but derived it in the first instance from him. The doctrine was a part of his own testimony concerning himself.

Was Jesus, then, legally a blasphemer? If we regard him simply as a man, a Jewish citizen, subject to the laws of Moses, this question must be answered in the affirmative. There is, upon this supposition, no escape from such an answer. If, however, he was really divine, as well as human, then the answer is in the negative. Being divine, the Mosaic statute against blasphemy had no application to him, since it applied [illegible] and not to one who was really divine, even though he might also be human. The charge of blasphemy against Jesus turns upon the question whether he was what he declared himself to be. The fault of the Jews did not consist in their zeal for the law against blasphemy, but in their utter and awful failure to appreciate the evidence by which Jesus proved himself to be a divine person, committing no offense when he assumed to be such, and spake as if he were such. He himself places their fault just at this point, and so did his apostles. They ignorantly, in the sense of persistent unbelief, though without excuse, murdered the Prince of Life.

The Jewish Sanhedrim had no legal power to inflict the death penalty; and hence, although they had pronounced Jesus guilty of death they could not, under the Roman authority, carry their own judgment into execution. This led them to take the case to Pilate, not on the charge of blasphemy, of which he had no jurisdiction, but on the charge of sedition against the Roman authority, of which he had jurisdiction. Pilate, after hearing their accusations and freely conversing with Jesus himself, acquitted him of this charge, repeatedly saying, "I find no fault in him," and making strenuous efforts to avoid the sentence of death against him. What Pilate lacked was not a correct view of the case as presented to him, but the courage to resist the clamor of the Jews for the death of Jesus. He finally sentenced him to death, when he knew that there was no foundation for the sentence; and this on his part was an act of judicial murder," making him forever infamous.

So the case of Jesus appears in the gospel narrative which is the only source of our knowledge as to the facts. He was not guilty of blasphemy under the law of Moses, since he was divine as well as human, and, as such, had a right to assume the attributes and prerogatives of the Godhead. He was not guilty of any offense against the Roman authority, and Pilate repeatedly so declared. His death, considered as the act of men, and as procured by men, is the most awful tragedy of crime upon which the sun ever shone. That death, considered in relation to the purpose and appointment of God, and to the object for which Christ came into this world and the results ensuing therefrom, is the most important event that ever occurred on earth, perhaps the most important that ever occurred in the universe. What the Jews intended is one thing, and what God intended is quite another and different thing. Malignant destruction was their purpose. A glorious salvation for a guilty race was God's purpose. Paul's statement to the Corinthians gives us God's purpose: "For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the Scriptures."—*Independent.*

WORDS have sometimes a meaning and force not explained in the dictionaries; and as we speak so we are inclined to act. Sooner or later our words will influence us according to their true significance, and we cannot be too careful how we use them. Words are powerful things, powerful for both good and evil, and by them are we to be justified, and by them we are to be condemned.—*Ex.*

1 COR. 12: 28.

BY R. B. SEVEY.

"And God hath set some in the church."

Whatever arrangement or disposition God may see fit to make of us will be for our best good, however humbling it may be to our natures. We are apt to look on things only as pertaining to this life, while he is choosing for us the best way that will bring us through this world of sin and death, and introduce us into that world of life eternal. He is taking out a people that will be fitted for that world, and in doing so he has a church, a body of believers, composed of different gifts and capabilities, and sets them in the church in order, as it pleases him. And when thus set, all the members work in harmony, so there will be no division in the body.

Thus he uses the beautiful figures of the members of our bodies to enforce this union and harmony existing between the different members which compose the church, Jesus being the head. We shall do well to remember that the body should be governed by the head. As Jesus is head, he is leader, and all the members are in perfect harmony with him to be set as it may suit him. If a hand is needed to help carry the burdens of the body and supply its wants, it is ready to do its part; and if the feet are to go on errands of mercy to the suffering ones, they are ready; and if one member suffers, all the members suffer with it, or if one member be honored, all the members rejoice with it.

God hath set some in the church; but may we not fear that too often men set the members in the church as it pleases them, and hence arise the divisions. It seems to me that if set by God all will be in perfect harmony as our members are in our body. The hand does not say it has no need of the feet, neither does the eye say it has no need of the ear; nay, those members of the body which seem to be more feeble are necessary, and those members of the body which we think to be less honorable, upon these we bestow more abundant honor. God tempers the body together, giving more abundant honor to that part which lacked.

He set some in the church. First, apostles; second, prophets; thirdly, teachers; after that miracles, then gifts of healings, helps, governments, diversities of tongues, all these are good helps, but they have been spoiled by trying to make teachers of them. We had better let them be where God has set them, and not lay hands suddenly on any man. Good helpers set in their places by God are better than preachers set by man. Let us find and keep our place in the body as it may please the Lord. If ever so humble, set by him, it will be right.

WHAT WILL SAVE JUDAISM?

BY M. C. MARSHALL.

Every now and then we are told that the destiny of the human family depends on the return of the Jews to Palestine, under a strong religious adherence to the old faith, and an effort is frequently made to create statistics to prove the same. But the Rothchild argument has been abandoned by the most prudent of those holding such views. The following article will not go to encourage those looking for the Jews' return as [illegible] not go back, I hardly see how their position can be sustained, shorn of its strength. Dr. Silverman, a very able and eloquent Rabbi, states:

"The piety and virtue of our fathers and mothers have established the pure family life, the high intellectual standard of Israel, and the lofty sense of charity prevalent among the Israelites. Our fathers instituted lodges, established asylums for the orphans, the widows, the sick, the aged and infirm. Our fathers organized congregations, built synagogues, founded schools and academies. That was Judaism in thought, feeling and action. But can we rest on these laurels? Will our support to charitable institutions be enough to save our religion? The old people are passing away, and with them their piety and virtue. Materialism is engrossing our attention to-day and gradually weaning our hearts from the old cause. All the ideals of Judaism are falling to pieces, crumbling to the dust. Our charities will soon be the only boast left us; and when even they are attributed to other causes than the Jewish heart—when they are attributed to humanity's call or ethical culture, where will be then thy tents, O Jacob, and the glory of thy house, O God?

"What will save Judaism? Our prophets, our sages, our rabbis, or preachers, or lecturers? Never—if their complaints are founded in fact. The door of the synagogue is open. The choir sings its beautiful strain. The leader puts his whole soul into the prayers. The preacher emphasizes the Word of God, and admonishes and entreats. But who heeds? Who cares for it? Who listens? Who obeys? All is fruitless without willing ears and willing hearts to heed. What shall I say of a house divided against itself?"

Phila., Pa.

MY PURPOSE AND HOPE.

BY N. A. HITCHCOCK.

I purpose, together with my wife, to attend the yearly meeting already appointed to be held at Arena, Wis., commencing the 14th of December, and remain a few days. I remember well the breaking up of this old field. Although aged, if our health remains as at present, with the blessing of our Father in heaven, we shall be there.

Our hope is that it will be one of the most general gatherings of ministers and lay brethren and sisters that we have ever seen in the State. I have traveled almost all over the State since 1846, when we landed at Mile Creek from the East. How glad we shall be to meet many of these former acquaintances of the Lord's family for consultation and earnest labor. The events of the present hour demand it. Let not drowsiness or indifference keep us away.

My own family is scattered in five different States, so we shall see none of them at this time; but we hope to see many of the dear saints here, most likely for the last time until the general gathering in the great day of gathering the scattered jewels of our Father. "They shall be mine in that day when I make up my jewels" (or prepare a peculiar or special treasure). Then saved, eternally saved, they will sing on the ransomed heights of Zion, living, singing, shining, as the brightness of the firmament, shouting the triumph of the cross and victory of six thousand years' war with sin and the devil.

I long to be there with the triumphant army wearing the crown and bearing the palm. The jewels will all be there, no more to be scattered. The last battle is fought, the victory won, the spoil divided. "Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong." Isa. 53: 12. "I will make him my first born, higher than the kings of the earth, and I will beat down his foes before his face." Ps. 89. "He shall have dominion (or title) also from sea to sea, and from the rivers unto the ends of the earth. He shall come down like rain upon the mown grass; as showers that water the earth." Ps. 72: 6. See also 2 Sam. 23: 1-4.

What an army of crown-wearers, moving in princely splendor, walking with our victorious King in white, by him counted worthy. Rev. 3: 12. Yes, all praise to our adorable Father and God for his favor, mercy and truth. Yes, walking, moving and dwelling on *terra firma*, the first dominion. Micah 4: 8—"Thou, O tower of the flock, the stronghold of the daughter of Zion, unto thee shall it come, even the first dominion." Not under the blight of the curse; every vestige of sin's stain and taint removed, all things made new, firm as the rock of eternal ages. "For the Lord knoweth the days of the upright; and their inheritance shall be forever." Ps. 37: 18.

All is now gained or lost forever by you and me: which? A pilgrim, also a companion of all who fear God and keep his word.

Montfort, Wis.

CONFERENCE REPORT.

The Quarterly Meeting held at Mound Valley School-house, Crawford Co., Kan., Dis. No. 4, Nov. 11th, 1887, opened with singing and prayer. Ministers present: R. F. Peak, L. C. Rich, D. Webster. The President being absent, Bro. Webster was chosen Chairman. Bro. R. F. Peak was chosen Secretary *pro tem.* The business committee appointed by the Chair were: R. F. Peak, L. T. Clark, Isaac Shireman. Minutes of the last Quarterly Conference read and approved. Report of ministers: Bro. Rich reports having preached about forty times since last Quarterly Meeting in May; Bro. Peak labored what he could during the summer, has seen blessed results. Bro. Tener preached some in his own neighborhood, and is willing to do all he can, God helping him. Bro. Webster reports having labored considerable with some success.

Financial committee reported the following, which was accepted and adopted by the Conference: *Resolved*, that we as a people need a more efficient method of united evangelical work than has hitherto characterized us as a people. The truths which make and constitute us a distinct body of Christians are languishing for want of financial support. We ought to support an evangelist in this district for the purpose of presenting to the people the great truths we love and profess to believe. To accomplish this end, we recommend that a committee of one or more be appointed by the President of this Conference in each church throughout the bounds of this evangelical district, and further, that in isolated neighborhoods where these truths are held by one or more that they also be authorized and urged to assist in united effort by their means and influence to accomplish this one end, viz., The promulgation and dissemination of the gospel of the kingdom. We furthermore recommend that all donations to this work be made and sent in quarterly installments, that your evangelist may keep at work all the time, and that the evangelist be instructed to communicate with said committee as to where said means may be expended to the best advantage within said district.

Voted, that Bro. Tener be granted license to preach the gospel. Eld. D. Webster was elected President of Conference in place of Bro. H. H. Klock, who has moved to Colorado. Bro. R. F. Peak was elected district evangelist. Committee appointed on finance, as above suggested: Liberty Church, Brn. O. P. Weddle, L. Tener, F. Owens, J. Osborne. Conference adjourned.

This Conference meeting was carried on in the spirit of the Master, and a good interest was maintained throughout the meeting, which held over two Sundays. Four who had never before confessed Christ were constrained to follow him, and put on Christ by baptism. Eleven new members were added to the Mound Valley Church, which now has over seventy members, with prospect of more additions soon.

R. F. PEAK, Sec. *pro tem.*

CONFERENCE REPORT.

The Northwest Iowa, Southeast Dakota, and Northeast Nebraska Advent Christian Conference was held at Sioux City, Iowa, beginning Sept. 30th, 1887.

Conference assembled according to appointment, and was called to order by the President, Bro. Carman.

1. Reading of Constitution.
2. The appointment of a ministerial committee, consisting of Brn. Kenny, Carman and Hewes.
3. The appointment of a general committee, consisting of Brn. Kenny, Davis and Hurlbut. Moved to adjourn.

Conference met, according to adjournment, Oct. 1st, and was called to order by the President, and opened by prayer. The first business in order was the revision of the constitution. Then a committee on resolutions on the death of Brn. Eabry and Bidddlecome was appointed, consisting of Brn. Carman and Hurlbut. Adjourned until 3.30 P. M.

Met at the appointed hour, and proceeded to elect officers for the ensuing year as follows: President, Bro. G. H. Hewes; Vice Presidents, H. F. Carpenter of Dakota, H. N. Likes of Nebraska, and Nathan Davis of Iowa; Secretary, R. M. Hurlbut of Iowa; Treasurer, Sr. J. H. Culver, Iowa.

Next business was the report of churches, which was very favorable. Then reports of ministers. Certificates were granted as follows: Brn. G. H. Hewes, E. H. Carman. Adjourned till morning, Oct. 2.

Conference met, and was called to order, and adjourned until 2.30 P. M. Convened at the hour appointed. Moved, to grant Bro. C. A. S. Sidenstriker a license to improve his talent in a public way. Carried. Next, report on ordination. The report being favorable, R. M. Hurlbut was duly set apart to the gospel ministry. Thus closed the Conference session.

G. H. HEWES, *President.*
R. M. HURLBUT, *Secretary.*

How often we sigh for opportunities of usefulness, whilst we neglect the openings of Providence in little things which would frequently lead to the accomplishment of most important usefulness.—*Ex.*

REPORT OF QUARTERLY MEETING.

The Quarterly Meeting of the No. Illinois A. C. Conference convened at Amboy, as appointed, Nov. 17th. Ministers present: C. W. Smith, D. S. Clark, E. S. Levi, L. H. Davis, Geo. De Beer, U. B. Welton and J. A. Smith. A. Armour, absent on account of sickness, reported by letter, also sending an essay relative to the signs of our times, and a readiness to meet a soon coming Lord. Philip Lindner of Sheffield was present as a delegate from the church at Mineral. There were no letters from churches presented.

Elds. J. Nelson Potter, Geo. W. Turner and A. S. Calkins, members of other Conferences, were present and rendered efficient aid, both in counsel and in preaching the Word. Uriah C. Roe, recently of the M. E. Church of Franklin Grove, after stating his faith in conditional immortality and the soon coming of the Lord Jesus, and showing proper credentials as to his character, was, with Geo. W. Turner, received into ministerial fellowship of this Conference.

The Treasurer was ordered to pay D. S. Clark $57.41, the balance due him for work ordered by this Conference. Geo. W. Turner was voted $10 to aid him in his mission work in Chicago.

J. A. Smith, Geo. De Beer and D. S. Clark were appointed to preach monthly at Alton, Dekalb, Hinkley, Mineral, Minooka, and Rutland, and at Amboy and Aurora if desired, the time to be appointed by them as most suitable to these places, and a report be made at the next session of Conference of their work, receipts and expenditures, and also the standing of these churches. By request of the pastor of the Baptist church—Eld. Jones—their pulpit was supplied on Sunday by A. S. Calkins and Geo. De Beer.

The attendance from abroad was not what was desired, and owing to the state of the weather our audiences were small.

J. AUGUST SMITH, Sec. *pro tem.*

IN GOD WE TRUST.

BY LUCY D. HARRINGTON.

In God we trust in darkest hour,
When light is hid from view;
Though threat'ning clouds still darkly lower,
And veil our Heaven's clear blue,
Each cloud is silver-lined and bright,
Its beauty yet shall greet our sight.

CHO.—We fear no more, but joyous sing,—
In God we trust, in God we trust;"
We soar on Faith's triumphant wing,—
"In God we trust, in God we trust."

The storm may break in fury wild,
And spend its fiercest strength;
Each trembling, trusting, loving child
Shall stronger grow at length.
Life's chilling storms oft wax and wane,
Yet blessings prove, for God doth reign.

Deep calleth unto deep, O Lord,
The waves almost o'erwhelm;
Sweet comfort doth thy word afford,
Our Saviour guides the helm.
His voice so sweet bids, "Peace, be still,"
And mountain waves obey his will.

Faith stronger grows in midnight hour,
And waits for dawn of day;
Dark unbelief shall lose its power,
And shadows flee away.
The angry waves shall cease to be,
For Jesus walks the raging sea.

THE CALM BEFORE THE STORM.

The European situation may be summed up in this expression, the calm that precedes the storm. In the face of a most dangerous and painful uncertainty, Paris on the surface is preternaturally calm. Yet no one knows what a day may bring forth, or who is to take the place of the placid old man whose trembling hand still holds the scepter representing the mere shadow of executive power, and whose decrepit personality is a fitting representative of a government republican only in name.

All that can with truth be said of the French situation is what we have all along represented it—a political organization in which every department and function thereof has been usurped by the parliament. The chamber not only makes laws but seeks to be their judicial and executive exponent. It makes and unmakes presidents. Without our process of impeachment it condemns to private life the head of the state, in whose election or deposition the people have no hand or part whatever.

Such a political organization as that now presented by the government of France may be exceedingly Frenchy, still it is not by any means what would, in the United States and Great Britain, be called good republican form. In other states of continental Europe the political situation, despite Lord Salisbury's late optimistic predictions, is too preternaturally calm to last. Russia is massing troops on the frontiers of Austria and Germany. The last-named power is increasing her armaments, calling for immense sums of money for the mobilization of her last line of defense—the landsturm—and warning her colossal neighbor of the north that an invasion of her ally's territory is an invasion of her own. At the same time every fiscal move she makes, whether it be an increased tax on imported agricultural products or an attempt to drive Russian securities out of the empire, is a blow aimed at Russian power and pride. If such acts as these are not ominous of coming trouble on the part of the two most powerful military nations on the globe then one never can forecast the future by the conditions of the present.

In England political parties are in a condition of chaos. The British premier in esse is represented as far from being in touch with his own party. The British premier in posse is said to be in no better plight as respects his. Mr. Parnell, under an alias, has hidden himself not only from public view but from the cognizance of even the other chiefs of the Irish parliamentary section. And so, not only great states but parties, factions, and the head-centers thereof are all waiting for an ominous call to arms, which, like a thief in the night, may at any moment burst on the historical continent of the old world.—*Sel.*

A STRONG CHURCH.—"Is it a strong congregation?" asked a man respecting a body of worshipers. "Yes," was the reply. "How many members are there?" "Seventy-six." "Seventy-six! Are they so very wealthy?" "No, they are poor." "How, then, do you say it is a strong church?" "Because," said the gentleman, "they are earnest, devoted, at peace, loving each other and striving together to do the Master's work. Such a congregation is strong, whether composed of five or five hundred members."—*Ex.*

WHEN a man has no desire but to speak plain truth, he may say a great deal in a very narrow space.

J. C. & S. E. SMITH.

Bro. Stockman:—We sorely regret to announce that our worthy brother, Eld. J. C. Smith, and his no less faithful Christian wife and fellow-laborer, have left Oregon and returned to the Atlantic coast, perhaps, and we hope, temporarily only, but it may be permanently. That will depend upon what they esteem to be the demand of duty. We owe it to them to say that a more faithful and devoted couple cannot be found to labor anywhere in the Master's vineyard. There are but few of his servants who have borne with such courageous cheerfulness so many privations and so much of the hardship of pioneer missionary labor for the past several years as have these two.

Through rain and storm, and over ice and snow, they have pushed their travels and prosecuted their work for the salvation of the perishing, and the enlightenment of God's people concerning the important truths so dear to them and to us, with a patient perseverance and unselfish devotion which we believe will assuredly bring to them both an "exceeding great reward," when they shall present the fruit of their labor before the Lord in the soon coming harvest time. We follow them wherever they may go with our love and our prayers, and hope ere long to meet with them at the feet of Him whom we mutually delight to adore.

E. C. BRONAUGH.

OBITUARIES.

VERY SPECIAL NOTICE.

☞ Those who want extra numbers of the *Crisis* containing *Obituaries*, or other matter, must take notice when the obituaries appear, and *then*—not before—send their orders direct to the *Business Agent*, and they will be *promptly* filled. *Never send orders to the Editor.* That is not his business.

COUCH. In Concord, N. H., Nov. 23, 1887, my only son, Benjamin Warren Couch, aged 50 years and three months.

Warren was converted to the faith and obedience of the gospel at the age of fifteen, and offered devout prayers at the family altar daily, and gave faithful testimony in the social meeting. He fully embraced the doctrines taught by us, and held them firmly, theoretically, until the day of his death. But when he reached a riper age, and entered upon the responsible duties of life, and the wave of worldly influence struck him, his cable broke from his anchor, and he drifted from Christ and salvation into extensive business, which filled his heart with worldliness and his mind with bright prospects of earthly glory amid the blighting of the curse and the shafts of death. But God in his infinite mercy, in answer to many prayers, rent the veil which hid from him the woeful condition of this world, and the blissful beatitudes of the world to come, so that with deep penitence of heart he was enabled to renew his covenant with God, and with expressions of deep regret for wasted golden opportunities for serving Him who gave his life to save him, he once more obtained a living faith and a joyful hope. This hope wonderfully cheered the dear one as he sank under the dark wave which took him from our arms and hid him from our sight for a "little while."

He left a weeping and faithful wife, three children and one sister to mourn their loss.

Rest, my son, from the battles of this mortal life, rest from the buffetings of a wily foe and the pains of wasting disease. We wait the trump of God to call us to a blissful reunion. Amen.

J. COUCH.

MOODY. In Lowell, Mass., Oct. 27, 1887, Bro. Job Moody, aged 75 years.

Bro. Moody had been a sincere devoted Christian for nearly sixty years. The first note of the heavenly message which announced speedy redemption from the woes of the curse and the glorious resurrection of the holy dead at the matchless event of Christ's appearing, filled his soul with joy which ceased not till death drew the curtain of night around him and he closed his eyes in the dreamless sleep. He rests where no evil can disturb him and no foe can harm him, and where the sting of death can no more reach him. He grasped the honor of sanctified manhood, and manifested the nobility of a true christian life. Like a faithful soldier he fell at his post. He left a loving christian wife sitting lonely under the weeds of widowhood, waiting for the dawning and the reunion of wedded hearts which will throb with the pulsation of life everlasting. His children have lost a kind father's love and prayers. May God bless the family.

The church in Lowell will greatly miss his faithful and earnest prayers and testimony. God hasten the morn of resurrection.

J. COUCH.

SMITH. At his residence in Camden, N. J., on Saturday, Nov. 19, 1887, Bro. J. E. Smith, in the 76th year of his age.

For many years we have been intimately acquainted with our dear brother and his family, and although a man of few words, he was one of sterling worth and character. For a number of years he served the city of Camden as letter-carrier, and was highly esteemed and respected by all who knew him, and was only discharged from that office by reason of age and failing health, which disabled him longer to fill the position. He loved God and the Bible, and died in the full assurance of eternal life when the Life-giver comes. His house was often opened for cottage prayer-meetings in which he was greatly interested. He leaves a beloved Christian wife, with whom he had lived fifty-one years, two sons, and a large number of other relatives and friends, by whom he will be greatly missed and lamented. Funeral services were conducted by Eld. G. W. Sederquist and the writer, and were largely attended by sympathizing friends.

Another aged pilgrim rests
From all his toil and care;
He'd lived his threescore years and ten,
Allotted to us here.
He sweetly sleeps in Jesus now,
But it will not be long;
For he'll awaken very soon,
And sing the victor's song.

H. T. TAYLOR.

BENNETT. In Dover, N. H., Oct. 24, 1887, of paralysis of the brain, Sr. Amanda M. Bennett, aged 71 years.

It was with sadness we learned of the death of our dear sister in Christ, whose heart and home were ever open to receive us. Her spirit and deeds of love will not be forgotten by us, and others to whom she administered. Her record is on high, while she sleeps and waits with the church of Christ for promised redemption. The coming kingdom and resurrection of the dead were themes of heart interest to her. A husband, son, two brothers, and a sister are left to deeply feel their loss. May the comforts of grace be theirs here, and a reunion in the kingdom to come, is the prayer of the writer. The funeral services were attended by Rev. Mr. Waldron of Dover, N. H.

W. M. HARMON.

EVANS. In Groton, Vt., Sept 29th, 1887, Harley E. Evans, son of Eld. J. H. Evans, aged nearly 23 years.

He called upon the Lord in his last sickness for forgiveness, and expressed a hope of being saved. Very patient and uncomplaining in his brief but severe illness, and sincere in seeking the only hope left him, we trust it is well with him. But our hearts are sad and home lonely, and we miss the faces of the dear ones gone. O, when will the last enemy, death, be destroyed. Funeral attended by Eld. George E. Brown.

H. M. EVANS.

OLMSTEAD. In Springfield, Mass., Nov. 1st, 1887, Ralph Lester, youngest son of L. N. and Eliza A. Olmstead, aged fifteen years and two months.

Lester was in all senses of the word a good boy by nature. But at the last campmeeting at Springfield he sought and found the Lord, and died in rejoicing hope of life when Jesus comes. Amiable in health, patient in sickness, and happy in saving grace in the hour of death, the dear boy lived, and suffered, and died, and sleeps in Jesus, waiting, oh, how long? Father, mother, brother, sister, and many friends mourn the early death of this young disciple of the Lord Jesus, and are waiting for the sun of the eternal day to clear up the death mists that have settled down upon our poor race. The funeral services were conducted by the writer, assisted by Eld. F. H. Burbank.

G. H. WALLACE.

BEECHER. In Groton, Vt., July 23d, 1887, at the residence of her father, Eld. John H. Evans, of consumption, Vesta E. Beecher, aged 19 years, 1 month, 14 days.

Thus early in life she was cut down by cruel death, leaving one little boy motherless. But she was fully resigned, and said while dying, "Thy will, O Father, be done." Thus sweetly trusting in Jesus she fell asleep to await the glad awakening to immortality in a deathless land, which she believed was soon to be realized. Funeral service by Eld. George E. Brown.

H. M. EVANS.

SINNING.

BY MRS. R. G. DINSMORE.

We are admonished not to sin, but "if any man sin, we have an advocate with the Father, Jesus Christ the righteous." God does not look upon sin with the least degree of allowance. Jesus has said, "My grace is sufficient for thee." Then where is the necessity for sinning? But if we do get overcome, how blessed that we have an advocate, tempted in all points as we are, yet without sin. "If we confess our sins he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." Praise his dear name. Let us not make any provision for the flesh to fulfil the lusts thereof. "Let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God, for without holiness no man shall see the Lord."

Dear brethren and sisters, let us fear lest a promise being left us of entering into his rest, any of us should come short of it. He has given us the privilege of having an abundant entrance into the everlasting kingdom so soon to be given to his dear children. May we ask the Lord to help us to understand ourselves and our true position before him, that he may claim us as his own when he comes.

FROM J. L. MUNDAY.

Bro. Stockman:—After my return home this evening from Green Creek, in Roan Co., I took the *Crisis* and sat down to read the cheering news and the bright hopes and prospects of the brethren and sisters in foreign lands; and I felt to express the words of John, "Behold, what manner of love the Father hath bestowed upon us."

Sr. Dammon's and Sr. Milliken's kind and touching words of their lonely condition, and old age, made me shed tears of joy and grief. I was sorry for them in their bereavements, and I was made glad to hear of their bright hopes and prospects of a future life when Jesus comes, when the brethren and sisters from the east and from the west, from the north and from the south, will be gathered into the kingdom of the great King, where old age and bereavements and disappointments can never come.

Pray for me and the little flock at Pleasant Grove, here in Jackson Co., West Va. I am blest, while in delicate health, by being surrounded with brothers and sisters of like [illegible] ing and also praying for the Lord's return to set up his kingdom under the whole heavens. I am poor now, but we will all be rich when Jesus comes, if faithful.

Kentuck, Jackson Co., W. Va.

THE PAWNBROKER'S WINDOW.

There is more philosophy of life to be learned at a pawnbroker's window than in all the libraries of the world. The maxims and dogmas which wise men have chronicled, disturb the mind for a moment as the breeze ruffles the surface of the deep, still stream and pass away; but there is something in the melancholy grouping of a pawnbroker's window, which, like a record of ruin, sinks into the heart. The household goods, the cherished relics, the sacred possessions affection bestowed, or eyes now closed in death had once looked upon as their own, are here, as it were, profaned; the associations of dear old times are here violated; the family hearth is here outraged; the ties of love, kindred, rank, all that the heart clings to, are broken. It is a sad picture, for, in spite of the glittering show, its associations are sombre.

There hangs the watch, the old chased repeater, that hung above the head of a dying parent when bestowing his trembling blessing on the poor outcast who parted with it for daily bread; the widow's wedding ring is there, the last and dearest of all her possessions; the trinket, the pledge of love of one now dead, the only relic of the heart's fondest memories; silver that graced the holiday feast; the gilt-framed miniature that used to hang over the quiet mantel; the flute, the favorite instrument of a dear son, surrendered by a starving mother to procure food for the remaining offspring; the locket that held a father's hair; or, gloomier still, the dress, the very covering of the poor, is there, waving like a flag of wretchedness and misery. It is a strange, sad sight. To those who feel aright, there are more touching memorials to be seen in a pawnbroker's window than in all the monuments in Westminster Abbey.—*Mrs. C. B. Wilson, in Christian Standard.*

HOW IT IS READ.

The deplorable readiness with which many Christians shirk personal work with souls reminds me of a passing remark I heard from a somewhat eccentric preacher. In giving a running commentary on a portion of 1 Cor.: 15, when he came to the last verse he read: "Therefore, my beloved brethren, be ye steadfast, unmovable, always avoiding the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord;" and then added, "Oh, it is not 'always avoiding,' but 'always abounding in' the work of the Lord; but really it is read 'avoiding' by so many Christians, if we may judge by their lives, that I almost insensibly fell into the mistake of reading it so." And, indeed, when I call from my own experience how fertile many Christians are in expedients for "avoiding the work of the Lord, I am amazed. They will get over it, or under it, or around it, or they will otherwise avoid it, as if the chief end of Christianity was to serve Christ as little as possible.—*Sel.*

IT TAKES a long time to get at the full meaning of a simple passage of God's Word; and a sevenfold reading of any one passage is not too much for a wise man, nor yet for a simple-hearted child.

PLEASE READ AND REMEMBER.

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CHAS. H. WOODMAN, Agent.
Box 5140, Boston, Mass.

A DISCHARGED NURSE.

In a recent address Rev. Sam Jones said: "God save me and save you from the fatal mistake of thinking that I can do anything. The most severe tests and trials of an evangelist result from the fact that people will depend on him. Quit looking to me. Look to God. The good work of God is preceding any effort of yours. God is working ahead of us. Let us follow close after God and work in earnest. Just a few years ago, one morning in our family room, I was sitting reading just after breakfast. There was a little nurse girl there about sixteen years of age, and I heard my wife say to her, 'Sally, you may go this morning, and tell your mother I don't want you any more.' I read along a minute or two and then I looked. The girl was standing with the big tears running down her cheeks. She looked at my wife and said, 'Mrs. Jones,' and the lips began to quiver, 'Mrs. Jones, please, ma'am, don't turn me off. I know I'm the poorest servant you ever had, but let me stay with you and I'll try and do better.' I got in to beg for the poor girl just as hard as I could, and I thought to myself, if the Lord should come down here and say, 'You may go; I don't want you any longer,' I would do just like that poor girl—I would fall down at his feet and say, 'Please, Lord, don't turn me off; I know I'm the poorest servant you ever had; but please, Lord, I'll try to do better.' Let me live and die in God's service. But God won't turn you off. Go to work; let's do what we can for the good of our fellow men.—*Sel.*

TEMPERANCE.

THE CURSE OF THE LAND.

In every age of the world, the demon of the wine-cup has bewitched its victims, and led them from one stage of degradation to another, until at last it has landed them in the midst of pauperism, dishonor, and woe. By its diabolical devices it has succeeded in entrenching itself behind the mighty bulwark of the law, and there, screened from the mighty army of the great and the good, who would, if possible, wrest the scepter of power [illegible] has continued to scatter destruction, agony, and death broadcast through the land. Youth in its beauty, manhood in its strength, old age in its weakness, and even beautiful womanhood in its chastity, have each and all been forced to place their richest treasures, their fondest hopes, their most ardent longings, and brightest possibilities, upon the altar of the rum god of perdition, only to see them engulfed in the distended maw of this monster of hell.

Wreathing itself about the homes of our people, it has by its deadly breath blighted the fairest flowers of intellect ever created by God to adorn the world with their beauty, and poisoned the very fountain of life with the sediment of death. O, ye legislators, entrusted with the welfare of the people, hearken, we implore you, to the prayers of the fathers and mothers and Christians of the land. Banish forever from this glorious nation the soul-destroying and death-dealing evil, and generations after generations will arise and call you blessed; and you will have the satisfaction of knowing that you have fulfilled you duty, and assisted to free this land from its curse, making it indeed and in truth, "The land of the free and the home of the brave."

C. J. BUDLONG.

Potter Hill, R. I.

A DRUNKARD'S PURCHASE.

A middle-aged man of considerable energy, who had been the slave for a long time of the intoxicating cup, was sitting in a saloon, considerably the worse for drink. He lifted up his eyes, and seeing a picture hanging on the wall, his curiosity led him to examine into the subject of it, and finding it was, "Christ's Own Redeemed," he called the liquor seller. Pointing to the picture, he asked, "What is that?" "Oh, it is just a picture to fill up and cover the wall with," was the reply. And the fisherman again pointing to the subject of it, said, "When you know that you are ruining the bodies and souls of your fellow-men all the week round, what right have you to hang such a picture as that on your wall?" The sense of this reproof was felt by the saloon-keeper, although it did come from the lips of a drunkard. Calling in a member of his family, he said, "Take down that picture at once, and put it away." The customer seeing it being removed, asked the owner, "Wud ye no' sell't?" (Would you not sell it?) The man named a price, which the customer gladly paid, and went away with his purchase rejoicing. That man has since given up the drink and come to the Lord, and it has been my privilege to see the veritable picture hanging above the redeemed man's fire-place.—*English Paper.*

THE LORD'S PRAYER AND LICENSE.—Think of praying, "Hallowed be thy name," and then voting to license the liquor traffic, which causes God's name to be continually blasphemed; "Thy kingdom come," and then voting for that which hinders the coming of his kingdom; "Thy will be done," and then voting that it shall not be done; "Lead us not into temptation," and then voting to place temptation in every one's path; "Deliver us from evil," and then voting for the greatest of evils, if only a little money may come to the city or town treasury; "Give us this day our daily bread," and voting to license that which takes bread from thousands of almost starving children.—*Ex.*

The World's Crisis
AND SECOND ADVENT MESSENGER.

"BEHOLD I COME QUICKLY; AND MY REWARD IS WITH ME."

VOL. LXVI. BOSTON, WEDNESDAY, JANUARY 25, 1888. NO. 5.

gymen in the city. Earnest prayers were offered; and in their extremity, a fleet of thirty ships from England appeared with provisions, which the enemy fought severely, but they reached the city, and saved the lives of the people; when the enemy left, and the siege was ended.

During the siege, the Roman Catholic besiegers sent word that if the city did not surrender by six o'clock P. M., July 1st, 1689, they would rob all the Protestants in the surrounding towns; but the besieged treated all such threats with contempt. On another occasion the Irish general declared he would demolish the town, if they did not surrender, and would study the most scienti- [illegible] to lengthen the misery and [illegible] he found obstinate.

[illegible] had a Gov. Lundy, who turned traitor, and but for the energetic actions of some young men, would have opened the gates to the Roman Catholics. This occurred Dec. 18th, 1689. This brings me to what I saw for the first time Monday evening; and that was the burning of an effigy. In this case, the effigy represented Gov. Lundy. A crowd was present, wild with excitement, especially when the frame containing the effigy fell to the ground in the flames, which took place just as I was passing. The whole scene presented the appearance of a Pagan festival. This practice of an annual burning of Gov. Lundy in effigy has been observed Dec. 18th, in the north of Ireland, ever since 1689.

As in other churches, so in Lisburn, when I came to show that the Scriptures plainly teach that "the kingdom of heaven" is to be set up on this earth, after the second coming of Christ, the people next inquire, Where are those who have died, if they have not yet gone to their reward? As soon as they begin to think for themselves, and compare scripture with scripture, they are surprised to find their doctrinal views so contrary to the plain teaching of the Bible. At first, they are completely confused, and hardly dare make a step towards the light, which almost dazzles them with its brightness.

About the last question presented at [illegible] was in relation to future punishment. The inquirer wished to know if I be[lieved in] eternal punishment. I assured [him] that I [illegible] Jesus. [illegible] Ans. [illegible] put into [illegible] would it end? Ans. When [illegible] If torment were the pun[ishment, when] would it begin? Ans. When [illegible] began. When would it end? [When] the suffering ceased. Suppose [the] punishment of the sinner is to be death, when would it begin? A minister answered, "When he is dead." How long will it continue? Ans. "Till he comes to life again." Suppose he never comes to life again, how long would be his punishment? Ans. "Eternal." When the people use their common sense, they will find the doctrine of the Bible is plain and reasonable, adapted to the comprehension of the common people.

There is pleasure in preaching a gospel which is in harmony with all the Bible, reason, facts, science, philosophy, and common sense; one that furnishes its possessor with an armor with which he can successfully meet all false systems of religion.

LETTER FROM THE MACEDONIAN MISSIONARIES.

DEC. 23D, 11.30 A. M.

Bro. Stockman and all the dear ones in Jesus, Greeting.—The mighty God who calms the great waters and raging storms is with us by his Spirit. All is well. We have felt as safe as on land, ever since our departure from the loved ones at East Boston. It was hard to say farewell to father and mother, brothers and sisters, and our own dear children, but he that is not willing to forsake all "is not worthy of me." We know that our dear ones will have good care, for they are left in the hands of Jesus and his children. God bless the dear ones that [saw] us aboard the steamer, and all interested in this last work of [illegible]

troubled and boisterous as we have had them. We have scattered tracts and papers among the passengers and crew to-day, and gave the Captain Bro. Couch's work, on "Capital and Labor," and other important works. We have been requested to sing some of our sweet songs of Zion, that proclaim our faith and hope, founded on *positive promises* from *the thus saith the Lord.* So we can sing with the s[pirit] and the understanding also. Praise [the Lo]rd, for such sweet heavenly melodies, and my heart pulsates with longing desire for the time to come when we shall hear the song of Moses and the Lamb, from that unnumbered host that shall be gathered in the city of God.

Dec. 26th. Everything has passed off very quietly last night and to-day, and in our hearts the peace of God abides. We have our morning and evening services, calling upon the name of the Lord, with none to molest or say, why do you so. Each one of us watches for opportunities to present something that will be saving and salutary to those with whom we have conversed. We want everybody to know and hear the blessed news of Jesus' coming, to reign King of kings and Lord of lords. And when he comes, he will wipe out sin, the curse, the stain, and make this blighted world of ours his own fair world again. There will be no place in all the realm of heaven or earth or under the earth, for lost sinners to exist, and be perpetuated in sin and misery, through the unending ages of eternity. No, no! God will not perpetuate sin nor the sinner, "but the soul that sinneth it shall die." Christ was manifest to "destroy [not to perpetuate] the works of the devil." This morning we left the banks of Newfoundland. They extend out over four hundred miles into the sea, all covered with water. In certain seasons of the year, these banks are noted for extensive fishing-ground for fishers. Our journey thus far, the Captain says, has been one of the best that he has ever had at this season of the year.

Dec. 27th. This morning we reached the Gulf Stream, and have been sailing in its waters all day. The sea is not so rough, neither is it as cold. It has been cloudy all the time since we left Boston till to-day. The sun appeared this morning, and the clouds broke away. It has [been] a good [illegible] season [illegible]

Dec. 28th. [illegible] sea to encounter all day. [illegible] has been very strong from the [illegible] but not cold as in the States. We have traveled the past twenty-four hours only two hundred and eighty miles. Our little company have not felt so well to-day, but in the Lord Jehovah is everlasting strength, and in him we trust. On the upper deck, at 9 o'clock P. M. to-night, we met a sailor who wished to read. So we withheld not our hand, hoping that some seed cast upon the waters may return after many days.

Dec. 29th. For twenty-four hours we have been facing a very strong northeast wind, but not so cold as the northeast winds we have in the States. On account of these strong winds, we have not come so far by fifty miles as on other days. The sea is not so boisterous as one would expect, with such a velocity as the wind blew. The Captain says it is the best voyage thus far that he has had for twelve years, at this season of the year. We praise the Lord for the prosperity he is giving us. We have had a number of talks with the Captain and others, about the blessed hope. The Lord grant that some may take hold of it by faith, and believe on the Son of God, and have everlasting life. The Lord is giving us favor with the Captain and others. All praise be unto the Lord, for his mercy that endureth forever.

Dec. 30th. The wind has still continued blowing from the northeast, but not so hard as yesterday. The ocean has been remarkably calm; have seen two small vessels to-day. We have often spoken of the dear ones' prayers for our safety and good voyage, and that God would undergird the ship. Thus far the Lord has done it. All praise be to him.

the harvest is all gathered, you will rejoice together. And may those who are able and have the ability to thrust in the gospel sickle, go forth without flinching, that many sheaves may be gathered into the garner of God. All can do a little, and may that little, whatever it may be, be well done, for Jesus and his glory. To the work, to the work, my brethren, and God will give you sheaves with full grain and ripe. Praise the Lord, the harvest is almost here. Send in of your abundance, as the Lord hath prospered to Bro. Andrews, and it will be rightfully used to the glory of God and the salvation of the perishing.

This morning we sailed by Queenstown, Ire., and this afternoon we have been sailing up the Irish Channel and St. George's Channel, near the Welsh coast. There are light-houses all along the way. The large boat Catalonia, that came ahead of us from B., arrived in Liverpool last Friday. It was fifteen days making the voyage, and encountered rough seas and severe storms. But the Lord has wonderfully protected us between the two storms, one at the east of us, and the other at the west, a "pillar of cloud by day, and a pillar of fire by night. And the broad channel that we have come up to-day, and are still in, which is usually very rough and boisterous, is smooth and placid. We expect (D. V.) to reach Liverpool at 11. 30 o'clock this evening, and the Captain has kindly said to us that we could remain on board till morning, while all the intermediate passengers are expected to leave. I speak of this to show how wonderfully the Lord has heard and answered the many prayers for our prosperous journey. All praise and glory be to our Father in heaven. From your brother and sister in Christ.

J. C. & S. E. SMITH.

BAPTISM A TYPICAL ORDINANCE.

BY I. L. LESLIE.

Baptism is an ordinance peculiar to the gospel dispensation. It has no relation to anything in a past dispensation. In the law of Moses there is nothing answering to it, nothing that points to it. The sprinkling of blood, and likewise of water under the law had a significance, but it was not that which baptism has in this dispensation.

When John the Baptist began to preach Jesus, Jesus did not [illegible] it to be so now, for thus it becometh [us to] fulfill the law. If there had been anything in the law which John was to fulfill by baptizing, Jesus would have spoken of the law.

Jesus was to be set apart prophet—one to proclaim the word from God. But his setting apart was not [like] that which Moses or any other [prophet] had had. He was *to go into the water* to be baptized. He could not be set apart as his prophetic work in any other way. The rites and ceremonies of the law were passed by, and a new method of consecration to the ministry adopted. The Holy Spirit witnessed to the act as it descended on the consecrated One.

John was appointed to introduce a new emblem, a typical ordinance. It was not only for Jesus to observe, but for all his followers. Christ himself having obeyed this ordinance, commanded his apostles to go and preach the gospel in all the world, and to baptize all that believed. The command to baptize was as imperative as to preach. That the apostles obey this command there can be no doubt. It is recorded that they baptized. But how in what manner did they baptize? When Jesus commanded them to go and preach, did he not mean that they should preach as he had preached? And when he bid them baptize, did he not mean to have them baptize as he had been baptized? Whatever the manner of his baptism was, was not that the manner in which they should baptize? Can it be supposed that they would adopt any other mode than the one in which their Lord and Master, and they themselves, had been baptized? Such supposition can not be entertained. John baptized Jesus and all others in the water—"in the river Jor-

baptized than to prefigure his death and resurrection. He had no sin to wash away. Nor could this baptism have been emblematical of this in his followers. They must follow his example to show the same thing that he showed. He did not foreshow one thing by his baptism, and require that his people foreshow another by their baptism. If thereby he foreshowed his descent into death and the grave, and his resurrection unto life, so were his followers to foreshow their death and resurrection in the same manner. As Christ's life and immortality depended upon his resurrection out of death, so does the life and immortality of his followers depend upon their resurrection from death and the grave; and this all important thing is taught and kept in mind by baptism.

This typical ordinance is the heritage of the Christian church; but how few see the meaning of it. While a part of the church practice the baptism of Christ, the number that perceive its meaning and significance is small indeed. This is so with regard to other grand and important truths; and will be thus until the end. No people should be more thankful than we for the revelation of God's will, so fully made known to us—more so than to any people upon the earth. Hence our greater responsibility.

WHAT SHALL OUR CHILDREN READ?

BY E. P. WOODWARD.

This is one of those questions which cannot always be answered in a manner to satisfy every one. There are certain points upon which all may agree, such as the question of excluding books and papers having a decidedly immoral or ungodly influence, &c.

On other matters there are wide differences, and here we need to use judgment. Some of our brethren consider it unsafe to put into children's hands books which teach the doctrines of Natural Immortality, &c. While it would doubtless be unwise to furnish the young with books directly *teaching* these doctrines, it will be found impracticable, and almost impossible, to keep out of their hands books in which these doctrines are assumed to be true. We can and ought to do this awhile, before the mind is instructed and the judgment formed; but there comes a time when this cannot be done, and choice as to native, then, seems to be [illegible] nished. The truth in the fundamental truths, And where the [illegible] spirit Christian, crooked theology will not harm those who are well instructed.

These thoughts are suggested by reading two books "From Fifteen to Twenty-five," for young men, and "The Potential Woman," for young women, written by Mrs. J. F. Willing, the wife of a Methodist minister, and published by Macdonald and Gill, Boston. Price in cloth, 50 cts. each. After thorough examination, they may be commended as well written, deeply interesting, highly instructive, full of suggestions that cannot fail to influence young lives—in fact *gems* in the department of sound, Christian instruction. They should find a place in many households, and in every Sunday School library. The few allusions to certain errors of belief, will do no harm where the truth has been faithfully presented.

IGNORANCE.

BY PHILO HITCHCOCK.

"If the blind lead the blind, both shall fall into the ditch." Ignorance is often a crime. Once it was said, "My people perish for lack of knowledge." We are not only responsible for light received, but also for light rejected. A man who has rejected light is as much in darkness as the one who never saw the light. It is the province of the Spirit and Word of God, through Jesus Christ, to "lighten every man that cometh into the world." But many refuse to walk in the light, and choose the darkness. A fearful doom awaits those who walk in darkness, and especially those who [illegible] others blindfolded along a [illegible]

Thoughts like these [illegible] mind while sitting [illegible]

teries, raffles, grab-bags and other worldly operations. By the grace of God I tread another path. It may be a lonely path, a thorny road, "with here and there a traveler," but bless God, the bright and morning star sheds its beams upon this lonely path, and I see it shining "brighter and brighter unto the perfect day."

Well, I begin to feel better. The terrible blizzards of late have hindered me from getting out into the highways to tell the story of the cross and crown and coming glory. May the Lord bless all the true friends of Jesus who love his appearing.

Frankfort, Dakota.

THE YEAR 1887.

BY C. H. SWEET.

What of the year just gone? Has the world improved morally and religiously? Has mankind come to love the word of God and his only begotten Son? In short, are the inhabitants of the earth growing better or worse, as the years bring us nearer the end of this dispensation? Do they believe in a judgment soon to come? Do they heed he warnings due the world at this time any more than the antediluvians did the warning God in mercy gave them? It is claimed that we are living in an enlightened age, and in fact the gospel is scattered through the world as never before; but the question is, Is it proving to the world a savor of life unto life, or of death unto death?

The nominal church in the main disregard the plain teachings of the Bible, and teach for doctrines the commandments of men. The great central truth of divine revelation is trodden under foot of men; and men say in their hearts, "My Lord delayeth his coming," and they "begin to smite their fellow-servants, and to eat and drink with the drunken." The whole world seems in strife one against another, and the mammon of unrighteousness and the love of riches seem to absorb the whole world.

The goal of its ambition is gain; the race is eager; and mammon-worship an inordinate estimate of wealth, the grading of all things at a cash value, society graded on a cash basis, ideality sacrificed to material good, even virtue, patriotism, heroism, and manhood counted for loss, votes, office, justice having their price,—all these, and even more, are the abundant result. This is mercantilism, the great danger to society— [illegible] And when there [illegible] demand for the spiritual teaching which fell from the lips of Christ, the antidote for inordinate worldly care and worldly striving, the church and ministers of God's word seem to have been drawn into the whirlpool of fashion and show. Gambling and worldly schemes have been adopted by the church in her efforts to raise money to keep up glitter and show.

The eloquent preacher is called, regardless of real zeal and godliness, only because he will draw the rich to sustain high prices in church living and aristocracy in God's house. The poor are shut out who should have the gospel preached unto them, without money and without price. People say we are living in a progressive age; and the world is in a different stage of intelligence now than in Christ's time, and we must adapt our religion to the times in which we live. So it seems; and the adaptation has come to be so complete that it is difficult to find the dividing line between the church and the world. And in fact some of the most corrupt and dishonest men are to be found in the church and Sunday Schools of to-day.

This age is called a literary age; but what is the literature scattered broadcast in our land? President Cleveland is reported to have said: "I do not think there ever was a time when newspaper lying was so general as at the present, and there never was a country under the sun where it flourished as it does in this. [The] falsehoods daily spread before the people in our newspapers, while they are proofs of mental ingenui[ty] [illegible] paper work,

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Look out how you reckon. That is [how] Paul counted. When a man gets so as [to] love a soul and hate a dollar as a compensation for rescuing one, he will do. If money comes pouring in faster than so[uls] it is high time you stopped the machine and found out who was running it.

Are you sure, brother, that the pure motive above referred to is what actuates you in the good work? Now I am not giving ministers a curtain lecture, they will compare favorably with other mortals; but let this go all round among the pews, and into all the corners. Lord, let this gu[illegible] vitals. Do you love sinners as Christ loved them? Do you love the brethren, or do you love that fellow best of whom you speak with the pronoun I? God knows. And that tongue of yours will pitch to a key accordingly. O how many things there are that stand between us and God, and perishing men, and not the least is dear self. Love of popularity, love of praise, pride of talent—ah! how many gods there are to eclipse the God of heaven in our eyes, to say little of "filthy lucre."

"Thou shalt be recompensed at the resurrection of the just." That is the promise which, as Sam Jones says, we should "bank" on. Christ does not set a man to work for nothing and board himself—though some know what that is literally—but he has got a recompense equivalent to the privation and the severity of the task and more than that. "At the resurrection of the just." Ah, how some will shine as the stars, who have turned many to righteousness. Dan. 12: 3. Let those scenes eclipse this world's tinselry in your faith. Can you wait and work until pay-day, though it be long? Out on the Christian who is satisfied with anything short of souls for God in this world, and a crown of life in the next.

NEW YEAR'S GREETING.

BY MRS. M. A. TIBBETS.

Dearly Beloved Brn. and Srs.:—As I am permitted to commune with many of you every week in the columns of our beloved *Crisis*, yet, as the New Year of 1888 has dawned upon us, it gives me pleasure to send Christian greeting to the whole household of faith who are looking for our glorious King to come and set up his blessed reign upon the new purified earth. Some of us have [illegible] place to our weary feet as we have pressed forward in the discharge of the many obligations resting upon us. But the Comforter of the Bible has been with us, unfolding the precious promises just when we most needed them, affording the spiritual strength equal to every conflict, and to-day, we can say, all things have "worked together for our good," and we are stronger in the faith of Jesus and his glorious coming, than when we commenced the journey of the past year. Then let us continue to cheer and comfort each other in the weekly conference given us by our kind and good editor, helping to hold up his hands as he continues to come before us with the spiritual food so wisely and judiciously prepared as "the meat in due season."

It is not likely that we will all be here at the close of the year. But whether living or dying, let us all be found in the faithful discharge of every known duty. Then we will be ready for death or translation, should he come with the blessed mansions he has gone to prepare as the blissful inheritance of all his saints.

"THERE'S LIGHT BEYOND."—"When in Madeira," writes a traveler, "I set off one morning to reach the summit of a mountain, to gaze upon the distant scene, and enjoy the balmy air. I had a guide with me, and we had with difficulty ascended some two thousand feet, when a thick mist was seen descending upon us, quite obscuring the whole face of the heavens. I thought I had no hope left but at once to retrace our steps or be lost; but as the cloud came nearer, and darkness overshadowed me, my guide ran on before me, penetrating the mist, and calling to me, ever and anon, saying: "Press on, master—press on—

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E. A. STOCKMAN, Editor.

Boston, Wednesday, Jan. 25, 1888.

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SPECIAL.

☞ Please remember to send SHORT obituaries. Please [illegible] with a PEN, and write PLAINLY. Brief items [illegible] the churches are welcome. E. A. S.

☞ ALL ARTICLES FOUND ON THIS PAGE WITHOUT A SIGNATURE, WILL BE EDITORIALS.

SPECIAL ATTENTION!

The paper is set up, and goes into the hands of the proof reader SATURDAY P. M.; therefore all NOTICES must be received at the Office as early as SATURDAY MORNING to insure insertion.

If our friends disregard this statement, and send their notices *too late for insertion*, they must not blame us.

VERY SPECIAL NOTICE.

We must not be expected to return manuscript that we do not publish. To do so would be to us five times the trouble that it would cost the writers to copy their articles before sending them. See "Golden Rule."

WAITING.

"And, behold, there was a man in Jerusalem whose name was Simeon; and the same was just and devout, *waiting* for the consolation of Israel; and the Holy Ghost was upon him."—Luke 2: 25.

Beautiful! solemn! grand! A devout, God-fearing, majestical old man, inspired by sublime faith, amid the gloom of prevailing unbelief keeping vigil at the altars of God—"*waiting* for the consolation of Israel"; *waiting* for the consummation of his hope.

The most wonderful event in the history of man—perhaps the most wonderful in the annals of the universe—was imminent. The hour of the world's hope was ready to strike. Divine prediction was rounding into exact fulfilment. The dispensation of four millenniums had run its course and was about to end amid mighty displays of heavenly grandeur. A new order of divine administration was waiting to come in.

The heathen world was bewildered by false philosophy. Israel, dazzled by na[illegible] ambition for political aggrandizement [illegible] real character and kin[illegible] but the [illegible] prevailed as to what the change would be.

But the prescience of that old man in the temple was clear as the light of God. It had been divinely shown him that the Messianic promise would be gloriously fulfilled before death should close his eyes, already dimmed with age. He was only *waiting*. Waiting not in mist and doubt, but patiently, serenely, confidently waiting to see the Lord's Christ ere he should wrap the mantle of his fourscore years about him and lie down in the repose of the tomb. Nor was his trusting heart deceived nor his anxious eyes long denied the object of their vigils. At the *appointed* time, when the travail of the ages was at its crisis, the crowning blessedness was given. Steadfast, tireless faith was honored. Weary footsteps broke the silence of the inner temple. With a quick glance the venerable watcher saw and knew the immaculate babe, and filled with rapture of contentment, he was ready to depart.

Time's strange history has worn its tangled way down through the ages, till once more a grand prophetic expectation thrills the hearts and brightens the eyes of weary watchers—watchers for the consummation of the later and grander promise—grander because inclusive of all the glory of the first: "And unto them that look for him shall he appear the second time without sin unto salvation."

Prophecy fulfilled determines the proper attitude of the saints. We are standing amidst the latest tokens of the coming kingdom. All things attest the end at hand. Ominous and more ominous still, day by day, the thickening portents attest the approaching doom. These are the hours of peril when the friends of God have supreme [illegible]

LET THE GOOD WORK GO ON.

The work of extending the circulation of the *Crisis* is progressing quite encouragingly. Several brethren have taken hold of this matter in earnest; and Bro. A. P. Moore's enterprising proposition to increase our *List* by the addition of two thousand new names, seems likely to be realized. We have received 580 new subscribers in the last 90 days.

This is the time to *push* this grandest of methods for spreading the *glad tidings*. We publish this week the first letter from our Macedonian missionaries. These mission letters will be very interesting and inspiring.

Now, dear brethren and sisters, what better proof can you give that you *do really* desire to spread the truth among those who are in darkness than by helping to increase the circulation of your own paper, which preaches every week, to *thirty* or *forty thousand* readers, the news of the coming kingdom? Let us have "a *long* pull, a *strong* pull, and a pull *all together*."

Bro. Sederquist, writing on business from Haverhill, Jan. 16, says: "We had a wonderful meeting last (Sunday) night; quite a number started; we are expecting victory." We rejoice in Bro. Sederquist's success in the Haverhill church. We were very sorry to be prevented from attending the Quarterly Meeting held there last week. Nothing but sickness would have kept us at home.

ALL AS UNTO GOD.

It is due to say that the prominence of Eld. L. T. Cunningham's name in connection with the new mission in Macedonia, as published in the *Crisis*, was not by his seeking; on the contrary, he desired not to have his name mentioned at all as the donor of funds. All the members of the Mission Board are touchingly impressed with the feeling that Bro. Cunningham has been specially moved upon by the Holy Spirit, and that he has done all in sincere devotion to the cause, and for the glory of God, with no desire whatever for self-aggrandizement. We hope his noble work will be an inspiration to others.

WAR PROBABILITIES.

We have so repeatedly witnessed the uncertainty and failure of prophetical deductions based on the probabilities of war, and on war itself, that we feel inclined to be slow in accepting hasty and ill-considered conclusions. But we should by no means close our eyes to the movements of the nations. And just now the gigantic military preparations, and the threatening aspect of Central Europe are inviting special attention and concern. "Wars and rumors of wars," more or less general and bloody, will continue till Christ comes. The *anger* of the nations will not materially cease until the Son of God shall appear and conquer an eternal peace. The following from the *Boston Journal* of Jan. 18th will be read with interest:

"European Prepa[illegible] rapidly toward wa[illegible] conditions which for a time avert that catastrophe are not moral, nor political, nor material, but climatic. There is nothing to-day which prevents the rupture of relations already strained almost beyond endurance, except the difficulty of conducting military operations on a large scale in the dead of winter. Even as it is, in spite of intense cold and the difficulties of transportation, large bodies of troops are being massed on the Austro-Russian frontier. The Russian forces already in Poland are estimated to number 325,000 men with full 720 guns. Earthworks and forts are in process of erection, ambulance beds have been distributed and immense depots of supplies are being formed. To the question what these preparations mean Russia has made no answer since the inspired article in the Official Military Gazette a month ago, in which it was gravely affirmed that the Russian movements were solely of a defensive character, necessitated by the menacing preparations of Austria and Germany. Russia was represented in this article as desiring peace and making large sacrifices in order to secure it, but as forced into the military movements which were criticised by the threatening attitude of her neighbors. Various assurances are reported to have been exchanged between St. Petersburg and Vienna, but their pacific tenor can deceive no one so long as Russia continues massing troops in Poland, and Austria is concentrating her forces to resist an attack upon Galicia, and Germany is enacting a law which will increase her army to the extent of 500,000 men, while the arsenals of all three powers, and of France and Italy as well are crowded to their utmost capacity.

As to a casus belli, Russia will not look long for it when she is ready to strike. The renewal of negotiations looking to the deposition of P[illegible]

of life, for in that sense did those Galileans perish, and those men in Jerusalem perish —*lost their lives*. The process of extermination of life cannot be meant, but simply the fact of that loss, for Jesus could not have meant that all sinners should have their blood shed with the sacrifices offered by the Jews, and also have Siloam's tower fall upon them hereafter. These men all then perished, *literally* perished by the loss of life—some by one process, and some by another —so all sinners shall as *literally perish*, or lose life, by the divinely specified process.

W. S.

THE FINAL FIRE.

(*Concluded.*)

That the coming conflagration will constitute the hell of the ungodly at the judgment, there can be no reasonable doubt, since Peter couples the "perdition of ungodly men" therewith—earth being "reserved unto *fire* against the day of judgment and the perdition of ungodly men," as before shown, while it is also true that God is "*to reserve the unjust* unto the day of judgment *to be punished*." 2 Peter 2: 9. At the judgment day this predicted fire is due, coupled with "the perdition of ungodly men," and at the judgment also comes the punishment of the wicked; and as they are to be punished in "hell fire," and are also to meet their fate in *this* fire, it is clear that this is their hell, since they can not be consigned to two different fires at one and the same time—at the judgment.

But is it objected that the wicked are to "be *cast* into hell," instead of having hell come to them? So they will be, and even *plunged* into untold depths of this great *gehenna* of fire, as the earth's crust shall break up, like ice, by volcanic commotion, and plunge into the fiery deep below, with its freight of unsaved humanity—literally cast into hell fire; how deep, who can tell?

The prophet compares this fire to an oriental oven—a vivid picture—every part aglow with fire; and connects the doom of the wicked therewith: "Behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble. and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch." Mal. 4: 1.

Jesus calls it a "furnace of fire"—"cast them into a furnace of fire" (Matt. 13: 42), an event not due till "the end of the world," or age, instead of being a scene before the judgment day.

The Revelator calls it a "lake of fire," into which sinners are to be cast after the resurrection—not only those who come forth unto "the resurrection of damnation," but all other sinners: "And I saw the dead, small and great, stand before God . . . and the dead were judged. . . . And *whosoever* was not found written in the book of life was cast into the lake of fire." Rev. 20: 12, 15. This scene is due after the resurrection. Into this "*lake* of [illegible] this "oven" of fire, this "*furnace* of fi[illegible] the wicked [illegible] cast when earth's [illegible] up, [illegible] convulsions [illegible] and eternal up[illegible] plunging vast, vast tracts of country into the fiery depths beneath, under a single shock, till all of earth's crust, with its sinful inhabitants, shall be submerged. Here is the "second death," followed by the "blackness of darkness forever"—there being no resurrection from this fiery fate.

But where are the saints during this fiery ordeal? They are "caught up to meet the Lord," and before this fiery scene is inaugurated, they are taken to a place of safety, into their celestial chambers till the terrible indignation is over: "Thy dead men shall live, together with my dead body shall they arise. *Awake* and sing, ye that dwell in dust: for thy dew is as the dew of herbs, and the earth shall *cast out the dead*. [Then what?] Come, my people, enter thou into thy chambers, and shut thy doors about thee: hide thyself as it were for a little moment, *until the indignation be overpast*. [Why?] For, behold, the Lord cometh out of his place [out of heaven] *to punish* the inhabitants of the earth for their iniquity." Isa. 26: 19–21.

While the saints are above, there will be a terrific "indignation" below, culminating in the fiery scene already described; and the saints will remain above till this is "overpast"; and while above they stand on the "sea of glass," which is said to be "before the throne," and the throne is said to be in the new Jerusalem; and while thus standing on the sea of glass, every saint being present, it is said, "All the angels of God stood round about"—"all" the angels, as well as all the saints are present—so as they are then all together *for* the first time, a *fit*[illegible]nity, and the *first* opportunity [illegible] confess his saints before [illegible] holy angels—and he will [illegible] What rapture above the [illegible]

of fire—the Fi[illegible] Fire. Sinners can never cross it. Translation takes the saints over.

According to the Apostle Paul, even ancient Abraham looked for a city to come" —not for a city to come into existence by the device of man but a city "whose builder and maker is God" which Paul denominated Jerusalem which is *above*," being "reserved in heaven" for the time being—the house of "many mansions" the "house not made with hands," even "our house which is *from* heaven," or the "everlasting habitations" into which the saints are to be received. Abraham evidently saw it over in the promised land after the removal of the curse therefrom, or saw it coming to that land, just as the sacred seer of Patmos saw it "coming down" after sinners had been engulfed in the lake of fire.

No human scheme can take us over this lake of fire into the promised land—the new earth. No human craft can safely ride over the rolling billows of fire on that tempestuous ocean, nor face the fierce storm of fire that shall rage on its boisterous bosom. Ironclads would melt like wax, and the sulphurous vapor could not be endured by mortals. Besides, such crafts would founder before they got under sail, if not melted before foundering. The only way over this lake of fire into the promised land, is by translation from earth to the new Jerusalem, which shall descend after the fire shall have obliterated all traces of the curse from the earth, and the promised renovation shall constitute it a "new earth"—deathless and sinless forever.

Even *earth's climate will be changed*, as we have reason to believe, after this deluge of fire is over. Among the many indications that a warmer climate once existed toward the poles, we cite the following statement of facts from a secular journal: "It is known that enormous hairy elephants or mastodons once lived in Siberia and Alaska. Not only are their remains abundant, but the carcasses of the animals preserved in prehistoric icebergs have been recovered, and it is from these models that naturalists have reproduced the interesting fabrications such as that exhibited at the late Exposition in New Orleans. In the period when those animals lived there the climate was doubtless much warmer." That a warmer climate once existed where eternal winter now reigns, is a fact too strongly fortified by incontestible facts to need confirmatory argument. On some principle the change of climate must have been brought about.

More than one theory has been offered as a solution of the mystery, but the most plausible and reasonable one, is the claim that our earth once revolved in its orbit without an angle; that at some epoch it received a lurch to its present angle of twenty-three and one-half degrees, perhaps at the time of the deluge: that while it revolved without an angle, its climate was genial from pole to pole. This being the case, it is not improbable that human longevity before the flood was largely due to the climate then existing, for soon after the flood the length of human life wonderfully [illegible] earth should [illegible] to its former position in the ecli[illegible] of its angle, it would inaugurate genial climate in the new earth from pole to pole—which would be a marked feature of the coming "restitution," and would look like the work of a God, rendering the whole earth lovely in its restored state, wherever the redeemed throng may roam, in any and every direction. W. S.

"THE RETURN OF THE JEWS."

I have received and read a tract, written by Silas Henn, on the return of the Jews and the restoration of Israel. It is well written, but he fails to prove what he claims for the Jews as a nation, namely their return to Palestine or the Holy Land. He declares that "God has unconditionally to bring them to repentance, righteousness, purity, and peace." He says "There is no lack of these promises, both of the gathering and redemption of Israel that are unconditional." Now to me this declaration seems strong when looked at through Paul's eye-glasses. "And so all Israel shall be saved." Rom. 11: 26. This [illegible] may be regarded as the rallying point of the Jews' return argument, at least it is one of its strongest pillars.

The question comes, who are all Israel? The broken off branches cannot be the true seed, the true Israel, and those grafted in be the true Israel also. Now which? If those not broken off were Israel, then those broken off are not Israel in any sense. The unbelieving descendants of Jacob and Abraham are not Israel, they are broken off and have no right to the name. The broken off branches by faith may be grafted into the good olive tree, that will make them Christ's, and the Abrahamic seed, the true Israel in whom the promises centre. "If Christ's then Abraham's seed and heirs [illegible]

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A PRECIOUS CARGO.

The gallant ships of earth that go forth upon the great ocean, seeking the wealth of other lands, and after long seasons of weary toil return again to their native shore, richly laden with their golden spoils, to benefit friends and awaken the interest of the commercial world, are hailed with acclamations of joy because of the supposed treasures they bring. But what are they, with all the glitter of earth upon them, compared to the precious cargo of loving hearts and willing feet who so recently left their home, their parents and their dear little children, at the Macedonian cry, "Come over and help us"; who so readily responded, being led by the Holy Spirit, proving the truth of Isaiah the prophet, where he says, "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth."

The editorial of our good Editor on the departure of our beloved missionaries is so rich and full of interest that humbler pens may well remain silent. But my heart was so filled with loving interest as I read over and over with tears of joy the sacrifice of our dear Bro. and Sr. Smith, that I cannot forbear some expression of my great love for them and the blessed work they have gone to do for Christ and perishing souls, in the offer of eternal life through Jesus the Redeemer. Well may our brother add: "It is needless for us to suggest that special prayers be offered in all our churches and in all our pulpits for the safe arrival and future success of the brave-hearted, cross-bearing group who have said farewell to home and friends, children and native land," etc. Surely many hearts in our Advent household will not only offer many prayers in their behalf, but will, with the writer, send some material aid to help in their times of need. And still let us pray that the time may soon come when our dear departed friends shall be released from their labors, and called with us to sit down in the new Jerusalem to "the marriage supper of the Lamb."

Mrs. M. A. Tibbets.

Volga, Ind.

QUARTERLY CONFERENCE.

The Q[illegible] of the Eastern dist[illegible] A. C. Con[illegible] withstanding the weather [illegible] things were unfavorable [illegible] during its session for a large attendance from abroad. The congregations in the afternoons and evenings were quite good, and the meetings both social and preaching were excellent, the Spirit of the Lord resting down in power upon the church and people. One lady who formerly associated with the Roman Catholic Church came to our meetings and surrendered to God, and we trust was genuinely converted. The last night of the Conference several new ones came to the altar for prayers.

The following ministers and laborers were present during the meeting: J. Couch, G. W. Sederquist, D. M. Leavitt, A. Bean, A. W. Sibley, C. H. Willey and Sr. Abbie Wood, known among the Sunday School children as "Aunt Abbie." On the whole, Conference was a success, and good was done in the name of the Lord of hosts. The Conference is being followed with revival meetings each evening for the present, and these services we hope will result in great good. A. W. Sibley.

Haverhill, Mass.

MISSION WORK.

We left our home Tuesday before Thanksgiving to meet our dear Bro. R. G. Davis, en route for Vermont, holding meetings at Meredith Village and at Warren, thence to Morrisville, Vt. There we found a few of our faith, and much need of labor. They have a good house formerly owned by the Christian Church. We preached for a few evenings and over the last Sabbath in Nov. God blessed in preaching his word, and the record is on high.

After visiting [illegible] and native [illegible]

NOTES BY THE WAY.

Bro. Stockman:—Some of the readers of the *Crisis* have requested me to report through our much esteemed paper my labors as a missionary for the past four months. I left home Sept. 3d, and went to Charlesville and remained over Sunday. Had real good meetings. The church in this place has been very much revived through the summer, and three added by baptism. From there I went to Yarmouth. There is no Advent Church in this town, but some love the Lord and his truth. They procured a place, and by the help of the Lord I preached four sermons. At the last meeting there were quite a number of testimonies, and the house was crowded with attentive hearers.

From Yarmouth we went to Bear River. This place is the old ground of Adventism. Found the church in a very low state, and after holding a few meetings in places outside of the village, where much interest was manifested, we thought it to be the will of the Lord to hold meetings for one week with the Brn. and Srs. at the village, which resulted in quite a revival of the church and five were baptized. The church now is in a state of spiritual health, looking for the speedy personal coming of the blessed one.

From Bear River we w[illegible] attend our half-yearly C[illegible] met according to notice [illegible] October. There were but [illegible] present: Elds. J. J. Wood[illegible] Fitch, and myself. There was [illegible] number present, the meetings were spiritual. On Sunday the church was crowded to overflowing. In our love-feast on Sunday morning there were eighty testimonies for Jesus. There was good attention, and the Spirit of Christ prevailed through the entire meeting. Two made a start for the kingdom. Praise the Lord, glory to his name. We left Litchfield Wednesday morning Oct. 12th, and went to Victoria Beach. Found a few holding on to the blessed hope of the soon coming and kingdom of Jesus, but they were almost discouraged having no preaching by Advent ministers.

Instead of staying one Sunday as I thought to do, I remained over three Sundays during which time quite a number of backsliders were reclaimed, and hopefully converted. Eight were baptized and seven joined the Advent Christian Church. We did feel like thanking God, and did it and took courage. My heart is all aflame with the love of Jesus' name. I left Monday, Oct. 31, for Scott's Bay, Kings Co. Commenced meetings Thursday evening, Nov. 3. Found the church in a low state, yet keeping up their prayer meetings.

We held meetings with the church at the Bay and other places near by three weeks. The church was very much revived, a[illegible] saw the necessity of being more consecra[ted] to God, and being ready to have a home [in] the Kingdom when Jesus comes. One converted and one baptized. From Scott's Bay we went back to Victoria Beach, a distance of [illegible] miles. Found the [illegible] to hear [illegible] testimonies for [illegible] remained with them two Sunday[s] eight more were converted, and [illegible]tized. Glory to God. This little [illegible] Victoria Beach is all alive, waiting for the coming of the Lord. I am now at home trying to persuade sinners to come to Jesus, so that they can be saved in the kingdom of God. Wm. Halliday.

Bear Point, Barrington, N. S.

FROM MARY F. BOUTWELL.

Bro. Stockman:—Lying here in my quiet room where I have lain for years, an invalid, I feel this morning like expressing a few thoughts, through the medium of the *Crisis*, to the dear brethren and sisters, the "household of faith," and especially to those who have so kindly responded to the appeal in my behalf made by dear Bro. Lord in the *Crisis* of Nov. 23. Words fail to express my gratitude and heartfelt thanks for the kind favors bestowed upon me, every one of which has helped to lighten the burden resting so heavily upon me.

The dear Lord will reward you, for he is not unmindful of the favors bestowed upon his afflicted ones. "He that hath pity upon the poor lendeth unto the Lord; and that which he hath given will he pay him again." Prov. 19: 17. I do sincerely thank each dear one who has so kindly remembered me in my need and affliction. May the blessings of God in all their fulness rest upon you, his spirit be with you, the peace that passeth all understanding comfort you, and when the dear Master shall come to take his weary, waiting people home, may you hear the "Well done" from his lips, and have an abundant entrance into the everlasting kingdom, [illegible] sincere wish [illegible] desire of the [illegible] whom you have [illegible]

need to patiently wait and prayerfully *watch*.

The *waiting* has been sad and long, and must be well nigh ended. The extreme darkness which betokens the "break of day" already enwraps the world. The cup of sin is full to the brim. The prophetic word touches the latest niches of fulfilment. Here and there a Simeon and Anna may be found waiting in silent awe to catch glimpses of the flashing glory of the King's chariot wheels. Above the Babel voices of worldly pride and pomp and pleasure is heard the cry of weary longing: "Come, Lord Jesus, and come *quickly*."

Let all who hope to enter in to the marriage awake and trim afresh their flickering lamps. Between the midnight call and the closing of the doors there will be no time to secure the lacking oil. Let those who keep the altars of the Lord's house see that the vestal fires burn not too low. Let those who hold the keys of knowledge unlock with careful hand the treasury of truth. This is no hour for fictions or fancies or vagaries. This is the *watching* time, the *waiting* hour. Next comes the blushing dawn of day. Already the Orient is aglow with the brightness of ripened promise. The thin curtains which veil our High Priest from our longing eyes tremble as with the breath of God.

"Awake thy slumbering virgins,
Send forth the solemn cry,
Let all thy saints repeat it—
The Bridegroom draweth nigh.

Let all our lamps be burning,
Our loins well girded be,
Each eager heart expecting
With joy thy face to see."

EVERY rel[illegible] which we occupy hath its [illegible] which our lives are [illegible]

...rince Ferdinand of Bulgaria sug... one pretext that may be utilized. The ...ggestion that Austria may be called upon to evacuate Bosnia and Herzegovina, on the ground that the title under which they were occupied was temporary only, points to another pretext. There are evidences of increased uncertainty and uneasiness in Austria, and the feeling seems to be quite general that the Austrian preparations were not begun promptly enough. They are being pushed now, however, with great energy. Italy is relied upon, apparently to hold France in check, and to engage her, if she makes an attack upon Germany. Though she has fewer interests involved than any of the other Powers, there are indications that she will respond readily to the call upon her; and there are not lacking expressions of dislike for France which would make the enterprise a congenial one."

WESTERN EDITORIALS.

SINNERS TO PERISH.

The Scriptures are so full of declarations that the wicked shall ultimately "perish," that all admit they must perish in *some* sense; so the question may be properly raised, In what sense are they to perish? Is this perishing to be in the sense of preserving life, or destroying life? Let Jesus define his own use of this term: "There were present at that season some that told him of the Galileans, whose blood Pilate had mingled with their sacrifices. And Jesus answering said unto them, Suppose ye that these Galileans were sinners above all the Galileans, because they suffered such things? I tell you, Nay: but, except ye repent, ye shall all *likewise perish*. Or those eighteen, upon whom the tower in Siloam fell, and slew them, think ye that they were sinners above all men that dwelt in Jerusalem? I tell you, Nay: but, except ye repent, ye shall all *likewise perish*." Luke 13: 1–5.

This statement, "Shall all likewise perish," restricts the p[illegible] to the literal loss

ting opportu... is offered Jesus ... his Father and the ... surely improve it, ... fiery scene below. Saved at last, saved forever!! The shout of the redeemed will then be like the voice of many waters mingled with the voice of mighty thunderings. And then comes "the song of Moses and the Lamb"—the song of deliverance blended with the song of redemption.

After the fire looms up a new world. The wicked having all perished in the great conflagration, and earth having been purified by the fiery ordeal, a transporting scene greets the eye of faith—the new Jerusalem, freighted with resurrected and immortalized saints, comes down from God out of heaven, clothed with the glory of God. A voice is heard announcing its advent to earth, its object, and its future history: "Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away. And he that sat upon the throne said, Behold, *I make all things new*." Rev. 21: 3–5.

After the fire, comes this new earth, new city, new people, and new King—the "King of glory." In the conflagration, the old atmospheric heaven passed away "with a great noise"; now a new atmospheric hea[ven] encircles the renewed earth—perhaps [an] atmosphere of glory—and a once sinful realm is transformed into a sinless and deathless world, inhabited by the glorified saints, made "equal to the angels." It is the promised "world to come" where bl... "the Paradise of God"—the new ... redeemed, on the oth...

... shall be saved. L. BOUTELLE.

THE POPE'S JUBILEE.

January 1st 1888, the Pope Leo XIII. had a jubilee celebration to commemorate the fiftieth year of his priesthood. Forty-eight cardinals were present, two hundred and thirty-eight archbishops and bishops, and nearly thirty thousand people but not a prince belonging to a reigning family. In his speech Jan. 3d, the Pope said: "The Church . . . ought to be independent of . . . terrestrial authority. . . . The Church is a divine institution, and universal. It "is always triumphant over her enemies, and by the help of Divine Providence will ever triumph." By the "Church" the Pope means Roman Catholic Church. The Mayor of Rome, the Duke of Tonlonia, took the liberty to ask the Cardinal Vicar to present to the Pope the congratulations of the city on the occasion of his Jubilee. This act of the Mayor so offended the Italian Government that the Mayor was turned out of his office by the unanimous vote of the Parliament ministry, endorsed by the King Humbert. This is very significant of the public feeling towards the Papacy in Italy. They *hate* it as their worst enemy. Thus the prophetic Scripture is fulfilled, as given in Rev. 17: 16. A telegram from Rome, Wednesday, Jan. 4th says: "It seems clear that Church and State are moving on diverging lines. ... is very great." The telegram further says that the speech of the Pope "di... puts an end to the idea of con... has been here pro... appeal to civil war." ...ing a grand crisis in ...acy and Mohammedanism.

M. G.

...Bro. A. P. Drown labors, and with the blessing of God been able to erect a very neat and tidy church edifice. But recently some of the strong ones have fallen by death, and much need is felt for the revival of the Lord's work. Here we held for five days, the Lord blest, and deep conviction pervaded. But having appointments ahead we left on Monday with heavy hearts and earnest prayers for the unsaved of Hardwick. Next we landed at Newton Centre too late for our first appointment, but on Tuesday night some hundreds came to hear. The second night of our meeting about twenty came to the altar for prayers, some, for the first time, others for a complete consecration. We asked at the close how many wanted the meetings to continue, and all but the man who held the keys of the house arose (it was a Free Baptist house). Many were men who seldom if ever go to church.

The Lord held us there till the next Sabbath noon, when we found we could have the house no longer. Accordingly we retired to a school-house. There we remained for another week and many were brought to Christ. Bro. Davis baptized sixteen. Some forty or more started, and we hope to see a goodly number in the kingdom of God. Some who had been living at the halves made a full consecration to God of all they had, and the Lord wonderfully blessed. Backsliders came home and there was rejoicing. It was wonderful to hear the confessions, and to witness the heart-broken sobs, and tears of penitent hearts. To God be all the glory. C. S. SHATTUCK.
A. G. DAVIS.

POSITIVE work yields permanent results.

and comforted by your words ...

"Inasmuch as ye have done ... of the least of these my ... done it unto me." Amid ... rows of this life we have ... promises to comfort us. "My ... ficient" is a blessed assurance ... forts me much. Dear afflicted ... away from the outside world, if ... faithful to the end we shall have a ... where disease, suffering, and death ... never enter. Dear editor, I hope this letter will not take too much space in your valuable paper. We feel that the *Crisis* is indispensable to us. My father, John Boutwell, has been a yearly subscriber to it since 1853, and reads it through every week. He is nearly eighty-six years old.

Gaysville, Vt.

FROM C. C. CHURCH.

Bro. Stockman:—I have been a reader of your paper only a few months, but I believe it to be invaluable to any one that is trying to learn from the Bible. I can now read the New Testament with satisfaction that I never, until recently, felt. I can now realize the lamentable fact that th[e] great mass of the human family are goi[ng] to the grave very ignorant of the t... teaching of the Bible.

When I think of the situation I fe... crying out with a loud voice and s... "Is there not one who will come ... part of Illinois and proclaim the great ... of the Bible?" I will do all in my p... with what means I have, to help spre[ad] glad news. I was greatly interest[ed in] reading Bro. I. I. Leslie's late art[icle in] the *Crisis*, showing the difference ... the law of Moses and the la...

...ce. The nice shawl that Bro. ...ve us takes the place of one that ...lly donated to me by brethren at ...rook, R. I., in my first mission tour after the war. We left it in Ore- ... The Lord knew what we needed, and ...s already been a blessing. My com- ...on said many precious promises came ...her last night, as some of the ocean ...ves rolled over our heads on deck. "I ...ll keep him in perfect peace, whose mind ...s stayed on thee." "For he shall give his angels charge over thee, to keep thee in all thy ways," etc.

Dec. 24. The peace of God abides with us, although old ocean's waves roll high, and often dash over our heads in our cabin home. But the God that rules the tempest is our comforter, and in his precious promises do we rejoice. I think there are but few on board the vessel but have been troubled with the nausea of sea-sickness, caused by the rolling and tossing of the vessel. Our little company have all had a taste, but ...t of all our troubles the Lord has prom- ...o deliver. We are on a fine ship, and ...ing is kept in order. Poor sufferers ...abins have every attention paid ...apt. McKey told me this morning ...reakfast table, that he had been on ... for twenty-seven years, and not a ...r had been lost. The distance from ...o Liverpool he said was two thou- ...ht hundred and seventy-eight miles. ... moving a little over twelve knots ...r. He also said he had taken at one ...r fourteen hundred emigrants to ... This ship will carry over seven ... tons.

... Our company have all felt ... The great waters are not so

... 1887 is ebbing out, and so are the last days of the six thousand years. We have just arrived at and passed Fastnet Light-house, on the coast of Ireland. This is the first light-house we have seen since we left B. It is wonderful how accurately the mariner can steer over two thousand miles over a rough, tempestuous ocean, and reach this very light-house so very minutely, yet it is even so. And while the temporary light-house has been in view, at our evening service we have been reading the first chapter of the Gospel by John, that speaks of Jesus, the light of life, "that lighteth every man that cometh into the world." God's holy Word and blessed Spirit are the chart and compass, and Jesus, the light of life, that leads us into the eternal city of God, where we will need no sun nor moon, to give light by day and night, "but from the throne of living fire, where sits revealed the Eternal Sire," Jesus our Saviour will be the light thereof. The Lord hasten this eternal day. Amen.

Jan. 1st, 1888. A new year has dawned, and with it come new and important responsibilities. There are many ways in which we can do something for Jesus and his precious cause. Great results can be attained this year, one of the last, and it remains with us to do all we possibly can, in these lingering moments of the forty-five years of tarrying time.

Dear brethren and sisters, you that have much of this world's goods, it is a good time for you to come to the front, and aid all you can in sending this last "flying message of the everlasting gospel, and the hour of his judgment." God bless you dear brethren and sisters. Send out the ...ners here and there ... when

... stands the record. ...s when Jesus "went up straightway *out* ... *the water*" that the Spirit of God descend... upon him. And here the inquiry can w... be made: Why did John baptize "*in* ... river Jordan," and Christ go *into* the ...ter there to be baptized, if sprinkling or a...other mode than immersion was the tru...one? John could have sprinkled the peop... almost anywhere else besides in Jorda... If sprinkling was baptism then, it co... have been done *out* of the water as wel...s it is now done without going into the ...ter. They who are now sprinkled do not ... this respect follow Christ's example: the... do not go into the water as he did. The... is no semblance whatever between th... sprinkling practiced to-day and the bapti...n of Christ. By what authority is that c...ed baptism which has no likeness to the bap...m of Jesus, nor of that which the apostles ...ministered? If Jesus himself was to be the...example for believers in to him follow, h...w can they follow him in baptism and n... go into the water? How can their baptis... be the true one when it is so unlike his? That Jesus was sprinkled in the water, in ...e river Jordan, there is not one iota of ...vidence anywhere to be found; and the... supposition that he was thus baptized is as ...nreasonable as the one that he ascended to ...eaven before his resurrection.

The baptism of Jesus was a burial in wa- ter, and a resurrection out of it; by wh... there was foreshadowed his ... and resurrection from the gr... fore his baptism was typical ... shown the way he wa... vation for all wh... Through death ... pass, and this ... his baptism.

...kened way. ...rushing into my ... the sound of a modern gospel. My heart aches while seeing the masses willingly led by blind guides. "Having eyes they see not," and their followers are like them. It is strange that people can be so duped by men claiming to be ministers of the Lord Jesus.

A recent exhibition of "another gospel" in this village illustrates the thoughts I here pen. The speaker claimed to be an accredited minister of a popular sect. But what his excuse can be for preaching I know not. The Bible, he claims, is a mystery, and should be spiritually interpreted. He said he had no knowledge of what heaven was or what hell was. It was absurd, he said, to believe in a literal city with streets of gold and walls of jasper. He frequently rung the changes on the immortal soul.

I am glad that in the days of childhood, beside a father's chair and at my mother's knee, I learned a better way. If I knew no other gospel than the one dispensed by many popular pulpits, I should eat, drink and be merry, and die without a hope. With an immaterial God, an immaterial soul, an immaterial heaven, together with a mysterious Bible, it is up-hill business trying to believe anything. Then the beautiful theory of the world's conversion!

The fact is, these preachers are running a mixed train with the world, the flesh and the devil. And unless they heed the blood-... flag of danger, they will halt at the sta-... of the second death. They cannot ... "against principalities, or powers, or ... wickedness in high places," for ...ns are spiked, and their swords ... thrown away. Their loudest can-... ...ry that they are "rich and in-... ...ds, and have need of noth-... ... lack in spiritual power

...y of those engaged in newsp... are insults to the American love for dec... and fair play of which we boast." Certainly this is not very complimentary to this age, especially to this country of professed Christian culture. What does the present aspect of things generally indicate, the approach of a temporal millennium, or the speedy ushering in of the judgment of the great day.

East Shelby, N. Y.

THE INDUCEMENT.

BY C. B. COPP.

A man told me that in less than a week in connection with his daily work he had persuaded five persons to join the Benefit Order, to which he belonged, and another had got ten. Instinctively I thought, What am I doing to get men to Christ? If these men only had their energies consecrated to the work of drawing men to God, what an amount of work might be done. But come to find it out, they had three dollars per head from the Order for every man they brought in who was initiated, which was all right enough in their business I suppose. Quite an inducement that toward this sort of missionary effort. No wonder there is zeal put into it for between them and three dollars is a man to simply persuade to join a benefit order.

But Christ does not promise a solitary shilling to a man as an inducement for him to work for him, in getting men initiated into the blessed mysteries of his kingdom. He simply yokes himself with him, and proceeds to tread out the corn in his company, with the understanding that there shall be no muzzle put over his mouth to hinder his partaking of the fruit as he goes along; and what he gets he needs to be thankful for.

It is pure love to God and pure love to perishing mankind which is the Bible inducement to start a man out on missionary effort. Nothing else, nothing else, nothing ... All else is ... worse, "dung."

...there's light beyond?" ... I ... press on. In a few minutes the mist was passed, and I gazed upon a scene of transcendent beauty. All was light and cloudless above, and beneath was the almost level mist, concealing the world below me, and glistening to the rays of the sun like a field of untrodden snow. There was nothing at that moment between me and the heavens."

Oh ye over whom the clouds are gathering, or who have sat beneath the shadows, be not dismayed if they rise before you. Press on — there is light beyond. — *The Worker*.

THE BELL OF THE WAVE.—While steaming down the bay on our way to Martha's Vineyard, my attention was thoughtfully arrested by the continuous ringing of a bell. This bell was buoyed just above dangerous and unseen rocks, and rung by every passing wave. In sunshine or rain, both night and day, this faithful monitor of the deep sends out over the waves far and near its note of warning. Every pilot knows the sound, and steers clear of its dangers.

Is not the sad wail, "There is no God, no hereafter," which comes to our ears from the splitting rocks of dark skepticism a signal of warning? Steer clear of it. Beneath the surface there are sharp rocks, upon which many souls have been wrecked. Steer ... the Word of God. Hold onto the Bible, ... whole Bible. Let that man who accepts ... a part of the truth, hear the signal tones, Danger ahead! There is no safety, but to stick to the Book. Believe it, live it, preach it, and when you die, let your head and heart be pillowed upon its truths. *It is safe.* —ED.

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AND
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The World's Crisis
AND SECOND ADVENT MESSENGER.

"BEHOLD I COME QUICKLY: AND MY REWARD IS WITH ME."

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LETTER FROM ELD. MILES GRANT.

I have reported up to Friday, Dec. 23d, at Lisburn. I remained there over Sunday, the 25th. The Spirit of the Lord applied the truth to the hearts of the people, relating to the coming of Jesus, the saints' inheritance upon the new earth, and the entire destruction of the wicked, including the devil and his angels. [illegible] to find such wonderful things in the Bible; and surprised that they had not seen them before, when they were so plainly revealed. The Bible was to them a new book. What was before mystical, and consequently uninteresting, had become plain, and full of truth of the grandest nature. The more fully I become acquainted with the strange, unscriptural theories, which are being taught in these last days, the more I am surprised. Were the Saviour here now, I think he would call them "blind leaders of the blind." This darkness arises from believing satan's lie, recorded in Gen. 3: 4, and a spiritual interpretation, made necessary, because of the belief of the words of the arch deceiver.

Monday, Dec. 26th, I went to Belfast, where I remained till Saturday, Dec. 31st, and had some interesting Bible classes, which filled the rooms where they were held. Those who attend are very hungry for Bible truth. They have found they had been believing fables instead of divine truth, as revealed in the sacred Scriptures. Through the faithful mission work of Bro. Jones, the light is being scattered in all directions. Among those on whom he called the day of the first Bible class was a prominent business man in Belfast, who was an infidel, without any Bible. After some conversation on the plan of salvation, Bro. Jones gave him some tracts to read, and asked him to come to the Bible class that evening. When he came to look at the tracts, he found they were intimately connected with the Bible, and he at once sent for a copy, and that evening came with his unconverted wife to the Bible class, and listened very attentively to what was said.

The next evening he came again and said he was unhappy, and tired of a sinful life. We had a season of special prayer in his behalf. He said he had been very wicked, but was anxious to secure pardon, and lead a different life. He had been living without any faith in Christ as a Saviour; utterly rejecting all sacred things. He had a powerful conflict with satan before he broke away from his power and accepted Jesus as his loving Friend and Saviour. This he did that night, and prayed with his wife at his own home.

The next evening, Friday, Dec. 30th, I called on him in company with Bro. Jones, and he and his wife went with us to another Bible class, where the plan of salvation was considered, including the subject of conditional immortality, or how to secure eternal life. Members of different churches were present, including a minister, a deacon, and the wife of another minister. About all present seemed to be satisfied that only the righteous will live eternally.

These Bible classes were just adapted to remove the false theories and fables from the mind of him, who, like John Bunyan, was fleeing from "the city of destruction." He is a man of energetic ability, and stands at the head of his business in Belfast, which is the manufacture and sale of optical instruments. He had been a faithful servant of satan. He attempted to hang himself, but was rescued. When under the influence of strong drink he attempted to shoot his own brother. The ball cut away a part of his brother's beard. But after all these crimes, the dear Saviour had mercy upon him, forgave him his sins, and has adopted him into his family. It is now arranged to have meetings at his home every Monday evening. The first meeting was held last Monday evening, Jan. 2nd. This is a marvelous change to be brought about in two or three days. He has two very pretty children. The family has an abundance of this world's good's; but without Jesus, it was all vanity, and unsatisfying. A friend of Jesus, who lives in a log hut, is far happier than the infidel millionaire in his palace.

When in Belfast I met Mr. G. H. Adams, from the States, who says he studied to be an Episcopal minister, and afterwards studied law and then medicine. He claims to be unmarried. He holds that children will not be raised from the dead; that none will be saved who believe in the immortality of the soul; and other views equally wild and unscriptural. He said he had been baptized three times; once by sprinkling, and twice by immersion, the last one being about ten days since. I inquired why the second immersion? He said the first was in the name of the Father, Son, and Holy Spirit; but the last was only in the name of the Lord Jesus, which he claimed was the only right name to be used at baptism. I have very rarely met one so full of strange doctrines. He is making special efforts to lead others to embrace his views, and has gained influence over some.

During the night after my visit with him I awoke, and was impressed with the thought that this Mr. Adams is the one who was in Springfield, Mass., some years since, when Bro. R. E. Ladd was alive. That one went to Palestine with his wife, whom I met in Sacramento, Cal. This one finally acknowledged he had a wife and family, and that he had been to Palestine; so that I found him to be the same Adams that was at Springfield. Those who know him best say he is a man of bad character, and unworthy the confidence of any Christian people. These words are for the benefit of the pure, that they may not be seduced. "A word to the wise is sufficient."

Saturday, Dec. 31st, I left Belfast for Coleraine, some sixty miles away, to hold meetings for two weeks in the Congregational Church, where I spent one week from Dec. 3d to the 10th. After the meetings in Coleraine, I expect to have a series of meetings in Belfast, and then go to London and Rome. The Lord has made it plain to me that he would have me again sound an alarm in the seven-hilled city. Pray for me.

OBEDIENCE.

BY O. R. WALLACE.

Human nature rebels at the thought of recognizing or obeying any power. Rebellion against God has been the [illegible] of the ages, and God has classed this sin with the darkest on record. While we are not to expect obedience on the part of the wicked world, we have every reason to suppose that the church of God are to be perfectly obedient to their divine Lord.

As a holy nation, they are to be a nation of obedient subjects. As a divine family, they are to be followers of God as dear children. And dear children are obedient children always. As a body the church is represented as the bride of Christ, recognizing him as her head. The history of the Hebrews is terribly marred by the record of their disobedience to God. And when reading the history of their sufferings, and our feelings of sympathy are stirred, we may forget, perhaps, that all the afflictive judgments which that people suffered, came upon them as a direct result of disobeying God.

God, as the Father of his people, is "too wise to err, and too good to do wrong." And all the disciplinary experience through which we, his children, pass is for the purpose of preparing us for life eternal. "We have had fathers of our flesh who corrected us, and we gave them reverence: shall we not much rather be in subjection unto the Father of spirits and live? For they verily for a few days chastened us after their own pleasure; but he for our profit, that we might be partakers of his holiness." Heb. 12: 9, 10.

Now in the light of this passage who cannot see that to obey God is to escape the rod of chastening; for God is more merciful than our natural fathers, and they would not chasten their children unnecessarily. Not that a person because a Christian is going to escape the ordinary experience of suffering incident to this state of things, but we are speaking of afflictive judgments. There can be but little doubt that in many cases, when God has undertaken to get the individual through to the kingdom, he has been compelled to strip them of property because of this idolatrous attachment to it.

Doubtless there will be many in the kingdom, who will praise God that he spoiled their idols in this world,—although the wreck of them was a cause of bitter grief at the time. How important that the things of this world, however precious to us, be held subject to the will of our Father? God is willing that his people should have the good things of this life, if they can have them without being spoiled by them. I have been made thankful many times that some can; but we have seen more cases of backsliding and disobedience on account of prosperity than any other cause.

There are but comparatively few that God can trust with too much earthly prosperity; they will not mind the Lord. It is doubtless true that if both sides of the experience of God's people were written up, we should see the result of a curious blending of virtues and faults, and perhaps those who shine brightest as Christians have passed through the most crucial tests. Christian character is found in the fire and on the anvil of practical experience, of self-denial, cross-bearing, self-crucifixion, and the mortification of the members which are upon the earth. Col. 3: 5.

We know of no better test of one's Christianity, than the degree of the spirit of obedience possessed. In vain we tune the sweetest songs, and talk the prettiest things, and repeat eloquent prayers, if the spirit is in us, which worketh in the children of disobedience. Eph. 2: 2. We are pained in our retrospection to see that we have been obedient in spirit only. Those whose names shine brightest, and whose memory is sweetest to the church are those who have been most obedient to God. Perfect godliness would be perfect obedience. It was told Saul that to obey is better than to sacrifice, and to hearken than the fat of rams. It is well for us to remember that God is not going to fill his kingdom up with people that will not mind him here, but those who have the spirit of obedience.

THE PRESENT AGE.

BY T. L. WAUGH.

"This know also, that in the last days perilous times shall come."—2 Tim. 3: 1.

Any one who reads the prophetic word, and contrasts it with the existing state of things in the church and world, cannot fail to see a very exact fulfillment of the inspired Word. We have only to look around us and acquaint ourselves with facts as they come within our personal observation, or as they are delineated by the public press, to see that sin and iniquity, crime, and every evil exist to an alarming degree. The picture is not overdrawn. The apostle has graphically portrayed the then future condition of church and state, and we see its striking fulfillment.

And yet there are those who tell us that the world is growing better. They say the light of science, and philosophy, and free religion, as they call it, is elevating the people to a higher plane. The idea of the world's conversion is blinding men's eyes to facts, and satan is beguiling them into the belief that the golden age is about to dawn. Blind leaders of the blind there are, but who shall boldly and fearlessly proclaim the truth? We are exhorted to "preach the Word"; if we fail to warn men of coming doom and point out the dangers of our times, showing the nearness of the coming of Jesus, the blood of souls will be required at our hands.

We are living in an age of salvation. Mercy is now extended to the sinner. Flee for thy life, if unprepared to meet thy God. Every conceivable influence is abroad to draw men down to ruin. Infidel principles prevail to an alarming extent. Professed teachers of the gospel of our Lord are lulling their hearers to sleep, telling them there is hope for sinners after Jesus comes. Nothing pleases satan better than this doctrine.

Brethren, beware of it. I have tested it by God's word and spirit. The age succeeding this is an age of judgment. We must be ready here, or be severed from the just then. So says Jesus. Will we believe his words? *I* do. God help us to sound the judgment message. "The Judge standeth at the door."

Morris, Conn.

THINGS IN GENERAL AND SOME THINGS IN PARTICULAR.

BY J. F. ADAIR.

For the first time during the New Year I pen a few lines for the *Crisis*, which I regard as the best paper published. Long may it live to comfort the saints and carry light to those who sit in darkness and the shadow of death. How rapidly 1887 passed away. Ere we paused to think the days had flown, and herewith unknown dangers and ever increasing responsibilities, we are brought face to face with the New Year, 1888. Oh, Lord, grant us wisdom and grace for the responsibilities and duties awaiting us. This is a most opportune time for our people. God is setting before us open doors as never before, doors that no man can shut. It is now left with us to say whether these fields shall be occupied or not. To do this we must have both preachers and money. Thus all can have a part in this great work of preparing a people to meet Jesus at his coming. Who would not want a part in so grand and so noble a work.

If one has been blessed with the gift to preach, he ought to throw his entire strength of body and mind into that work. If another has been favored with means, it is no less his duty to use that means to help on the good work. We should always remember that we are laborers together with God. Our people were never so thoroughly aroused on the missionary question as now, and we predict a continued increase of interest on that line as time moves on. I see some are fearful that interest in foreign missions is liable to detract from home mission work, but I hardly think that will be the case. I am inclined to think the more our people give to the foreign mission cause the more they will have to give to assist the cause at home, "For there is that which giveth and yet increaseth." In my own experience I have found that the more I have done for the Lord, the more he has done for me. I notice in connection with the mission interest, that there is also manifest among us a growing and commendable desire to provide chapels in which the saints may more comfortably meet to worship God, and more successfully reach the unsaved.

Just as soon as a congregation is able to build they ought to build by all means. And it is not best to wait until the brethren all get through buying land and improving farms. If we do we will in all probability wait until we reach the world to come. I have known congregations to worship in schoolhouses or dingy old halls, with the plea that they were not able to build a house for the Lord, while at the same time, to my certain knowledge, there were members in those congregations who were buying land and improving farms every year more or less, without complaining of hard times. I have noticed in my experience with men, that some men who are courageous and pushing in their own business, become fearful and easily discouraged when brought face to face with the obligations of church work, and in a very serious manner dispose of the whole question by saying, "We can't do anything of the kind now." That idea is passed from one to another until it becomes general, and afterwards chronic, and then in all probability that people will be left to themselves; for the Lord helps most those who help themselves. In building churches however, we should guard against building too large and thereby having a lot of waste room on our hands, and also guard against making a church debt when such a thing is possible.

A congregation with a chapel of its own has a much better chance to build up and do permanent work, other things being equal, than a congregation with no certain place of worship. I can remember when building chapels was discouraged by certain good brethren. They said we had not time to do that kind of work. But time has proved that idea to be a mistaken one and also an unfortunate one. Like other people we learn as we grow older, and it is to be hoped that we will never get too old to learn. I was much pleased with Elder Munger's article in the *Crisis* of Jan. 4th on "Advancement, or walking in the Light." It was good. But that is only one of the many good articles from the pen of Bro. Munger. We hope that he, with all the old veterans, may live and work until the Life-giver shall come with crowns of glory for all who love his appearing and kingdom. Jesus is surely coming soon. I do not hesitate to preach the soon coming of our King. I preach it because I can prove it from plain scriptural facts, prove it beyond the reach of successful contradiction. But I have no definite time theories connected with this important question. For the good of the cause of truth I am inclined to think there has been quite enough time speculation in the past to answer all purposes. Stern, undeniable facts is what this age needs above everything else. We have them, and they should be kept before the people in all their power and beauty. Truth will cut its way through. Let us have facts.

Auburn, Ill.

COVETOUSNESS.

BY J. R. CLARK.

"Take heed, and beware of covetousness."—Luke 12: 15.

The spirit of covetousness is creeping all through the world, even into the church of God, and is one of the perils of the last days in which we live. "Covetousness is idolatry." It is a great sin, being classed with great crimes, such as murder, theft, adultery, and other immoralities. Yet who ever heard of a man being turned out of the church for covetousness? The man who swears, gets drunk, lies, steals, gets turned out of the church, but it is an uncommon thing to hear of a covetous man being turned out of the church in these days.

Paul bids the church not to keep company with a covetous man, not even to eat with him. The great apostle considered this sin of no small account. "He further says: "For this know, that no unclean person, nor covetous man . . . hath any inheritance in the kingdom of God." It is a terrible sin that cuts a man off, both in this life and the life to come. The apostle warns men against the error of Balaam, who was covetous and loved the wages of unrighteousness. He had a call from a certain king, being hired to curse Israel for so much money, if God would let him do it. But the Lord would not let him do it, making the dumb beast rebuke him. And when he got ready to curse Israel God twisted his mouth round and made him bless instead of curse. And at last he died as the fool dieth, without getting his salary.

Covetousness leads men to steal. Once there was a defeat of the armies of Israel. They fled before their foes. What was the cause? They learned, by inquiring of the Lord, that there was an accursed thing in the camp, and Achan was the man who had coveted a goodly Babylonish garment, two hundred shekels of silver, and a wedge of gold, and hid them in the earth in the midst of his tent. This sin of Achan was the cause of routing the whole host of Israel. The result was that this man was taken to the valley of Achor and there stoned to death, and his wealth given to the flames, and his name is left for a warning and a hissing to this day.

Through covetousness men will part with their dearest interests. Judas through covetousness sold his Lord for thirty pieces of silver. Covetousness is one of the most dangerous sins of the age. From Mt. Sinai the voice of God thundered against this mighty sin, saying, "Thou shalt not *covet* that which is thy neighbor's," etc. The more a covetous man gets, the more he wants and the meaner he becomes, and the less hope he has of being saved. The great apostle, in selecting officers for the church, would have only those who were blameless, "not greedy of filthy lucre, not *covetous*." Paul was a good man. He knew what it was to be hungry, and to be deprived of the comforts of this life, and what hardships were, from experience. Yet amid his sufferings and deprivations he says, "I have coveted no man's silver, or gold, or apparel; yea, yourselves know that these hands have ministered unto my necessities, and to them that were with me."

But the greatest example on record against covetousness is found in the life of Jesus, he who "was rich, yet for our sakes became poor, that we through his poverty might be rich." It was he who said, "Take heed, and beware of covetousness." We find covetous men everywhere, both in church and state, who are pledged for a certain sum of money to do the work agreed upon. A covetous man will accept of bribery, and will sell himself to the devil, or do anything for money. This curse runs all through the trade of the country at the present time. One can hardly buy a dime's worth of goods without being cheated. You get sand in sugar, and rotten apples at the bottom of the barrel with good ones on top. You get cheated in every way that men can make money.

One of the signs of the times is: "In the last days . . . men shall be . . . covetous." 2 Tim. 3: 2. "Woe unto him that gains an evil gain." Ill gotten wealth is a heavy load to carry. Zaccheus found it so, and when he became converted to God, and made restitution, then salvation came to his house. If we would be ready for the glorious appearing of our Lord, we must be free from the spirit of covetousness. Our thoughts and motives must be pure, and our lives worthy of imitation, being moulded by the Word and Spirit of God. A covetous man has an avaricious desire for wealth, and to obtain it at any cost and deprivation to himself and others. He seeks to obtain that which does not belong to him, and his greedy disposition is never satisfied.

For a more extensive definition of covetousness, watch the lives of men in all branches of trade and business capacity. At the same time keep a sharp eye to yourself, and pray the Lord to keep you from the spirit of covetousness. The only cure for this sin is to wash in the fountain and be made clean, repent and believe on Him who shall judge and reward every man as his work shall be. This is called a free country, and people can do about as they please. Yet the day is coming when every man will have to answer for doing as he pleases. We need divine help to keep us from the fascinations of money-making, to heap it up against the day of judgment. It is right to make money honorably, and to do good with it. The great mass of evil speculators are captivated with the almighty dollar. Truly we are living in perilous times, and it is becoming more so as we near the end. Let us all heed the admonition of the Saviour, "Take heed, and beware of covetousness."

LIFT UP THE STANDARD.

BY R. P. WOODWARD.

Some years ago a friend who was once a prominent advocate of conditional immortality, gravely advised me, as I was about to commence labor in a new field, to make less prominent the Bible doctrine of sin and death, and turn my attention more to the Christian evidences, the inspiration of the Bible, etc. He said, in effect, "The burning question to-day is not what is the condition of man in death, or the nature and duration of future punishment, but whether there be any revelation from God, or whether there be any God. The other questions are now being discussed in the churches, and have been largely taken out of our hands. They will be taken care of, and we can turn our attention to the issues between Christianity and infidelity. By taking this course you will gain a hearing in other churches, where infidelity already has a foothold; but if you make prominent the doctrines first mentioned, your sphere of labor will be circumscribed, and your usefulness hindered."

This advice was carefully considered, and with this result.

1. I see no evidence that the discussion of the biblical doctrines of the nature of man and the ground of our hope in a future life, has got into the churches to any great extent. There are many in the churches who hold the truth on these subjects, but they are for the most part silent, and not easily discovered among the multitude who follow the traditions of men. And the discussion of future probation, which now threatens to create a schism in one great denomination, without a hint on either side of a possible view which will, on one hand, relieve God of the imputation of inflicting eternal pain upon those who have not heard the gospel, and which will not, on the other hand, made meaningless the terrible words of Scripture respecting those who have "sinned without law"—and with an absolute refusal in certain quarters to allow this third alternative of the "trilemma" to be mentioned—this gives small encouragement to believe that our "special work" is about done.

2. I find it just as true now as it was twenty-seven years ago, when the teachings of the Bible on these points were thundered in my own ears, by the very person who gave me this advice,—then wandering on the quicksands of doubt,—with the effect of breaking the "spell" as nothing else could have done, that no more effective way can be found to shake the foundations of infidelity, than by proclaiming the Bible doctrines regarding sin, its consequence, death, and God's method of saving men from both. "All that a man hath will he give for his life"; and so long as the devil's first lie ranks higher than the words of the Son of God, so long as men consider the matter of life secure for the future, the *Gospel of Life* can never be presented to men as it ought to be.

3. I find that the Spirit of God cannot be bound. To one who has felt the effects of a false theory in producing doubt and darkness, and who knows the power of truth to make men free, the course advised means simply suppression of the truth, and spiritual death. Despite this advice I have been compelled to keep on in the good old way, unpopular though it may be. "Woe unto me, if I preach not the gospel," said Paul, and what is the gospel if it be not the good news of salvation from sin and death.

And with this experience before me, Bro. L. C. Welcome's article, "A Very Great Error," comes with special significance. It must mean that others are failing to declare "the whole counsel of God." And it moves me to protest earnestly against any such lowering of the standard. When an accredited and able minister can speak in D. L. Moody's school without arousing opposition in the evangelical ranks, simply because of his belief in conditional immortality,—though he spoke entirely on other subjects,—then perhaps it will look a little more as though our work was done.

Brethren of the ministry, this is a matter not to be lightly dismissed from our minds. Infidelity is growing like a venomous plant, and though atheism and denial of a future life may be found everywhere, the mass of those who reject the Bible, in this country at least, accept the dogma of man's natural immortality. And so long as they feel secure in that belief, and also suppose the Bible teaches the doctrine of eternal torment, they cannot be reached.

"Show me myself," is the prayer which once answered will be followed by the petition, "Show me thyself"; and if we can show men their utter helplessness by nature, we place them where they will quickly seek for that which they do not possess. I would be glad of the opportunity to preach Christ in the popular churches of the day. But rather than suppress one word of the message I bear to dying men from the great Life-giver, I would speak to small congregations in chapels and school-houses, where the multitude come not. And I believe with all my soul, that one sermon in such a place, giving the whole message, will do more for Christ and his cause, than a dozen sermons in our large churches, cut and trimmed to avoid "the offence of the cross."

And when I see the man of God, though fully aware of the terrible tide of infidelity that is rolling through the land, occupying his time dealing with the details and incidents of the subject, and neglecting this portion of revealed truth, I feel like shouting in his ears, "Throw away your penny pop-guns, your devices to conquer without hurting anybody, and draw out of God's ancient armory the omnipotent sword of the Spirit, which is the Word of God; and where now you slay your thousands you may slay your tens of thousands. Give the people the truth, and the whole truth, and the truth shall make them free."

May God help us all to see to it that we do as Paul did, "Shun not to declare the whole counsel of God."

IN THE TIME CALLED QUICKLY.

BY A. P. HYDE.

We are in the Saturday night of this world's history. Its six work days are almost ended, and everything is done in a hurry. Men are getting ready for the great Sabbath of rest, and do not know it; and it is with them as it was with the antediluvian world and Sodom, for they were very busy then in buying and selling, and "knew it not." All are very busy hurrying "to and fro," and can hardly find time to eat or sleep, they are in such a rush. And if you can get one to lend an ear for a moment, it is, "Oh, I am so weary," all tired out with their hurry in this quick time of the world. Men are in "haste to be rich," and have "pierced themselves through with many sorrows." They have "pushed things," and at last have gone to the insane asylum, or to an untimely grave. And the nations are rushing also; like the "rushing of mighty waters," like the waves of the sea surging to and fro preparing for war," for "all nations are to be shaken." For, "he is to strike through kings in the day of his wrath, and wound the heads over many countries."

And many are the inventions to help along in this quick time. One of the quick things is the telegraph. The Lord asked Job a question, and said, "Canst thou send lightnings, that they may go, and say unto thee, Here we are?" Job 38: 35. And Job said, "He directeth it under the whole heaven, and his lightning unto the ends of the earth." Job 37: 3. And so he has given man control of the lightnings to do his bidding in this quick time, and so the world is belted with a wire to answer that question. So while Rome is burning people can stand afar off and say, "Alas, alas, that great city." Another one of the inventions is the telephone. How handy it is. A merchant can step to the back part of his store and speak to another merchant in a distant city as face to face, and say, "Please send me a parcel of goods by the next express," and it is all done in a few moments of time in this quick age.

It says in Dan. 12: 4, that in the time of the end "many shall run to and fro," and in order to do so they must have some mode of conveyance to go quick in this quick time. So Nahum in the 2nd chapter and 4th verse tells us what will take place in the day of his preparation. "The chariots shall rage in the streets, they shall jostle one against another in the broad ways; they shall seem like torches, they shall run like the lightnings." So they make quick work of it. Therefore we have the cars to carry men "to and fro," in this quick time, and the word express does not seem emphatic enough, so the word lightning is prefixed to it, and it is called the "lightning express," using the prophet's words, "run like the lightnings." And then the steamships also help carry the "many" to and fro, and everything seems to be on the "double quick." Even the elements are all in commotion. Fire, wind, earth and water, yea, the whole creation is "groaning" in this quick time. And then there was a message to be given to the world in this quick time, and it is represented by an angel flying through the midst of heaven proclaiming it, saying, with a loud voice, "Fear God, and give glory to him; for the hour of his judgment is come." Rev. 14: 6, 7. I have heard this called the Advent or flying message.

And then again in Luke 14: 21, after all the excuses had been made, an order was given to "Go out quickly into the streets and lanes of the city, and bring in hither the poor, and maimed, and the halt, and the blind." And it was for the servants to make quick work of it, too, for the supper was all ready, and there was to be no tarrying time now, for the "King's business requires haste." And then he admonishes us to take heed to ourselves in this quick time, "lest coming suddenly he find us sleeping." For behind all this noise and confusion, this hurrying to and fro, is his coming; for he says, "Behold, I come quickly," and it will be as the "lightning cometh out of the east, and shineth even unto the west. So also shall the coming of the Son of man be," for it will come upon all the world as a snare, "when it falleth suddenly upon them." And then they are taken, for it is when men are very busy, and are taken up with the "cares of this life," that the snare comes, and it will be well with us if we are not found sleeping in this time of quickness.

Biddeford, Me.

WHAT IS IT TO BE BORN AGAIN?

BY C. W. LOW.

The subject of the new birth is one, to my mind, that is the least understood and comprehended of any subject within the whole range of Bible thought. And one reason why the subject is so little understood and so imperfectly comprehended, is because people do not reason upon it. It is the duty of all religiously inclined people to reason with God, and with each other. And they cannot reason upon this subject without careful study and examination, good common sense, and the plain word of God. I said that the new birth, or to be born again, is a subject of the greatest importance, a question of the highest moment. Jesus says, "Except a man be born again, he cannot see the kingdom of God." Again he says, "Except a man be born of the water, and of the Spirit, he cannot enter into the kingdom of God." Again he says, "That which is born of the flesh, is flesh; and that which is born of the spirit, is spirit." "Marvel not that I said unto thee, Ye must be born again."

Now there are a few logical results from the above statements of the Son of God. 1. When a man is born again, according to the above teachings, he is fully prepared to "see the kingdom of God." 2. When a man is born again, as the Saviour says he must be, he will be fully prepared to "enter into the kingdom of God." 3. When a man is born again, after the above pattern, he will be spiritual and immortal. 4. When a man is born again, as the above requires, he will be destitute of blood, because, "Flesh and blood cannot inherit the kingdom of God." Therefore, when they are born again their new-born life will not be a blood life, but a spirit life. For when they are born again, according to Christ's teachings, they are to not only see, but to enter into the kingdom of God. Therefore, they must be relieved of their blood and of their mortality. 5. This new birth is from two sources, first, the water, second, the Spirit. Water stands first, and whether this is to be understood literally or figuratively is a question of some importance. If it is to be understood literally, then it refers to our birth of the flesh. But if it is to be understood figuratively or representatively, then it refers to our symbolic birth of the water, our baptism.

The Spirit is second. The important feature of this is to find out whether it is literal or comparative. If it is comparative and mental and spiritual, then it may refer to our conversion; but if it be understood literally, then it refers to our birth of the Spirit at the coming of Christ, the literal change of our vile body from the mortal to the immortal, and from the corruptible to the incorruptible, a change from the blood life to the spirit life. It is the birth of a man, and not an element or principle in man, but man himself. As far as we have gone, this new birth lifts a man above anything that is natural or earthly or mortal. This new-born man does not need earthly food and drink to perpetuate his new life. He would require angel's food. This goes to show that Christians here on earth are not now in the new birth state, but simply on probation, on trial for it. For there is no one on probation for life but the true believer in Christ.

This shows also that the new birth is an independent act of God, done for us in changing our physical constitution, thereby introducing us into a new and spiritual existence. For a birth is the introduction of a being into existence, and not a simple change of relation to the same existence. Therefore, the time for a man to be born of the water is at his conversion, at the time when he repents and believes, when he is immersed in the name of the Father, and the Son, and the Holy Spirit. And the time to be born of the Spirit, is at the sound of the trumpet and the coming of Christ, and the resurrection of the dead. At that time "this mortal will put on immortality, and this corruptible will put on incorruption. This vile body will be changed and fashioned like unto Christ's glorious body." When man is thus "born of God," he cannot sin any more, neither can he die any more. Such are lifted far above the power of sin and death. Therefore, to be born again and to be properly fitted, mentally and physically, to enter into and to enjoy the kingdom of God, shows that such a birth cannot take place this side of the resurrection at the last day.

The Old Testament intimates that God's people will all be born "in one day," all "be born at once." See Isa. 66: 7, 8, 9. "For as soon as Zion travailed she brought forth her children." "When I have opened your graves, O, my people, and brought you up out of your graves, and shall put my Spirit in you, and ye shall live." Ezek. 37: 13, 14. If this new birth takes place at conversion, or anywhere this side of the coming of Christ and the resurrection, how is it possible for a righteous man to turn from his righteousness, and commit sin, and fall and be lost? Ezek. 18: 26. Or how could Paul say, "Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God." Heb. 3: 12. If the common faith in Christ is the new birth, or second birth, spoken of by the Lord, Abraham, Isaac, and Jacob have not yet been born of the Spirit, and hence they are not fitted to enter into the kingdom.

All who were of faith under the law, and all who are the seed of Abraham by faith under the gospel will experience the birth of the Spirit at the same time. For the birth of the water is symbolic, and represents the birth of the Spirit which is a literal fact. For all true Christians, whether dead or alive, are a "natural body," and all true Christians, whether dead or alive, at the coming of Christ will be a "spiritual body." And when Abraham, Isaac, and Jacob are seen "in the kingdom of God," many professed Christians will be "thrust out." But none that have been born again will be, nor can be thrust out.

Be assured, dear reader, that if a man who was "born of the water and of the Spirit," in the sense that the Saviour speaks of, the evidence of the fact would be so palpable that it would be impossible for us to be mistaken. For such a person could not possibly look or act like a person who had not received such a birth.

Fredonia, N. Y.

The Bible in the Heart.—The Bible may be in the hand or house, and not in the heart. Physiologists say that food is never really in the body until it is in the blood, and to put it in there requires the process of digestion. The living bread of Christ must pass through the head and heart into the life-blood of character, before the tissues of the soul can receive spiritual life and growth. When the celebrated Grimshaw first found Christ, he told a friend that if God had drawn up his Bible to heaven and sent him down another, it could not have been newer to him. Yet the only difference was that between the Word in the hand and the Word in the heart; but how vast the difference!—*Ex.*

If we are content to walk on quietly or to wait in the path of duty, God will reveal his will to us when he thinks it good for us to know it. Till that time "patience is to have her perfect work."—*Ex.*

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☞ ALL ARTICLES FOUND ON THIS PAGE WITHOUT A SIGNATURE, WILL BE EDITORIALS.

SPECIAL ATTENTION!

The paper is set up, and goes into the hands of the proof-reader **SATURDAY P. M.**; therefore all **NOTICES** must be received at the Office as early as **SATURDAY MORNING** to insure insertion.

If our friends disregard this statement, and send their notices *too late for insertion*, they must not blame us.

VERY SPECIAL NOTICE.

We must not be expected to return manuscript that we do not publish. To do so would be to us five times the trouble that it would cost the writers to copy their articles before sending them. See "Golden Rule."

IS RIGHTEOUSNESS ADVANCING?

It would seem impossible that an intelligent survey of the present conditions of the human race should lead to the conclusion that truth and righteousness are really making headway against sin and evil. Yet many good people claim to see evidences that such is the case. And the first proof offered is: "The *growing predominance* of the Anglo-Saxon race."

But we must be allowed to ask, Is the Anglo-Saxon blood proof against sin and crime? Has not the Anglo-Saxon sword been plunged to the hilt in the bloodiest wars of modern times? Is not the Anglo-Saxon world practically under arms to-day? And the gigantic embezzlements, defalcations, bank robberies, and government plunderings in Anglo-Saxon communities cannot by paralleled in the history of man. In Anglo-Saxon countries not one in four of the inhabitants respect the house of God; the Sabbath is rapidly becoming a mere holiday; licentiousness is frightfully increasing; Anglo-Saxon divorces exceed in number and shamelessness those of semi-barbarous States; and homicide, infanticide and fratricide are looked for as daily news items. Those who teach that our world is growing better must furnish stronger proof of its christianization than is found in the virtue of Anglo-Saxon blood, or we shall be obliged to say in the words of Dr. Lyman Beecher, "Gladly would I believe in the world's evangelization, but sadly I read in the Holy Word, 'Evil men and seducers shall wax worse and worse, deceiving and being deceived."

But it is urged, further, that the morals of the race are steadily improving by means of "*educational advancement*." Do not all intelligent people know that the worst types of infidelity that have ever corrupted the world and threatened and alarmed the church have been and are now being developed under the very highest forms of educational culture? Our Anglo-Saxon colleges are the hot-beds of modern skepticism. Our Humes, Paines and Ingersolls sharpened their venemous tongues of fire against the Christian religion with the grace of Anglo-Saxon scholarship. Is it not openly and deploringly confessed, by the pulpit and the religious press, that Christianity has never before been assailed by so much learned criticism, force and eloquence as at the present moment? And of the great school of infidel thinkers and writers, the most noted and dangerous can boast an Anglo-Saxon Alma Mater. The fiercest assaults upon revelation are made in lands studded with Anglo-Saxon pulpits as thickly as the skies are with stars.

And the spread of Anglo-Saxon literature in heathen lands furnishes no relief to this sad picture. Of the 85,000 English, and the 110,000 American books sent into Japan last year a *lamentably large fraction* consists of skeptical and agnostic writings, against whose poisonous influences the missionaries have to contend. And in India even the lithographic presses of Germany and England are made to contribute to the spread of paganism by printing pictures of Hindu gods which are sold in Calcutta. One man has had printed 2,000,000 Hindu tracts at his own expense to distribute at the large fairs.

But it is still insisted that further evidence of our world's progress towards universal righteousness is apparent in the "discoveries and appliances of science—the power of the press, steam-locomotion, the telegraph, the telephone, etc." But those who hold this view are singularly oblivious to the fact that evil men can and do use all these "appliances" for wicked purposes much more freely and efficiently than they are used to disseminate Christian truth. The same art of printing that enables Bible Societies to scatter the Word of God over the lands, furnishes to infidelity in its thousand various shadings, and Spiritualism in its all-corrupting influences, the ready means for flooding the world with unchristian and licentious literature, until every home in the land is poisoned.

If all the "appliances of science" were dedicated to God and his gospel, there would be force in this reasoning; but the fact is they are devoted mostly to evil purposes and controlled by wicked men. So that increase of railroads, telegraphs, printing presses and telephones means more profanity, stock-gambling, bank-robberies, gigantic thefts, polygamy, corruption in trade, and general debauchery.

Many see, or think they see sure angury of the world's improvement and ultimate conversion in the "prevalence of civil and religious liberty." But, unfortunately for this hope, while the best forms of civil liberty inhibit plotting and treason against the State, it allows and protects all kinds of plottings against God and his Word, and public blasphemies of all that is held sacred by holy men. Under the rights of "civil liberty" blatant atheists traverse our Anglo-Saxon countries, corrupting the thoughtless masses with vile railings against the Bible and the God of the Bible. Religious liberty means not only freedom to pray and worship God, but also license to desecrate the Sabbath, denounce godliness, incite hatred of divine things, and poison all the streams of Christian and social virtue. Under protection of "religious liberty," "Tom Paine" assemblies and "Spiritualist seances" are held in many places every Lord's day, where their devotees are taught that "Christianity is a theology of blood"; "The Bible is a false witness"; "The great Physician is only a quack"; "The church is a disturber of the public peace," etc.

How striking and sad is the fact that all the popular methods of reasoning, to the effect that virtue and righteousness are relatively increasing, are based upon deductions from natural and scientific causes altogether, and not at all upon any teachings of God's Word; not upon any syllable of sacred prediction; not upon any intimation of Christ or inspired apostle; but wholly upon science, art, and the progress of civil liberty. If the leaders of popular thought would deign to look into the Bible, and inquire what the Lord God has said concerning the final history of our world, their fancy-wrought dreams of good times coming would be broken by the stern realities of increasing wickedness, to wind up with the awful scenes of the approaching judgment.

The appalling picture of legalized drunkenness, and the debauchery and blasphemy growing out of it, in all Anglo-Saxon cities of the world, putting to shame the better morals of many heathen communities, constitute a most humiliating disproval of the theory that the race is to be christianized by present appliances. It seems much more as though the voluptuousness and corruptions of the ancient seats of art and science are being reproduced in every modern Athens. It is the old story of pride, passion, lewdness, and all manner of wickedness keeping pace with, outrunning even, the growth of civilization and the progress of learning. Human wisdom has always failed to work righteousness. And all hopes of the world's moral regenesis brought about by the march of science and invention will prove illusive. As Luther said, "There is no amendment of our poor world to be expected." Our redemption must come alone from the bringing in of everlasting righteousness by the coming and kingship of the Son of God.

CANNOT SURRENDER.

"Toward the sunset of that long, bloody day, when the scarred veterans of fifty fights were summoned to lay down their arms, they cried out, "The Old Guards can die, but they cannot surrender."

That was sublime heroism for Napoleon and France. But from the stake and the gibbet, from the crackling faggot and the gleaming guillotine, from the dungeon and the rack, for twelve hundred and sixty years of bloody martyrdom comes to us the cry, "The soldiers of the cross can die, but they cannot surrender." That is heroism for truth and God.

Again the times that "try men's souls" are upon us. But it is not now the sword, dripping with the blood of the church. Not now the deathly grip of the Inquisition. No more tortures and beheading, but a smiling, beguiling, flattering foe; but none the less relentless and destructive. The blandishments and fascinations of the world have slain more Christians than the cruel tortures of Rome. The seductive arts of gay and frivolous society are more fatal than the Papal thumbscrew.

Real heroism is demanded now in those who mean to stand for the truth and Christ. Ordinary Christian courage is everywhere giving way before the terrible presence of *compromise*. Only Spartan fortitude will stand the test of these troublous times. Every disciple of Christ, who would endure to the end, must make the words of the Old Guard his motto: "We can die, but we cannot surrender."

Union—often another name for amalgamation—is a cunning snare of Satan just now. Error is ready to strike hands with truth on some middle ground; as though there *were* a middle ground between the true and the false. Satan is willing to take passage on the Ship of Zion, if she will carry her colors at half-mast. False union is concealed surrender.

The apostolic church went down in the Constantinian compromise. Protestant Christendom is sinking into the arms of modern intellectualism, secularism, Spiritualism and Romanism. He who will defend primitive doctrine and godliness in these times needs the courage of a martyr. No compromise, no surrender, must be the battle-cry now.

WESTERN EDITORIALS.

THE NEXT WORLD.

This world is shared alike by saint and sinner, but the next world will contain only holy ones—not a single sinner will enter, nor any man possessing the dying nature, for a double change will be experienced by every adult who shall be there *preparatory* to entering: a change from carnality, and from mortality. Jesus was not dealing in blind enigmas when he said: "The children of this world marry, and are given in marriage: but they which shall be accounted worthy to obtain *that world* [after the *anastasis* just mentioned by him], and the resurrection from the dead, neither marry, nor are given in marriage: neither can they die any more: for they are equal unto the angels, and are the children of God, being the children of the resurrection." Luke 20: 34–36. The word (*aion*, or *age*) here mentioned by the Saviour, is not only made to *succeed* this age, but is also chronologically located subsequent to the resurrection epoch, instead of being a world existing in some other realm—an age *beyond* the resurrection, and subsequent to the present age.

1. The next world *begins* with the next age, for it *is* the next age; and the next age can not begin *till this age closes;* so the next world is not a world of *spirits*, for this world reaches to the resurrection, when, as all admit, spirits and bodies will be united; so subsequent to this event there can be no disembodied spirits to occupy any world, and only resurrected people remain, of whom only those shall enter who "shall be accounted worthy."

To escape the force of this argument, and to make it appear that the next world already exists (being blind to the fact that the next world is the next *age*), it is sometimes claimed that the resurrection—the *anastasis*—simply signifies *the future state*, the state of the soul after death, the soul being resurrected from the body, instead of having the body resurrected from the grave. If Jesus really taught *that kind* of a resurrection—a resurrection of the soul at the hour of death—he certainly made bungling work in setting forth his theory to the Sadducees; besides, the Sadducees must have misapprehended his views of the resurrection, and Jesus failed to inform them of their misconception of his views, while charging upon them two other errors. They had accosted him with the case of the woman who had been seven times reduced to widowhood, thinking thereby to invalidate his theory of the resurrection. After describing the seven successive funerals of this lady's seven husbands, these Pharisees say to him, "Last of all the woman died also"; and then add: "In the resurrection therefore, *when they shall rise* [not when they *did rise*], whose wife *shall she be* [not whose wife *is she*] of them?" If they had understood Jesus to teach a disembodied resurrection, they certainly did not attempt to antagonize that theory, but struck against a *future* resurrection, instead of one due at death. "Jesus answering, said unto them, Do ye not therefore err, because ye know not the Scriptures, neither the power of God? For *when they shall rise* [not when they *did rise*] from the dead, they neither marry nor are given in marriage." Mark 12: 23–25. The resurrection Jesus taught was not due at death, and the world to succeed it, was the *age* subsequent to the present age.

2. This *age* or world is now associated with the *kosmos*, where the wheat and the tares are growing: "the field is the world [*kosmos*], and the harvest is the end of the *aion*," *age;* not the end of the *kosmos*, for after the tares are disposed of, the "kingdoms of this world [*kosmos*]" will have "become the kingdom of our Lord, and of his Christ: and he shall reign forever and ever." Revision of Rev. 11: 15. The *kosmos* is to have no end, but after its renovation, is to have another *age*, coupled with a *kingdom* that shall have "no end." In that world—the coming dispensation—no tares will grow; the final harvest will exterminate the crop, and end the career of the sower. As the flood of water was the transition point between the antediluvian age, and postdiluvian age, so will the coming flood of fire be the transition point between this age and the next age.

After affirming that "the harvest is the end of the world [*aion*, age]," Jesus goes on to say: "As therefore the tares are gathered and burned in the *fire;* so shall it be in the end of this world [*aion*, age]. The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity: and shall cast them into a *furnace of fire:* there shall be wailing and gnashing of teeth. Then shall the righteous shine forth as the sun in the kingdom of their Father." Matt. 13: 38–43. Here Jesus represents *this age* as closing up with *fire*—"a furnace of fire"—in which the wicked shall meet their sin-bought fate. Mark! the fire is not due in the commencement of another age, but rather in "the *end* of this world," or age; so not a single sinner can get through the fire into the next world. There is no future world for sinners—they perish in the close of this age—and the next world, or age, will be coupled with the "new heavens and new earth," on the other side of the coming ocean of fire. The day of wrath comes in the last days of time, and not in eternity. Judgment is due in "the last day"—even before the fourth beast is "given to the *burning flame*." Dan. 7: 10, 11. The "furnace of fire" is positively located in the "end of *this aion*"—not over in another age. The beast and the false prophet will continue alive till the "lake of fire" appears, when they shall be engulfed. Rev. 19: 20.

The sinner will have a "resurrection of damnation," but that will be in the end of this age, when the judgment is due: "The word that I have spoken, the same shall judge him in the last day." John 12: 48. The "*last* day" is not the first day of a new age. Hell is *not* the next world, nor *in* the next world; it is to be in the last end of this age. Jesus sets forth this fact by giving the practice of the fisherman who encloses a school of fish in his net, draws it to shore, saves the good, and casts the bad away, and then adds: "So shall it be in the end of the world," or age, (Matt. 13: 47–49), and having before spoken of "*a* furnace of fire," he now says, "Shall cast them into *the* furnace of fire"—the *same* "furnace of fire" mentioned before, it being twice restricted to "the end of the age," and thus made distinct from the next world. "The day of the Lord" comes in *this age*, and finishes up rebellion, and engulfs earth in its fiery flood, beyond which looms up "the new heavens and new earth wherein dwelleth righteousness." This is the next world—the world to come, the promised paradise restored, the everlasting kingdom, for which we pray: "Thy kingdom come."

The *hell* of the Bible comes after the day of judgment arrives, and the Bible location of the *judgment* is at *the last day*. Mythology and tradition *conflict* with the Bible in placing it at the hour of death. Says Elliott, the author of "Life in the Holy Land": "On the walls of one of the temples near Thebes exists a sculpture of a judgment scene. '*Osiris* seated on his throne awaits the arrival of those *souls* which are ushered into Amenti. . . . *Thoth*, the god of letters, arrives in the presence of the king of *hades*, bearing in his hand a tablet on which the actions of the deceased are noted down, while *Horus* and *Aroeris* are employed in weighing the good deeds of the judged. . . . At length arrives the deceased.'"

Here we have authority from the ancient heathen in Egypt for placing the judgment at death. Plato, a heathen philosopher, also says: "When the dead arrive at the place to which their demon leads them severally, first of all they are *judged*, as well those who have lived well and piously, as those who have not. And those who appear to have passed a *middle kind of life*, proceeding to Acheron, and embarking in the vessels they have, on these they arrive at the lake, and there dwell, and *when they are purified*, and have suffered punishment for the iniquities they may have committed, *they are set free*."—*Haynes' Antiquity*, *p. 777.*

Here we not only have the true origin of the theory of a judgment at death, but likewise the foundation of the Catholic notion of *purgatory*. Both theories were, *by them*, taken from the heathen, and both were *remodeled* by them; finally the Protestants come along and adopt the revised theory of the heathen concerning judgment at death, but reject the revised theory of purgatory. But the one has just as good authority as the other; but both are in conflict with Scripture. (*To be continued.*) W. S.

WESTERN ITEMS.

The Western Board of the Mission Society has received a fair influx of funds for a few weeks past—Bro. N. W. Wait of New York, and the Eastern Board furnishing over half of the amount, however—but not enough to meet the demand. Bro. Wait is the only $50 man in the list, and he an *Eastern* man. We have several Western men better able to give $100. Where are they? They may have forgotten our Treasurer's address. Send to H. Pollard, Alexis, Ill., please don't forget this time; and if you cannot send the money now, send your pledge payable during the year, that we may know how to shape the mission work, in making plans.

Our Wisconsin Welsh brother—John Powell—has long been desirous that a missionary be sent to Wales with the Advent message, offering $50 toward the expenses. We are happy to learn through Bro. J. Jones of Belfast, Ireland, that Eld. Grant has decided to visit Wales with the gospel of the kingdom soon—probably in February. Are there not other Welsh friends *in the West*, or elsewhere, who will aid in this work? Ho! to the rescue! Don't hold back your funds a day longer, ye Welsh brethren; for now is your time to help Wales. Aid from others will not be rejected; but let every Welshman in the West now wake up, and send funds for this mission of Bro. Grant to Wales, *at once*. Direct to E. M. Andrews, Chelsea, Mass., stating that it is for Eld. Grant. W. S.

IS SIN ABATING?

The Chicago *Daily Tribune*, at the beginning of 1888, takes a retrospective view of one kind of crime—murder—and presents the following figures: "The total number of murders committed in the country, as reported by telegraph to *The Tribune*, is 2,335, as compared with 1,499 in 1886, 1,808 in 1885, 1,465 in 1884, 1,697 in 1883, 1,467 in 1882, and 1,265 in 1881."

Another significant note reads thus: "The number of legal executions during the year was smaller than it has been for many years, being but 79, as compared with 83 in 1886, 108 in 1885, 123 in 1884, 107 in 1883, 121 in 1882, and 90 in 1881, though the number of murders has greatly increased."

From the foregoing testimony, it appears that seven years ago there were only about *half* as many murders committed as during the past year, but out of this smaller number of murderers there were eleven more executed than last year. The guilty get exempted more easily of late; but crime increases rapidly. Is this a sign that the world is being converted? Only think of it: nearly 50 per cent more murder committed last year than seven years before, and over 50 per cent less execution for the crime. And yet men insist that the world is improving. This ratio of improvement would soon make Sodom blush. W. S.

THE HOLY CONVOCATION.

The meeting was most excellent from the beginning to the end. The oneness taught in John 17: 21–23, and the unity spoken of in the 133d Psalm were in spirit manifest in all the services. The preaching was earnest, solemn, and full of joyful expectation. Nearly all expressed themselves as believing that Christ's coming was an event very near at hand, some thinking that he will come inside of three years. The meeting was more than up to our expectation. Our own heart was made glad to meet and greet the pioneers, also the younger volunteers in Christ's service. I think it is safe for me to say to the scattered flock, who will be interested to know about the meeting, that it was a profitable meeting, and that the many attendants went away feeling that it had been good for them to be present.

The forty letters received from the brethren and sisters who were pioneers in the cause were very interesting, and expressive of hope that Jesus was soon to come, urging faithfulness unto the end. May the Lord bless all the elderly brethren and sisters, especially those who are not able to go to the house of God, also those who are isolated. May each and all be ready to greet the Saviour when he shall come "with ten thousand of his saints, to execute judgment upon all," when "he shall come to be glorified in his saints, and to be admired in all them that believe." "Blessed hope and glorious appearing"! We expect it, we love it, we long for it, we look for it, we are preparing for it. Come, and come quickly. Your Bro. in expectation, H. H. Tucker.

WHY I TAKE "THE WORLD'S CRISIS."

1. Because it is a Christian newspaper, giving the important secular news of the world, condensed, as well as the religious news from all quarters, thus showing the signs of the times.

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3. Because it takes the Bible for its creed, and therefore is not afraid to present and compare different views held by Christians, thus making it very instructive, and enabling us to prove different views by the Bible. Thess. 5: 21.

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Now, dear reader, will you sacrifice $1.50 per year for this weekly visitor, and do with it as above stated." A. J. Starge.
Hutchins, Wis.

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The Sabbath School of the A. C. Church of Boston have quite a number of library books, which the children of the school have read and re-read, and they make this offer. Any A. C. Sabbath School that has no library, that will pay the freight on the books shall receive them as a gift, provided that when they have read them they will give them to another school that has no library. Now the school that makes the *first application* will get the books. Send your application to H. H. Tucker, *Chelsea, Mass., Prattville, H. O. Station.*

OUR EDUCATIONAL INTERESTS.

We are pleased to know that the subject of our educational interests as a people is keeping to the front. Bro. Pollard, who is a member of our Advent Christian Association Board of Education, has given us in a recent *Crisis* the vote taken by the Illinois Conference, with his appended approval. Let other Conferences follow in the line of this one, and let our brethren who are interested and have the means send in their pledges, and let the work move forward. There are places already where, if a school can be located there, a liberal donation will be given. We need schools East and West, and we have as able men and women to take charge of such schools and be on the Board of Instructors as there are in the country, and they are thorough Adventists too. Let arrangements be made at once. Do not let us delay longer. We should open one or more schools the coming spring. Let all who will send to such schools or donate money for buildings, rents, etc., write to the subscriber. L. C. Mc Kinstry,
Chairman of Board of Education, Box 3, Haverhill, Mass.

THE GENERAL BIBLICAL INSTITUTE.

As a new, fresh interest is being awakened in this school of home theological study and literary course reading, we would say that a new term of the course will commence soon. Let all who have questions for examination on hand answer and send them in, and all who wish to join write us at once for information. We wish to commence the new term about March 15th, for a three months term.

L. C. Mc Kinstry, Principal, Box 3, Haverhill, Mass.

NEW LECTURES.

On account of much new material which cannot well be omitted, and in accordance with the advice of many friends, I have divided my lecture on "The Origin and Destiny of the Earth," and shall hereafter present this subject in two lectures instead of one. And by the use of new apparatus, and the introduction of many new and interesting tests, illustrating the facts presented, the subject will be more instructive than ever. Brethren who wish to arrange for these lectures will bear this change in mind when they write. Address E. P. Woodward, Bridgeton, Me.

DEATH'S DOINGS.

BY L. BOUTELLE.

It is with sadness that I read in our weekly issue of the *World's Crisis* the continual decease or falling asleep in Jesus of those of like precious faith, who have been long looking and loving the appearing of our Lord Jesus Christ. The past year I have attended the funerals of four disciples whose hope took hold of the sweet expectation of living to see the coming of the one in whom they trusted for redemption to immortality and life eternal. Every issue brings sadness to many hearts, as they read the obituary notices, especially to the preacher who has the flying angel's message to deliver, and thus has become acquainted with many in sweet fellowship. And to see them falling by the hand of death brings the tear and a sigh for the Lord to come and swallow up death in victory. How gladly would we welcome such a day when tears would be wiped from all faces.

The last *Crisis* chronicled the death and burial of our beloved Sr. Stoddard, one of our most efficient Advent preachers, she commenced when young and has been a faithful worker in harmony with her convictions of duty. I remember well when she was Lucy Hersey, in the early days of Adventism, with her parents and uncle Lewis Hersey who was prominent as a writer in Advent papers of '43 and '44. When the Hardwick Baptist meeting-house was engaged for a meeting of the lovers of Jesus' coming, when we all assembled and the key was lost so we could not get in, and we preached on the steps of the meeting-house in the evening, Lucy Hersey was there, and at the remaining meetings that were held in a private house in the neighborhood. Her companion in this blessed work was there, Sr. Payne, afterwards Sr. Higgins. From this time till her last sickness she has been unwearied in her labors of love for the perishing, by sounding the sweet message of her coming Lord in many of the New England States. She was a true and faithful messenger of our Lord Jesus Christ, and gave full proof of her ministry while doing the work of an evangelist. But she sleeps; blessed sleep, while many hearts bleed on hearing of her death. But like the apostle, she has fought the good fight and finished her course and kept the faith, and is now waiting her crown of life.

Correction.—The age of D. J. Ames, whose obituary was recently published in the *Crisis* was 65 years, 5 months and 16 days.

THE CALLS FROM MACEDONIA.

From the highways and hedges of this world of sin, come the wailing cries for help. Wherever there is sin there is trouble and sorrow and want. No human being can be satisfied and happy while bound in the shackles of sin, and possessed with conscious guilt. He seeks happiness but he finds it not.

"Like the rough sea that cannot rest,
He lives devoid of peace;
A thousand stings within his breast
Deprive his soul of ease."

He wanders here and there, chasing shadows and following vanities year after year, and often wears out a precious life all to no purpose; until near the close of a stormy life he does what he ought to have done in childhood's hour, lays his tired soul and body at the Redeemer's feet, and sweetly finds the "rest that remains for the people of God." All through this world are these lost, sad, and homeless ones. These are the ones Christ "came to seek and save." The world offers its charms. The flesh enchains and debases. The devil makes it his special mission to ruin and destroy.

O, what can be done to rescue these prisoners who feel their chains and long to throw them off? Can we not go ourselves or send some one to set these captive souls at liberty? Even now, I hear their tender pleadings, from humble prairie homes, from river valleys, from anxious parents, from new-made towns and cities, cursed by rum and every species of sin. Shall I deny myself to help them find the way to Jesus? Or will I wait until all my own wants, real or imaginary, are fully supplied? Have we ever learned that most beautiful lesson, that it is "more blessed to give than to receive?"

Lord, we hear the calls. We expect to go through blinding snows and driving winds. We gladly leave all and find some scattered blood-bought souls who "have nowhere else to go," but unto Jesus. May the great Shepherd go with us. May the prayers of the faithful follow us. May the ever blessed Spirit direct the work and bring us all home by and by to the rest and reward of life eternal at Jesus' coming. Philo Hitchcock.
Frankfort, Dakota.

CHURCH NEWS.

Bro. Stockman:—Remembering that I am always interested in news from the churches, it has occurred to me that a word from this city might be of interest to some. Receiving in December, a call from the church in Rochester, N. Y., to settle as its pastor, I consented to come and spend a season in gospel work, filling only the place of acting pastor until we come to know more of each other. I am not in favor of hasty marriages, nor of hurried and incautious engagements between churches and pastors; so at the present we are all trying to do the Lord's work, and at the same time getting acquainted with each other.

Leaving my family in the East, with the Lord and kind friends, I arrived here early Sabbath morning, Jan. 8th. I found a good congregation of attentive, appreciative listeners, whose cordial friendly greeting made me feel that I was among the Lord's children, and in the house of my friends.

The church here seems to have passed through many vicissitudes. Prosperity and adversity have, in succession, lightened and shadowed their pathway, like the changing play of sunshine and storm on a summer day. From the experiences of the past, joyful and sad, the present church has emerged, in some respects weakened, in others strengthened. The membership is not large, but apparently united and of one accord. The congregations are fair, but not as large as we hope to see them. The Sabbath School is especially interesting, and is prospering, though we hope to see it enlarged. The attendance last Sabbath, however, was above eighty.

The church, after a long experience of change and inconvenience from worshiping in halls, last year purchased a lot near the centre of the city and erected a nice, tasty, and convenient chapel, which now affords a home which all can appreciate. God's blessing on a united and earnest effort is the only explanation of this success; for the church was not strong financially for a five thousand dollar undertaking. On the whole, I believe the church, with its central location, and with a home of its own, is prepared for a steady, permanent growth. With God's blessing, it only remains for all to unite in earnest, consecrated effort for the upbuilding of the church, and for the salvation of souls. Rochester is a fine city, with, as a leading paper claims, 130,000, inhabitants. Though clothed in its gloomy winter garb, yet its broad tree-lined avenues and stately mansions are a prophecy of its beauty in summer.

The city boasts of one of the finest art galleries in the country, and its business blocks are among the best. One rises above the street to a height of eleven stories, and with its basements has thirteen floors. It is a city of churches, but, preeminently, one of beer and rum-shops. The first of the natural attractions about the city is the falls of the Genesee river near its center. Here the river plunges in a perpendicular fall ninety-five feet, and is a miniature Niagara. But though the beauties of nature and art abounds, sin seems to abound still more. Pray for us that grace may "much more abound." F. L. Piper.
Rochester, N. Y., Jan. 24th, 1888.

Heroic School Teachers.—There isn't much to say about the heroic school teachers who are stifled by the breath of Dakota blizzard, as they seek to pilot their little ones to a haven of safety, but the memory of such faithful women will be green even after man has discovered means to avert the blizzard itself. Mary Connell, a school teacher near Cavour, started home with two of her pupils, a boy and girl. The boy left them and perished. Miss Connell put her dress folds about the little girl and made her walk all night sheltering her charge with her body. They were found next morning alive, but terribly frozen. Another teacher, Miss Jacobson, near Stolof, started home with a little girl and both perished. When found Miss Jacobson was crouched in a little hollow in the ground with her arms about the little girl and her dress skirt was wrapped about her. Her own bonnet was off her head and her hand clutched her dress at her throat, but there was a smile on her face. Two children, a boy and a girl of Joseph Hutchinson, near Gary, were lost going home from school. Twenty-five men at once started on a search for them and the mother couldn't be kept from going along. The poor woman was with the party who found them. They were lying close together and the boy had his sister's hands between his own.—*Sel.*

☞ *Read and Remember.* KEEP A COPY.

Keep a copy of all important letters, and especially of all articles designed for publication. If you have not time to correct your manuscripts, keep them at home till you find time. They are safer in your hands than in an editor's. When you send anything for publication do not expect to see it again. You might as well expect an editor to hunt up a last year's snowflake, as a letter or article that came months ago, and which is forgotten, destroyed or buried beneath the flood of matters that come pouring in upon him day after day.

"But cannot an editor *return* an article which he does not publish?" Certainly, provided you wish it returned the same day, and without being read. But if you want him to *read it* he must have time, say from six weeks to ten years: and by that time he will probably have so many impatient letters to answer about that "missing manuscript," that he will not be likely to find time to look for it or examine it. *Keep a copy*, and save trouble.

Editors like to receive appropriate articles, but to ask them to read, preserve, and return articles which they do not want, never asked for, and cannot use, is to ask them to consume their time and strength in fruitless labors, to the neglect of their own proper duties. So, good friends, write all you please, but be sure and *keep a copy*.—*Sel.*

SECULAR NEWS.

Foreign.

Dublin, Jan. 26. A banquet was given to William O'Brien at Mallow this evening. Canon Wigmore presided. The archbishop of Cashel and Messrs. Davitt, O'Connor and others sent letters regretting their inability to be present. Mr. O'Brien was presented with a gold-mounted medallion in the shape of a heart, composed of bullets extracted from the bodies of the Mitchellstown martyrs. In a speech, Mr. O'Brien said that no man living, except Mr. Parnell, could induce him to expose himself to the glare of publicity that had resulted from his recent action. His brightest earthly reward was the affection and sympathy of his countrymen, and the knowledge that they had undergone, and were willing to undergo, much more than he for the sake of their country. He paid a tribute to the heroism of Messrs. Hooper and Lane. He himself, he said, had nothing but liberty to lose, but they had been separated from their homes and their children, and had had to encounter hundreds of anxieties and sacrifices that would have daunted other men a thousand times more than the mere discomforts of a prison. He attended the banquet against his doctor's orders, he said, and he must reserve himself for the great battle in Parliament.

Dublin, Jan. 26. Mr. Wilfred Blunt has been suffering from rheumatism for the past three days, owing to his cell being unheated. It is alleged that the prison officials refused to permit him to go to the infirmary.

Mr. Cox, the Nationalist member of Parliament who was arrested in London, is in a cell in Ennis jail. The stone floor and walls of the cell are reeking with moisture, and the window frame has rotted from the effects of the damp. Mr. Cox was compelled to stuff a muffler in a hole in the frame to exclude the bitter wind.

The Donegal peasants are arming, and threaten to destroy all the bridges in the country. Troops are marching to Donfanaghy to preserve the peace.

The trial of Fr. McFadden will begin Saturday.

Victoria, B. C., Jan. 26. Up to 10.30 P. M. yesterday, the bodies of 22 whites and 22 Chinese had been taken out. There then remained 9 whites and 19 Chinese in the mine, making 71 persons who perished—31 whites and 41 Chinese. Every individual in the east slope, where the explosion occurred, was killed. In the west slope the explosion did not penetrate further than to make a severe concussion which affected some severely, but the after damp rushed in. However, by the presence of mind exhibited in immediately repairing the fan, the air current was restored and many lives saved. The resistless force of the explosion is proved by the manner in which the eight-inch pipes were snapped in two. Heavy timbers were reduced to splinters, while one of the iron cages was blown completely out of the shaft. A Belgian miner was stripped of every vestige of clothing, while the mutilation of the bodies proves that the terrific force played with them as with feathers.

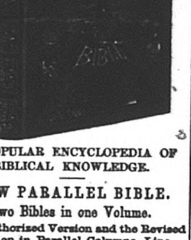
Domestic.

Springfield, O., Jan. 26. An extensive and systematic coal steal has been discovered at Bainbridge, O., a small town on the Ohio Southern railroad. A carload of coal would at times disappear in a single night, and the peculations became so extensive that the railroad company employed detectives to unearth the thieves. The result has been the arrest of fifteen prominent citizens of Bainbridge, including the marshal, hotel proprietor, and a Presbyterian preacher. Detectives say that half of the citizens of the town are implicated in the steal. The peculations amount to many hundreds of dollars, and the extent of them may be imagined when it is known that, although coal is universally used in Bainbridge, not a single carload has been billed to a resident of that place this winter.

Omaha, Neb., Jan. 17. Mr. J. H. Ayer of Ord, Neb., one of the secretaries of the State Board of Transportation, told an interesting story to-day of the pluck and good judgment exhibited by a young lady school teacher of Valley county during the recent storm. When last Thursday's blizzard came up the teacher, Miss Minnie Freeman, who is still in her teens, was at the little schoolhouse of Myra Valley District with thirteen pupils, ranging in age from six to fifteen years. About an hour before the time of dismissal, the blizzard, which swept across the level prairies of Nebraska with a fury which can hardly be conceived by those who have never experienced it, struck the schoolhouse with such force as to tear the door from its hinges. Another terrific gust struck the building, and in the twinkling of an eye carried away the roof, leaving the frightened little ones exposed to the elements. The time for prompt action had arrived, but the plucky teacher was equal to the emergency. She gathered her pupils together, and, securing a coil of strong, heavy twine, began with the largest one and tied them all together by the arms, three abreast. Taking the youngest in her arms she tied the end of the twine around her own body and, with all the words of encouragement she could muster, started out into the furious storm. Selecting her way carefully the brave girl led her little charges through snow-drifts and the blinding blizzard, and after a wearisome journey of three-quarters of a mile the little band reached the threshold of a farm-house and were taken in.

It is estimated that there are in the United States 40,000 Indian children.

FAMILY BIBLES.



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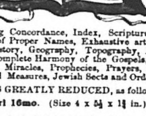

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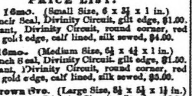

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NOTICE.—The Quarterly Meeting of the Conference of Central Illinois, announced for Jan. 27th at Normal, Ill., is unavoidably postponed four weeks, and will be held at the same place, beginning Friday, **FEB. 24th,** at 9.30 A. M.
H. POLLARD, Conference Secretary.

NOTICE.—The second A. C. Conference of District No. 5, Kansas, will be held at the Liberty school house, near Round Mound, Osborn Co., commencing **FEB. 17th.** A good attendance is hoped for.
ALBERT WHITE, Secretary.

NOTICE.—The next Semi-Annual Conference of District No. 1 of the Southwest Iowa and Northwest Mo. A. C. Conference will be held at Red Oak, Iowa, commencing on Thursday, **FEB. 16th,** and continue over the following Sunday. All preachers of the Conference especially are requested to be present, as well as delegates. We urge and invite all who possibly can to come from District No. 2. Let there be a general rally in the name of the Lord. Come to do valiant work for the Master.
WM. McCULLOCH, for the Conf.

NOTICE.—The semi-annual meeting of District No. 2 of the Southwest Iowa and Northwest Mo. A. C. Conference will meet with the Ringgold Church, ten miles south of Mt. Ayr, on Friday evening, **FEB. 17th,** and hold over Sunday. Those coming by railroad will stop at Mt. Ayr, where they will find conveyance to the meeting. Come, brethren, to this meeting. Will not some of the brethren of District No. 1 meet with us? N. MILLER, President.
J. J. SHOWALTER, Sec'y.

ARKANSAS A. C. CONFERENCE.—This body will meet with the church at Vassauer Hall, on the national road, in Logan Co., fourteen miles west of Dardanelle, **FEB. 24th,** at ten o'clock A. M. Those coming by private conveyance should cross Arkansas river at Dardanelle, at Patterson Bluff, or above it, *or* else at the mouth of Piney. Those coming by Railroad should get off at Piney Station. Write in due time to Bro. Asure Johnson, Berlin P. O., to furnish conveyance out to the meeting, five miles. J. JOSIAH SMITH.

NOTICE.—The second Quarterly Conference of District No. 5, Kansas, will be held at the Liberty school-house, near Round Mound, Osborne Co., Kansas, commencing **FEB. 17th,** and holding over Sunday. We hope the Advent brethren and sisters will be actuated by a desire to turn out and serve their Lord and Master. A hearty welcome awaits you.
F. R. SANNEY, Secretary.

NOTICE.—As a change has been made in the time and place of our meetings in Nashua, N. H., I am at liberty to go out and hold meetings on Sunday afternoons, providing I can reach the places after one o'clock P. M. and return by 6.30 P. M. Can also go out some evenings during the week.
W. N. TENNEY, 3 Prescott Street, Nashua, N. H.

NOTICE.—There will be a General Meeting of the Adventists of Southern California to convene in the Advent Chapel in TustinCity, Los Angeles County, Thursday night, **FEB. 23d,** and continuing over the following Sunday. Remember the date and place.
V. F. HUNT.

NOTICE.—At the Smith school-house, North Elyse, Kennebunk, Me., Revival Meetings every Sunday at 2 and 7 P. M. Also every Wednesday evening, at 7 P. M. Come over and help us. F. PHILBRICK.

NOTICE.—A District Meeting will be held in District No. 1 in the Province of Quebec, to convene at the Jackson Sweet's school-house in Brome, commencing **FEB. 16th,** and hold over Sunday.
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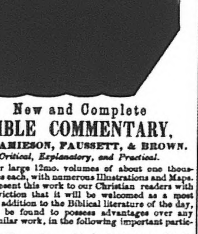

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PENACOOK.
Daniel D. Page....1st and 2d Sundays in each month
C. H. Fletcher..........Sunday, Feb. 19th

PITTSFIELD (at the Bethel.)

ROCHESTER, Advent Christian Church (Lower Hall in the Odd Fellows Block.)—C. D. Perkins, Corresponding Committee. P. O. Box 520.
D. M. Leavitt..........Sunday, Feb. 5th
Mark Stevens..........2d Sunday in each month
Enoch Morrill..........3d Sunday in each month
J. E. Clough..........4th Sunday in each month

RYE.—S. G. Smart, Corresponding Committee.
D. M. Leavitt..........3d Sunday in each month
A. W. Sibley..........Sunday, Feb. 5th
Frank Burr..........Sunday, March 4th

SOUTH ROCHESTER (Advent Christian Chapel.)
J. T. Libby..........1st Sunday in each month
Enoch Morrill..........2d Sunday in each month

SUGAR HILL.—C. W. Dockham, Pastor.

SEABROOK.—James L. Walton, Cor. Com., Box. *61.*

SOUTH BARNSTEAD.—Wm. Clough, Cor. Com.
Wm. Bodge..........1st Sunday in each month

SOUTH SUTTON (Advent Chris. Church.)—Meetings 1st, 2d and 4th Sundays of each month. Meetings at North Sutton the 3d Sunday of each month, at the house of Bro. Israel Andrews. A. CRESSY.

UNITY.—J. B. S. Pillsbury, Pastor.—Correspond with L. G. Kimball.

WOLFBORO (Central Block.)—A. F. Drake, Corresponding Committee.
Charles Colman..........2d Sunday in each month
D. W. Stevens..........3d Sunday in each month
A. G. Davis..........4th Sunday in each month
F. S. Knowlton..........Sunday, Feb. 5th

WATER VILLAGE (school-house.)
C. Colman..........4th Sunday in each month

WEST DEERFIELD.—Meetings every Sunday.

Franklin Falls..........Sunday, Feb. 12th
G. C. BOWLES.

Woodman's Mills..........1st Sunday in each month
C. COLMAN.

Alton (White school-house on the mountain) 2d Sunday in each month. J. E. CLOUGH.

South Wolfboro..........3d Sunday in each month
Middleton Corners..........4th Sunday in each month
T. L. CHURCHILL.

Water Village..........Sunday, Feb. 12th
Tamworth (Stephenson Hill school-house) evenings, Feb. 15th and 16th.
Birch Intervale..........Sundays, Feb. 19th and 26th and evenings through the week. J. DENTON.

Alton (Gore school-house)..2d Sunday in each month
Gilmanton (Longeestown school-house) 4th Sunday in each month. G. F. DAVIS.

Horse Corner school-house..........Sunday, Feb. 5th
JOHN G. HOOK.

South Rochester..........first Sunday in each month
J. T. LIBBY.

Alton (White school-house on the mountain) 4th Sunday in each month. JOHN R. MEADER.

Northwood Narrows..........evening, Feb. 3d
D. D. PAGE.

Northwood Narrows..........2d Sunday in each month
JOHN PARSONS.

Tuftonboro Neck..........1st Sunday in each month
Melvin Village..........2d Sunday in each month
Sandwich..........3d Sunday in each month
Melvin Village..........4th Sunday in each month
T. W. PIPER.

Northwood Narrows..........Sunday, Feb. 5th
C. S. SHATTUCK.

Bow Saturday evening, Feb. 11th, and over Sunday, the 12th, where Bro. Joseph Dow may appoint.
MRS. L. E. SAULPAUGH.

CONNECTICUT.

ABINGTON.—(The Church of Christ.)

BRIDGEPORT.—Advent Christian Church, Temperance Hall. Beach Street, E. D.—J. W. Davis, Pastor. Residence 172 Park Street. Prayer meeting Tuesday evening at W. S. Days, 173 Barnum Avenue, E. D.

BRISTOL Adv. Chris. Church.—John C. St. John Pastor.

DANIELSONVILLE (Advent Chapel, corner of Academy and School Streets.)—A. S. Williams, Pastor.—N. Shumway and Wm. Eldridge, Cor. Committee.
A. S. Williams.....1st and 3d Sundays in each month

EAST WOODSTOCK.
Wm. O. Hale..........1st Sunday in each month

HARTFORD (Melodeon Hall.)—Eld. D. T. Call, Pastor. Residence, No. 33 Congress Street.

NEW BRITAIN (Chapel on Arch Street.)—Hezekiah Davis, Pastor. E. W. Smith, Secretary.

NEW HAVEN.—(Beers Street Chapel.)—A. J. Wheeler Pastor. Residence 41 Beers Street.

PROSPECT (New Chapel.)—Wm. Berkley, Cor. Com.
S. Woodruff..........1st Sunday in each month
A. Elliot..........2d Sunday in each month

PUTNAM (Adv. Chris. Chapel.)—D. Mathewson Pastor.

SCITICO (Advent Christian Church.)—Corresponding Secretary: Dwight H. Cady, Thompsonville, Ct.
H. W. Perkins (communion)..........Sunday, Feb. 5th

SQUARE POND (Second Advent Church.)—Orrin D. Newell, Corresponding Secretary.

SOUTHINGTON (Gospel Mission Chapel.)—H. C. Smith Pastor. P. O. address Box 721.

SOUTH NORWALK (Adv. Chris. Church) Temperance Hall, Main Street. F. S. Ainsworth, Cor. Clerk.
B. St. John..........Sunday, Feb. 5th
D. C. Dudley..........Sunday, Feb. 12th
Geo. L. Teeple..........Sunday, Feb. 26th

TORRINGTON A. C. Church (Banquet Hall.)—D. R. and E. S. Mansfield, Pastors. L. S. Breckenridge Secretary, Torrington, Conn.

The Mission Band conduct an afternoon service at the Wrightville Chapel at 3 P. M.

WATERBURY (Advent Chapel, No. 29 Cherry Street.) L. F. Baker, Pastor. Residence No. 29 Cherry Street.

WALLINGFORD.—(School-house on South Main St.)—Geo. M. Teeple, Pastor.

WOODSTOCK VALLEY.—P. S. Butler, Pastor.—Preaching the three first Sundays in each month.

WINSTED.—Meetings every Sunday afternoon and evening in Union Hall.

Wilsonville..........Saturday evening, Feb. 11th
S. P. HAYWARD.

KANSAS.

Liberty, second Sunday and Saturday night preceding of each month. R. T. PEARS, Pastor.

MAINE.

BERWICK (Grant's Hall.)—E. B. Morrell, P. O. Box 132, Corresponding Committee.
Wm. P. Israel..........Sunday, Feb. 5th
E. N. Hinckley..........2d Sunday in each month

BANGOR, Advent Christian Church.—(Chapel corner of Centre and Cumberland Streets.)—J. F. Clothey Pastor.—(Residence 213 French Street.)

BRIDGTON (Advent Chapel.)—A. W. Taylor, Pastor.

BATH (Middle Street Chapel.)—Wm. Blaisdell and Chas. Hooker Corresponding Committee.

BELGRADE MILLS.—Thomas S. Golder, Cor. Com.

BIDDEFORD.—Corresponding Com.: F. B. Staples, Box 284, *Biddeford.* James Benson, Box 966, Saco.
G. L. Tracy..........Sunday, Feb. 5th
D. H. Kilbreth..........Sunday, Feb. 12th
A. A. Robinson..........Sunday, Feb. 19th
J. Whitman..........Sunday, Feb. 26th

BOWDOINHAM VILLAGE (Hinkley's Hall.)—Corresponding Committee: L. D. Small, G. Umverhind.

CUMBERLAND MILLS (Berean Advent Church.)—O. H. Wallace, Pastor.

CAPE ELIZABETH (Advent Chapel.)—L. S. Roberts and W. H. Libby, Elders. P. O. 33 Temple Street, Portland, Maine.
Jared Whitman..........1st Sunday in each month
Jesse Gay..........2d Sunday in each month
I. C. Wellcome..........3d Sunday in each month

CAMDEN (Washington Street Chapel.)—T. F. Wadworth Corresponding Committee.

DOVER Advent Christian Church (New Chapel on High Street.)—O. S. French, Pastor.

FAIRFIELD.—Committee: Henry A. Fish, Fairfield.

GOODWIN'S MILLS, (Union Hall.)—J. Hill, Pastor.
J. Hill....1st and 3d Sundays in each month, or supply
E. P. Woodward..........Sunday, Feb. 5th
Jesse Gay..........4th Sunday in each month

HOLLIS CENTRE (Adv. Chris. Church.)—Corresponding Committee: C. M. Hanson, A. R. Dyer.
E. Johnson..........Sunday, Feb. 5th
B. S. Emery..........Sunday, Feb. 26th

HOLLIS (Second Advent Church at Moderation.)—Corresponding Committee: Wm. Partridge, Frank Crockett, West Buxton, Me.

KENNEBUNK, Lower Village (Adv. Chapel.)—M. M. Day, Corresponding Committee.

KEZAR FALLS (Village Hall.)—John Seavey Corresponding Committee.

LEWISTON, A. C. Church.—Committee. S. Collins and S. A. Wilson.
J. Albert Libby..........Sunday, Feb. 12th
Jared Whitman..........3d Sunday in each month
A. W. Sibley......Sundays, Feb. 26th and March 4th

MECHANIC FALLS (school-house on Pleasant Street.) Corresponding Com.: Isaiah Thurlow, J. H. Rand.

NORTH WATERBORO.—A. C. Bradeen, Cor. Com.
A. G. Davis..........3d Sunday in each month
E. Johnson..........4th Sunday in each month

NORTH NORWAY.
E. P. Woodward..........2d Sunday in each month

OTISFIELD GORE.—Daniel Brett and C. F. Work Norway, Me., Corresponding Committee.
E. P. Woodward..........3d Sunday in each month

OLD ORCHARD (Adv. Chapel, near the Tower.)
Jesse Gay..........1st Sunday in each month
B. S. Emery..........3d Sunday in each month
George W. Brown..........Sunday, Feb. 12th

PORTLAND Second Adv. Church (Mechanic's Hall, corner of Congress and Casco Streets.)—*Corresponding* Committee: Geo. E. Smith, 275 Cumberland St.
W. H. Mitchell..........Sundays, Feb. 5th and 12th
Rufus Wendell..........Sunday, Feb. 19th
E. A. Stockman..........Sunday, Feb. 26th
W. H. Mitchell..........Sundays, March 4th and 11th
E. P. Woodward.......Sundays, March 18th and 25th

PORTER VILLAGE.—Meetings every Sunday.—Corresponding Com.: H. Sawyer, M. Libby, F. Philbrick.

ROCKLAND (A. C. Church, Merrill's Hall, Lime Rock Street, north of Court House.)—Wm. M. Brewster Corresponding Committee. Address A. D. Crockett & Co.
M. M. Stevenson..........1st Sunday in each month
J. N. Brown..........3d Sunday in each month

SOUTH BERWICK (Great Works.)—Correspond with Sarah E. Goodwin.
Enoch Morrill..........1st Sunday in each month
George W. Brown..........3d Sunday in each month

SOUTH BERWICK (Emery's Bridge) Union Christian Church.)—M. M. and A. A. Young, Pastors.

STEEP FALLS, ME. (New Chapel.)—Corresponding Committee: Robert Ridlon.

SOUTH WINDHAM (Union Chapel.)—D. J. Sawyer and H. C. Hawkes, Corresponding Committee.

SOUTH ELLIOT.
Geo. W. Brown..........1st Sunday in each month

SOUTH HOPE.—M. M. Stevenson, G. W. Leach, Julia Martin, Corresponding Committee.

VINALHAVEN.—Corresponding Committee. Ezekiel Ames, Israel Green, Quincy Maker.

WASHINGTON MILLS.—G. H. Lincoln, A. P. Mears, F. A. Wentworth, Corresponding Committee.

WEST BUXTON.—Wm. Partridge, Cor. Com.
A. G. Davis..........1st Sunday in each month

West Kennebunk (Second Advent Chapel)—R. F. Chalk, Committee.

South Livermore..........Saturday evening, Feb. 4th and over Sunday.
Madrid Thursday evening, Feb. 9th, and as friends shall arrange over the following Sunday.
JESSE GAY.

Kittery (No. 4 South school-house) 1st Sunday in each month. York (Groundnut Hill) 2d Sunday in each month. Maryland Ridge, Gray's Corner, Wells, (Advent Chapel) 3d Sunday in each month. South Berwick (Grant's school-house) last Sunday in each month. J. P. GOODWIN.

East Lebanon (Union House) 1st and 3d Sundays in each month. Wells, Gray's Corner (Adv. Chapel) 2d Sunday in each month. M. M. & A. A. YOUNG.

IOWA.

AKRON (Advent Christian Church.)—James Biddlecome corresponding committee.
H. S. Carpenter..........4th Sunday in each month

SERRY.—(Adv. Chris. Church.)—G. H. Hewes, Pastor.—P. O. address Le Mars, Iowa.

Emery school-house every two weeks. North Fredonia school-house every two weeks.

Sioux City (Advent Chris. Church.)—Corresponding Committee: J. W. Young or J. H. Culver.

Burr Oak.—Preaching every Sunday.—J. Ridle Pastor. Bluffton once in two weeks.

VILLISCA (Adv. Chris. Chapel) B. Forester Pastor.—Preaching every Sunday evening. Sunday School every Sunday, at 3 P. M.

Lake Mills..........3d and 4th Sundays in each month
WM. C. STEWART.

ILLINOIS.

Denver (Adv. Chris. Church.)—Geo. J. French, Pastor.

Ionia, Warren Co. (Advent Christian Church.)—H. Pollard, Pastor.

AUBURN (Adv. Chris. Church.)—J. F. Adair, Pastor.

PALMER (Adv. Chris. Church.)—Eli Reynolds, Clerk.

Meetings every Sunday in the Advent Christian Church at Minonk.

McKeen (Spott's school-house)....once in four weeks
GEO. W. HURD.

PENN.

PHILADELPHIA.—*The Church of the Second Advent,* Friendship Hall, N. W. corner Ridge and Girard Avenues. Edwin King, President, 1741 North Twenty-second Street.

EAST BRANCH.—J. B. Eastman, Cor. Committee.

Edinboro.—T. R. Lewis, Church Clerk.

PHILADELPHIA.—The Second Advent Church, 7th Street, below Poplar Street, meet at Marble Hall. Preaching morning and evening.—*H. E. Gaskel,* 1024 Melon Street.

Plum, Venango Co., every third Sunday, morning and evening. Wallaceville every third Sunday, morning and evening. C. W. STEPHENS.

MISSOURI.

Union Ridge school-house (Parson Creek Township) every 1st Sunday, at 7.30 P. M. Fountain Grove, Linn Co., every 2d Sunday, at 7.30 P. M. Bethel school-house every 4th Sunday, at 4 P. M. JAMES F. DAY.

Frake's school-house, Linn County, 4th Sunday in each month, at 11 a. m. Post office address, Meadville, Mo. L. K. STODDARD.

INDIANA.

Jeffersonville.—N. Field, Pastor. Otisco.—Geo. W Green, Pastor. Forest.—E. C. Andrus, Pastor. Muddy Fork.—L. H. Warman, Pastor. Colfax.—F. W. Powers, Pastor. Volga.—A. H. Cooperider, Pastor.

QUEBEC.

MAGOG (Ketcham school-house, Pond District) Sunday, July 17th, and onward once in four weeks.—G. W. Chapman, Pastor.

Hatley (Old Church)..........Sunday, July 24th and onward once in four weeks.
North Hatley (Maple Hill)..........Sunday, July 31st and onward once in four weeks. G. W. CHAPMAN.

Montreal A. C. Church (No. 780 Craig Street.)—E. Buckingham, Pastor. Preaching every Sunday.

DANVILLE.—D. Gregory, Pastor.

EAST ANGUS.—H. Warner, F. Johnson, J. Sawyer, Committee.

Scottstown (Town Hall.)—R. B. Scott, T. Muir, S. Clark, Ministerial Com. Preaching every Sunday.

Ways Mills (Union Church.)—H. I. Hastings, E. Vaughan and O. W. Heath, Corresponding Committee. Chas. McClure, Pastor.

OREGON.

Preaching every Sunday at the Advent Christian Mission, 92-6th Street, between Stark and Oak, Portland. A. W. STEBBS.

OHIO.

NEVADA (A. C. Church.)—A. N. Dunbar, Pastor.

CANTON.—M. Beck, Pastor.

Axtel (Adv. Chapel)......10.30 every Sunday morning
Birmingham..........6.30 every Sunday evening
"Church of God," Marysville.

Richwood (Adv. Chris. Church.)—A. Watson, Elder

SPARTA (A. C. Church.)—O. M. Owen, Pastor.

Preaching twice every alternate Sunday at Sparta and Stantontown.

CALIFORNIA.

SANTA CRUZ (A. C. Church of the "Blessed Hope")—Benj. Finney, Pastor.

San Francisco (Church St., between 29th and 30th Streets.)—W. R. Chandler, Pastor. Residence 1711 Church Street.

Santa Clara.—Michael McFadgen, Pastor.

Tustin City, Los Angeles County. V. F. Hunt, Pastor.

VERMONT.

VERNON.—A. E. Scott, Corresponding Committee.
J. Hemenway..........Sunday, Feb. 5th

BRIDGEWATER (Oak Chapel.)—A. L. Dinsmore, Corresponding Committee.
W. C. Boutwell..........Sunday, Feb. 5th

BRISTOL.

CASTLETON.—A. C. Johnson, Pastor.

NORTH SHREWSBURY.—Geo. W. Wright, Pastor.

NORTH SPRINGFIELD (Advent Church of Christ.)

STRAFFORD, VT. (Advent Christian Church.)—G. G. Haynes, Pastor.

ST. JOHNSBURY A. C. Church.—J. Ward, Pastor.

WARREN (A. C. Church.)—Chas. Brown, Clerk.—Preaching each alternate Sunday.

Stony Brook and Gaysville A. C. Church.—Wilbur Boutwell, Gaysville, Vt., corresponding committee.

W. C. Boutwell (Stony Brook Church) once in two weeks.

Factory Point..........2d Sunday in each month
Chittenden..........last Sunday in each month
WM. J. BLANCHARD.

Morgan Centre (Union Church)...once in four weeks
G. W. CHAPMAN.

South Vershire each Wednesday evening when pleasant
G. G. HAYNES.

NEW YORK.

CORINTH (A. C. Church) D. P. Perkins, Pastor, once in four weeks.

EAST SHELBY.—Meeting every Sunday at 11 o'clock A. M. Preaching each alternate Sunday. Correspond with Eld. C. H. Sweet or Lauren Grinnell.

Hoosick (A. C. Church.)—Geo. A. Streeter, Pastor, Address Hoosick *Falls,* N. Y., Box 491.

Massena.—Geo. D. Stearns, Pastor.

NEW YORK CITY.—J. Cox, Pastor.—Meeting three times on the Sabbath, and Wednesday evenings, at 128 West 24th Street.

Rochester A. C. Church (No. 40 Courtland Street, a few rods off Main Street.)—F. L. Piper Jan. 8th, and onward.

Sandy Hill (Adv. Chris. Church, corner of Maine and Willow Streets.)—W. O. Higley, Pastor.

Springwater, Livingston Co.—G. F. Haines, Pastor.

Wallace, Steuben Co., preaching every two weeks A. M. and evening. S. R. Moose, Pastor.

Woodhull, Steuben Co., for the church of God in District No. 17, every alternate Sunday. D. B. HUNT.

Low Hampton..........once in two weeks
JAS. FERRIS.

RHODE ISLAND.

BRISTOL (Advent Christian Church, High Street.)

ESCOHEAG.—(Advent Christian Church).—Eld. E. R. Wood Pastor.

LA FAYETTE (A. C. Church) Chas. E. Preston, Pastor.

PROVIDENCE (Advent Christian Church, Hammond Street.)—Norman P. Cook, Pastor.

WOONSOCKET.—(Second Advent Chapel, corner of Green St. and Park Avenue.)—Joseph Miett, Pastor.

Riverpoint.—A. C. Greene, O. B. Crandall, Frank M. Tucker, Committee.
A. A. Fowler..........Sunday, Feb. 12th

MINNESOTA.

Minneapolis (Messiah's Advent Church, corner of Second Avenue South.)—W. J. Hobbs, Pastor. Residence 1409 3d Avenue South, Minneapolis, Minn.

High Prairie.—P. and H. and M. Ramer, Pastors.
Monticello..........every Sunday, at 10.30 A. M.
GEO. H. DEWING.

Rose Creek every Sunday morning, at 11 o'clock, and every alternate Sunday evening. Sunday School every Sunday after morning service.
G. T. WELLCOME.

NORTH CAROLINA.

Wilmington..........J. P. King, Pastor.
Murtlegrove..........J. S. Harvey, Pastor.
Mount Olive..........I. W. King, Pastor.
Antioch..........I. W. King, Pastor
Newburn..........Eugene Scott, Pastor
Wilmington (Brooklyn Second Advent Church.)—J. G. Dukes, Pastor.

MICHIGAN.

Nashville (Leighton school-house.)—Preaching every Sunday by P. Holler.

Buchanan (Oak St. A. C. Church.)—A. P. Moore Pastor.

TENNESSEE.

MEMPHIS.—Advent Christian Church, 35 Seventh Street.—A. J. Sanderlin Pastor.

WISCONSIN.

ARENA.—Elder B. N. Meigs, Pastor.—Preaching every Sunday.

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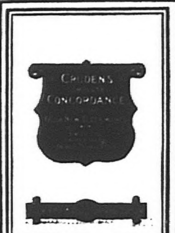

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Selected by Sr. Dymon for the Jubilee Meeting in Boston.

A SONG OF FIFTY YEARS AGO.

While I was down in Egypt's land,
I heard my Saviour was at hand;
The judgment cry was sounding,
And I wanted to be free,
So I left my scoffing brethren,
To sound the jubilee.

They said that I had better stay
And go with them in their old way;
But they scoff at my Lord's coming;
With them I could not agree,
And I left their painted synagogue
To sound the jubilee.

Then soon I joined the Christian band,
Who'd just come out from Egypt's land;
They were on the road to Canaan,
A blest, praying company,
And with them I am proclaiming
We are near the jubilee.

Though opposition waxes strong,
Yet still the battle won't be long,
For our blessed Lord is coming
As we all shall quickly see;
So keep up good courage, brethren,
We are near the jubilee.

The battle is not to the strong,
The weak may sing the conqueror's song—
I've been through the fiery furnace,
And no harm was done to me;
I came out with stronger evidence
We are near the jubilee.

We'll soon remove to that blest shore,
And shout and sing forevermore,
Where sin can never enter
To disturb our harmony;
But we'll wear the crown of glory,
With our God eternally.

THIS GLORIOUS GOSPEL OF CHRIST.

BY RUTH M. ROWELL.

The gospel of Christ is the salvation of the world. Man is a religious being. He cannot be perfectly developed without adherence to some religion. Hence the more civilized or enlightened a nation may be, the more attention will be paid to religion, as is shown by the gods of Egypt, Syria, Hindostan, China, Greece and Rome. That man's religion has at times degenerated into superstition is no argument against religion itself, any more than a monarchical government with a tyrant at its head proves that mankind should have no government, when every observant mind knows that a good government is the next best blessing to a good religion that mankind can possess. All the more enlightened nations of the earth have shown by their sacred literature, their myths and fables, as well as by their numerous gods and temples, their priests, altars and sacrifices, a reaching out after God, a supreme ruler of the universe, to whom all mankind are accountable, and under whom all the rulers of earth hold control and power. Hence God is often called in Old Testament scripture God of gods and Lord of lords, to distinguish him as the one God over all, blessed forever.

As also we find him often spoken of as the living God, to distinguish him from gods of wood and stone which "having eyes see not, and having ears hear not, neither do they understand." Hence Paul, standing on Mars' Hill amid the gods of Greece, in the presence of her lawgivers and orators, where the most solemn and venerable court of justice was wont to assemble, who upheld one of the most magnificent and elaborate polytheisms in the world, draws their attention from these many gods to the one living and true God. Standing where Socrates had stood 400 years before defending himself against the charge of atheism, where Demosthenes had pleaded in glowing strains of eloquence in behalf of Hellenic freedom as opposed to despotism, this wonderful Saul of Tarsus, alluding to their objects of worship, draws their attention to an altar with the inscription, "To the unknown God." "Whom therefore," said Paul, "ye worship in ignorance, him declare I unto you." And observing around him the splendid Parthenon and temples dedicated to Minerva and Neptune, Thesus, Jupiter and Olympus, with innumerable others, he makes the grand declaration (Acts 17 : 24), "The God that made the world and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands, neither is he served by men's hands, as though he needed anything, seeing he himself giveth to all life and breath and all things."

The religion of Christ is the one universal religion. Other religions are circumscribed, have sprung up for a time, and are suited only to certain localities and peoples. But Christianity is adapted to all races of men, in all latitudes of the earth; "good tidings of great joy, which shall be to all people" that dwell upon the face of the earth in all epochs of time. Other religions become effete. The religion of Christ goes on conquering and to conquer. Rich and poor, weak and mighty, learned and ignorant, are alike blessed, elevated, comforted and saved by it. Hence Paul, who was fully conversant with the Jewish religion, and had come in contact with the sacred literature and worship of the most enlightened nations of the age in which he lived, declared in Rom. 1 : 16, "I am not ashamed of the gospel of Christ; for it is the power of God unto salvation to every one that believeth, to the Jew first, and also to the Greek." In Christ was life. He is the Prince of life, "and the life was the light of men" (John 1 : 4), enlightening their dark and benighted minds, leading them out from superstition and idolatry into the glorious light of the gospel. Christ is the way, and the only way that leadeth unto life. All other ways enter the broad road that leads to death. He "came that they might have life, and have it more abundantly." John 10 : 10. "His word is life." "The words that I speak unto you, they are spirit, and they are life." John 6 : 63. Thus in the gospel there is a fulness of life; it vivifies, it generates, it develops, it widens, it broadens, it reaches out from east to west, from pole to pole, wherever men dwell, and adapts itself to their circumstances. Men's hearts bow to its requirements; they yearn for its rest and enjoyments. Well did Christ say to the toiling millions, "Come unto me, all ye that labor and are heavy laden, and I will give you rest"—sweet rest in Jesus here and an eternal rest in the ever-everlasting kingdom.

Other religions held some important truth. There was an evident reaching out after God in all the heathen worshipers, whether exhibited in the savage prostrating himself before his oiled stone, or worshiping his Letich, or more civilized men in their elegant temples and before their gorgeous shrines, or others burning cakes to the queen of heaven and worshiping the sun, moon and stars, or the followers of Zoroaster and the Zend Avesta paying their devotions to fire, as a symbol of something higher and better. Men thus wandering in ignorance, vice and superstition were through all these ceremonies ever "reaching after God, if haply they might find him." The religion of Christ is a reaching after God and finding him. It satisfies the hungry soul with the assurance that "in him we live and move and have our being." The gospel of Christ is the fulness of truth, not merely holding a great truth, or detached portions of truth, but truth itself. Christ is emphatically *the* truth, and this truth is what every son and daughter of Adam needs. But "how can they hear without a preacher? and how can they preach except they be sent?" Christ's great command to the church is as binding to-day as when uttered: "Go ye therefore into all the world, and preach the gospel to every creature." The church is rich and living at her ease, while millions are starving for the "bread of life"—this gospel of Christ that has done so much for us and ours.

Miss Rowe, a Eurasian by birth and a native of India, was engaged in mission work with Miss Nickerson of Ohio, and greatly beloved by her. When that lady, weary and worn, left India, Miss Rowe accompanied her to care for her, and had the great trial of seeing her buried in the Arabian Sea. While in Minnesota, speaking of India's need, she gave us heartrending accounts of the degradation of the women. It was touching to hear her describe the life of the women in the Zenanas. She spoke of their loneliness, shut in by the four walls of their room and subject to the caprice and abuse of those whose duty it was to love and cherish them. They have not that resort to while away the lonely hours that American women have—a book. They are not taught except as our missionaries teach them. The whole sentiment of the country is against it. The father of Pundita Ramabai (this high caste woman in Philadelphia, who hopes soon to return to her native land and do much for women there, and who is the Vice President of the W. C. T. U. for India), contrary to the custom, conceived the idea of teaching his wife to read, but his wife did not wish to learn. His mother and all his people so opposed it that he gave it up. This first wife died, and he afterwards married a little girl of nine years. She was teachable. He took her from his home in the lowlands to a secluded place in the mountains, and there unmolested he taught his little bride. The mother taught her daughter, who has developed into this noble high caste woman.

A young man of India, who was being finely educated, seeing the missionaries were interested in teaching his mother, said to them: "Why do you bother so about my mother? there is nothing in all of our literature fit for a woman to read." Women are not allowed the blessed enjoyment of literary culture. They are forbidden to read their sacred scriptures, and have no right to pronounce a single syllable of them. Even the father of Ramabai, liberal as he was in his views concerning the education of women, withheld the sacred texts from his wife and daughter. The Sanscrit literature accessible to them consisted of poems not associated with sacred rites and ceremonies. Ramabai never saw a copy of the code of Menu until after her scholastic attainments had been publicly recognized in Calcutta. Miss Rowe spoke of the deplorable social life in India, "where," said she, "sin flaunts itself from every corner of the street. This glorious gospel of Christ! I am saying it to myself all of the time. When I visited England and saw the force and character of the people, with their comforts and surroundings, I felt the influence and working of this gospel. But especially when I came to America, when I entered your homes, when I saw the husband and wife living so happily together in constant communion, working and enjoying the things of this life; when I saw the children passing in and out, blest with the society of their friends and loved ones, enjoying so many pleasant hours in the home, I said, This is blessed, and I contrasted it with my India home and the isolation of husband and wife, of parents and children, and then I felt how much India needed the gospel of Christ. When I entered your places of worship and saw your families coming in together, and so much comfort and happiness, I said, This glorious gospel! I loved the gospel before I left my native land, but I never saw and felt the glory and blessedness of it as now."

We would not close these words on mission work—which we hope under God may induce some to become more interested in our Foreign Advent Mission work, and give liberally of their means to help our Board to work efficiently in foreign fields—without alluding to Miss Florence Nickerson, who gave herself to the mission work in 1880, thus dedicating her young life to Christ, and, dearly as she loved home and friends, leaving all behind to work among the benighted and suffering ones of India; who with failing health still lingered there, her loving heart reaching out after the women of the Zenanas, and with strong faith in God hoping and working on, if by any means some might be saved, might learn the grand truth that in Jesus Christ there is neither male nor female, but that they, even they, poor, down-trodden women though they be, can share in the great redemption.

Well did B. H. Bradley say in his memoriam of her: "She went a messenger of light to all. Zenana women are in tears for her, she loved them so. Too long she lingered in that sunny land, so intensely was she interested in her mission work; so long that her wearied, worn-out frame could not recuperate. Vainly at last she tried the ocean waves, they could not bear her to America's shores to greet her loved ones and rest and be refreshed in the home of her youth. Earnestly she had desired once more their presence, trusting their loved ministrations to bring back the bloom on her cheek and vigor to her frame. All in vain. Her lamp of life went out, and sorrowing hearts buried her worn-out frame beneath the ocean's waves, while loving hands are preparing to commemorate her consecrated, sacrificing life in building a house for Bible women in Lucknow. How precious ever will well up in many hearts the words of trust in the hymn she loved so much—

"Feareth sometime that thy Father
Hath forgot,
When the clouds above thee gather,
Doubt him not.
Without murmur, uncomplaining,
Follow on,
Saying, Whatsoe'er God doeth,
Is well done."

Winona, Minn., Dec. 15, 1887.

SAVING FAITH NOT MIRACULOUS FAITH.

BY HIRAM MUNGER.

Bro. Stockman:—There have been such confused sermons preached on faith, that many that had the faith that pleases God have thrown it away and sought for something they never got nor could get. Faith is confidence in a report, whether it comes from man or God. If a corporation or a man promises to give so much for work, and we hear of it and have confidence in the man enough to go to work, that makes our faith perfect. For belief does not make faith unless it produces correspondinng works. See Heb. 11 : 1, 6, about faith that pleases God.

Having faith and hope in God's promises is expecting something you never had. We have confidence in what he has promised in the Scriptures, and all that believe it and go to work show their faith in God's promises. Many do this and yet think they have no faith, because others lift faith up out of their reach. Some have an idea that they must have a supernatural gift to heal, but that is not saving faith. Knowledge kills faith and hope at the same time, for they are synonymous. See Rom. 8 : 24, 25, and many other similar texts. When we *know*, faith stops. If we knew the time of Christ's second coming, we would have no *faith* in his second coming. This is scriptural. Over-action produces reaction in all cases. "All men have not faith," says Christ. That is miraculous faith, for he says all can be saved by faith.

The subject of faith has been terribly snarled up by preachers. Saving faith is to believe what God says, and go to work in your own way for God and his cause, and he will save you if ever so weak.

ST. JOHN 14: 1-3.

BY G. L. RICE.

Do not let your heart be troubled,
Neither let it be afraid;
For a sure and precious promise
To believing ones is made.
"Ye believe in God, the Father,
Also, then, believe in me;
In his house are many mansions,
There's a mansion there for thee.

For I go unto the Father,
Then a place I will prepare,
And my loving, faithful children
Shall my glory with me share.
Though I go away and leave you,
Yet I'll surely come again,
On the throne of father David
As its promised heir to reign.

Though I go away and leave you,
Yet alone I leave you not;
For the Comforter I'll send you,
It shall be your happy lot.
And my peace shall be your portion,
As the world can never give,
And that peace shall never leave you,
If you trustingly will live."

Blessed Spirit, he will guide you
Into truth and righteousness;
He will lighten up the future,
And your longing soul will bless.
If the Spirit dwells within you
That raised Christ our living Head,
It shall quicken your vile bodies
At the rising of the dead.

Springfield, Mass.

REPORT OF LABOR.

Dear Brn. and Srs. in Christ:—Thinking perhaps a brief report of my labor in the gospel field might be of interest to some, and perchance of encouragement to others who are battling with the powers of darkness, I will now give a report of the same. Soon after the campmeeting at White River Junction, we pitched the Vermont mission tent at Tyson, a place long noted as a Spiritualist stronghold. The best of order prevailed. Meetings were continued about two weeks, and to repeat the language of the resident physician, "there has not been such an interest awakened there for forty-three years." A few we hope were converted, one baptized, and the evils of Spiritualism were made plain by Eld. Ferriss from a Bible standpoint.

Many of the wicked were made thoughtful, and broke off the evil habit of profanity. Meetings have been held since quite regularly with good interest. On arriving home from the tent meeting we were stricken down with a severe illness of several weeks, but as soon as we were able were again in the harness with face to the foe. At our Dec. Conference a church of eight members were set in gospel order. Since then others have joined, nearly doubling its membership.

Having received repeated calls to labor in Sharon, Vt., a new field, Thursday, Dec. 29th, found us headed that way, facing a cold north wind a distance of some thirty five miles. After traveling about one-half the distance we found the road badly drifted, and having only a three year old colt and darkness coming on, it was one of the darkest hours of my life. We tried to make a path for the horse but of no avail. The wind was blowing a gale and the cold intense, and we began to think we should perish. God who hears the raven's cry heard mine. So unhitching our horse and leaving everything in the sleigh, we succeeded in getting to Bro. Temple's in an exhausted condition, where we were well taken care of. The next day was so cold and we were so weak that we did not resume our travel.

Saturday morning we again started, and arrived at Sharon in time for our first meeting, only five or six coming out. But believing God was in the work, we continued the meetings. New Year's day was very stormy but few more came out, and in the evening quite a fair audience listened to us with apparent interest, which gave us some encouragement to give an appointment for Monday evening. Others kept coming, so we continued to hold on. During the day time we visited from house to house, singing, praying, etc. Bro. Haynes came over two evenings from Strafford and helped. We continued over three Sundays, holding meetings nearly every evening, and soon the house was well filled.

God poured out his Spirit, sinners trembled, and saints rejoiced. Some we trust are converted. As many as twenty arose for prayers. To God be all the praise. We would say to Brn. Wallace and A. P. Moore that we will try and do our part in getting two thousand new subscribers for *Crisis*. Have obtained three yearly ones here. Thus amidst bitter opposition God blesses. We purpose to return and continue there as long as duty may demand. Now a word to our Vt., brethren. Our conference treasury is empty. Shall it be replenished, or must the cause languish for want of funds? P. G. LORD.

North Springfield, Vt.

No great characters are formed in this world without suffering and self-denial.

CORRESPONDENCE.

FROM H. P. ADAMS.

I wish to say to the waiting ones that I wish you all a happy new year; also that it greatly cheers my heart to hear of your faith in the immediate coming of Christ, especially in the forty-five years of waiting. I love to hear about the time of my Lord's return, for I expect something when he comes. You know he has said there is a crown of glory laid up for all them that love his appearing. How can one truly love him and not want to see him, the one that laid down his life for us that we might live, that he might redeem us from all iniquity. It cheered me so much to read, even one piece from Sr. Mathewson about the forty-five years of waiting, and also how the Lord could help in answer to prayer to find the wheels that by wicked hands had been carried off. It filled my heart with praise to God.

How the blessed hope of his coming seems to sweeten everything, and makes me joyful in the Lord. We have got a great and mighty Lord, one who can break the bands of death, open the eyes of the blind, unstop the deaf ears, open the prison doors, shut the lion's mouth, and preserve and keep in the midst of the burning fiery furnace. Cannot he keep us amid the perils of these last days? He can and he will if we trust in him and lay passive in his hands. He will rend the heavens and come down, and earth shall smile in gladness and Eden bloom from shore to shore. O, hail happy day. The Lord has led us out here to wait for his Son from heaven, and he will never leave us, no never. He has said, "Lo, I am with you alway, even to the end of the world." If that is not good, what is? It is more than good, it is blessed. Think of it again. Lo, I am with you always."

In John we read, "If a man love me he will keep my words, and my Father will love him, and we will come unto him and make our abode with him." This is the highest honor that can be bestowed upon us poor erring mortals, and yet we can through faith and obedience walk with God and talk with him and have him for our very present help in trouble. If this is not aristocracy of the highest order, then tell me where you can find it. I have proved him and found him true to his word many times in the past, and when he comes he will give us all things richly to enjoy, and we shall not have any bills to pay, not one, for Jesus paid it all. We are Christ's and Christ is God's and all things are yours. So you see we are not so poor after all, but rich in faith giving glory to God. And we know at the time appointed the end shall be. There is only one way, one law, one faith, one baptism, one God and Father of all, who is above all. When we are baptized into Christ we take upon us his name, legally, according to the Bible rule, and shall if faithful have a right to enter into the holy city. Come, brethren, we want the *Crisis* all filled up with something that will feed the sheep, and our heavenly Father has so abundantly fed us in the past with the finest of wheat that we cannot come down to feed on chaff. O, may the Lord lead us and give us the real meat in due season is my prayer. Amen.

Royalton, Vt.

FROM A. M. SEYMOUR.

My Dear Brother:—I consider myself a member of the human family, and do humbly trust that I stand connected with the body of Christ, and am an heir of God, and a joint-heir with our Lord Jesus Christ, to that far more exceeding and eternal weight of glory, soon to be revealed by the return of our great High Priest. And while I thus stand related to the human race, especially to the household of faith, I consider myself positively laid under the strongest possible obligation to set the best example in my power, and in the second place to shed the very best possible influence in my power, and disseminate the very best and wisest counsel I possibly can.

This is my duty, and I am certain that I am under the strongest possible obligation to do so; and I consider that the very same obligation rests upon all mankind. Especially this responsibility rests upon the members of the body of Christ; for if this responsibility rests upon me, it no less rests upon all mankind. Is it not a fact clearly demonstrated? Well, now, if these things are solemn realities, then it is for my interest and the interest of the whole race to comply with these self-evident facts, and as I have no original example, influence, and counsel worthy of imitation of my own, I have adopted the example, influence, and counsel of our Lord Jesus Christ, for in him is perfection, for in him dwelleth all the fulness of the Godhead bodily. If these principles were strictly adhered to and carried out what a tremendous change would be manifested all over this world; and what an overwhelming blessing would flow over this world. Instead of national and religious divisions and controversies, which gender an infinite amount of wrongs and debasing influences, instead of war, slavery, and outrageous deeds of every grade of immoralities, there would be charity, union, peace, and constant attention to the above laudable principles. Now if these principles are not studied, and carried out in this world, the time is speedily coming when they will be by all who shall or will be redeemed by the precious blood of Christ, and of every nation, kindred, tongue, and people, in the world to come. The fulfilment of prophecy, the signs of the times, and the prophetic periods all demonstrate to a moral certainty, that the world to come or kingdom of God is about to dawn upon this world, so full of trouble, misrule, and moral darkness. And in view of these scenes of deep and overwhelming interest to the church of God, let us make up our minds fully to live entirely dead to all that is wrong, and fully alive to all that is right. Then we are safe, and ready for translation. Oh, be ready, watch and pray.

Hesperia, Mich.

FROM LEWIS E. REXFORD.

God has been especially blessing our church in the McConnell neighborhood for the past few weeks. Bro. H. C. Holt of Bridgewater, Vt., was with us most of the time for four weeks. God did give him favor with the people. Bro. A. H. Tilson, pastor of the church, was with him part of the time. We were all benefited, some especially blessed, some outside of the church were reclaimed and made happy, some new ones decided to go with us to the kingdom. Others are inquiring what they must do to be saved. The truth triumphs amid some opposition. Praise God for his wonderful works to the children of men. Yours, looking for eternal life soon.

OBITUARIES.

VERY SPECIAL NOTICE.

☞ Those who want extra numbers of the *Crisis* containing *Obituaries*, or other matter, must take notice when the obituaries appear, and *then*—not before—send their orders direct to the *Business Agent*, and they will be *promptly* filled. *Never send orders to the Editor.* That is not his business.

GRAY. In Somerville, Mass., Jan. 4, 1888, of consumption, Bro. Frank O. Gray, aged 26 years and 5 months.

Bro. Gray was the husband of Sr. Persis L. Parkhurst, daughter of Bro. E. W. Parkhurst, who is so well known to many of the Eastern readers of this paper. Bro. Gray and his wife were converted in the spring of 1886, were both baptized at one time, and joined the Somerville Second Advent Church. Bro. Gray's health began to fail him about a year ago, and although strenuous efforts were made to stay the progress of disease, he gradually failed until the hour of his decease. He fell asleep in death without the least struggle, and was taken to Burlington, Vt., for burial, where he awaits for a brief time the coming of Christ to call him to eternal life. He strongly desired to live, but at last said to me, "I leave myself entirely with the Lord, for him to do with me as seems good to him, whether I live or die." He leaves a widow, two little boys, and many friends to mourn his loss. The funeral services were conducted at the home of his parents in Somerville, by the writer, assisted by Dr. J. W. Hamilton, pastor of the M. E. Church, of which Bro. Gray's parents are members.

FRANK BURR.

WIGGIN. Mrs. Sophia Wiggin, wife of Josiah Wiggin, died in Wakefield, N. H., Dec. 8, 1887, aged seventy-nine years, three months, and two days.

The subject of this notice embraced religion in early life, and united with the F. W. Baptist Church in South Wakefield, and continued her membership there until she heard the proclamation of the soon coming of her Lord, when she, with many others in that place, became identified with those who are looking for the personal coming of Christ, eternal life and immortality at the resurrection of the just. She was a faithful wife, a devoted mother, and after years of toil fell asleep in Jesus, expecting her reward when the Saviour comes to gather the faithful of all ages to himself. She leaves a husband, one child, grandchildren and a large circle of friends to mourn her absence. She now lies in the graveyard where six of her children had been previously laid, waiting the glad hour of the resurrection, when she will see her Lord and be made like him. May this sad dispensation be sanctified to the good of the surviving members of the family, relatives and friends of the deceased, and they be prepared to meet in a world where death never shall come.

A. W. SIBLEY.

CARPENTER. In Addison, Vt., Jan. 12, 1888, fell asleep in Jesus Isaiah Carpenter, aged sixty-nine years.

He was one of the early believers in the soon coming kingdom. He was a good husband, father, and citizen, yea, he was good everywhere. In short he was a Christian. He has been a consistent Advent believer for many years, and when I was there last fall he was seen among the old veterans of the Advent cause that worship in their chapel, and he did enjoy the meetings exceedingly, and gave testimony of his faith, and seemed like a shock of corn fully ripe. At home, in the family and in the church he will be greatly missed, while his example will remain to instruct the way of life. He leaves a wife and children to mourn their great loss, also the church will have a vacant seat that none can fill. They will deeply feel the loss of his voice of co-operation and encouragement, while nothing but the hope of Christ's soon coming to raise the sleeping dead and give them life everlasting can give comfort and consolation. May great grace rest on all the weeping ones, and grant them the same "blessed hope."

L. BOUTELLE.

LOUGEE. In Dover, Maine, Dec. 28, 1887, Caleb S. Lougee, aged 68 years and 10 months.

Bro. Lougee was converted when about twenty-one years of age, and united with the Free Baptist church in Woodstock, N. B. He embraced the Advent message and kindred truths under the faithful labors of Bro. Ross, for which he was expelled from the church of his early choice, and for some years was an earnest and faithful follower of Christ, a fearless and conscientious defender of these unpopular doctrines in those earlier days of pioneer work. He was a sweet singer, having a voice of remarkable compass and power, and Bro. Ross, as he reads this notice, will recall with emotion the many times they have sang together the sweet songs of Zion. After a while he ceased from active work in the Master's service, laid down his cross, and for about twenty years, though living an irreproachable life morally, and always identifying himself with and contending for the truth, lived in a backslidden state. Two years ago last fall, during Bro. and Sr. McKinstry's labors here, his only son was converted, which so wrought upon him that he was constrained to renew his covenant, set up the long neglected family altar, and walk the narrow way with his dear son. He with his companion and son were among the number organized into the A. C. church of Dover and Foxcroft less than two years ago, of which he was chosen first deacon. Some eight months ago he was stricken with paralysis, and though partially recovering from the first severity of the shock, he gradually went down to the sleep of death, as above. A kind husband, father, and friend, an earnest and true supporter of the church has been taken from us, and we all feel the bereavement sorely. May the blessing of God rest upon the dear family, and the aged brothers and sister left in sadness, though weeping not as others who have no hope.

O. S. FRENCH.

WIGGIN. In Colebrook, N. H., Dec. 13, 1887, of heart disease, Marcia Wiggin, only child of Charles and Adelia Wiggin, aged thirteen years and two days.

Marcia was a beautiful child of very rare qualities, always cheerfully obeying the wishes of father and mother, and never indulging in light and frivolous things, like others of her age, but was of a sober and solemn turn of mind, being of ill health from her birth. None knew her but to love her. The funeral was a very solemn and impressive one. All her mates wept bitterly on taking their leave of her. Thus fade the fairest flowers of earth. Words of comfort were spoken by the writer.

C. S. SHATTUCK.

STEVENS. In Alton, N. H., Sept. 22nd, 1887, Nathaniel Stevens, aged fifty-eight years, one month.

He leaves a wife, one son, one sister, and a large circle of relatives and friends to mourn. He was a kind husband and father, a good townsman and neighbor. He was honored and respected by all who knew him. He accumulated a large fortune, but had to leave it all, for as we brought nothing into this world, so we cannot carry anything out. His funeral was at his residence, where a large delegation of friends and neighbors gathered, thus showing their respect for him. Words of comfort were spoken by the writer from Prov. 27 : 1.

M. STEVENS.

MCDUFFEE. In Berwick, Me., Dec. 9, 1887, Sr. Sarah McDuffee, aged fifty-two years.

Sr. McDuffee was a devoted Christian, a kind neighbor, a loving wife, and affectionate mother. Although a great sufferer she never murmured or complained, but with a hope big with immortality she could say, "Thy will be done." May God sanctify this dispensation to the good of the family, and may each member be ready to meet her when the jewels are gathered.

E. N. HINCKLEY.

STRAIT. Nov. 30, 1887, Sr. Lylian S. Strait, aged twenty-three years.

Sr. Strait was the daughter of Bro. John and Sister S. D. Bixler. About seven years ago she united with the M. E. Church, continuing a faithful member until the Advent Christian Church of Highland was organized, with which she united two years since. The death of Sr. Lylian is a sad blow to her aged parents and affectionate husband. She is sadly lamented by a wide circle of relatives and friends. She left a little babe only a few hours old. The funeral was conducted by the writer. "Hope thou in God" was the basis of our endeavor to make known the Christian's hope, and to urge all eyes to look unto Him who is its author and finisher. In hope we wait.

B. FORESTER.

ARCHER. In Magnolia, Wis., in the 86th year of her age, Sr. Archer fell asleep in Jesus Dec. 10th, 1887.

Sr. Archer was born at Fitz Williams, N. H., May 9th, 1803. She afterwards removed to Vermont, and from there to the state of Wisconsin, where she lived the last forty years of her life. She experienced religion in 1823, and has since lived an exemplary Christian life. The funeral took place at the Advent Church in Magnolia. Sermon by the writer from the words found in 2 Tim. 4 : 7, 8.

W. H. JACKSON.

AN INTERESTING LETTER.

The oldest subscriber for the *Crisis* is Mrs. Clarissa Cox. She was one hundred years old Oct. 6, 1887, and is hale and hearty; and when asked by the writer, who with his family had the pleasure of talking with her Jan. 22d if she would not like the *Crisis* to read and become a subscriber, as she had just read one, she said yes, and thanked us. If there is a subscriber older let us hear from them. When one that is over one hundred wants to read the *Crisis*, it ought to encourage others to take this last day's paper. For I do believe it will go to the press soon for the last time, and our work will be done. The last warning from its Editor and others will soon be written, and they will soon lay their pens one side. Oh, push the *Crisis*, my brethren and sisters in Christ.

This Mrs. Cox that we have referred you to is cousin to our beloved Bro. Boutelle. She is aunt to Mrs. John Adams of Wakefield. She was born before Washington was made President, and the population of the United States was 3,929,326 in the year 1790. She has lived to see the population of this country increase in her day 47,000,000. In 1790 there were 695,656 slaves in the United States, and she has lived to see Abraham Lincoln, the Emancipator, whose pen struck the shackles from the limbs of four millions of slaves, and see subdued a rebellion of eight millions of people. The revenue of the United States in 1791 was \$4,771,200, while now it is about 400,000,000. She said, "The only regret I have is that I am not more thankful to my kind heavenly Father." Oh, may we all be more thankful to our dear Lord Jesus. E. D. GIBBS.

Somerville, Mass.

DOTS FROM DAKOTA.

BY PHILO HITCHCOCK.

The weather in this section has not been as cold as last winter, but more snow and more wind, and that means "blizzards." It has been a succession of howling blizzards for about a month. This of course makes it unfavorable for holding meetings. But we are preaching all the time somewhere, and last Sunday it was our privilege after preaching to organize a Sunday School with twenty-five "Blessed Hope Quarterlies" to start on. We think those "Quarterlies" are just elegant, and well adapted to new fields. If we were not so poor we would have a few numbers of the "Young Pilgrim."

We cannot hope yet to have a library. We are determined to sow beside all waters. If we fail to effect a church organization at once, let some one start a Sabbath School. How in the name of Christ and truth people believing in present truth can spend their time on Lord's day loafing at home, while their children are gadding around the country, I cannot tell. If one of the family want to keep the rest at home they will trump up a slight cold, and of course it requires a whole family to look after one sore finger.

Still, on account of the roads, the weather, and the storm here in winter, it is impossible to do as much as in the summer, though our best meeting last year was held in the winter, and some seventy sought and found the Lord, we trust. But on the whole we do not blame the wild geese and some of the preachers for seeking a more genial climate during the long winter months. But the devil takes no vacation, and I want to repeat what I have said at other times, that with the exception of a cold and stormy winter once in awhile, it is a delightful country and as fruitful of results as any place in the world.

Our Dakota tent is being well cared for, and we can hardly wait for good weather to come to set up the "tabernacle in the wilderness," and unfurl the flag of God and truth. "Thy kingdom come." How it cheers us and inspires us to get the *Crisis* away up here, all sparkling with gems of truth. I wish to acknowledge the gift of Adam's "Historical Chart" from a brother whom I love in the Lord but never saw. Also one who signs her name "Weary Sister," from W. Salem, Wis., sends one dollar. This is the second time she has done this. I know not who it is, but may the Lord graciously smile upon and reward her is my prayer.

None but those in similar circumstances can tell our joy and gratitude to God and these kind friends of Jesus. And in the blessed morning of the resurrection what an infinite pleasure it will be to know that we were in some measure the humble instruments of bringing home to God these lost ones who need a Saviour's love.

Frankfort, Dakota.

CONFERENCE REPORT.

The last session of the Knox and Lincoln Quarterly Conference met with the church in Rockland, Maine, according to previous appointment. The weather was very favorable, and a good congregation was present during most of the Conference. The good Spirit of the Lord was present in our social meetings to comfort and bless the hearts of his children who are looking for his coming. The preaching was interesting and we hope profitable.

Preaching brethren: G. W. Weeks, J. R. Hall, J. N. Brown, Otis Trundy, H. B. Sevey, M. M. Stevenson. We hope great good may be the result of this meeting. The next Conference will be appointed by the President and Secretary.

M. M. STEVENSON, *Secretary.*

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SEA OF GLASS.

BY T. S. SCOVILLE.

"And I saw as it were a sea of glass mingled with fire, and them that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name, stand on the sea of glass, having the harps of God."

This sea of glass seems to be interpreted in many ways, and all are in the dark. When the world is burned, it is a supposable case that God burns it to get rid of the rubbish that it contains, just as gold is melted to get rid of the dross. The earth is full of evil, and man's evil works are on the increase, and are also buried in the soil as they are at the ruins of Pompeii and Herculaneum, and they are too bad to be exhibited in the new kingdom of God that is to be, when the millennium is over.

Man's works must never appear again to bring up the past and its representations of evil and sin. Though they be carved in granite or marble, or wrought in gold, silver, bronze or other metals, or in clay or plaster, they must be destroyed and never exposed to the coming ages of the world in the glories of the future. Therefore the earth must be melted from centre to circumference during the great conflagration of the burning world, whenever that comes. We all know that sand melted makes glass. Rock will do the same; therefore it is a fair conclusion that the whole world will be melted up by the intense heat, and that this sand and rock will become liquid glass, everywhere intermingled with the precious metals, all over the world.

But the intense heat is represented as having no power over the 144,000 elect, and chosen of Christ. He says they shall "stand upon a sea of glass, molten with fire, having the harps of God." This shows that the redeemed will have no hurt from heat and cold, and that they will be no more troubled than were Shadrach, Meshach and Abed-nego in Nebuchadnezzar's fiery furnace. And these had only the bands burned off, and "had not so much as the smell of fire upon them" when they came out.

The world being heated to the extent of making glass, when it cools down again there will be every conceivable beautiful thing in the way of beautiful colors, and precious things that were before so rare as to be exceedingly valuable will now be used to ornament the great and wonderful, nay, glorious future of the world; and never again will a marble, a granite, a bronze or a plaster image, representing man's former sinful state, be found above or below the soil, and nevermore will evil exist, but God shall reign over all, and in all, to eternal ages.

"BE YE ALSO READY."

BY MRS. D. W. NASH.

Was there ever a time in the world's history when these words of our Saviour were as applicable as now? Was there ever a time when it required greater effort to get ready for our Lord's return than at the present time? Are there not some of God's dear saints who have in the past felt themselves prepared to meet their Saviour with great joy, and longed above all else to see him, yet to-day are not in readiness for that grand and solemn event, so near at hand?

Am I ready? is a question of vast importance, and should be considered paramount to all others. To answer this in the affirmative, requires a complete surrender to God, a pure heart, a holy life, and ever ready to say, "Not my will but thine." If we are ready for the Master, "watching and waiting," we know that "when he who is our life shall appear, then shall we also appear with him in glory." There we can pray in sincerity, "Thy kingdom come," and exclaim, with earnest longing, "Come, Lord Jesus, and come quickly."

If we are ready, dear brother and sister, let us make the needed exertion and sacrifice to keep so. Let us "hold fast the profession of our faith without wavering, for he is faithful that promised." Dear unconverted friend, come to Jesus, yield to the whisperings of the Holy Spirit, and prepare for the coming King. You have no time to lose. Now is the time to secure a share in the inheritance promised to the people of God. Now is the time to "make your calling and election sure," so that when Jesus comes "an entrance shall be ministered unto you abundantly, into the everlasting kingdom of our Lord and Saviour Jesus Christ."

Carver, Mass.

FAITH is the faculty by which we commune with God and the invisible world. It is the holiest and most purely spiritual act of which we are capable—the highest exercise of the soul actuated by the best motives, and inspired by the highest spiritual moods. It is the criterion of moral strength, the test of Christian character. The man who believes fully in God is a strong man. Faith is the soul of action. We believe—and therefore have we spoken. Faith is the conqueror of trouble, the antidote of fear in danger. Thou wilt keep him in perfect peace, whose mind is stayed on thee."—*Ex.*

JACOB's heart was never so full of joy as when his head lay hardest. God is often most present with us in our greatest dejections, and loves to give comfort to those who are forsaken of their hopes.

It is a great mercy to enjoy the gospel of peace, but a greater to enjoy the peace of the gospel.

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AND SECOND ADVENT MESSENGER.

"BEHOLD I COME QUICKLY: AND MY REWARD IS WITH ME."

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FOREIGN CORRESPONDENCE.

LETTER FROM ELD. MILES GRANT.

I have now reported up to Dec. 31st, when I left Belfast to make a second visit to Coleraine, in the north of Ireland, where I held meetings from Dec. 4th to 11th, in the Congregational Church, whose pastor is Bro. W. G. Davis, a man highly esteemed by the church, and others who have made his acquaintance. He is a lover, receiver, and defender of the truth, well educated, and free from sectarian bigotry. We worked together in complete harmony, and the Lord has most signally blest our labors. It is a great help in evangelistic work, to have such a pastor's support. He speaks often of the great good he has received from the Lord since the meetings began. He says they are the happiest days of his life.

Saturday evening, Dec. 31st, we had a watch-meeting, which was a season of profit. The time passed pleasantly from the old to the new year. We prayed out the one, and prayed in the other. Bro. Davis had to be away, to preach in Dublin the first Sabbath of the new year.

The watch-meeting Saturday evening reminded me of the first meeting of the kind I ever attended, which was in Norfolk, Ct., conducted by Bro. Daniel Coe, of Winsted. I had then been converted about two weeks. Before my conversion I had spent some time in Norfolk, and taken a very active part in pleasure parties. Bro. Coe thought it would be a good thing for me and my gay companions to take me with him to the watch-meeting and over Sunday. A few days before that meeting, I had promised the Lord, that by his help, I would bear every cross required of me as his disciple, but some came that were heavier than I expected. When Bro. Coe had finished his sermon Sunday morning, he looked down to me and said, "Bro. Grant, will you make some remarks?" It would not be far from the truth to say that his request almost took the breath out of my body. As soon as he looked to me and thus spoke, of course, every eye in that large audience was turned at once to me. I had never before been such a gazing stock. A large number of my former gay companions were present, who [illegible] peered down upon me from the gallery, [illegible] all parts of the house, and began to listen with breathless silence to catch my first words. Like myself, they were all taken by surprise.

It was one of the most agonizing moments of my life. A half a minute seemed as an hour. I believe I thought about as fast as a drowning man. What shall I do? I can't speak here. What shall I say? Had he only told me I was to be called on, I might have had something prepared. Oh! oh! I can't. I was about to say, Please excuse me, when the Spirit of the Lord reminded me that I had promised to bear every cross presented. Yes, Lord, but I did not think I should have one so *awful* heavy. Every second I delayed, the cross grew heavier, till finally in a state of desperation I arose and opened my mouth, not knowing what to say; but the Lord kept his promise and filled it, and my heart with extra joy and peace. I do not know what I said; but the Spirit of the Lord applied it to the hearts of my former associates in worldly pleasures, and they were convicted on the spot; a revival began that day, and resulted in the conversion of many of my friends. I have always felt like thanking Bro. Coe for putting me under that cross. It gave me new strength and courage; and I thank the Lord for the special help I then received. That was an event in my life of great value; a turning point. Had I refused to have borne that cross, most likely I should have gone into darkness, doubt, and condemnation.

Returning to our Coleraine watch-meeting, and the meetings for the following week, held from twice to four times a day, I am happy to say that the Lord has smiled upon us graciously. The outlook is very encouraging. The afternoon meetings for holiness have been seasons of heavenly refreshing. When I was here in early December, we had similar meetings, and those who attended were so well pleased, and so much profited that they established a weekly holiness meeting, to be held every Thursday afternoon. I learned on my return that the meetings had been a success.

The general religious interest in Ireland is low, cold, and formal. Sectarianism is high and well sustained. The doctrines of Calvin are held with a tenacious grip, especially by the Presbyterians. They hold and teach that if a man is truly converted, he is sure to be saved. He cannot fall away so but that he will finally be brought back to Christ.

They appear to think more of their *creed* than the word of the Lord; for when scriptures like the following are presented, they seem to make no impression against their creed walls:—Ezek. 18: 24:—"But when the *righteous* turneth away from his righteousness, and committeth iniquity, and doeth according to all the abominations that the wicked man doeth, shall he live? All his righteousness that he hath done shall not be mentioned: in his trespass that he hath trespassed, and in his sin that he hath sinned, in them *shall he die*." Said Jesus: "Every branch in me that beareth not fruit he taketh away." John 15: 2. The unconverted are not said to be in Christ, or to be branches of "the true Vine." He further says: If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned." John 15: 6. It is impossible to cut a branch off from a tree, if it never was joined. In Rev. 3: 5 we read: "He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life." A name cannot be blotted out which was never written in the book.

I am persuaded that many church members in Ireland, as elsewhere, have no spiritual life in them. They may have been pardoned some time, and taken into the church; but they have done scarcely anything for Jesus. They have a name to live, but are dead. They excuse themselves by saying they are constant sinners, and so is every other person, because they have inherited sin from Adam. They are shocked, when told they may live "free from sin." Their standard is no higher than that of the moralist, and their lives show scarcely any of the fruits of the Spirit. They have harsh words and unkind feelings towards those with whom they differ.

In addition to all this, they hold to that shocking, unscriptural doctrine that the Lord decreed before he made man who should be saved, and who should be tormented eternally, including even many infant children. Is it any wonder that men hate such a God, and become infidels? The following are samples of what was adopted by the "Westminster Assembly of Divines," appointed by the Long British Parliament, which set in 1640. In June 1643, the Parliament appointed 121 clergymen, 10 lords, and 20 commoners to draw up a confession of faith. They met in the autumn of 1643, and closed in 1649, have had 1163 sittings. In the chapter on "God's Eternal Decrees," sec. 1, we read:

"God from all eternity did, by the most wise and holy counsel of his own will, freely and unchangeably ordain whatsoever comes to pass."

Sec. 3. "By the decree of God, for the manifestation of his glory, some men and angels are predestinated unto everlasting life, and others are foreordained to everlasting death."

Sec. 4. "These angels and men, thus predestinated and foreordained, are particularly and unchangeably designed, and their number is so certain and definite, that it cannot be either increased or diminished."

Sec. 5. "Those of mankind that are predestinated unto life, God, before the foundation of the world was laid, according to his eternal and unmistakable purpose, and the secret counsel and good pleasure of his will, hath chosen in Christ unto everlasting glory, out of his mere free grace and love, without any foresight of faith or good works, or perseverance in either of them, or any other thing in the creature, as conditions, or causes moving thereunto; and all to the praise of his glorious grace."

Sec. 6. "As God hath appointed the elect unto glory, so hath he, by the eternal and most free purpose of his will, foreordained all the means thereunto. Wherefore they who are elected being fallen in Adam, are redeemed in Christ; are effectually called unto faith in Christ by his Spirit working in due season; are justified, adopted, sanctified, and kept by his power through faith unto salvation. Neither are any other redeemed by Christ, effectually called justified, adopted, sanctified, and saved, but the elect only."

Sec. 7. "The rest of mankind, God was pleased according to the unsearchable counsel of his own will, whereby he extendeth or withholdeth mercy as he pleaseth, for the glory of his sovereign power over his creatures, to pass by, and to ordain them to dishonor and wrath for their sins, to the praise of his glorious justice."

Belief in these horrid decrees has served to make some very rigid sectarians, who have no fellowship with those who teach a full and free salvation for whosoever is willing to come to Jesus. But the time has come when many in Scotland and Ireland, who have been educated to believe in these decrees, are discarding them with utter contempt, as unworthy of the sanction of any disciple of Christ.

LETTER FROM THE MACEDONIAN MISSIONARIES.

Jan. 2d. On our arrival at Liverpool the Agent of Bywater, Zanquerary & Co. was on the lookout for us, as Bro. Andrews had apprised them when we were to sail, so we had no trouble in crossing the city to the Midland Depot, where we secured third class fare for London, and Mr. Bywater's Agent sent a telegram to their firm in this city (London), where we now are. We were some five hours coming a distance of two hundred miles; we passed through one of the finest countries I have ever seen, and the very centre of England. The farms were highly cultivated and hedged about nearly all the way. Sheep and cattle were grazing in green fields and pastures. In Liverpool, while passing through, we saw destitution, children in rags and barefooted going about the streets in the cold rain. We scattered tracts along the line to London, and at L. another Agent of Mr. Bywater met us, and took us to a temperance house, where we now are. We find the Seventh Day people have been here, and have established printing, etc. Brethren, while error is on the move, *truth should not flag behind*. Every man, woman, and child should put forth their best energies for the spread of truth, and missionaries are needed everywhere, to scatter our leaflets and papers like the autumn leaves. Send them forth, my brethren and sisters. Send them forth for Jesus and his glory.

Jan. 9th. We have now been in London since the 2nd, waiting for steamer to go from Marseilles to Salonica direct; by waiting for this boat we save over one hundred dollars, than to go the roundabout way across the Continent. Everything is very high here in London, and there are a certain class that take advantage in every way possible, charging us for what they call here a *plain meal* of only bread and oleomargarine of the poorest type, a cup of warm tea and a little preserve one shilling, or twenty-five cents each. But as we brought some preserve from Washington Territory, and butter from Newton Upper Falls, we got two loaves of bread for twelve cents, which was enough for us for three plain meals.

We have seen much misery since we came. The Unemployed Registration Committee say they "have taken over twenty-five thousand names of adult males out of employ, and when those dependent on them are reckoned, we have the particulars of over one hundred thousand men, women and children plunged into the direst destitution resulting from want of work. To our personal knowledge over twenty-five thousand working men, representing with their families one hundred thousand human beings are on the point of starvation." Signed S. George, Secretary of Committee.

Then amid all this destitution, sin and crime is rampant everywhere. Under our window the other night, three stories below on the street, we were startled from our quiet slumbers twice by terrific screams and brutal fighting; what the results were I know not. We praise the Lord for his protecting care in *these times of peril*. Jesus' coming is the only source of help out of this dire confusion of destitution, sin, death, and crime. My heart pants for Jesus' coming, his peaceful reign, and prosperity in righteousness, and everlasting joy.

Yesterday, Lord's day, we went to hear Mr. Spurgeon at the Metropolitan Tabernacle, he had been away and returned. A vast concourse of people were present. He spoke from John 15: 8: "If ye abide in me," etc. We found him to be a straightforward, interesting speaker on the subject under consideration. In the afternoon we attended the Young Men's Christian meeting at Exeter Hall. "Character" was the topic. After which we were invited to the lunch room, where a great many young men and ladies were gathered around three long tables, where there were plates of small, thin pieces of bread with a little butter spread, with tea and a small piece of fruit cake for supper. A hymn of thanks was sung, and grace invoked at the close of the meal. Then we attended prayer service, after which we went upstairs into a large hall, and heard Mr. H. G. Guinness speak from words found in 2 Tim. 2: 8: "Remember that Jesus Christ of the seed of David was raised from the dead, according to my gospel." We found Bro. Guinness to be a very apt and touching speaker, and a much younger man than I expected to see. His heart seemed to be fully in the work, and I could but weep on listening to his pathetic words of comfort and admonition, to "remember Jesus Christ raised from the dead. At the close we shook hands, and I presented him *Quarterly Journal of Prophecy* and tracts. We have also scattered many among Mr. Spurgeon's people, and on the streets, from place to place.

To-night I gave tracts and pamphlets to an English clergyman by the name of Thompson, from Yorkshire. He is Agent of the Bible Society. He paid me for Whitmore on "Immortality," and seemed to be much interested about Jesus' coming, stating that there were many eminent men of learning and piety, who had taken a firm stand on the side of truth and righteousness in this country. But it looks to us as though a great work might be accomplished among the lower class there in Jesus' name. But the great need is *more live, whole-souled* Adventists to come here and scatter the seed like the autumn leaves. There are very many who are anxious to read, and who would receive the truth, could it be brought before them. O, that a host may be sent forth in Jesus' name, to proclaim the glad tidings in every land. We have sent tracts to Australia and one of the British Isles, by persons that were going to those places and now to-night a native of Bulgaria, who has been in New York at school, was married a short time since, and with his companion are now on their way across the Continent to his native land as teacher and preacher. We hope to give him some truth that will do him good.

Jan. 10th. To-day we set out for Paris. It has been the darkest day that I have ever witnessed. Lights all along the streets and in all the stores have been burning all day. It has been so very foggy and smoky that we could not discern teams and objects but a short distance ahead. But very soon a darker and more dismal day will set in for the wicked of the earth. "The great day of the Lord" hasteth, and the wicked will cry then bitterly. May all be ready with lamps trimmed and burning, ready for Jesus' coming. From your brother and sister in Christ,

J. C. & S. E. Smith.

AN INTERESTING LETTER FROM BASIL STEPHANOFF.

Beloved Brn. in Jesus:—The years pass us like a dream; time flies; another year is ending, the new is coming. Zion is nearer one year to that eternal home. Eternity approaches; the year of years is coming, the unending year. O, think of it! The long night of sin and death is coming to an end. Behold, "the day is at hand"; our "redemption draweth nigh"; "now is our salvation nearer than when we believed." The "common salvation" is at hand, when all the seed of the faithful Abraham who have shed their blood for Jesus and the blessed truth are coming up from the grave that held them during the night of sin and the curse. "O grave, where is thy victory?" The great salvation is at hand, and He who is above all, in all and for all, will "swallow up death in victory," and then "the Lord God will wipe away tears from off all faces," and "this corruptible shall put on incorruption, and this mortal shall put on immortality." And the seventh angel will sound, "The kingdoms of this world are become the kingdoms of our Lord (God) and of his Christ, and he shall reign forever and ever." Rev. 11: 15. O, blessed thought! O, glorious hope! Our Head, our King is at hand. He says, "Behold, I come quickly." Then, O ye servants of God, let us sound it forth, He cometh! and let us not fear from mortals, for God is for us, and Christ is in us the hope of glory.

Then the banner of truth and holiness unto the Lord must be unfurled by us, to show its beauty. Ps. 90: 17. By this we will please our Captain. Jesus' power will be given, his grace will be multiplied, our faith strengthened, our hope will become brighter and brighter, our experience deeper and deeper, and the victory through Jesus will be [illegible] kingdom on the [illegible] restored. The harvest is great. Let us pray for more laborers, and that the fields may be open for the message of Christ's soon coming to give life eternal, and to establish his glorious kingdom on earth. Let us by the power of God bring more souls into the ark of salvation, and let us pray for more of the missionary spirit to come into our hearts, and be ready to go anywhere to labor, to suffer, and to die for Jesus if needful. O, for more like Paul! O, for more consecrated talents! Macedonia stands in need of such. God has granted her long and great cry, "Come over into Macedonia and help us, and the joyful news has come to us.

Cheer up, for the light of heaven,
Macedonia, comes to thee.
"We are coming," shout thy servants
"Coming o'er the dark blue sea
With true gospel,
And with a power to set thee free.

Yes, we found the sweet old gospel
And the power of Calvary's cross.
Now the world, and all that's in it
Is to us the vainest dross,
And for truth's sake
We count all things but as loss.

Yes, we shall unfurl the banner
"Holiness unto the Lord."
And we'll fight the good fight bravely
Standing, resting on God's word
Vain tradition
Shall fall by the Spirit's sword.

And from Macedonia's captives
Shall arise a waiting [illegible]
Waiting for the Lord from heaven
Waiting for the [illegible]
When with [illegible]
They in garments [illegible] shall stand

And Macedonia [illegible], Welcome, welcome, welcome, servants of God! We have been long in darkness, [illegible] lost the way to Zion in which Paul [illegible] taught us to walk, by the "enemy of [illegible] righteousness," and now our homes are [illegible] you, and our hearts are cheered [illegible] and more of God [illegible] cry [illegible] to God! Thanks [illegible] of God and of the one faith [illegible] in sending to us laborers. May [illegible] God of heaven bless the A. A. F. M. [illegible] Society, and God's people, that they may [illegible] in their hands in sending the light of [illegible] into such dark places like Macedonia, [illegible] Bulgaria, and Roumelia. Those of Macedonia salute thee and thank thee all, far and near, of the one faith with the one hope. With fervent love and regards, I am yours in Jesus forever.

Monastir, Turkey, Dec. 30, 1887.

THE CIRCULATION OF ERROR.

BY I. I. LESLIE.

It may be safe to say, that every argument which can be used in favor of the belief in the return of the Jews has been brought forth, and therefore what further may be said in its favor will be but a repetition of many repeated efforts to show that after more than twenty-five generations, the unrepenting, infidel Jews will be obliged to accept Him whom their fathers killed (Acts 2: 15), and from every part of the earth go to Jerusalem and build up that old thrown-down city, and there be the nation they were of old.

This theory, in a tract of twenty pages, is being circulated among us, sent by the author to many who had scarcely heard of the doctrine, and indeed to some to whom the theory was as new as the flood to the old world. Now what can be the object in thrusting upon us, as a people, the idea that the Jews of the present age are all to go to Jerusalem, and there be as formerly a separate nation, building up cities, and having a theocracy apart from the rest of the world? What does this theory effect as to preparing them for a predicted change in them either morally or physically? Are they made better people by bei[illegible] they are to be the great[illegible] earth—the most exalted and God-favored people? And what does this theory do for us who have hope only in Christ—salvation from sin here and eternal life when He comes? Has the preaching of this Jewish doctrine ever brought one Jew or Gentile sinner to Christ? Is there any salvation in it?

In the tract above mentioned there is brought forward but one text from the New Testament in direct proof of the final restoration of the Jews. This is Matt. 23: 39—"For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord." The comment of the writer of the tract is as follows: "He [Christ] clearly taught that the time was coming when, as a people, they [the Jews], should see Him again, and then they should welcome Him and bless Him." This is affirming what Jesus did not teach—that in an after age the nation of the Jews should "see him come and welcome him and bless him." The prophecy of Zech. 9: 9 was fulfilled when Jesus rode into Jerusalem, just before his crucifixion, when the whole city was moved and the multitude cried, "Hosanna, Blessed is he that cometh in the name of the Lord." The descendants of that nation will never repeat this. This manifestation of favor for Christ on the part of the people enraged the ruling Jews, and it was then determined by them that Jesus should die.

The writer [illegible] of the above-quoted [illegible] is in conflict with the teaching of Jesus elsewhere. He says, Matt. 24: 30, "And then shall appear the sign of the Son of man in heaven: and then shall *all the tribes of the earth mourn*, and they shall see the Son of man coming in the clouds of heaven with power and great glory. And he shall send his angels with a great sound of a trumpet, and they shall *gather together his elect from the four winds, from one end of heaven to the other*." We inquire: Do not the "elect" include all the saved? What other people will Christ then have? or who will be saved after the elect have been gathered "from one end of heaven to the other"? But where will the elect be gathered to? In 1 Thess. 4: 17 we are told they are caught up together in the clouds to meet the Lord in the air; and so are to be ever with the Lord. Of course the Jews will not be caught up to meet Christ if they are then to go to Jerusalem to build the city, and to establish themselves as a separate nation on the earth. Christ says all the tribes of the earth will mourn when they see the sign of the Son of man in heaven. But this author says that the Jews, as a people, will "see him and welcome him and bless him." This then is not in harmony with Jesus' words, that all the tribes of the earth shall mourn—all who are not in a condition of salvation. Christ does not make the Jews an exception among the tribes of the earth who will mourn when he appears. Christ will not go with the Jews to Jerusalem to build up that fallen city. If they were to go thither, he could not be there with them, for he is to be with his elect, his resurrected and immortalized saints, and who are thenceforth to be with him ever. At that time another city will have been built for them—"a city whose builder and maker is God." That is the only city that will ever occupy the site of the city of David, and this will be long after both carnal Jews and Gentiles have disappeared from the earth. We say again, This theory of the return of the Jews, their natural restoration to the land of Palestine is not found in the gospel of Christ, taught by himself and his apostles. On the contrary the destruction of all wicked tribes and nations is declared to take place after the Lord Jesus Christ comes again. There will be no probation for the world of sinners after Christ has ceased to be the mediator between God the Father and man. The door of mercy closes when Christ leaves the throne of his Father and comes to judge the world and forever save his people. It is wrong in men to teach the contrary of this.

The Jews have had an equal chance with [illegible] Saviour came to the earth. Indeed they were the more favored; for to them Christ himself offered his salvation in all its fullness; and during all the period of this dispensation of faith and grace they have had the offer of Christ and his religion. If during this long day of salvation, they, as a nation, have refused to be saved in the only way that any can be saved, is God under obligation to have his Son redeem them after the true church, Jew and Gentile, is finally saved and with Christ? It is a most inconsistent theory that would make the Lord Jesus Christ offer salvation to a certain class after he has come to judge the world and to give to every man a reward according as his works shall have been. But the most inconsistent part of the theory is, that when Christ comes the Jews are to have a *temporal* salvation, a national restoration to their former condition in the land from which they were driven in consequence of their great sins. And think! this is taught to be when the Son of man shall sit on the throne of his glory, and before him are gathered *all nations*—when a division of all mankind is made; the good placed on the right hand, the bad upon the left—when he shall say to them on his right hand, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world"—and when he shall say to them on the left hand, "Depart from me, ye cursed, into everlasting fire!" At this time, it is said, the Jews will return to Palestine and build up Jerusalem, and so have a long period of temporal prosperity!

Acts 3: 21 is referred to as positively teaching the "return of the chi[illegible] [illegible] which God hath [illegible] all his holy prophets since the world began." To say that [illegible] meant to teach the return of the Jews, is to utter a most glaring misconception. *"The restitution of all things"* means the restoration of the Jews! What a coming down from the great to the little! from the restitution of the earth and all pertaining to it, to the return of an incorrigible people upon it; and who care more for money than they do for God or all heaven.

Matt. 24: 31 is also interpreted to mean the gathering of the Jews. The text reads: "And he shall send his angels with a great sound of a trumpet, and they shall gather his elect from the four winds, from one end of heaven to the other." He says: "Most theologians take this to refer to the general resurrection and the scene of the last judgment; but this, we think, is a mistake." Thus this text is disposed of. But what does he mean by "the scene of the *last* judgment?" Who knows of more than one judgment? Where in the Book do we read of *two* judgments to come? If, as he intimates, the thousand years will be a period of judgment, then will not that period be the one day or time of judgment, beginning when the Lord the judge comes, and ending when the last act of his judgment is witnessed? No one can talk of two future judgments intelligibly. Christ will judge the world but once—all mankind when he appears. He says: "Behold I come quickly, and my reward is with me, to give every man according as his work shall be." This he makes plain in all other parts of his gospel. His apostles have all spoken in harmony with him, putting the judgment at the appearing again of their Lord. This part of the gospel should now be preached, for in it there is the power of God unto salvation. This is what is needed to-day, and not the return of the Jews before the Lord comes or after. We say again, we have seen no salvation manifested in the preaching or by the reading of this doctrine. It is not a saving message, and therefore is not the gospel of Christ.

This is written from a sense of duty, and not from a disregard of those who are in this error.

IT IS JUST SO.

BY F. G. STANTON.

In the *Crisis* of Jan. 18th, our editor gives us some very timely thoughts on "Equally Precious Faith." I could not but think as I read it carefully how aptly the subject was treated. Now, while it is necessary in the beginning of any new settlement to level the forest, and having cleared the ground and made it fit for seed, carefully to sow and cultivate it, yet progress is not assured simply by the rugged labor of the pioneer. There must also be encouragement extended to others to settle, laws made and obeyed, educational privileges increased and fostered, and religious needs recognized and supplied; else that which was a wilderness at the first, shall, in spite of the pioneer, return quickly to its former uselessness as a place for the home of man.

It seems to me in a similar way has it become necessary that the work of our pioneers in the faith of the Lord's second coming shall be built upon, cared for, and extended, else the work of the "voice crying," shall be seen no more, and that which has been, shall be utterly forgotten. The work of the pioneer is highly honored of God, and as necessary as the "messenger before his face." I have yet to learn that the labor which is required to recover old clearings, that have all grown up to timber again, may not be nearly as hard as it was for the first pioneer to change from a wilderness; and also that such a laborer, though he may come after, shall not have as a result of his work an experience and God's help and blessing. As the work of the Lord progresses toward its completion, it demands changed and adapted labor, according to its stage of growth and its increased and varied necessities.

The work of God is one; and he serves efficiently and successfully who is faithful and loyal to that work, in the hour in which [illegible] not be made perfect. Why does not the same element of faith control now as well as then? And as the work of God, even to the end, shall require faithful, loyal service, why now any less than then? Is it not timely to affirm, "Now the just shall live by faith"? Ah, Bro. Stockman has struck the tonic tone from which all melody springs into life, and to which again, all must return for rest. "Similarity of faith" and its loyalty, rather than exact "similarity of experience." May our Joshua lead us still, till Canaan be reached and possessed.

New Bedford, Mass.

READ IT AGAIN.

BY J. F. ADAIR.

I mean the *Crisis* of Jan. 18th. It was extra good. There appeared in it at that time three articles which I wish to notice by way of commendation. First, Bro. Stockman's editorial, "Equally Precious Faith." It was grand and timely, showing that sameness of experience is not necessary to soundness of doctrine. The younger class of our ministers can never have the same experience that the old hands had in days gone by, nevertheless they should be and are one in faith, hope, and work. Let our young preachers honor, encourage, and pray for those who have borne the burden and heat of the day. Let the older watchmen love, admonish, and help the young preachers, and in so doing [illegible] provoke unto [illegible] [illegible] stand against definite time. Eld. Boutelle being one of the old veterans, he can speak from experience on this question. We are united on the belief in the speedy coming and kingdom of our Lord. I ask, is not that sufficient? I wish to say that I most heartily endorse Bro. Boutelle's position. But as good and intelligent brethren do not always agree on points of doctrine it becomes necessary for us to exercise charity one towards another.

Third, last but not least in importance comes Bro. I. C. Wellcome's article, "A Very Great Error," a brief portion of which I wish to copy here. He says, "It is pretty generally known that I am fully interested in the hope of the Lord's soon coming, and that I wish every one else to see and enjoy this blessed hope as I do. I am fully convinced [and so am I] that some of our Advent believers are nursing a very great error in dropping into the background, or keeping silent the great truths of man's entire mortality, and the actual condition to which death reduces him. Some are saying we should teach the immediate coming of Christ more earnestly, and the nature of man and death less, that this is a minor point. . . . Now to my mind such an idea is not only an erroneous one, but also a dangerous one for our people and cause."

The question of conditional immortality is no minor question, but is upon the other hand both fundamental and revolutionary in its nature. It is in my opinion the most important question of the age. It makes known to the world the beauty and the necessity of the second advent of the Life-giver as nothing else can. It is the key that unlocks the whole plan of redemption, a plan which cannot be understood intelligently without the light of conditional immortality. Then again there is no question or truth that the believers in Satan's first great lie, "Ye shall not surely die," dread so much as conditional immortality. They can stand the doctrine of the second coming of Christ and his reign on the earth. "Oh, yes, Dr. Brooks and Mr. Moody believe that, and many other great and good men, and so do we, but away with your doctrine of elective eternal life." That is about the way I find people in my travels. So far as our views on the second Advent question are concerned, we could hold and preach them in almost any of the so-called orthodox churches of to-day. They have toned down wonderfully on that question within a few years.

There are too many great men on our side of that question now to make much of a fight against it. Our opponents are virtually driven in at that point, and about all we can do is to hold the fort and clear away the rubbish. Rev. Joseph Cook and Rev. Dr. Graves both say the next theological conflict in this country will be on the question of conditional immortality. They are advance thinkers, and see the test coming. We cannot afford to rally the great body of our force to meet a few skirmishers, and allow the main army of our foes to steal a march on our rear. We should turn our guns where they will do the most harm to the enemy of God and truth. I am not in favor of making less of the doctrine of the Second Advent, but I do think the grand and thrilling truth of eternal life through Jesus Christ our Lord, as heaven's gift to perishing man, ought to be made more prominent by both press and pulpit than it has been for some time past. We cannot at this time very well give it too much prominence. It was Prof. Pettingell's specialty, and see what a wonderful work he did. While we need the harmlessness of the dove, we likewise need the wisdom of the serpent. We have a crafty foe to deal with. Let us be wise.

Auburn, Ill.

CHARACTER.

BY MRS. LOUISA HARDING.

Character and reputation are often used as meaning the same, but they are as different as light and darkness. Reputation is what one is reported to be, while character is what one really is. One may have a good reputation, and a bad character; or a bad reputation and a good character. A slanderous tongue may smirch the reputation, but it cannot destroy or stain the character, neither is a good man or woman [illegible] clouds, but at noon they are lifted, disclosing a blue as bright as when it first came from the hand of God. So for a season slander may darken the name of the just, but in the end God will bring forth their righteousness as the light of the noonday sun.

Neither will it cast the saint of God down. Cast him into jail, and lo, the Pilgrim's Progress issues from those lonesome, dreary walls to give a ray of sunshine to the world. Thrust him into an inner prison, and make his feet fast in stocks, and at midnight, at the darkest hour, the song of praise breaks the silence, and the jailor hearing cries out, "What must I do to be saved?" Banish him to Patmos, his eyes behold the finger of the divine and he writes, "And I, John, saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. Thus reputation may be blurred and tarnished, and darkness may surround as black as midnight, yet the heart, "the seat of character," may be full of light, joy, and peace.

As an agent for good or evil, the power of character or influence can hardly be over-estimated. It is more potent than song or sermon. The influence of these are not lasting, while that of character is constant. We are ever molding others for good or bad. This is true whether we will it so or not. "Every act of our lives touches some chord that will vibrate in eternity." How much we all ought to realize this, and yet how almost entirely we ignore and forget it, or do not pause to realize it. Many appear unconscious of the fact that, however lowly we may be, our lives influence in a more or less degree the lives of those about us; and while we are sighing for broad fields and grand opportunities, we should remember that the little pebble cast upon the smooth surface of the water, though so small, cannot sink without disturbing more or less its calm quiet. So our lives quiet, monotonous, though they may be, cannot be lived without their influence being felt.

But the influence of character is not confined to the narrow limits of a lifetime. It is more lasting than the marble slab that marks our resting-place. Paul said of Abel, "He being dead yet speaketh." Surely Paul uttered a truth, but is it not as true of Cain, by whose hand the earth received its first baptism of human blood. Have not the two influences run parallel with each other, and do we not feel them to-day? Finally character makes destiny. No truth of revelation is more clearly taught than this. "All shall come forth, they that have done good unto the resurrection of life, and they that have done evil, unto the resurrection of damnation."

In the great day of God, destiny will not hinge upon surface questions as, Who are you, what is your reputation, but upon the deeper questions, What are you, what has been your character. Let the saint or sinner who is more careful of his reputation than his character, take heed and pray, "Father, give me a pure heart." For a pure heart develops a pure life, and there is a blessing pronounced on all that live this life. May the grace of God abound in the hearts of his children.

Ely, Vermont.

The faithful man pursues his way quietly.

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E. A. STOCKMAN, EDITOR.

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SPECIAL ATTENTION!

The paper is set up, and goes into the hands of the proof reader SATURDAY P. M.; therefore all NOTICES must be received at the Office as early as SATURDAY MORNING to insure insertion.

If our friends disregard this statement, and send their notices *too late for insertion*, they must not blame us.

VERY SPECIAL NOTICE.

We must not be expected to return manuscript that we do not publish. To do so would be to us five times the trouble that it would cost the writers to copy their articles before sending them. See "Golden Rule."

THE IMPOTENCY OF UNBELIEF.

"Shall their unbelief make the faith of God without effect?"—ROM. 3: 3.

The stability of the universe rests in the infinitude and faithfulness of its Creator. The least conceivable infraction of the Divine omnipotence or the remotest shading of the Divine truthfulness would wreck all worlds. If the machinations of demons and evil men could impair the sovereignty or thwart the purposes of God in any particular, for even one moment, the throne in heaven would fall. The only satisfactory sense of ultimate security must come of confidence in the beneficence and faithfulness of Jehovah, and the impotence of unbelief to make the word of God of no effect.

The first transgression in our world was an overt act of disbelief of the Almighty. The Divine integrity was assaulted amid the Edenic displays of purity and glory. With demoniacal audacity those first fair and holy creatures were allured into open distrust of their Heavenly Father's veracity. The issue was direct and positive—had the Lord God spoken truthfully or deceptively? And there the mysterious power of evil in our world began. The finite disputed and challenged the Infinite. Unbelief confronted the throne of truth. The creature defied [illegible] *belief stood face to face. The awful and eventful issue was made up. The integrity of Jehovah on one hand, the death of a race on the other.* Behold the result! Every grave on earth and in the seas attests the *impotency* of that *unbelief*. The requiem of pain and dying groans, from that hour to this, gives solemn proof of the utter and abject helplessness of discredit before the majesty of the divine edict. And grim death, still sweeping on, cries tauntingly, "Did their unbelief make the faithfulness—the truth—of God of no effect?

One such experiment for any world would seem enough. Yet, in full sight of that first irreparable disaster, the still arrogant race repeats the trial. When the measure of iniquity was full, offended Heaven pronounced the antediluvian doom, but interposed an ample opportunity for repentance. The guilty throngs derisively laughed in the face of God. They set the veracity of the Throne at nought. They said, It is but a futile menace, whose execution nature and science forbid. They sported over the warning, and sought to brave the danger with the front of unbelief, and challenged Jehovah to make good the mad predictions of his pretended prophet. On rolled the numbered years. On swept the surging sea of their sins. Even more defiant grew their vaunting scorn. But the faithfulness of God kept vigil over his servant's proclamation. Without an hour's delay the *appointed* judgment struck. And the sad lament—fruitless as sad—of the engulfed and sinking multitude, was but the despairing refrain of the *impotence* of their disbelief. There stands their frightful fate, lifting its gloomy warning to the eyes of after generations, crying to the ages to follow, Behold, how unavailing is discredit of what the Lord God has said!

But as judgments multiply the race grows blinder still. Take one example more. The royal people, on whom Heaven had lavished preferment and affection, whose were the prophets, and of whom was the Messiah, their promised King, even they have capped the climax of colossal unbelief. Through four millenniums the Lord had spoken to them by a thousand voices; by rites and symbols; by bleeding bird and bleeding beast; by burning bush and burning mount; by prophets, priests and kings; by providence grand and promise sure; by miracles of power and miracles of love; by Urim and Thummim; by signs in their temples and signs in their heavens; by a newly-created star, and by an angel's song; by the shouts of the delivered and the voices of the risen dead; yet they, with all the ghastly warnings of the past in full view, and their sacred books open before their eyes, stood up and denied the words of their God—the God of Abraham, Isaac and Jacob; the Almighty Jehovah who had led their fathers out of Egypt and through the Red Sea. To all the wonderful words and works of Jesus, their divine King, they interposed their stubborn, cruel, malignant unbelief. They declared against his right to rule over them, and invoked the sword of a hostile people to rid them of his presence. In their blind, defiant discredit of his claims they assumed the entire responsibility of his death. Going still further, they challenged all the guilt of shedding his blood upon themselves and their children after them. Their unbelief was the most formidable and highhanded that has ever stained the history of man. It was official, national. It wrote its fateful decree in innocent blood. It hid its shame in the grave. It sought to smother all witness against itself in the silence of death. Behold its pitiable *impotency!* Of all the lines of prophecy converging into the life, death, resurrection and ascension of their rejected King not one jot or tittle failed. The faithfulness of God stood fast. Their "house" was left unto them desolate. Hunted and peeled and hated they wander among the nations, a living monument of the folly of disputing what Jehovah has declared.

And now our world is at another crisis of unbelief. Between inspired prediction on one hand, and infidelity—which is but another word for disbelief of God—on the other hand, the issue is fast making up. Appealing from revelation to science and philosophy, the popular religious thought openly assaults the divine integrity, seeking to break the charter of our hopes. The awful wrecks, personal and national, which mark all the past, form no effective warning. Untaught by the sad experience of the unbelieving ages, the generation of to-day madly plunges into the yawning chasm of judgment and ruin, above whose darkness and gloom will be inscribed, "Thy word, O Lord, is forever settled in heaven."

WESTERN EDITORIALS.

THE NEXT WORLD.

(*Concluded.*)

Having already called attention to the fact that the next world is not a world for sinners, but for saints only—not a world due during the present age, nor prior to the resurrection, but subsequent to the coming deluge of fire, we now inquire more definitely conceening its location.

I. Is it heaven? There are various reasons why it can not be heaven.

1st God has never promised heaven to his saints—it is the home of the angels, but the saints have no claim upon it as a future dwelling place.

2nd. In no sense can heaven be counted "the world to come"—in point of time, heaven *preceded* this world, hence can not be the *next* world chronologically; in the sense of coming into existence it can not be "the world to come," as it is *already* in existence; in the sense of *importation* it can not be the world to come, for we are nowhere taught that heaven is ever to be *removed*, but just the reverse—only our atmospheric heavens will ever pass away—but the next world is yet future.

II. What world is it? The only correct answer is, The world to succeed this world, just as this world succeeded the world that preceded the flood: "The world that *then* was being overflowed with water, *perished*"—that was the world before the flood—"but the heavens and the earth, which *are now*" the *present* world—"are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men . . . Nevertheless we, according to his promise, look for new heavens and a *new earth*, wherein dwelleth righteousness." 2 Peter 3: 7, 13. This is the *next world*—one world *after the flood of water, and the next world to come after the flood of fire; each one of these worlds being a new age coupled with* the earth in a different state—the next world being the next age coupled with the earth made new, and freed from the curse, which is to be the future home of the resurrected saints. Isaiah prophesied about the new earth, Peter tells us that it will come after the fiery deluge, and the Revelator places it after the judgment, and after the wicked are submerged in the lake of fire. These witnesses agree.

The *next* world is not a *present* world to which people are to emigrate, but a world to be inaugurated by the predicted "restitution," to which Peter referred in the following words: "And he shall send Jesus Christ, which before was preached unto you: whom the heaven must receive until the times of restitution of all things which God hath spoken by the mouth of all his holy prophets" (Acts 3: 20, 21), or "times of *restoration*," as given in the Revision. And this restoration is thus alluded to by the prophet Isaiah (25: 8), "He will swallow up *death* in victory; and the Lord God will wipe away *tears* from off all faces; and the rebuke of his people shall he take away *from off all the earth*." To have death obliterated, tears removed, and rebuke or reproach wiped out from the history of God's people through all the earth, will be a resti[illegible] state. [illegible] freed from [illegible] and [illegible] resu[illegible] would be to have jus[illegible] come" as the divine programme warra[illegible] to expect. It would be the lost paradise restored, not to its probationary stage, or preparatory condition, but to its perfected state—the state divinely contemplated to succeed the probationary state—the state of immortality. It will be the "new earth" long promised, free from death and sorrow, where the dead saints shall live, where the old saints shall be young, and where eternal health shall reign. It will be the world to which shall come the city of God—the new Jerusalem now above.

The next world will simply be the heavenly kingdom due after the close of this dispensation, or after the judgment day shall arrive, to be enjoyed only by the saints of God, to which Jesus refers in these words: "When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: and before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats: and he shall set the sheep on his right hand, and the goats on the left. *Then* shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." Matt. 25: 31-34. This is the next world—a world to be preceded by the coming of Christ in his glory, the coming of all the holy angels, the coming of the day of final separation between the just and the unjust—*then*, and not *till* then, will the saints be invited by the Sacred King to enter "the kingdom," not in some remote aerial realm, but the very kingdom "prepared from the foundation of the world"—once a realm of purity, now a realm of rebellion, then to be freed from sin and sinners, and to be made "an heavenly country"—the very one which Abraham and other ancient saints looked for as a home: not the region called heaven, but a "country" of an heavenly nature, the promised "land"; not land on some remote planet, even: "For the promise, that he should be the *heir of the world* [*kosmos*], was not to Abraham, or to his seed through the law, but through the righteousness of faith." Rom. 4: 13.

To say, as some do, that the promise made to Abraham related to an inheritance under the law which ended at the first advent, is to contradict Paul's affirmation in the text just quoted; for in the next verse Paul adds: "For if they which are of the law be *heirs*, faith is made void, and *the promise made of none effect*. . . . Therefore it is of faith, that it might be *by grace;* to the end the *promise* might be sure to all the seed; not to that only which is of the law, but to that also which is of the faith of Abraham." Or, as Paul elsewhere says: "Know ye therefore that they which are of faith, the same are the children of Abraham. . . . And if ye be Christ's, then are ye Abraham's seed, and *heirs* according to the *promise*" (Gal. 3: 7, 29), for God has arranged "that the blessing of Abraham might come on the *Gentiles* through Jesus Christ" (Gal. 3: 14), and "that the Gentiles should be *fellow heirs*, and of the *same body*, and partakers [illegible] promise in Christ by the gospel." Eph. 3: 6. So the promised land is yet future, and Gentiles, as well as Jews can share in the fulfillment of the promise, *provided* they are children of faith, for blood relationship is of no avail in this arrangement. It may entitle us to estates in this world, but not in the next world. A higher relationship is necessary to entitle us to a claim on the promised land—a relationship to Abraham through Christ on the principle of faith.

The next world will be the very world which the primitive purpose of God contemplated as a home for the race in a condition of purity—now a fallen world—then a restored world. It will be the old homestead of the race freed from the curse, renovated by divine power—the usurpers being firstly removed—earth filled with the glory of God, to be occupied by the immortal family in a new age; an endless age. The old carnal family will be disinherited in the end of this age, and the defiled estate will be subjected to a purifying ordeal, the new family of immortals entering the celestial chambers till the indignation be overpast: then they return to the renovated homestead—there begins the next world, with a new age, and a new *kosmos*, or *renewed* realm, for the saints to spend eternity in. The society will all be good—not a black sheep in the immortal flock. The language will be pure, for more than Pentecostal power will instantly educate every one to understand and talk the language given man before the fall—no more confusion of tongues. Nothing will be lacking to make it a world of perfection far surpassing our powers of contemplation. This world has about reached its close—the next world is now almost due. W. S.

KINGDOM ELEMENTS.

Jesus, in his parables, sometimes singles out and sometimes another, to illustrate its different characteristics, as in the following instance: "So is the kingdom of God, as if a man should cast seed into the ground; and should sleep, and rise night and day, and the seed should spring and grow up, he knoweth not how. For the earth bringeth forth fruit of herself; first, the blade, then the ear, after that the full corn in the ear. But when the fruit is brought forth, immediately he putteth forth the sickle, because the harvest is come." Mark 4: 26-29. There are progressive stages in the development of these kingdom elements, from planting time till harvest time. All of the component elements of the kingdom are in existence, but are not yet organized into a kingdom proper. Because some of these component elements are sometimes spoken of under the name of the kingdom, efforts are made to repudiate their future consolidation into a real kingdom. But in spite of all this, the development of these preparatory elements will progress—righteousness, peace and joy—finally the King will return in person, change the subjects, cleanse the territory, and introduce a kingdom just as literal as any kingdom ever known on earth, and more lasting, for "of his kingdom there shall be no end." With death extinguished, the curse removed, and all the saints gathered in an immortal state, with Christ at the head, who wants a better kingdom? W. S.

WESTERN ITEMS.

As special efforts are now being made in the East to augment the *Crisis'* list of subscribers, let not the *West* be behind in the [illegible] but strike "while the iron is hot"—[illegible] It is just [illegible] and to [illegible] watchers, and b[illegible]

We are happy [illegible] Hitchcock is meeti[illegible] cess in his Dakota work, thoug[illegible] interfered with by blizzards—making it hard to get out to meetings. May the Lord continue to aid him in his missionary efforts.

Western weather is sometimes intensely severe, but the zeal of new converts will defy it on some occasions. Having been confined twelve days to my house by a sick spell, I started on the 21st of January to attend the Magnolia Quarterly meeting, the thermometer that morning being 32 degrees below zero at Brodhead, 34 degrees at the second station, and 36 degrees at Magnolia. At Bass Lake, about fifteen miles from Magnolia, it was 40 degrees below zero; but in spite of that, a large sleigh load of young converts came from that place to the meeting. Get the heart well warmed up, and Mr. Zero will find his match. Well, in spite of the weather and the deep snow, some found the meeting, and found a blessing. W. S.

A PRESENT ACKNOWLEDGED.

Through the medium of the *Crisis* I wish to acknowledge a New Year's gift from the Advent Church of Tustin City, Cal. The gift consisted in a magnificent, beautiful and very elaborate family Bible. The present was purchased in the city of Philadelphia, Pa., and is very finely finished, with my name finely wrought in it. Ten dollars in cash accompanied the Bible. Many thanks to the true and tried Adventists of Tustin City.

V. F. HOFF, *Pastor.*

A SPECIAL OFFER.

To any and all our subscribers who will send to us direct the name of a new subscriber for the *World's Crisis*, with $1.50 to pay for the same, we will send to them free of charge for one year

THE DOMESTIC JOURNAL,

A four-column, sixteen-page

CHRISTIAN HOUSEHOLD MONTHLY.

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Subscription Price 50 cents a year.

We want at least *Five Thousand* new subscribers on account of the above offer. Shall we have them? We earnestly hope that every subscriber to the *Crisis* will take hold of this matter with the determination that they will not give up trying until they have obtained at least one new name for our Family Paper the *Crisis*. Sample copies of either paper will be sent if desired. Those desiring the Journal will please say so when sending the new name, giving both addresses in full. AGENT.

THE PERSONALITY OF ANGELS AND DEVILS.

BY HIRAM MUNGER.

Bro. Stockman:—I think a tract on the personality of angels and devils should be published, showing from Scripture that there is as much evidence of a literal devil as of literal angels. There have appeared some ten or twelve long articles in the *Herald of Life* to prove that there is no literal devil, and never was. Now if that is a fact, all the Christian fathers and inspired men have been mistaken, and have led the church into an error because they were not blessed with the inspiration of the *Herald of Life*. That paper is well edited, and has [illegible] in it, but some of the longest art[illegible] saw to prove that there is no devil, and no punishment for his dupes, contrary to all Scripture, and what the best Christians have always believed.

I will tell how it looks to me. Others may have different glasses that don't magnify God's word on the judgment and the works of a personal devil as mine do. I believe there is a personal devil, one or more, and they are all well pleased with such articles as appear in the *Herald of Life* doing away with the plain Scriptures that teach that there is a personal devil, and a literal hell-fire prepared for him and his angels and their followers.

We know that an editor is not responsible for all that appears in their paper any more than the good man that sowed good wheat was responsible for the tares the devil sowed.

A WORD TO THE BRETHREN AND SISTERS ABROAD.

As I have been serving in pastoral work for about five years, I feel to go free for awhile among my scattered brethren who may need my service. During my time as pastor I have been striving to reach the outside world, and teach them the gospel and the way of eternal life, finding that object teaching was not only the easiest way to reach them, but also of divine origin. Jesus, the great Teacher, as he walked drew the sweetest and [illegible]ongest remembered lessons from those [illegible]ngs we view daily—the lily, vine, sower, [illegible]

Finding that [illegible] method never fails, I have for the past [illegible] years been painting out the Bible un[illegible] at last I have painted over five thousan[illegible] are feet of cloth, consisting of [illegible] sermons, temperance lectures, [illegible] etc. Having all [illegible] mons and lect-[illegible] to be barred up in any o[illegible] any have had their benefit. I [illegible] vertising for a chance to preach, for [illegible] are plenty of them; but my object is to [illegible] into villages and cities where there may [illegible] but a few of my brethren, who need [illegible] and cannot afford to call those who must have a stated sum pledged before they can come.

I close my labors with the dear brethren and sisters of Westfield April 1st, having served them two years. I leave them only that I may reach more, and do more good. I write this hasty letter in time to the scattered brethren, that I may be planning and laying out my work in time. Therefore let me hear from any of you, whoever and wherever you may be; if you can provide a hall, church or chapel, I will try and visit you. Remember my address is, until further notice, JOSEPH E. CROSS, Westfield, Mass., P. O. Box 290.

ADVENTUAL EDUCATION.

Not long since I noticed in the columns of the *Crisis* a resolution by one of our conferences in regard to Adventual education. This idea is just what we, as a people, are vastly in need of. If we can once get the people of our congregations and churches apprised of the value and need of such an education, then the idea will come out, and we will have a system of education adapted to the youths of the Advent churches. To inaugurate such a system should be the purpose of every true Adventist. My belief in the near coming of the Lord, is what prompts me to make a first move in this way.

Take, for illustration, the glorious truth of conditional immortality. We send our children to a school using Webster's Ele[illegible] Book, and on page 54, [illegible] is, "The soul is [illegible] never die." Such an education [illegible] not consistent with our views, a[illegible]equently, if we are settled in our c[illegible]tions that immortality is the gift of God, we absolutely do ourselves and our children the greatest wrong and injustice.

I came to this place in November. There is a faithful band of pilgrims here, "awaiting their Lord." We are preparing to erect a neat two story school building, for the purpose of education for the Lord and the truth. As far as we are concerned, our school will be called Coleman Institute. We will notify the brethren near us through the *Crisis*, when we will be ready to receive pupils from a distance. Arrangements for boarding have not been made yet.

Brethren, let us hear from you. We would gladly correspond with any who desire to try our plans, and give all the information possible. Our school will accommodate from the lowest primary student to a good start in Latin and Greek; a thorough knowledge of Arithmetic, Algebra, Geometry, and such studies; Grammar, Geography, History, all the familiar sciences, and every study useful and beneficial. Our method will be mostly normal. Would be glad to hear from any. Your brother for Christ and truth. A. B. CARGILE.

Dennys, S. C., Jan. 25th, 1888.

EDITING a paper is like carrying an umbrella on a windy day. Everybody thinks he could manage it better than the one who has hold of the handle.

BISHOP MALLALIEU ON BOSTON.

At a meeting in the Winthrop St. Church Bishop Mallalieu, as reported, spoke as follows: "Rum is the greatest enemy of the Christian Church, and, as such, should be routed. It is more to be feared than Anarchism, Socialism, Nihilism, Atheism, heathenism, and every other evil on the calender. There is no other evil so wise, so wily, so crafty, so strong, so well established, as the rum traffic. It can be suppressed if men will only do their duty.

"There has been a good deal said about cultured Boston. I have heard other cities compared unfavorably with Boston. But I have never before heard of any city that has for two hundred years been apologizing for the actions of their ancestors in whipping witches through the streets. Did you ever hear of any other large city on this continent that would give a license to Buffalo Bill's show to exhibit on Sunday? Boston did. Did you ever hear of a city whose Mayor and representative members of the City Government were present at the largest assemblage hall in the city, at a meeting held to glorify one of the biggest brutes in the country, and for the purpose of presenting that champion brute with a diamond-studded belt? Boston's Mayor did that, and I don't believe there are ten men here who raised a voice against such indecency. The newspapers were strangely silent about that. They did not dare utter a protest. I wish there were half a dozen reporters here to jot down what I say. I wish one reporter would print my words without twisting and distorting them until I wouldn't recognize them. Did you ever before hear of a city where a Christian man is arrested and imprisoned for reading three chapters in the Bible on the Common? Did you ever before hear of a city that would hire a cheap brass band to play dirty music from a stand on the Common on Sunday while thirty or forty couple were dancing on the green? All these things are done in your high-toned Boston. And this city is ruled by the rum power. Its officers are under the control of rumsellers. The city is completely in the power of its most dangerous enemies. Its safety rests solely with you voters. You must decide whether those indignities that I mentioned shall continue to be heaped upon you, or whether your city shall be redeemed by your votes. The evil is not confined to Boston or to Massachusetts. The whole country suffers; the whole world is under bondage. The disgrace and the suffering does not fall upon the slaves of rum as much as upon their families and the rest of the community. The only cure is annihilation. Root out the curse from your midst. Vote 'no" whenever and wherever the opportunity is given. If you are beaten this time, renew the fight the very next day, and keep it up as long as there is a rum shop in existence. Vote 'no.'"—*The Christian.*

CHURCH NEWS.

I want to say to the glory of God through our beloved *Crisis* that the Lord is wonderfully blessing the people on Swan's Island. Sinners are seeking their Saviour. The Lord said to me, "Go," and I have been ten days all to his glory. H. B. SEVEY.

Dear Crisis:—I thought perhaps the people would like to know how the work is getting along in Brockton. Well, we had out more to-day than any Sunday before, and they seemed to be all engaged to have the work go on. There have been requests for prayers in every prayer meeting so far, and we firmly believe the Lord is in the work, and we believe also that the Lord has sent the right man, Bro. Hale, to do the work in Brockton. He is not afraid to declare the truth, the whole truth, and nothing but the truth. Yours in hope.

GEO. L. FALES.

Bro. Stockman:—The meetings at Northwood Narrows are very good. The house is well filled with good Christian workers, and a large number of young people come in to hear the good things they have to say and listen to their earnest prayers. The church decided to have preaching three Sundays a month this year, and all brethren who will come and preach to us are requested to correspond with James R. Towle, Northwood Narrows, N. H., so that their appointments may not conflict with each other. JOHN PARSONS.

Bro. Stockman:—Knowing you and your large family of *Crisis* readers are alert and interested to hear good news, I enclose the following clipping from the *Middleboro News*, as showing some indication of the kind of work being done in southern Mass., under the auspices of the Bristol and Plymouth Counties A. C. Conference. The notice refers to the church in Middleboro, Mass., where we held a protracted meeting in Nov. last.

"The Advent Christian Church at Pierce Hall on Jackson Street, had a red letter day Sunday, Jan. 22d. Elder F. S. Stanton, of New Bedford, supplied the pulpit, and also spoke at the Y. M. C. A. hall at 5 P. M. The church has re-organized lately, adopting new by-laws and choosing a full board of directors to serve the coming year. A Sunday School with proper officers was also organized last Sunday, and four new members were received into membership of the church. Added to this is a revived interest in spiritual things and an encouraging prospect for the future. Mr. Stanton acted as pastor in charge in the recent changes and additions." NO NAME.

Bro. Stockman:—We commenced a series of meetings in the First Baptist Church at Menomonil, Wis., Jan. 23d, and are still preaching every night. Up to the present writing, Jan. 30th, a goodly number have manifested a desire to serve the Lord, and some have requested baptism. We will baptize, the Lord willing, Thursday. Pray for us that the Lord will work mightily in this place.

Bro. Sheldon is filling my pulpit at Magnolia while I am laboring here for the Master. May God help us all to do what we can for poor sinners who need salvation. If it is not in one way it may be in another. If we cannot go out into the field ourselves, we can help send some one else out, and our Home Mission Society needs help. They have got out a little mission box, and I would advise every Advent believer to send for one, and put your stray pennies and dimes in it every week. Send to Bro. H. Pollard, Alexis, Warren Co. Ill., who will gladly supply you with said boxes. May God help us all to be faithful is my prayer, and may we be fitted to wear a crown of glory by and by. Your Brother, W. H. JACKSON.

"WE SEE THROUGH A GLASS DARKLY."—1 Cor. 13: 12.

BY H. B. SEVEY.

It is not strange that all do not see alike while in the valley of the shadow of death. Ps. 23: 4. We see through a glass dimly in this imperfect age, sometimes running faster than the light shines, but oftener walking too far behind its illumination. But one thing is certain: if we walk in the light as he is in the light, we have fellowship one with another, while the blood cleanses us from all sin. And here we all do not see alike. Few only believe they are free from sin and condemnation. A mist is upon their hearts; they see clearly upon the first principles of the gospel (glad tidings) that Jesus came to set us free from sin, and that we can be kept by the power of God through faith from sinning. Such see darkly by reason of their unbelief. Only those are kept by the power of God who believe through faith.

If upon the first principles of the gospel we do not see clearly, is it to be thought strange that upon other things revealed in the Bible we should not all see alike, while looking through a glass darkly, sometimes feeling our way along as though we should step aside? But amid all this dimness Paul has given us an antidote, which if taken will help us very much. That is *love*. When filled with that, it covers a multitude of sins, suffereth long and is kind, beareth all things, and never fails, while faith and hope may. That will carry us through the pearly gates of the city of God; that alone is the bond of perfectness. In that there is no dimness; in its fulness all may rejoice and see clearly, even while in other things we may see dimly.

CORRECTION.

Bro. Stockman:—Will you give me space in the *Crisis* to correct a mistake. In an article in the *Advocate* from Henry E. Baker of The Dalles, Wasco Co., Oregon, calling for a minister, he says: "There are about one hundred and eighty members now." As I have been laboring with that people for the past three years, I know of what I speak, and I feel it is important to any minister contemplating the change. There are, all told, in Eight Mile and Union churches, not more than eighty members, and a number of those are unworthy. I am under a partial agreement with the church to return, and I have received no less than fifteen letters within the last month requesting my return. However, I must say the Lord's will be done. We are doing a good work here. I love the dear brethren of Eight Mile and Union churches, and if I should not return to them in the spring, I do trust my vacancy will be filled by a man of God.

Now, should any minister in California or on the coast wish to obtain information in regard to the matter, please correspond with O. F. Angell of The Dalles, or John Barrett of Boyd, as they are officers of the church, and will know the wants of the church. May the dear Lord guide us all aright. Your Bro., waiting for redemption when Jesus comes. JAMES A. ORCHARD.

John Day, Oregon.

FROM E. M'CULLOCH.

Bro. Stockman:—At the urgent request of a few brethren and sisters I came here one week ago to preach the Word of life. This is comparatively a new field, and people are deeply interested in the gospel themes presented. We are holding meetings every evening. Some have started for the kingdom, and still the interest increases from evening to evening. Ohio presents a large field for missionary work. Other places in Ohio, also in Mich., and Penn., are waiting for us to come and hold meetings.

Richwood, Ohio.

FROM SR. L. J. FAVOR.

Dear Brn. and Srs.:—How often during the past year have I thought I would send a few lines to our worthy paper, but the cares of our family have pressed heavily upon me, and I have let opportunities pass by unimproved. The *Crisis* has been a weekly visitor in our family for almost twenty years, and we have learned to look for it as for a dear friend. And I want to join in the weekly conference meeting that Sr. Tibbets spoke of some time ago, and ask God to bless our kind editor, and every one of all the dear readers of the *Crisis*. How often my heart has been cheered by your letters and words of encouragement, and I would like so much to see you all, and through the grace of God I expect to see all the dear faithful ones in our new Eden home, and clasp their hands, and "we shall know each other there." My own dear mother will be there, and I will know it is my mother. Blessed hope.

How many of our homes death has visited in the past year. As I think of the record, of the many faithful ones that are sleeping in Jesus, my heart aches, but again we are cheered by the promise that if we believe Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. So these precious promises comfort us all along our pilgrim journey. As we are separated from dear friends here we look forward by faith to that home where joys are eternal, and the weary and afflicted ones will find rest.

When we read of so many lives being lost in the recent storms in the West, our hearts go out toward those faithful ones that are sacrificing so much to preach those truths we as a people hold so dear, that are willing to suffer in Dakota blizzards for Jesus' sake. No indeed, Lord, they would not do this for anybody but thee. Our little church at Springville still lives, although reduced in numbers. There are still a few to claim the promise, and we are not discouraged. We have been without regular preaching since Bro. Turner went away, but the prayer meetings have been kept up. We have had a very interesting Sunday School, under the care of Bro Saxton, but it was thought best to close during the winter months. Bro. Barber, of Baraboo, has been with us, and just closed a week's meeting with good success, and arrangements have been made for him to meet with us once a month. He is an earnest worker in the Master's cause, and we think his coming among us will do us good. We miss Bro. Kirk's family and Sr. Smith very much, and trust they will let their light shine brightly in their new homes. Pray for us that the Lord will strengthen us for every duty. Your sister in hope.

Springville, Wis.

FROM G. W. KETCHUM.

Bro. Stockman:—This gospel of the kingdom has reached the northwest corner of the United States, and is received joyfully by a few. I held meetings in the northwest part of Whatcom Co. W. T., in November. During the meetings there were two professed conversion, four received baptism, one other lady will be baptized when I go up again. There are many others deeply interested. I set in order a little church of ten to be called the A. C. Church of School District No. 13. Bro. Lyman Babcock is elder. His address is Lindon, Whatcom Co.

In the judgment day we shall find the Lord has given credit to Bro. Stearns, elder of the church at Geesa, also to Elds. Porter and McFaden for sowing the good seed in this vicinity. I am now preaching and giving tracts and papers in several other places to good congregations. I have more calls and requests than I can possibly fill. The papers and tracts the friends of Jesus have sent are received and used to the enlightening of hundreds. Please send more. They are doing much good.

Seattle, Washington Territory.

HAVE you learned the notes of that new song which none but the redeemed can know? Is Christ the joy and hope of your being? Is freedom from sin a larger, freer, purer, more Christ-like life, the one pining desire of heart? Be patient, then, and still brace yourself to hope and to endure. Fight the good fight of faith; endure the hardness of present discipline; lift the cross and bare it bravely to the end; for God's eye oversees the day which from yours is vailed, the day of universal deliverance, the day of restitution of all things, the day of the unvailing of the new creation, where grace, having cast out sin, shall have enthroned righteousness forever.—*Ex.*

MARRIED.

YARBROUGH—EDWARDS. At the residence of the bride's father, in Denny's, S. C., Mr. John Yarbrough and Miss Laura Edwards, Elder A. B. Cargile officiating.

SECULAR NEWS.

FOREIGN.

DUBLIN, Feb. 2. At a meeting of the corporation in the Central Hall municipal building to-day the freedom of the city was conferred upon the Marquis of Ripon and Mr. John Morley. Ex-Lord Mayor Sullivan occupied the chair, and many members of Parliament, mayors and members of various city corporations, were present.

The Marquis of Ripon, in an address thanking the corporation for the honor conferred upon him, assured them that the object of British Liberals was to see that Ireland was accorded, at the earliest opportunity, full recognition of its real and legitimate political aspirations. There was a growing conviction among the masses of England in favor of home rule for Ireland.

Mr. Morley also expressed his thanks to the corporation, and said the freedom of the city was bestowed upon the Marquis of Ripon and himself because they represented a great political cause and the advancement of a great constitutional reform movement in Ireland. There would be no peace in Ireland until the question was settled, and the sooner it was settled the better.

LONDON, Feb. 2. Lord Spencer, in a speech at Manchester this evening, said that he acquired the conviction in the last three momentous years of his government of Ireland that a radical change was necessary. Mr. Gladstone's present position, he said, [illegible] result of rational development, but his (the speaker's) was a distinct conversion.

VIENNA, Feb. 2. There has been no further concentration of Russian troops along the Austrian frontier for several days. The movements reported early in the week were merely changes of posts. This suspension of arrivals from the interior is probably due to difficulties of supply, as the resources of the Russian border districts are already overtaxed, both in forage and provisions, and the railways have been badly hampered by heavy snows.

DUBLIN, Feb. 2. Eight persons have been convicted at Kanturk, county Cork, of attending meetings of a suppressed branch of the National League, and sentenced to two months' imprisonment at hard labor. Five arrests have been made in Donegal for offences under the crimes act, and more are expected.

LONDON, Feb. 2. The earthquake was felt with severity at places on a line stretching from Fort William in the west to Nairn in the east. The shock was also felt in other parts of the Highlands.

LONDON, Feb. 2. The News states that the question of local government for Scotland will be dealt with by Parliament in a separate bill.

BERLIN, Feb. 2. Dr. Mackenzie has informed a reporter at San Remo that the crown prince may still have to submit to tracheotomy to prevent his being choked by pieces of dead cartilage.

LONDON, Feb. 3. The trial of Thomas Callan and Michael Harkins, who were charged with being connected with a dynamite conspiracy, was brought to a close to day. They were found guilty, and were sentenced to fifteen years' penal servitude.

At the close of the trial Callan protested his innocence. Harkins made a spirited appeal to the court, in which he said that he was not a man who would injure property and sacrifice life, as he had a family that was dear to him in America, making him understand the value of other lives. Minister Phelps and Mr. Van Wagner were on the bench during the closing hours of the trial.

VIENNA, Feb. 3. The Abend Post, in its issue of to-day, publishes the text of the treaty concluded between Austria and Russia in 1879. The action of the government in causing the publication of the convention simultaneously with its publication in the German paper is considered a warning to Russia and other powers endeavoring to divide Austria and Germany. It is stated that Italy in 1887 accepted all the stipulations of the treaty as the basis of the triple alliance.

LONDON, Feb. 4. It is believed at Vienna that the publication of the Austro-German treaty is the result of the Floquet-Mohrenheim rapprochement. The publication creates excitement throughout Europe.

The Times' Berlin correspondent says: "The publication of the treaty between Austria and Germany was hailed here as good tidings of great joy. The incident is regarded as a turning point in European history."

DOMESTIC.

NEW YORK, Feb. 2. The fire which caused so much excitement in the Hospital for Ruptured and Crippled Children last Sunday evening, and resulted in one death, was set by bright, pretty, mild-mannered and much liked May Wilson, 11 years old. She has been in the hospital nearly three years, suffering from wry neck. She was about to be sent home to her father, Richard Wilson, No. 158 East One Hundred and Twenty-ninth street, as cured, when her crime was discovered.

DEATH pays respect to neither youth nor youthfulness, but mows down together the tender herb, the fragrant flower and the noxious weed.

OUR HOPE,
OR, WHY ARE WE ADVENTISTS?

By Eld. E. A. Stockman.

The large and increasing demand for this work is an expression of the high appreciation of its merits among our people, and we believe it will accomplish much good in removing unjust prejudice and enlightening many minds upon the great subject of Christ's Second Advent. We wish that a copy might be placed in the hands of every clergyman in the country. Price single, postpaid, 60 cts.; per dozen, by express, $6.00.

HADES, OR THE INTERMEDIATE STATE OF MAN.

By Rev. H. Constable, A. M.

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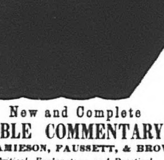

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NOTICE.—The Quarterly Meeting of the Conference of Central Illinois, announced for Jan. 27th at Normal, Ill., is unavoidably postponed four weeks, and will be held at the same place, beginning Friday, **FEB. 24th**, at 9.30 A. M.
H. POLLARD, Conference Secretary.

REVIVAL MEETINGS.—We intend to hold a series of revival meetings in the Hall at East Oakfield, Genesee Co., N. Y., commencing Tuesday eve., **FEB. 14th**, and continuing as long as the interest may demand. The way is being prepared by a course of doctrinal sermons, which are well received by a goodly number of intelligent people. If those Adventists who reside in the surrounding country will come to our assistance in this series of meetings, we hope to succeed in establishing a church there. Will you not do so even though it may necessitate a sacrifice of ease, time and means? Let those who cannot attend remember us in their prayers.
C. H. SWEET. G. F. HAINES.

NOTICE.—The next quarterly session of the Advent Christian Conference of Northern Pa. and Southern New York will be held with the church of God at Alma, Allegany Co., N. Y., commencing Friday evening, **FEB. 24th.** A cordial invitation is given to all.
A. H. BRIGGS, President.
A. A. JOHNSON, Secretary.

NOTICE.—A series of meetings will be held in Prospect, Ct., commencing Tuesday evening, **FEB. 7th**, to continue as long as the interest may demand.
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NOTICE.—The Second Quarterly Session of the New Hampshire A. C. Conference will be held at Northwood Narrows, commencing Thursday evening, **FEB. 23d**, and holding over the following Sunday.
C. H. FLETCHER, for the Committee.

NOTICE.—The second A. C. Conference of District No. 3, Kansas, will be held at the Liberty School house, near Round Mound, Osborn Co., commencing **FEB. 17th.** A good attendance is hoped for.
ALBERT WHITE, Secretary.

NOTICE.—The next Semi-Annual Conference of District No. 1 of the Southwest Iowa and Northwest Mo. A. C. Conference will be held at Red Oak, Iowa, commencing on Thursday, **FEB. 16th**, and continue over the following Sunday. All preachers of the Conference especially are requested to be present, as well as delegates. We urge and invite all who possibly can to come from District No. 2. Let there be a general rally in the name of the Lord. Come to do valiant work for the Master.
WM. McCULLOCH, for the Conf.

NOTICE.—The semi-annual meeting of District No. 2 of the Southwest Iowa and Northwest Mo. A. C. Conference will meet with the Ringgold Church, ten miles south of Mt. Ayr, on Friday evening, **FEB. 17th**, and hold over Sunday. Those coming by railroad will stop at Mt. Ayr, where they will find conveyance to the meeting. Come, brethren, to this meeting. Will not some of the brethren of District No. 1 meet with us?
N. MILLER, President.
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ARKANSAS A. C. CONFERENCE.—This body will meet with the church at Vassauer Hall, on the national road, in Logan Co., fourteen miles west of Dardanelle, **FEB. 24th**, at ten o'clock A. M. Those coming by private conveyance should cross Arkansas river at Dardanelle, at Patterson Bluff, or above it, or else at the mouth of Piney. Those coming by Railroad should get off at Piney Station. Write in due time to Bro. Asure Johnson, Berlin P. O., to furnish conveyance out to the meeting, five miles.
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NOTICE.—The second Quarterly Conference of District No. 5, Kansas, will be held at the Liberty school-house, near Round Mound, Osborne Co., Kansas, commencing **FEB. 17**th, and holding over Sunday. We hope the Advent brethren and sisters will be actuated by a desire to turn out and serve their Lord and Master. A hearty welcome awaits you.
F. R. SANNEY, Secretary.

NOTICE.—As a change has been made in the time and place of our meetings in Nashua, N. H., I am at liberty to go out and hold meetings on Sunday afternoons, providing I can reach the places after one o'clock P. M. and return by 6.30 P. M. Can also go out some evenings during the week.
W. N. TENNEY, 3 Prescott Street, Nashua, N. H.

NOTICE.—There will be a General Meeting of the Adventists of Southern California to convene in the Advent Chapel in TustinCity, Los Angeles County, Thursday night, **FEB. 23d**, and continuing over the following Sunday. Remember the date and place.
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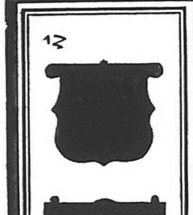

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The Redemption, and The World's Great Empires
By Eld. and Mrs. L. C. McKinstry.

Elder McKinstry, occupies the first Sabbath in THREE Lectures. Mrs. McKinstry, from Monday evening over the following Sabbath in NINE Lectures. Only the Sabbath dates are given, the others are understood. Address us at place of appointment.

New Bedford, Mass.........................Feb 5 and 12
New London, Ct.........................Feb 12 and 19
West Winsted, Ct.........................Feb 19 to 26
Lynn, Mass. (Adv. Church) Feb. 26 to March 4

Address us at Haverhill, Mass. (Box [illegible]) Feb. 3d.

MASSACHUSETTS.

BOSTON ADVENT CHRISTIAN CHURCH
Chapel on Emerald Street
H. H. Tucker, Pastor.
Elder John G. Hook........................[illegible]

ATHOL.
Geo. E. Tyler........................4th Su[illegible]

BRIMFIELD.—Orus E. Parker Co[illegible]

BROCKTON Advent Christian Ch[illegible] Enterprise Building.)—Eld. Wm. [illegible]

BRALEY'S STATION (Adv. Chris. [illegible]rch)—Corresponding Committee: Saml. B. D[illegible] Reynolds, Clifford, Mass.

CHELSEA (Adv. Chris. Ch[illegible]) E. M. Andre[illegible]

CHARLTON (Advent Chris. [illegible]) Corresponding Committee, B[illegible]
A. S. Withington....1st and 3d [illegible]
Wm. O. Hale....................2d [illegible] month and 4th Sunday in each month.

DANVERS (Advent Christian [illegible]) G. W. Page Elder and Corresponding Com[illegible] Church.
H. A. Mitchell...................1st S[illegible] month
J. H. Wilson...................[illegible] Feb. 12th
G. W. Page...................[illegible] Feb. 19th
W. Hadley...................[illegible] Feb. 26th
Joshua Denton...................[illegible] March 11th

EAST WEYMOUTH.—W. H. C[illegible] Pastor.
R. C. Brown...................[illegible] Feb. 19th

FALL RIVER.—Meetings every S[illegible] 28 Hunter Street, near Public Park. Daniel [illegible], Corresponding Committee.
A. Fogg...................1st Sunday in each month
Wells Hadley...........Sunday, Feb. 12th and onward

FAIRHAVEN.—Albert Jenney, Cor. Com.

HAVERHILL (Walnut St. Chapel.)—G. W. Sederquist Pastor. Residence 21 North Street.

HUDSON.
G. W. Page...................3d Sunday in each month
A. Fogg...................4th Sunday in each month

LAWRENCE.—(Advent Chapel, Concord Street.)
E. A. Stockman...................Sunday, Feb. 12th
Rufus Wendell...................Sunday, Feb. 26th
E. A. Stockman...................Sunday, March 4th

LYNN, Second Advent Church.—(Chapel on Liberty Street.)—J. C. Leavitt, 44 Rogers Avenue, Corresponding Committee.
J. Hemenway...................Sunday, Feb. 12th
E. A. Stockman...................Sunday, Feb. 19th
L. C. McKinstry...................Sunday, Feb. 26th through the week, and over Sunday, March 4th.
E. P. Woodward...................Sunday, March 11th
A. W. Sibley...................Sunday, March 18th

LOWELL, Second Advent Church (Chapel 49 Grand Street, near Westford.)
J. Couch Pastor, 69 Grand Street.

MIDDLEBORO.
A. A. Fowler...................Sunday, Feb. 19th
F. S. Stanton...................Sunday, March 11th

MAPLEWOOD Second Adv. Church (Methodist Congregational Hall, Salem Street.)

MARBLEHEAD, S. A. C. Church (Advent Hall, 43 Pleasant Street.)—Albert Lefavour, Pastor.

MATTAPOISETT.—B. F. Shaw, Committee.

NEW BEDFORD (Advent Christian Church) corner of Kempton and Foster Streets.—Wm. A. Burch Pastor, 55 Foster Street.

NEWBURYPORT.—W. H. Gardner, Committee.
L. Boutelle...................Sunday, Feb. 12th

NORTH CARVER (A. C. Church).—[illegible] Corresponding Secretary.

NORTH [illegible]
A. S. Withington...................2d Sunday in each month
Randall Curtis...................3d Sunday in each month

NEWTON UPPER FALLS.—Church of [illegible] Boylston Street.—L. T. Cunningham, Pastor.

SOMERVILLE, Second Advent Church.—(New Chapel on Putnam Street, near Summer Street.)
R. C. Brown...................Sunday, Feb. 12th
Frank Burr...................Sunday, Feb. 19th
A. W. Sibley...................Sunday, March 11th
Rufus Wendell...................Sunday, March 25th

SPRINGFIELD.—(Advent Chris. Church, Evangelist Hall on State Street.)—G. H. Wallace, Pastor. Residence 394 Union Street.

SALEM.—(Church on Herbert Street.)

TAUNTON (Advent Christian Church) High Street, opposite Wales Street depot, Ward Room No. 2.—John B. Francis corresponding committee.
F. S. Stanton...................Sunday, March 18th

UXBRIDGE.—(Engine Hall.)
Wm. Leach...................1st Sunday in each month

WORCESTER.—Ministerial Committee: E. G. Higgins, E. S. Gage, S. W. Lincoln.
H. H. Tucker...................Sunday, Feb. 12th
S. G. Mathewson...................Sunday, March 4th
G. W. Sederquist...................Sunday, March 11th
D. T. Call...................Sunday, March 18th
G. H. Wallace...................Sunday, March 25th

WALTHAM.—Meetings in Reform Club Hall.
Frank Burr...................Sunday, Feb. 12th
Chas. Goodrich...................Sunday, Feb. 26th

WHITMAN.—(Conant's Hall.)—W. E. H. Vaughn, Corresponding Committee, Whitman, Mass.
F. S. Stanton...................1st Sunday in each month

WEST WAREHAM (Advent Christian Church.)—Oren L. Waters, Secretary.

WEBSTER (Advent Christian Chapel, corner of Park and Myrtle Streets.)
S. P. Hayward...................3d Sunday in each month

WESTBORO (Lower Town Hall.)—Wm. H. Bailey and Elison Braley, Committee.
M. A. Potter...................1st Sunday in each month
S. G. Mathewson...................2d Sunday in each month

WAKEFIELD.—Meetings at the residence of J. B. Adams, No. 1 Church Street, every Sunday P. M. at 2.

WESTFIELD.—J. E. C[illegible] Pastor.

WEST DUDLEY [illegible] Pastor. [illegible]

New Boston (Winchendon) 1st and 3d Sundays in each month. Geo. E. Tyler.

NEW HAMPSHIRE.

ALTON (Jones' Hall.)—George E. Varney, Isaac L. Stockbridge, Committee.
N. Glidden...................1st Sunday in each month
Charles H. Willey and Joseph Libby..Sun., Feb. 19th
A. Kidder...................4th Sunday in each month

BELMONT.—Correspond with Asa I. Smith.

BURLIN FALLS (Eagle Hall) correspond with Geo. H. Howard.

CONCORD (Centre Street.)
E. P. Woodward...........Sundays, Feb. 12th and 19th
J. Hemenway...................Sunday, Feb. 26th
Rufus Wendell...........Sundays, March 4th and 11th

DOVER.
Mark Stevens...................1st Sunday in each month
Chas. Goodrich...................2d Sunday in each month
Wm. H. Mitchell...3d and 4th Sundays in each month

DURHAM POINT (Brick school-house.)—Correspond with John R. Meader, Box 94 Durham, N. H.
John R. Meader.....1st and 3d Sundays in each month
H. A. Mitchell...................Sunday, Feb. 12th

EXETER.—John W. Weeks, Corresponding Committee.
Joshua Denton...................1st Sunday in each month
S. Shaw...................Sunday, Feb. 12th
D. M. Leavitt...................Sunday, Feb. 26th
Rufus Wendell...................Sunday, March 18th

EAST ROCHESTER.—J. Quimby and J. C. Shorey Elders.
B. S. Emery...................1st Sunday in each month
D. M. Leavitt...................2d Sunday in each month

EAST WAKEFIELD (Woodman's.)—Mrs. Anna E. Waldron Corresponding Committee, Woodmans, N. H.
D. W. Stevens...................4th Sunday in each month

EAST ALTON (F. W. B. Church.)—H. O. Tuttle Corresponding Committee.

East Sandwich.—Calvin Watson, Com.

FRANCONIA (Advent Chapel.)—H. H. Brown Pastor.

FARMINGTON (Advent Chapel.)—N. L. Proctor, Corresponding Committee.
M. Stevens...................Sunday, Feb. 19th
[illegible] Cor. Com. Frederick L. Lamprey.
L. Boutelle...................Sunday, Feb. 26th
Mark Stevens...................Sunday, March 11th

LAKE VILLAGE (North Church.)—E. D. Smith, Corresponding Committee.

LOUDON.—Geo. W. Prichard, Cor. Committee.
John G. Hook...................1st Sunday in each month
E. S. Moulton...................Sunday, Feb. 12th

LOUDON RIDGE.
A. Kidder...................2d Sunday in each month
E. S. Moulton...................Sunday, Feb. 19th
Joseph Harvey...................4th Sunday in each month

MANCHESTER, Arlington St., Second Advent Church. C. R. Crossett, Pastor.—Residence and address 231 Pearl Street.

MEREDITH VILLAGE (Grand Army Hall.)—Meetings every Sunday.—C. G. Rollins, Corresponding Com.
F. R. Richardson...........1st Sunday in every month
J. G. Smith...................Sunday, Feb. 12th
N. Glidden...................Sunday, Feb. 19th

NASHUA Advent Chris. Church (City Mission Hall, 72 Pearl St., corner of Maine.)—W. N. Tenney, Pastor. Residence and post office address 100 West Hollis St.

NEW HAMPTON (Advent Chapel.)

NORTHFIELD (Union Church) every fourth Sunday. David Trecarten Corresponding Committee.
E. S. Moulton...................Sunday, Feb. 26th

PORTSMOUTH (Advent Chapel on Hanover Street.)—Bryant McLellan, Pastor. Residence 13 Elm Street.

PENACOOK.
Daniel D. Page.....1st and 2d Sundays in each month
C. H. Fletcher...................Sunday, Feb. 19th

PITTSFIELD (at the Bethel.)

ROCHESTER, Advent Christian Church (Lower Hall in the Odd Fellows Block.)—C. D. Perkins, Corresponding Committee. P. O. Box 520.
Mark Stevens...................2d Sunday in each month
Enoch Morrill...................3d Sunday in each month
J. E. Clough...................4th Sunday in each month

RYE.—S. G. Smart, Corresponding Committee.
D. M. Leavitt...................3d Sunday in each month
Frank Burr...................Sunday, March 4th

SOUTH ROCHESTER (Advent Christian Chapel.)
J. T. Libby...................1st Sunday in each month
Enoch Morrill...................2d Sunday in each month

SUGAR HILL.—C. W. Dockham, Pastor.

[illegible]ABROOK.—James L. Walton, Cor. Com., Box. 61.

SOUTH BARNSTEAD.—Wm. Clough, Cor. Com.
[illegible]. Bodge...................1st Sunday in each month
Daniel D. Page...................Sunday, Feb. 26th

[illegible] SUTTON (Advent Chris. Church.)—Meetings 2d and 4th Sundays of each month. Meetings at North Sutton the 3d Sunday of each month, at the house of Bro. Israel Andrews. A. Cressy.

[illegible].—J. B. S. Pillsbury, Pastor.—Correspond with [illegible] Kimball.

[illegible]
Charles Colman...................2d Sunday in each month
D. W. Stevens...................3d Sunday in each month
A. G. Davis...................4th Sunday in each month

WATER VILLAGE (school-house.)
C. Colman...................4th Sunday in each month

WEST DEERFIELD.—Meetings every Sunday.

Franklin Falls...................Sunday, Feb. 12th
G. C. Bowles.

Hooksett (Hacket Hill school-house)....Sun., Feb. 19th
J. A. Bryant. O. H. Bartlett.

Woodman's Mills...................1st Sunday in each month
C. Colman.

Alton (White school-house on the mountain) 3d Sunday in each month. J. E. Clough.

South Wolfboro...................3d Sunday in each month
Middleton Corners...................4th Sunday in each month
T. L. Churchill.

Water Village...................Sunday, Feb. 12th
Tamworth (Stephenson Hill school-house) evenings, Feb. 15th and 16th.
Birch Intervale...........Sundays, Feb. 19th and 26th and evenings through the week. J. Denton.

Alton (Gore school-house)...2d Sunday in each month
Gilmanton (Loudon-town school-house) 4th Sunday in each month. G. F. Davis.

South Rochester...................first Sunday in each month
J. T. Libby.

Alton (White school-house on the mountain) 4th Sunday in each month. John R. Meader.

Allentown...................evening, Feb. 13th
West Deerfield...................evening, Feb. 14th
West Epping...................evening, Feb. 15th
Exeter...................evening, Feb. 16th
Dover...................evening, Feb. 17th
South Rochester...................evening, Feb. 20th
Rochester...................evening, Feb. 21st
Strafford (Robert's school-house) evenings, Feb. 22d and 23d. D. D. Page.

Northwood Narrows...........2d Sunday in each month
John Parsons.

Tuftonboro Neck...................1st Sunday in each month
Melvin Village...................2d Sunday in each month
Sandwich...................3d Sunday in each month
Melvin Village...................4th Sunday in each month
T. W. Piper.

Bow Saturday evening, Feb. 11th, and over Sunday, the 12th, where Bro. Joseph Dow may appoint.
Mrs. L. E. Saulpaugh.

CONNECTICUT.

ABINGTON.—(The Church of Christ.)

BRIDGEPORT.—Advent Christian Church, [illegible] rance Hall, [illegible] Residence [illegible] eveni[illegible]

[illegible]

EAST WOODSTOCK.
Wm. O. Hale...................1st Sunday in each month

HARTFORD (Melodeon Hall.)—Eld. D. T. Call, Pastor. Residence, No. 33 Congress Street.

NEW BRITAIN (Chapel on Arch Street.)—Hezekiah Davis, Pastor. E. W. Smith, Secretary.

NEW HAVEN.—(Beers Street Chapel.)—A. J. Wheeler Pastor. Residence 41 Beers Street.

PROSPECT (New Chapel.)—Wm. Berkley, Cor. Com.
S. Woodruff...................1st Sunday in each month
A. Elliot...................2d Sunday in each month

PUTNAM (Adv. Chris. Chapel.)—D. Mathewson Pastor.

SCITICO (Advent Christian Church.)—Corresponding Secretary: Dwight H. Cady, Thompsonville, Ct.

SQUARE POND (Second Advent Church.)—Orrin D. Newell, Corresponding Secretary.

SOUTHINGTON (Gospel Mission Chapel.)—H. C. Smith Pastor. P. O. address Box 721.

SOUTH NORWALK (Adv. Chris. Church) Temperance Hall, Main Street. F. S. Ainsworth, Cor. Clerk.
D. C. Dudley...................Sunday, Feb. 12th
Geo. L. Teeple...................Sunday, Feb. 26th

TORRINGTON A. C. Church (Banquet Hall.)—D. R. and E. S. Mansfield, Pastors. L. S. Breckenridge Secretary, Torrington, Conn.

The Mission Band conduct an afternoon service at the Wrightville Chapel at 3 P. M.

THOMASTON (American Hall).—H. H. Mason, Com.

WATERBURY (Advent Chapel, No. 29 Cherry Street.) L. F. Baker, Pastor. Residence No. 29 Cherry Street.

WALLINGFORD.—(School-house on South Main St.)—Geo. M. Teeple, Pastor.

WOODSTOCK VALLEY.—P. S. Butler, Pastor.—Preaching the three first Sundays in each month.

WINSTED.—Meetings every Sunday afternoon and evening in Union Hall.

Wilsonville...................Saturday evening, Feb. 11th
S. P. Hayward.

MICHIGAN.

Nashville (Leighton school-house)—Preaching every [illegible]

MAINE.

BERWICK (Grant's Hall.)—E. B. Morrell, P. O. Box 182, Corresponding Committee.
E. N. Hinckley...................2d Sunday in each month
Daniel D. Page...................Sunday, Feb. 19th

BANGOR, Advent Christian Church.—(Chapel corner of Centre and Cumberland Streets.)—J. F. Clothey Pastor.—(Residence 213 French Street.)

BRIDGTON (Advent Chapel.)—A. W. Taylor, Pastor.

BATH (Middle Street Chapel.)—Wm. Blaisdell and Chas. Hooker Corrresponding Committee.

BELGRADE MILLS.—Thomas S. Golder, Cor. Com.

BIDDEFORD.—Corresponding Com.: F. B. Staples, Box 234, *Biddeford*. James Benson, Box 966, *Saco*.
D. H. Kilbreth...................Sunday, Feb. 12th
A. A. Robinson...................Sunday, Feb. 19th
J. Whitman...................Sunday, Feb. 26th

BOWDOINHAM VILLAGE (Hinkley's Hall.)—Corresponding Committee: L. D. Small, G. Umverhind.

CUMBERLAND MILLS (Berean Advent Church.)—O. H. Wallace, Pastor.

CAPE ELIZABETH (Advent Chapel.)—L. S. Roberts and W. H. Libby, Elders. P. O. 33 Temple Street, Portland, Maine.
Jared Whitman...................1st Sunday in each month
Jesse Gay...................2d Sunday in each month
I. C. Wellcome...................3d Sunday in each month

CAMDEN (Washington Street Chapel.)—T. F. Wadworth Corresponding Committee.

DOVER Advent Christian Church (New Chapel on High Street.)—O. S. French, Pastor.

FAIRFIELD.—Committee: Henry A. Fish, Fairfield.

GOODWIN'S MILLS, (Union Hall.)—J. Hill, Pastor.
J. Hill....1st and 3d Sundays in each month, or supply
Jesse Gay...................4th Sunday in each month

HOLLIS CENTRE (Adv. Chris. Church.)—Corresponding Committee: C. M. Hanson, A. R. Dyer.
B. S. Emery...................Sunday, Feb. 26th

HOLLIS (Second Advent Church at Moderation.)—Corresponding Committee: Wm. Partridge, Frank Crockett, West Buxton, Me.

KENNEBUNK, Lower Village (Adv. Chapel.)—M. M. Day, Corresponding Committee.

KEZAR FALLS (Village Hall.)—John Seavey Corresponding Committee.

LEWISTON, A. C. Church.—Committee: S. Collins and S. A. Wilson.
J. Albert Libby...................Sunday, Feb. 12th
Jared Whitman...................3d Sunday in each month
A. W. Sibley...................Sundays, Feb. 26th and March 4th

MECHANIC FALLS (school-house on Pleasant Street.) Corresponding Com.: Isaiah Thurlow, J. H. Rand.
D. H. Kilbreth...................1st Sunday in each month

NORTH WATERBORO.—A. C. Bradeen, Cor. Com.
A. G. Davis...................3d Sunday in each month
E. Johnson...................4th Sunday in each month

NORTH NORWAY.
E. P. Woodward...................2d Sunday in each month

OTISFIELD GORE.—Daniel Brett and C. F. Work Norway, Me., Corresponding Committee.
E. P. Woodward...................3d Sunday in each month

OLD ORCHARD (Adv. Chapel, near the Tower.)
Jesse Gay...................1st Sunday in each month
B. S. Emery...................3d Sunday in each month
George W. Brown...................Sunday, Feb. 12th

PORTLAND Second Adv. Church (Mechanic's Hall, corner of Congress and Casco Streets.)—*Corresponding* Committee: Geo. K. Smith, 275 Cumberland St.
W. H. Mitchell...................Sunday, Feb. 12th
Rufus Wendell...................Sunday, Feb. 19th
E. A. Stockman...................Sunday, Feb. 26th
W. H. Mitchell...........Sundays, March 4th and 11th
E. P. Woodward...........Sundays, March 18th and 25th

PORTER VILLAGE.—Meetings every Sunday.—Corresponding Com.: H. Sawyer, M. Libby, F. Philbrick.

ROCKLAND (A. C. Church, Merrill's Hall, Lime Rock Street, north of Court House.)—Wm. M. Brewster Corresponding Committee. Address A. D. Crockett & Co.
M. M. Stevenson...................1st Sunday in each month
J. N. Brown...................3d Sunday in each month

SOUTH BERWICK (Great Works.)—Correspond with Sarah E. Goodwin.
Enoch Morrill...................1st Sunday in each month
George W. Brown...................3d Sunday in each month

SOUTH BERWICK (Emery's Bridge) Union Christian Church.)—M. M. and A. A. Young, Pastors.

STEEP FALLS, ME. (New Chapel.)—Corresponding Committee. Robert Ridlon.

SOUTH WINDHAM (Union Chapel.)—D. J. Sawyer and H. C. Hawkes, Corresponding Committee.

SOUTH ELLIOT.
Geo. W. Brown...................1st Sunday in each month

SOUTH HOPE.—M. M. Stevenson, G. W. Leach, Julia Martin, Corresponding Committee.

VINALHAVEN.—Corresponding Committee: Ezekiel Ames, Israel Green, Quincy Maker.

[illegible] Corresponding Committee.

WEST BUXTON.—Wm. Partridge, Cor. Com.
A. G. Davis...................1st Sunday in each month

West Kennebunk (Second Advent Chapel)—R. F. Chalk, Committee.

Madrid Thursday evening, Feb. 9th, and as friends shall arrange over the following Sunday.
Jesse Gay.

Kittery (No. 4 South school-house) 1st Sunday in each month. York (Groundnut Hill) 2d Sunday in each month. Maryland Ridge, Gray's Corner, Wells, (Advent Chapel) 3d Sunday in each month. South Berwick (Grant's school-house) last Sunday in each month. J. P. Goodwin.

East Lebanon (Union House) 1st and 3d Sundays in each month. Wells, Gray's Corner (Adv. Chapel) 2d Sunday in each month. M. M. & A. A. Young.

ILLINOIS.

Denver (Adv. Chris. Church.)—Geo. J. French, Pastor.

Ionia, Warren Co. (Advent Christian Church.)—H. Pollard, Pastor.

AUBURN (Adv. Chris. Church.)—J. F. Adair, Pastor.

PALMER (Adv. Chris. Church.)—Eli Reynolds, Clerk.

Meetings every Sunday in the Advent Christian Church at Minonk.

McKeen (Spott's school-house)....once in four weeks
Geo. W. Hurd.

PENN.

PHILADELPHIA.—*The Church of the Second Advent*, Friendship Hall, N. W. corner Ridge and Girard Avenues. Edwin King, President, 1741 North Twenty-second Street.

EAST BRANCH.—J. B. Eastman, Cor. Committee.

Edinboro.—T. R. Lewis, Church Clerk.

PHILADELPHIA.—The Second Advent Church, 7th Street, below Poplar Street, meet at Marble Hall. Preaching morning and evening.—H. R. Gaskel, 1024 Malon Street.

West Bingham school-house, Potter Co., once in two weeks. United States school-house once in two weeks. J. O. Potter.

Plum, Venango Co., every third Sunday, morning and evening. Wallaceville every third Sunday, morning and evening. C. W. Stephens.

MISSOURI.

Union Ridge school-house (Parson Creek Township) every 1st Sunday, at 7.30 P. M. Fountain Grove, Linn Co., every 2d Sunday, at 7.30 [illegible] house every 4th Sunday, [illegible]

Frake's school-h[illegible] each month, [illegible] ville, Mo.

[illegible] Pastor. Muddy [illegible] Pastor. Colfax.—F. W. Pow[illegible] —A. H. Cooperider, Pastor.

QUEBEC.

MAGOG (Ketcham school-house, Pond District) Sunday, July 17th, and onward once in four weeks.—G. W. Chapman, Pastor.

Hatley (Old Church)...................Sunday, July 24th and onward once in four weeks.

North Hatley (Mania Hill)...........Sunday, July 31st and onward once in four weeks. G. W. Chapman.

Montreal A. C. Church (No. 7 Craig Street.)—E. Buckingham, Pastor. Preaching every Sunday.

DANVILLE.—D. Gregory, Pastor.

EAST ANGUS.—H. Warner, F. Johnson, J. Sawyer, Committee.

Scottstown (Town Hall.)—R. B. Scott, T. Muir, S. Clark, Ministerial Com. Preaching every Sunday.

Ways Mills (Union Church.)—H. I. Hastings, E. Vaughan and O. W. Heath, Corresponding Committee. Chas. McClure, Pastor.

OREGON.

Preaching every Sunday at the Advent Christian Mission, 22-6th Street, between Stark and Oak, Portland. A. W. Styers.

OHIO.

NEVADA (A. C. Church.)—A. N. Dunbar, Pastor.

CANTON.—M. Beck, Pastor.

Axtel (Adv. Chapel)..........10.30 every Sunday morning
Birmingham..........6.30 every Sunday evening
"Church of God," Marysville.

Richwood (Adv. Chris. Church.)—A. Watson, Elder.

SPARTA (A. C. Church.)—O. M. Owen, Pastor.

Preaching twice every alternate Sunday at Sparta and Stantontown.

CALIFORNIA.

SANTA CRUZ (A. C. Church of the "Blessed Hope")—Benj. Finney, Pastor.

San Francisco (Church St., between 29th and 30th Streets.)—W. R. Chandler, Pastor. Residence 1711 Church Street.

Santa Clara.—Michael McFadgen, Pastor.

IOWA.

AKRON (Advent Christian Church.)—James Biddlecome corresponding committee.
H. S. Carpenter...................4th Sunday in each month

SENEY.—(Adv. Chris. Church.)—G. H. Hewes, Pastor.—P. O. address Le Mars, Iowa.

Emery school-house every two weeks. North Fredonia school-house every two weeks.

Sioux City (Advent Chris. Church.)—Corresponding Committee: J. W. Young or J. H. Culver.

Burr Oak.—Preaching every Sunday.—J. Ridley Pastor. Bluffton once in two weeks.

VILLISCA (Adv. Chris. Chapel) B. Forester Pastor.—Preaching every Sunday evening. Sunday School every Sunday, at 3 P. M.

Lake Mills.......3d and 4th Sundays in each month
Wm. C. Stewart.

WISCONSIN.

ARENA.—Elder R. W. Meigs, Pastor.—Preaching every Sunday afternoon. [illegible]

VERMONT.

VERNON.—A. R. Scott, Corresponding Committee.

BRIDGEWATER (Oak Chapel.)—A. L. Dinsmore, Corresponding Committee.
W. F. Harding...................Sunday, Feb. 19th

BRISTOL.

CASTLETON.—A. C. Johnson, Pastor.

NORTH SHREWSBURY.—Geo. W. Wright, Pastor.

NORTH SPRINGFIELD (Advent Church of Christ.)

STRAFFORD, VT. (Advent Christian Church.)—G. G. Haynes, Pastor.

ST. JOHNSBURY A. C. Church.—J. Ward, Pastor.

WARREN (A. C. Church.)—Chas. Brown, Clerk.—Preaching each alternate Sunday.

Stony Brook and Gaysville A. C. Church.—Wilbur Boutwell, Gaysville, Vt., corresponding committee.
W. C. Boutwell (Stony Brook Church) once in two weeks.

Factory Point...................3d Sunday in each month
Chittenden...................last Sunday in each month
Wm. J. Blanchard.

Morgan Centre (Union Church)...once in four weeks
G. W. Chapman.

South Vershire each Wednesday evening when pleasant
G. G. Haynes.

NEW YORK.

CORINTH (A. C. Church) D. P. Perkins, Pastor, once in four weeks.

EAST SHELBY.—Meeting every Sunday at 11 o'clock A. M. Preaching each alternate Sunday. Correspond with Eld. C. H. Sweet or Lauren Grinnell.

Hoosick (A. C. Church.)—Geo. A. Streeter, Pastor. Address Hoosick *Falls*, N. Y., Box 491.

Massena.—Geo. D. Stearns, Pastor.

NEW YORK CITY.—J. Cox, Pastor.—Meeting three times on the Sabbath, and Wednesday evenings, at 138 West 34th Street.

Rochester A. C. Church (No. 40 Courtland Street, a few rods off Main Street.)—F. L. Piper Jan. 8th, and onward.

Sandy Hill (Adv. Chris. Church, corner of Maine and Willow Streets.)—W. O. Higley, Pastor.

Springwater, Livingston Co.—G. F. Haines, Pastor.

Wallace, Steuben Co., preaching every two weeks A. M. and evening. S. E. Moose, Pastor.

Woodhull, Steuben Co., for the church of God in District No. 17, every alternate Sunday. D. B. Hunt.

Low Hampton...................once in two weeks
Jas. Ferris.

RHODE ISLAND.

BRISTOL (Advent Christian Church, High Street.)

ESCOHEAG.—(Advent Christian Church).—Eld. R. R. Wood Pastor.

LA FAYETTE (A. C. Church) Chas. E. Preston, Pastor.

PROVIDENCE (Advent Christian Church, Hammond Street.)—Norman P. Cook, Pastor.

WOONSOCKET.—(Second Advent Chapel, corner of Green St. and Park Avenue.)—Joseph Miett, Pastor.

Riverpoint.—A. C. Greene, O. B. Crandall, Frank M. Tucker, Committee.
A. A. Fowler...................Sunday, Feb. 12th

MINNESOTA.

High Prairie.—P. and H. and M. Ramer, Pastors.
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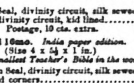

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SO NEAR!

BY J. ALBERT LIBBY.

I sang too long "Nearer, my God, to thee,"
And did not fall into his blessed arms;
I knew they both were out to encircle me,
I knew his love had more than earthly charms.

Since Jesus told me come and find this rest,
But many sins had made my soul afraid,
I dared not wholly lean upon his breast,
I did not quite believe what he had said.

And there was discontent in my poor heart,
My feet seemed heavy in the narrow way,
My prayers brake not the doubt-clouds clear apart,
Although I fell and did towards heaven pray.

And then I said, I will not longer sing
"Nearer, my God," and not come close to him;
I will not try to fly with crippled wing,
I will not scour a hope rusty and dim.

I will go near enough that on my cheek
Christ's breath shall fall, while his dear arms enfold,
And so his whisper be as though he speak,
And I shall love to do as I am told.

O, it is blessed to be near, like this,
And feel of mighty grace we have no lack;
Nor must we wait to reach the shores of bliss
To have our sins all cast behind his back.

Saved now and kept—a song of victory
O'er every foe but death upon the tongue.
"Nearer" it was—now it is close to thee,
A little, and full triumph will be sung.

9th of April (fast day) '86, Castleton, Vt.

CORRESPONDENCE.

FROM ELD. MARSHALL M'CULLOCH.

Bro. Stockman:—As several are urging us to report our labors through the *Crisis*, we cheerfully comply, hoping many will be encouraged and profited thereby.

Our last report closed with our meeting at Larkin, where seventeen young converts were baptized, and a church of twenty-four was set in gospel order. On Dec. 6th we went to Atchinson county and commenced meetings in a country school-house. Here we found four families, who by reading some of our Adventual works, sold them by Bro. J. Green some two years ago, had embraced the glorious truths they advocated, but had never heard or met an Advent preacher. These families were among the most influential of the district. Our meetings were well attended, although the nights for the first week were about as dark as night could be. There was no moon, and the dense fog that had settled down made it impossible to travel in any way without the aid of lanterns. But the people had a mind to come and hear the strange preacher. The convicting power of the Holy Spirit accompanied the word spoken, sinners gave their hearts to God, backsliders confessed their wanderings and turned again to God, eight were buried in baptism, and a noble little church of twelve members was set in gospel order, with six or eight more to unite at the first opportunity.

On the 2nd of January, after efforts had been made to secure one of the two churches in Muscotah—the Congregational and Methodist Episcopal—and failed, the brethren engaged the rink at $2.00 a night, and on the evening of our first meeting the M. E.'s opened their church for a traveling company consisting of two ministers, with a picture menagerie as they called it, with an admission fee of 25 cents, and yet we had the largest audience. And although the weather was intensely cold, our meetings were well at[illegible], the audience some nights numbering [illegible] hundred, and being very attentive, considering that about one half of the adult population of six hundred souls were infidel or bordering upon it. The people were amazed as the long-neglected Bibles were hunted up and read in the families, carried to the stores, and was the great topic of conversation by all classes. Some rejoiced greatly on account of the things they had heard, while others were greatly offended.

We announced that on a certain evening we would preach on the nature of man, or the soul. The ministers heard of it, and said to many that if that Advent preacher could tell what the soul of man was, he was the smartest man of the age. They came to the meeting. The dear Master gave us great liberty in presenting the truth and showing the fallacy of trying to save and to get others to save something that none could tell what it was. A minister in Ill. told us that it was a problem that had been rolling down the ages as to what the soul of man was. We replied, "Dear brother, have you not been trying for twenty years to get souls saved, and have you not yet learned what it was that you were trying to save?" Smilingly he replied that he had never learned what the soul to be saved was. Then we illustrated the thought by a supposed incident on a vessel. A man stands looking over the rail into the surging water, and cries out, "Save it, save it!" Men come rushing up with, "Save what, a man overboard?" "No," is the r[illegible] "What then, a woman?" "No, no, [illegible] all." "Then it must be a child." "N[illegible] any means; it is not a child." "Wh[illegible] then, can it be?" "I cannot tell." "Well, what does it look like?" "I do not know, it has never been seen." "What form is it?" "Can't tell, for it has no form." "How large is it?" "Why, it has no size." "Well, about how much will it weigh?" "O, it has no weight." "Will it perish in the water?" "No no, but save it, save it."

We remarked, no wonder that one-half of the intelligent men of the town were skeptical, when not a minister or Christian individual in Muscotah could tell what it was they were urged to save, when the Master has said, "For what is a man advantaged if he gain the whole world and lose *himself*, or be cast away?" Luke 9: 25. And if we could not tell them, and so plainly that a child of ten years could answer the question, we would bow our head in shame and leave the town by the next train.

It was reported that two of the three ministers were to challenge us for a public discussion, but the challenge has not come, and in all probability never will. Well, God blessed his word. Quite a number embraced the precious hope of soon seeing Jesus and then being made like him. Several gave their hearts to God, and many are anxious to build a church at once. Your brother in the highways.

Larkin, Kan., Jan. 25.

FROM GEO. J. FRENCH.

Dear Editor:—We commenced a revival meeting here the Wednesday following Christmas. After continuing one week alone, Bro. J. August Smith of Forreston, Ill., came to our assistance, by request, and we continued the meeting over Sunday, Jan. 22. The attendance from the start was good, through all that severe, cold, stormy weather, the average in attendance being about 200. When the weather was favorable the average was all of 275 to to 300. The evening we closed about 400 were present. Sinners were deeply convicted, many so agitated as to tremble, eyes fill with tears, and we had hope of a general breaking down and coming to Christ. But the Spirit was most powerfully resisted. Only one gave his heart to the Lord. The standard of truth is higher, however, because of these meetings. And as precious seed had been sown, if the soil is good we may expect in due time to reap a harvest. We wish to say that Eld. Smith was beloved by all, while his preaching was positive, pointed, and no corners were cut to please man. It was done in such a way as to offend none. The Lord be with him in other fields.

Denver, Ill.

FROM SR. S. E. TEEPLE.

Dear Old Crisis:—I am glad that you continue to pay your weekly visits as usual, as you and the *Herald* are nearly all the preaching that I have, as for the prayer meetings they are rather scarce. And as I have your cheering epistles, I felt it might not be out of place to write a few lines myself, as it has been some time since there has been a piece with my signature. I have a talent to improve, and if I cannot improve it by the word of my testimony as often as it is needed, I must occasionally get into the columns of the papers, that its readers may know of my whereabouts. I still remain on terra firma, clothed and in my right mind, still looking for Jesus to come, for his coming is much nearer than when we first believed. Having entered a new year I trust it is of much interest to all of us who are looking for deliverance, knowing of a surety deliverance will come, for we have looked and waited many years, and are looking still. Praise the Lord.

I am glad that I am among those to-day that are looking for Christ to come in the clouds of glory, for when he went away a cloud received him out of sight, and a cloud will bring him to our view again. No more aches and pains, no more sorrow nor trouble, no more parting with loved ones, no more groans, nor sighs, nor tears, a change from this mortal to immortality. "And it doth not yet appear what we shall be, but we know that when he shall appear we shall be like him, for we shall see him as he is." And with John the revelator doth my soul cry, "Come, Lord Jesus, and come quickly." For indeed the earth has no charms for me. The people of God are my people, their God is my God, and when they are gathered from land and from ocean I expect to be gathered with them, and crown our King with songs of never-ending praise. I feel he has done so much for me, that it will take eternity to praise him for all that he hath done, although I feel like praising him here.

But I forbear by asking God's blessing to rest upon both reader and writer, yes, upon all both saint and sinner, that the saint may be encouraged and the sinner feel the importance of turning in with the overtures of mercy before mercy's door is closed. The invitations they have slighted, the warnings they have rejected will only add to their doom. God have mercy on the unsaved, and move hearts to seek the pardon and forgiveness of their sins. O, the means of grace that are being used, and still wickedness is on the increase and men love darkness rather than light. But we will let our light shine, be faithful to our mission, and hope to meet the loved of earth in the sweet by and by. Your sister strong in the faith of Christ's soon coming, as well as strong in the faith of divine healing.

Hotchkissville, Ct.

FROM M. M. STEVENSON.

Bro. Stockman:—It may be interesting to some of the readers of the *Crisis* to hear a brief report of the interest and work of the Lord in this part of the State. Some have asked me if I would not report my labors, as they were interested in the work of the Lord in our own part of the State. Well I am glad I can report some interest in this part of God's moral vineyard. I can truly say there are some in these parts who are trying to do all they can to build up the cause of Christ, and to warn the world of a coming judgment. Since I came from the State Conference I have been doing all I could to renew the interest in this part of the field of labor.

At our Quarterly Conference in September a committee was chosen to organize a Mission Band to work in harmony with the Conference for the purpose of awakening [illegible] as a people and [illegible] gospel order. [illegible] church at [illegible] which we trust [illegible] rying on the work of the Lord. [illegible] of Nov. we organized a church here [illegible] South Hope, which we hope may be for the glory of him who has called us into his service. The first Sunday in November I spent with the church in Friendship, where I found a number of good faithful brethren and sisters which love the truth and are trying to hold up the light of the gospel.

On my way home I stopped and held a week's meeting with the church in Rockland, which truly was a time of blessing. Four were reclaimed and two hopefully converted. I then went to do some mission work. Began a protracted meeting at Cushing, and after a few days a deep interest was manifested. Ten rose for prayers, but on account of my health I was obliged to give up the effort. Since then I have spent two weeks with the church at Vinal Haven, and had the privilege of raising a sufficient sum to pay the debt on their chapel which was $186, and also seeing three start for the kingdom. Have just closed a week's meetings at N. Camden with some success, and as I expect if the Lord wills to do some mission work, I hope I may have the prayers of all those that have access to a throne of grace. Your brother looking for the Master.

MEN are likely to acknowledge God when some revelation of divine power startles them. But how soon they forget and become careless and worldly. Yet God was in the sunshine on Mt. Carmel as truly as he was in the fire that fell upon the altar. He is in the breeze as in the cyclone. We should accustom ourselves to think of and honor him at all times, and not merely in great emergencies.—*Ex.*

NOT GREAT DISPLAY, BUT MUCH GOOD.

BY I. C. WELLCOME.

All know that an empty wagon drawn rapidly makes more noise than one heavily loaded. You may know when pouring water from a jug or cask, by the noise, that there is little in it. It is not thunder but lightning that rends the rock or tree. It is not the tornado but the sunshine and rain that cause the grasses, grains, plants, and forests to grow. If we consider these principles well we shall better understand how to estimate the worth and work of all persons.

Usually it is the quiet, unassuming, earnest, faithful, persevering, untiring class, who make no display, take no account of themselves, care not how little they are known, nor how much opposition they encounter, who do the real work which the Lord owns and honors, and which time developes to be genuine, lasting, reforming, and, by the power of the Holy Spirit, saving. This is the kind of work all truly good people wish to do.

These thoughts have been in my heart for many years, but have been lately pressed out by reading the many questions, statements, and suggestions in the numerous letters I am receiving in my large correspondence with thousands of brethren and sisters on my tract mission work on this continent and in foreign countries. They say, "Why don't you give an extended account of your beginnings of these missions?" "Who commenced this work?" "You are doing a great work?" "How do you raise the money to carry on such a work on so grand a scale?" Why not tell us more in our paper what you are doing?" "You are sacrificing all your time and means in this work." "I do not see how you can do so much work alone. You will use yourself up in a short time." How did you find out how to do it?" "I wish I could do something in this work to aid you." Such remarks are constantly coming to me.

I now purpose to answer some of them if permitted. But I wish here to thank the donors for the thousands of dollars they have sent me to carry on the work, and the thousands of "God bless you's" which often come from them and those who have no money to send. Of course I have to reply to these thousands of correspondents by personal letters, but I cannot reply to all these and many other curious questions. I will do it in short here.

1. I do not tell all I know of the work I am engaged in, because the Lord is at the helm and knows it perfectly, while I know very imperfectly. I want to tell only what will stir up the Lord's people to see that there are open doors for them to do for the advancement of the truth if they will, and to cause the hearts of the faithful to be glad that the Lord is at work among the nations.

2. Our Lord Jesus Christ began the mission work with one nation, and afterwards commissioned his apostles and their successors to do it in all nations. I think it was the Holy Spirit, through the Word, who began this recent special message of life and the soon coming of Jesus, in India, Italy, Sweden, and Macedonia.

3. When I h[illegible] in India and at [illegible]ately formed an acquaintance and began work with them by sending large quantities of tracts and books, and then money to publish them. This was in 1881. When, a year later, I found some Swedes in America who were believers, and had already translated some of my tracts for Sweden and asked for more, I immediately began work with them in Sweden.

When, in 1883, I learned by an English paper that there was a minister in Italy who had embraced the faith, Bro. Cocorda, I wrote him, sent him books and tracts and money, and began publishing with him. When I learned through England in 1886 that there was a minister in Macedonia, preaching the faith which I preach, I wrote him, sent him books, tracts, and money to publish there, and began work with Bro. Stephanoff. So I have done in all the outskirts of the North American States, Territories and Provinces. It was not done by display. I would have said nothing had our people known where and how to help me do the work.

4. It is not *I* who is doing a great work, it is the Lord, and I am glad to have a hand in it as a servant, and to have my brethren and sisters blessed in helping the work along.

5. I am not raising the money to do all this work, it is the Spirit of the Lord, moving the hearts of those who have some of his money, and who are ready to send it where and when he moves them to do it.

6. What I am doing is not worth telling any further than to inform those who send money how I use it, and to awaken [illegible] over ten [illegible] I [illegible]

7. I [illegible] was sacrificed [illegible] me with a great price, [illegible] was worth. He knew be could make great improvements on me and on you. I am his property. I have no money or time or strength to sacrifice. All I am and have belongs to him. I handle his money and make tons and tons of books and tracts, and send them over India, Burmah, Ceylon, Norway, Sweden, Italy, Japan, China, Egypt, Persia, Jerusalem, and Ireland, besides America and many islands of the seas, in fifteen tongues.

I do tell some things about how this "meat in due season" is received by many, that others may see that the doors are open to send the light to those in darkness. You can all help do it if you have any of the Lord's money. And you who have not can do quite as much in praying the Lord to open the hearts of those who have, and to bless the efforts that are made. The Lord knows all that is done, who does it, and why it is done. There are those who are entirely unknown to the public who are doing much of this mission work, with money and prayers. When the reckoning day comes the Lord will know them. He will know those too who had received much of his money and hid it in stocks, lands, and goods, or wasted it in high living, gorgeous apparel, excursions, plays, and the gratification of utter intemperate habits. How can we "wear out" or be "used up" in any way as well as in the Lord's work? Let us so do that when our Lord comes he may say to us, "Well done, good and faithful servants."

RESOLUTION ON THE DEATH OF SR. L. M. STODDARD.

The following resolution came before and was adopted by the Northwestern Penn. A. C. Conference at its semi-annual session held at Edinboro, Jan. 21st, upon the death of its Vice President, Mrs. L. M. Stoddard:

We, the members of the Northwestern Penn. A. C. Conference deeply mourn the death of our beloved Sr. Stoddard, one of our members, and Vice President of our Conference. We acknowledge her as being one of the first movers of the Conference, and a zealous and faithful worker in the same, having a care for all the churches. She was a good evangelist, an efficient preacher, a noble, godly woman. We miss her at our session, but we hope to meet her soon in the kingdom of God, where death cannot divide.

M. R. MILES.
NEWELL WOOD.
JOHN Q. MARSH.

On Sabbath morning a memorial service was held by the Edinboro church in connection with the Conference; the W. C. T. U., of Edinboro, of which she was two years the President, uniting.

The sermon was by Eld. M. R. Miles, from 2 Tim. 4: 7, 8, and was very affecting and impressive, as he gave a brief history of her life in the gospel, and endeavored to speak as she would have spoken from the same text. The sermon was followed by remarks [illegible] his tribute to the great worth and high esteem in which she was held by her personal friends. The Temperance Union was represented by Mrs. S. B. Hotchkiss, who read the following paper in behalf of the ladies.

THE ADDRESS.

Friends:—I would come before you today stepping softly and speaking low, as in the presence of the dead. It is indeed a sad pleasure that has been entrusted to my keeping to-day. It is a pleasure to serve the band of good women that has chosen me to represent them. It is a pleasure to dwell upon the life and character of the noble woman in whose memory we have assembled; but how unspeakably sad, how attended with mourning and heartache to speak of her as dead.

Mrs. Luc M. Stoddard fell asleep Jan. 4th; and as we gather around her new-made grave, where they laid her to rest among beautiful flowers which had been brought by loving hands to hide the clods of earth and the frost of winter, we feel how inadequate are words to express our sense of sorrow and of loss, or our appreciation of her worth and works. When she came among us we were attracted by her presence and by her face, so sweet and kind, best described by saying (what our hearts can all understand), it was a mother's face, beaming with a love that took not only her own, but [illegible] into a mother's heart. Acquaintance strengthened our first impressions, and as she connected herself with our Union, and associated with us in our work, we found that she possessed in a rare degree qualification for usefulness in any sphere to which she might be called.

On Oct. [illegible], 1884, she was unanimously elected [illegible] of our Union, and with the [illegible] estimable disposition of [illegible] temper which co[illegible] just and modest sense of [illegible] herself, she served us two [illegible] her matured womanly grace, pre[siding] over our meetings both public and private; using her tact and delicately re[fined] and cultivated tastes and talents in preparing and presenting addresses to the public; giving us her judgment, which was so safe and so sound that it could be relied upon in situations of severe perplexity, she worked among us bravely, persistently, blamelessly, always ready with kind words and filled with tender thoughtfulness for the welfare of all those with whom she came in contact; and, friends, we were justly proud of her.

How we rejoiced in her as she came before our County Convention in this place, and besought the workers to "present their bodies a living sacrifice to the Lord." Who that was present can ever forget that time or scene, as she stood before us with her silver hair like a halo about her head, her gentle face lighted with holy earnestness, while the words flowed from a tongue set on fire of the Holy Spirit. Standing there with the hush of the balmy morning around her, she seemed herself the embodiment of the truths she taught; and as we afterward realized more than at that time, she had in the greatest of self-abandonment indeed laid her body, living, upon the altar of sacrifice.

It is difficult to estimate the loss sustained in our work at large by the death of this beloved sister, whose bright, quick, active mind was always eager to promote its prosperity, and for which, with her many and varied gifts, all consecrated to God, she was eminently fitted. Together with our admiration for her as a worker, was an appreciation of her fine social qualities. In all her r[illegible] she was a desirable and agreeable [illegible] She felt deeply the sorrows of [illegible] benevolent and humane, her hand [re]sponding to the calls of charity as well as [her] heart. No one in the community perhaps, in like circumstances, contributed more liberally of both time and money; but so modestly was this done that few, except those benefitted, knew of her generosity. Like her Lord she "went about doing good," and we can almost catch the tones of her voice now in the quotation so familiar to her lips, "He that giveth to the poor lendeth to the Lord." She loved the young, and was intent upon their improvement as they looked to her for precept and example. May many follow in the path of her precepts, which were pure, and her example, which was consistent.

Who would not revere such a memory? Who would not desire to imitate the example of such a life? Though serious as well as gentle in her deportment, she possessed a vein of chaste, delicate and playful wit; and when she permitted herself to indulge this talent, did so with a grace peculiarly enjoyable. She was industrious, active, and her order and system in work were remarkable.

She did not drift through life, she sailed, but always aimed at goodness rather than greatness; and when it seemed that she must sink beneath waves of despair, we have seen her bravely battling against tide and tempest, against wind and wave, against hurricane and iceberg, calmly and steadily voyaging onward, and we who beheld hoped for a calmer sea and more auspicious breezes for her life-barge. We did not think the voyage would end so soon; that so soon she would

"Sail into the sunset,
Sail into the evening."

But she has passed through her Gethsemane, where her "soul was exceeding sorrowful, even unto death," and *so weary*. She has fallen asleep, and our minds now dwell upon the silent tomb to cherish the remembrance of the beloved object it contains.

We feel that we are bereft, but all our memories of her breathe her spirit and whisper, "She being dead yet speaketh," aye, and *shall* speak on and on, in the harvest that must follow such faithful sowing of the seed. We feel ourselves bereft, but the saddest of all bereavements is that he who was "her boy," and bound to her by the tenderest ties, should be called upon to yield her to the grave, to bear her voice of love no more, to receive no more the benediction of those tender hands resting so gently on his head. We would remember him to-day. What words can tell his anguish of soul to whom she was the guiding star through all his young life? What tongue can utter the consolation that can strengthen his heart and give him courage to bear this bitter trial? We can only point him to her beautiful life, and though her tongue be silent in the grave, it will speak anew to him, as he passes down life's years, ten thousand beautiful lessons of righteousness and truth. We can only commit him to the care of the everlasting Father, who has said, "I will never leave thee nor forsake thee."

And now, why need we say more? Only with eyes burdened with tears we bow beside her grave and say, "Farewell, farewell, sweet friend and sister. Thou hast 'fought a good fight, thou hast finished thy course, thou hast kept the faith; henceforth there is laid up for thee a crown of righteousness, which the Lord, the righteous Judge, shall give thee at that day; and not to thee only, but to all them that love his appearing.'"

Bible Banner, please copy.

1887—1888.

BY A. ROSS.

Farewell, old year, a long farewell!
Another one like thee shall never cross my path.
Twelve months ago, the day that thou wast born,
Love, hope and fear sat converse at my home.
Love, with sacred arms entwined around
A group of five, pointing to Hope, who sweetly sang,
"Cheer up, desponding hearts, 'tis better further on."
While Fear, with low and pensive sigh,
Looked on the group and made reply,
"'Tis only better on the other shore,
Where death's dark wing shall
Never spread athwart thy sky,
Nor tears bedew the turf where lies
Thy dearest treasures, nevermore."
Old year, thou didst enter on thy march
By measured step, at music of
The rolling spheres, twelve months ago.
Thou hast drawn before thy sullen eyes
The tempest's misty veil, and poured
Thy desolating tears upon the world below.
Why didst thou thrust at mine
With pointed blade, nor miss thine aim,
When fragrant June came smiling past?
Why not let one who, loving life so dear,
Remain the matron of a household
God had given his name to fear?
Thou, with thine autumnal frosts,
Hast blighted flowers set by loving hands
Upon a new-made grave,
And mantled it with snow,
Where no bird upon the wing
Is heard to break the gloom,
Or welcome back the voice of spring.
Old year, thy record's made
Of broken hearts, the debt of nature paid,
Of blighted youth, and weakness of old age,
Of assassin's swift retreat with reeking blade;
Of floods and earthquakes not a few,
Scattering destruction like a ruthless foe;
Of storms that swept the ocean wide,
And scattered wrecks borne on its tide.

From thee we turn our eyes to '88.
Oh! coming year, wilt thou not bring some sweet relief
To anxious, forlorn hearts breaking with grief?
Will not the Sun of Righteousness arise,
With healing wings and glad surprise,
To all God's waiting ones, who ready stand
To take the robe, the palm and crown
From God's own hand?
Will not new graves and old resign their trust
Of saints now slumbering in the dust,
And sing, O death, where is thy sting,
For God doth now the promised victory bring?

OBITUARIES.

VERY SPECIAL NOTICE.

☞ Those who want extra numbers of the *Crisis* containing *Obituaries*, or other matter, must take notice when the obituaries appear, and *then*—not before—send their orders direct to the *Business Agent*, and they will be *promptly* filled. *Never send orders to the Editor.* That is not his business.

ELLIS. In West Woodstock, Ct., Dec. 27, 1887, of cancer in the stomach, Mr. Lewis Ellis, aged 71 years, 10 months, and 27 days.

Mr. Ellis was born in Grafton, Mass., but nearly all the time for the last fifty-two years he has resided in Woodstock. He was converted in 1843, and afterwards with his companion united with the Congregational church here, of which he was a member at the time of his death. Some twelve years ago both he and his wife became interested in Adventual doctrines, especially conditional immortality and eternal life only through Christ, by a resurrection from the dead at Christ's coming, which he held firmly till his death. He was a quiet, unassuming, yet a very industrious Christian man. He was very kind and obliging as a neighbor, an affectionate husband, and a loving and indulgent father of four children, two sons and two daughters, only one of which (the youngest son) together with his aged companion, with whom he lived fifty-nine years, survive him. He was confined to the house several months, during which time he was ever buoyant with hope, looking only for deliverance when the Life-giver comes. May the grace of God sustain the aged widow in her sorrow, also the son in his affliction, and may they be an unbroken family in the kingdom of God. His funeral was attended at his late residence by the writer, assisted by Rev. J. D. Graham.

P. S. BUTLER.

YOUNGBLOOD. In Emmanuel County, Ga., Sept. 9th, 1887, Mrs. Laura Youngblood, wife of Frank Youngblood.

She was born Oct. 21st, 1855, and embraced the Second Advent faith May 9th, 1886. She was a bright light in the church, a devoted Christian. She leaves five loving children, an affectionate husband and father, many relatives, and a host of friends to mourn her loss, while the church is draped in mourning, but they do not weep for her as those that have no hope. She made a happy home for twelve years, one month and nine days. She seemed to be absorbed in the faith of the return of the Lord to raise the dead and reward his people. She now sleeps beneath the sod that will be opened when her Life-giver appears, by whom she will be raised to immortality when sorrow and crying will flee away, and be enabled to sing the song of triumph, "O death, where is thy sting, O grave, where is thy victory?"

JERE. HOWARD.

STUBBS. In South Orrington, Me., Sept. 18, 1887, Timothy M. Stubbs, aged 76 years.

A man of sterling integrity, of unblemished Christian character, unflinching for right, true to principle and a lover of the truth, he continued till the end of life to cherish the faith once delivered to the saints. He leaves a wife and daughters to mourn his loss, but he died in hope, and laid down to rest a little while until He comes whose right it is to reign. How thrilling will be the scene in that glorious morning when all that are in the graves shall hear the voice of the Son of God, and come forth never to die any more. Funeral services by the writer.

JOHN F. CLOTHEY.

STUBBS. In South Orrington, Me., Dec. 30, 1887, Sister Sylvia Stubbs, aged 75 years.

This dear sister laid away her beloved husband a little over three months ago, and she is now beside him in the narrow house, there to wait until the Son of God shall bid them arise. Her sickness was very short, only a few hours, but she was in possession of her faculties, and bade the dear ones an affectionate farewell. They will miss her wise counsel, and can no more behold her face upon the earth; but when the Master shall return the dear children who now mourn will be made glad if they accept the precious sacrifice of Christ, and follow in the footsteps of Him who was meek and lowly in heart. The little band of believers will behold the vacant seat in the house of prayer with sadness, but it is written, "The ransomed of the Lord shall come to Zion with songs and everlasting joy upon their heads; they shall obtain joy and gladness, and sorrow and sighing shall flee away. Services by the writer.

JOHN F. CLOTHEY.

HINKLEY. In Bangor, Me., Nov. 24, 1887, Eliza A. Hinkley, aged 53 years, 10 months.

The subject of this notice has been connected with the church in Bangor thirteen years, and has lived an exemplary life. Her last days of weakness and suffering were characterized by Christian fortitude and submission to the will of God. No murmuring escaped her lips, knowing as she did that the end must soon come, she looked beyond the grave to the home in the new earth, and the thought of seeing Jesus and being made like him. She met the king of terrors with unflinching courage, and calmly fell asleep in Jesus to awaken with his saints to the glorious realization of eternal life in his everlasting kingdom. She was ever ready to fill her place in the house of God, and took an active part in his service as long as health and strength would permit. Funeral services were conducted by Bro. O. S. French in the absence of the writer.

JOHN F. CLOTHEY.

SPRAGUE. In Voluntown, Ct., Nov. 20, 1887, Mrs. Comfort Sprague, widow of Geo. R. Sprague, aged 67 years.

She joined the Escobeag A. C. Church on a letter from the Six Principle Baptist Church, Richmond, R. I., June 11th, 1872. Eight children are left to mourn the loss of one of the best of mothers. Her prayers are ended, but her influence, like the fragrance of crushed flowers, still lives. Her life was marked by deep piety. She was calm in her last moments, trusting in her Saviour, who, she said, was holding her hand in his. We miss her, but we expect to meet her in the morning. Words of consolation were spoken by Bro. P. S. Butler.

BROWN. In Fairfield, Nov. 24, 1887, Sister Brown, aged 55 years.

She suffered much during her sickness, but bore it patiently. We visited her, and each time she expressed confidence and trust in Jesus' power to help. We miss her in our little church, but expect to meet her in the sweet by and by. She was converted under the labors of Elders Adams and Turner, was baptized by Wm. Sheldon twenty-two years ago, and has been enabled by grace to maintain a Christian reputation. There are left to mourn father, one brother, and three children. Regard for her was manifested by the large gathering of friends and neighbors to pay their last respects as we laid her to rest. Services were conducted by the writer, assisted by Rev. W. H. Jackson.

AMASA M. BARBER.

GIBBS. In Barnard, Windsor Co., Vt., Sylva Gibbs, aged 98 years and six months.

The subject of this notice was converted in early life with the Calvinist Baptists. After some years she joined the Methodist church, but for over forty years has been identified with the Advent Christian Church in Barnard, holding to the doctrine of the Bible firmly to the end, as we as a people defend and preach it. She raised six children. Her mind failed gradually a short time [illegible] thirty years, but has borne with much patience trials and bereavements. Funeral service by the Methodist minister.

S. P. ADAMS.

OLIVER. In Industry, Me., Dec. 27th, after an illness of six days of pneumonia, Sister Anna, wife of Bro. James Oliver, aged 88 years and 10 months.

Sister O. was a Christian for many years, and a faithful wife and mother. Some thirty years ago she, with her husband, heard the good news of Christ's soon coming preached, and both believed it. She has lived in this faith and died in it, soon to rise and live forever. An aged and sick husband, several children, and many friends are left to mourn their loss.

I. C. WELLCOME.

BROWN. In Fairfield, Nov. 24, 1887, of consumption, Sr. Cynthia Brown.

She embraced the faith of the Lord's soon coming, and has lived a consistent Christian, by which she gained the respect of her neighbors. She had strong consolation in hope of salvation through Jesus, and expressed a willingness to rest until Jesus comes. The services were conducted by the writer, assisted by Rev. W. H. Jackson of Magnolia.

A. M. BARBER.

MARGARIDGE. In Waterville, Kansas, Dec. 29, 1887, Simeon Margaridge, aged 58 years.

He was a member of the Advent Christian Church at this place. He leaves a wife and children to mourn his loss. He suffered much here, but died looking forward to a glorious resurrection and reunion with friends in God's beautiful kingdom.

MARY HUTCHINSON.

MILLS. In Boston, Jan. 31, 1888, Samuel Mills, aged eighty-three years, six months, and eight days.

BE CAREFUL.

A old man is like an old wagon; with light loading and careful usage it will last for years; but one heavy load or sudden strain will break it, and ruin it forever. Many people reach the age of fifty, sixty, or even seventy, measurably free from most of the pains and infirmities of age, cheery in heart and sound in health, ripe in wisdom and experience, with sympathies mellowed by age, and with reasonable prospects and opportunities for continued usefulness in the world for a considerable time. Let such persons be thankful, but let them also be careful. An old constitution is like an old bone—broken with ease, mended with difficulty. A young tree bends to the gale, an old one snaps and falls before the blast. A single hard lift; an hour of heating work; an evening of exposure to rain and damp; a severe chill; an excess of food; the unusual indulgence of any appetite or passion; a sudden fit of anger; an improper dose of medicine—any of these, or other similar things, may cut off a valuable life in an hour, and leave the fair hope of usefulness and enjoyment by a shapeless wreck.—*Hastings' Birthday Book.*

ALMOST everybody believes in God during a storm at sea, or when a train goes through a drawbridge, or in the hour of battle, or when a pestilence rages. But it is one thing to ready to cry out, "The Lord, he is the God," and quite another thing to serve and trust the Lord as our God.—*Ex.*

IF the church would have her face shine, she must go up into the mount and be alone with God. If she would have her courts of worship resound with eucharistic praises, she must open her eyes and see humanity lying lame at the temple gates, and heal it in the miraculous name of Jesus.—*Ex.*

THE living Christian—pure of heart and unspotted by the world—is the best preacher of the gospel in these days.

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CHAS. H. WOODMAN, Agent.
Box 5140, Boston, Mass.

MISSION REPORT.

The missionary movement in Western New York is comparatively in its infancy. At our session of the Conference one year ago, a missionary spirit was manifested, and a Board of Managers appointed to advance the interests of the same. God has blest the movement. Our last session was held at Darien, N. Y., Nov. 24–27, 1887, Eld. C. H. Sweet acting as Chairman *pro tem.*, and J. G. Morris as Secretary *pro tem.*

It was thought best to revise articles of the work, and subsequently a committee was appointed, and reported as follows, advising that a missionary society be organized independent of, yet within the bounds of the Conference, for the furtherance of the missionary work within the limits of the Conference. The report was adopted.

The report of J. G. Morris, Treasurer, was submitted and accepted. Total money received was $196.81. Amount expended, $170.52. Balance in treasury, $26.29.

The following officers were elected for the ensuing year: Eld. G. F. Haines, President; J. J. Morris, Vice President; F. W. Simonds, Secretary; J. G. Morris, Treasurer. Executive Committee: C. W. Frink, J. Phelan, L. Grannell, Wm. Morrell, A. H. Dunbar.

F. W. SIMONDS, *Secretary.*

The following is a copy of the Constitution as accepted and adopted:

THE CONSTITUTION.

ART. I. This Society shall be called the Western New York Advent Christian Home Missionary Society.

ART. II. The object of this Society shall be to aid in the preaching of "this gospel of the kingdom" among our weak churches, and in destitute places within the limits of the Western New York A. C. Conference.

ART. III. The membership of this Society shall be made up of persons both male and female who are in sympathy with its object.

ART. IV. Ten members shall constitute a quorum to do business.

ART. V. The officers of this Society shall [illegible] Secretary, a Treasurer, and an Executive Committee of five. These nine persons shall constitute a Board of Managers for the management of the affairs of the Society when it is not in session.

ART. VI. This Board shall have power to fill all vacancies that may occur in its membership when the Society is not in session.

ART. VII. All the officers of this Society shall be chosen by ballot at the annual meeting of this Society.

ART. VIII. The President shall preside at all meetings of the Society, and act as Chairman of the Board of Managers. The Vice President shall do the work of the President in the absence or during the disability of that officer. The Secretary shall keep all records of the Society, and be the Secretary of the Board of Managers. The Treasurer shall receive and be held responsible for the funds of the Society. He shall make a written report of the financial condition of the Society at each annual and semi-annual meeting.

ART. IX. This Society shall hold its annual and semi-annual meetings at the time and place of the meeting of the Western New York A. C. Conference.

ART. X. All meetings shall be opened by prayer.

ART. XI. It shall be the duty of every minister connected with this Society to preach occasional missionary sermons, and to use such other means as in their judgment may seem best, to bring our mission work before the people, and to solicit aid for the same.

ART. XII. A collection, for missionary purposes only, shall be taken at each annual and semi-annual session.

ART. XIII. Any article in this Constitution may be amended at any regular meeting, by a two-thirds vote of all the members present at the time the vote is taken.

HOW TO SPOIL A CHILD.—Begin young by giving him whatever he cries for. Talk freely before him about his great cleverness. Tell him he is too much for you,—that you can do nothing with him. Let him learn to regard his father as a creature of unlimited power, capricious and tyrannical; or as a mere whipping-machine. Let him learn (from his father's example) to despise his mother. Do not care who or what his companions may be. Let him read stories about pirates, Indian fighters, and so on. Let him roam the streets in the evening, and go to bed late. Devote yourself to making money, remembering always that wealth is a better legacy for your child than principles in the heart and habits in the life; and let him have plenty of money to spend.—*Sel.*

CLOUDY days are many; bright days are few; we must catch each ray of sunlight as it comes. In the east clouds gather, and as they roll they hide the distant shores from our sight. The cloud that hides our future never lifts—blessed shadow! Who would wish to see one step along the way? An unseen hand will guide us safely to the other side if we take firm hold, and cast our care on him.—*Ex.*

WE are admonished in the day of adversity to consider. There is a voice in God's providences to which we should give heed. His dealings with us and with others should not be disregard.—*Ex.*

The World's Crisis
AND SECOND ADVENT MESSENGER.

"BEHOLD I COME QUICKLY: AND MY REWARD IS WITH ME."

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FOREIGN CORRESPONDENCE.

LETTER FROM ELD. MILES GRANT.

My last report ended Friday, Feb. 24th. The 25th I went to Eastbourne, some sixty-five miles south of London on the seaside The town contains some twenty-five thousand inhabitants. It is a very pleasant place, and is a noted summer resort. I am informed that some thirty or forty thousand people come here in the warm weather. The Grand Parade on the seaside bank is said to be one of the finest in the world. It is lined with fine hotels and mansions, in which visitors secure their rooms in the summer. It is about fifty miles across the channel to France. The people and the town seem quite like those in the States on the seaside. It is a pleasant place for a home. Dr. Asa Mahan, formerly President of Oberlin College, Ohio, resides here. He is now eighty-eight years of age, and is still active in Christian work. He is tall and erect. He has done a great amount of literary work of a very high order. He is now editing, in company with Dr. A. Lowrey of New York, and C. G. Moore of London, an international monthly, entitled, "Divine Life." It abounds in rich articles on the subject of Scriptural Holiness. I find a goodly number here who are interested in the subject.

Dr. Mahan and wife have a very pleasant home, looking out upon the sea on the "Grand Parade." I very much enjoyed my visit with him. His "Critical History of Philosophy" is a work of rare literary merit. It is in two volumes; price $5.25. His works on "The Science of Natural Theology," "Out of Darkness into Light," and his "Autobiography," are works that will be read with special interest. He has been residing in England some twelve years. He is an able advocate of the doctrine of holiness, as was Prof. C. Finney, his successor as President of Oberlin College.

After my arrival in Eastbourne Saturday Bro. H. Hudson went with me in the afternoon to Ockfield, about twenty miles from Eastbourne. Sunday we took a walk to Piltdown, Maresfield, two and a half miles from Ockfield, where we had meetings at 10.30, A. M., and 2 P. M., in the "Advent Chapel." In 1843–4, a Bro. Winter came there from the States, having embraced the views then taught about the immediate coming of Christ, and presented them to the people, causing a great stir, which resulted in establishing a church, which has kept the light burning to this day.

This is the only church of the kind I have found in Europe. We had an interesting day. They walked from one to nine miles each way to be present. I learned that one woman walked five miles and back. They brought their dinners with them, and had a very agreeable repast at noon. It was a privilege to talk to such hungry people for the truth of the Lord. They are determined to keep the light burning till Jesus comes. Bro. A. Sawyer works with his hands every day in the week, and preaches to them each Sunday without pay. He is a true man. He lives at Ockfield. We returned to his home at the close of the afternoon meeting. In the evening I gave a chart talk to a large and very attentive audience in "Public Hall." The people clamored for more, but I was advertised to commence a series of meetings in Eastbourne the next night.

I have now (Saturday, March 3d) been here about one week, and have given lectures on the historic and prophetic chart in the Young Men's Christian Association Hall, the Congregational Church, and the New Hall. To-morrow I am to preach in Longstone Hall at three and seven P. M. Dr. Mahan is to speak at 10.30 in the same hall. Eastbourne has been well supplied with the labors of distinguished Christian men; consequently there are more here who are interested in Bible subjects than are usually found in towns of this size. On this account it is a good field for the grand truth relating to the near coming of Christ, and holiness as a preparation for the event. The holiness meetings, held at three o'clock each afternoon, have been well attended, and have been seasons of refreshing from the Lord. The number who attend increase every day. Among these are some very bright specimens of real Christians. Their faces shine with "the beauty of holiness." Some of the evening meetings have been densely crowded, including the standing room, and then many could not get inside, and had to go away. What they are hearing is entirely new to them, and quite unlike what they have been hearing and believing.

Some hold the Lord will not come till the end of a *spiritual* millennium, or the conversion of the world; others hold he is coming before the millennium, but that the Jews must return to Palestine, rebuild Jerusalem, and the antichrist must arise, and do a terrible work of persecution for three and a half years, and then Christ will come personally. I find them very tenacious of their belief in the return of the Jews and the future antichrist. At the close of the meeting last evening I had quite a flood of questions bearing on these subjects. The answers given called forth hearty cheering from the audience. To-night I am to speak on the signs of the times, showing we are now living in the last generation, when we may expect to live till Jesus comes.

A prominent Christian worker has just left me, who has been questioning me for more than an hour on a great variety of points. He begins to see the light on the grand truth which I am presenting. As he was about to leave he said, "I want the truth." I found him willing to receive it as fast as it came to his comprehension. Many are in a similar situation. They begin to see that something is wrong in modern theology. It is opposed to common sense as well as the Bible. Men's minds are in a state of utter confusion in theological matters. Thank the Lord there is a straightforward, consistent, harmonious and reasonable doctrine taught in the Bible, which the common people can understand, and it is spreading in all directions.

Those who hold to the Papal doctrines of natural immortality, consciousness when dead, and the eternal torment of the unsaved, are doing what they can to hedge up the way of truth, but the Lord keeps pulling down their bars. The people are demanding an investigation of these subjects; and if their ministers will not allow it preached in their pulpits, then they will go where they can hear for themselves. This is the case here. They have got a taste of the truth, and they are eager for more. I have concluded to remain another week, and press the battle.

I have now decided to leave London for Rome March 19th or 20th. Dr. Hammond, an able lecturer against Papacy, is going with me. He will be very helpful to me by the way, as he speaks French, German and Latin. He was educated for a Jesuit priest. I am expecting a hot fight in Rome this time. I shall probably reach there the morning of the 21st of March. I should not go if I was not most fully satisfied the Lord thus directs. Pray for me that I may have grace and courage to do my whole duty.

SHALL WE MAKE MINISTERS?

BY H. POLLARD.

Can it be possible that differing opinions are held among Adventists upon this point? In the opinion of the present writer there should be but one answer, and that a most positive, emphatic, unanimous and tremendous NO.

To make ministers of the New Covenant is God's work and not man's. We could not make one if we should try, and we ought never to try to usurp in the least degree a divine prerogative. We hope all Adventists are fully agreed upon the fundamental proposition that the essential and indispensable qualification for a gospel minister is "power from on high."

Until this was bestowed even apostles must wait. Without this the mightiest intellect is incapable, and the most profound scholarship is an utterly inadequate preparation. With this divine endowment, impelling to the work of an evangelist or pastor, the servant of Christ is undoubtedly made a minister of the gospel by divine choice and appointing, and no lack of mere school knowledge can or should disqualify him for the work to which God has called him. Let him find his place and fill it as well as he can, and let no one presume to question his right to preach the gospel to those who find his services helpful.

It is beyond question God's prerogative to call whom he will to speak for him. It is certain that now as in former times he may, and often does, call the unlearned as well as the learned, the illiterate as well as the scholar. In this matter we have neither right nor power to interfere, and to attempt it is sure to bring only hurt upon ourselves. Quite possible many have mistaken their calling, and would do better service for God and humanity elsewhere than in the ministry. Due precaution may and should be taken to guard the church against such mistakes, and with this proviso it will certainly be well for any Christian people to gladly accept and fully recognize those ministers whom God has qualified to preach the gospel, "with the Holy Ghost sent down from heaven," whether they bring a college diploma or not.

However, this question has no bearing whatever upon the undeniable duty of a Christian people to provide, up to the full measure of their ability, for the advanced schooling of their own youths of both sexes, at a time when many of the secular schools are pervaded by a most subtile religious infidelity of teachers or pupils, extremely dangerous to ardent, receptive minds exposed to its influence, unwarned and unprotected by parent or church. Also when in all the so-called Christian schools errors of doctrine are taught which really foster and promote infidelity. Upon this duty we are generally asleep, yet it is one of great and immediate practical importance.

If there are good reasons for our refusing to patronize Roman Catholic schools, the same reasons hold good against our patronizing the various denominational schools. The danger is less in degree, but it is the same in kind, and must be averted if we would be true to God and educate children "in the nurture of the Lord." That God who commended Abraham because of his known faithfulness to impress divine and present truth *upon his children*, will not excuse us if we neglect the same duty. Already there are hundreds of Adventist parents, who have seen their children drift back to the embrace and support of the very sects and errors which compel and justify our separate work as a Christian people. Are we blind that we do not see the power of denominational schools to thus undo our work? And are we not aware that the patronage we now give to those schools would, if turned into a common channel, largely contribute to sustain a school of our own, conducted upon a modest and economical basis?

But, returning to our subject, when God has called and qualified a servant to preach the unsearchable riches of Christ, has that servant, and the church of Christ in whose behalf he is to labor, nothing further to do to promote that calling, and make it more effectual in edifying the church and in rescuing the perishing? This is the vitally important question which now confronts us as a people, rather than whether or not we shall make ministers.

If God shall make a man of meagre education to become a minister, does that fact excuse him from after-study and training, in order to present his message more effectively? If he is "full of faith and the Holy Ghost," is it therefore a sin for him to learn to speak his mother tongue correctly, or to rectify ludicrous and mortifying mistakes of statement or delivery?

Certainly no Adventist will take so extreme a position. It is the explicit testimony of Scripture that in the great work of human redemption God and man are coworkers. God first does his part of this work, which man cannot do, and he does it with infinite love and condescension and unerring wisdom; but he also requires man to do his part of the work, and gives him power to perform it sufficiently well for the purpose in view, and if man then refuses he seals his own condemnation. To such a "wicked and slothful servant" God says: "Take from him the talent" he will not use, and "give it to him that hath ten talents," and does not neglect them. And this principle applies to a people as well as to an individual.

Hence a divine call to the gospel ministry is equally a divine call to secure a well trained and well stored mind, as soon and as far as may be done without forsaking or neglecting that ministry; and as the ministry is in the church, of the church, and for the church, the church is no less interested and no less obligated to urge, encourage and assist the ministry wisely and amply to this end. This is essentially the whole question of ministerial education. If it is incumbent upon the faithful minister to "study" and "give attendance to reading," it is no less incumbent upon the church of Christ to help him do this. Without such help very few indeed can ever accomplish much progress, and in so important a cause as ours, worthy of our very best work, the church cannot afford to mistakenly withhold this help, and thus weaken and impoverish herself and her ministry.

"For our sakes this is written:" "Thou shalt not muzzle the mouth of the ox that treadeth out the corn." The well fed ox will do better work, *other things being equal*, than the ox that is weak from hunger; and they who neglect the spirit of this precept, in any sense, will suffer for it—possibly losing some likely oxen that stray off in search of better feed, and possibly failing to tread out much corn which otherwise might be theirs. It is vain to expect God to call educated men to our aid as long as we make no effort to educate those he has called. When in the early struggle of the Advent movement educational measures were a sheer impossibility, they were not required. Now that movement has developed into a strong and growing people; and it is simply a matter of our own option whether we will seek our level as a people with the few obscure sects that decry and distrust an educated ministry, or will rise to a summit of usefulness and good worthy of the glorious truths we hold, up to which height the speedy coming of Christ will give us none too much time to climb.

It is by no means necessary to lay aside or neglect the ministerial calling to obtain even a thorough education and mental training. Thousands of ministers have proved this, and have supplied churches or labored as evangelists throughout a protracted term of study. Many are studying thus to-day. With God's blessing such work can be as effective as the occasion requires. For this purpose a school and a corps of instructors are imperative necessities. And the same school could also be made to subserve the interests of the church as a higher school for the youth of Adventual parentage, to great advantage. A very modest beginning would meet present need and fulfill our present duty. Will it be said that founding schools, building church edifices and such work is not consistent with strong faith in Christ's soon coming? Our answer is from the gracious lips of our Lord himself. He bids us, "*Occupy till I come.*" Consistency is a poor plea for disobedience, and certainly to cease any part of our work, or to refuse to enlarge it as needed, while as yet He has not come, is a very plain case of disobedience to a plain command. A good Baptist sister once charged Adventists with insincerity in working, eating and sleeping like other people. She thought they ought, if sincere, to do nothing but pray, sing hymns and read the Bible. Is it not equally absurd to charge inconsistent conduct upon those who only demand that every measure affecting the welfare of the church or the extension of the gospel shall be vigorously pushed:

"And never stand still
Till the Master appear"?

Our Lord has said, "Ye know not when the time is," and however strong we may deem the probabilities, we must all confess this fact,—we do not *know* that time. Though His coming is "at the door," yet, undeniably, "that day and hour knoweth no man."

Brethren, let us be true to this stubborn and undeniable fact, and go to work and keep at work as though determined to crowd ten years of endeavor into every year of time yet given us, doing every needed Christian work as fast as we come to it and neglecting none; thus and thus only can we be consistent with our duty which is to "occupy" till Jesus comes. And if we have dear brethren who dare not labor thus with us lest they be inconsistent with their faith, let all such see to it that they make no better preparation against future need for self or for family, than they also make for Christ's cause and church: for thus only can they escape the charge of inconsistency.

MEN seek honor through pride. God gives them shame to teach them humility. When they learn to choose his way, and receive what he appoints, their short humiliation is succeeded by enduring exaltation.

"THIS GENERATION."

BY J. S. WHITE.

Generation, as used in the Bible, is in no place limited to a given number of days or years. It usually denotes a period of time from father to son, as given in Matt. 1. It is very plainly used in another form. "God is in the generation of the righteous." Psa. 14:5. "A seed shall serve him; it shall be accounted to the Lord for a generation." Psa. 22:30. "This is the generation of them that seek him." See the connection. Psa. 24:6. "The generation of the upright shall be blessed." Psa. 112:2. See Prov. 30. "The children of this world are in their generation wiser than the children of light." Luke 16:8. "But ye are a chosen generation, a royal priesthood, a holy nation, a peculiar people." 1 Pet. 2:9.

In these texts generation is applied to a race; a class of persons, whether good or bad. It may be that in every place where Jesus spoke of the generation as applied to the Jews, he included them as a class or race which lived before he was here, and which would live after he should go away. All things the prophets have spoken of the Jews, and all that Christ said of them must be fulfilled before the generation of Abraham's seed shall pass away. Some have claimed that Christ meant by "this generation" the period of seventy years from 1780 to 1850, before which time Christ would come. After this time passed, some thought that the generation was for one hundred years, commencing the time as before at 1780. This would end in 1880.

After this time passed, another view was taken of the generation, namely, that some persons who were alive in 1780 would be living at the time when Christ shall come, and perhaps be able to remember the dark day of 1780. To have seen that day, and to remember it, a person must now be living at the age of one hundred and twelve or fifteen years. The dark day of 1780 was nearly confined to New England, extending a little over the line of New York and New Jersey. We have no evidence that there is any person now living in New England at the age of one hundred and eight years. But, suppose that there are five or six persons of that age now living. Is this the way that Christ's word is fulfilled? When prophecy is fulfilled, it can be said openly and understandingly, "This is that which is written."

As the three generations referred to have gone by, some now say that the time for the beginning of the generation was in 1833, at which time there was a great display of one of the great periodical showers of meteors. But, if we add one hundred years, which has been called a generation, to 1833, it will extend to 1933 before this generation will end. The records given us in Matt. 24, Mark 13, and Luke 21, were given at the same time and under the same circumstances. Some have said that the record in Luke 21 was not given at the time of that recorded in Matt. 24 and Mark 13. It has been said that the conversation with Christ and his disciples, as in Luke 21, took place in the temple. This is assumed. It does not show that Christ's answer to the question put to him was given in the temple. Every particular of this narration shows that the conversation was after they went out of the temple, and that it was at the same time as that recorded in Matthew and Mark. See Matt. 24:2. In Mark it reads the same. In Luke it is substantially the same.

In the three places the stones of the temple were referred to, and the same reply was given by the Saviour. Suppose in Luke it does not read that they went out of the temple. Does it follow that they did not go out at all, and that the whole of Luke 21 was all spoken by our Saviour while they were all in the temple? The account in Mark 13 was preceded by that of the poor widow who cast two mites into the treasury. It is precisely the same in Luke. It follows that if the account in Luke took place at another time from that in Mark, there must have been two poor widows, one at one time, and another at another time, about whom the Saviour said the same words. But if only one widow is brought to view in these two places, it is evident that the record in Luke 21 was given by Christ at the same time it was spoken, as recorded in Mark 13.

In answering the question put to Christ about what would be in the future, he spoke of a great number of things that would come to pass, spreading over the whole gospel age. Then he begins again and goes over the time down to his coming, speaking of some signs and events not before named. "When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place." Matt. 24:15 and onward. See Mark 13:15 and onward, the same as in Matt. In Luke it reads, "And when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh." Luke 21:21–24. This is all applied to the Jews, to their city and to their land, and it was to continue "till the times of the Gentiles be fulfilled." Then follows what is said of signs in the sun, and in the moon, and in the stars. These, and nearly all the signs on the earth given by our Lord are put in the plural. "So likewise ye, when ye see these things (that is, all the things of which he spake) come to pass, know ye that the kingdom of God is nigh at hand." v. 31. Then follows, "Verily I say unto you, This generation shall not pass away till all be fulfilled."

All the things of which Jesus spoke in answer to the question, "What shall be the signs of thy coming?" were signs of his coming, including signs on the earth and in the heavens. One of the two or three signs which Jesus gave in the singular number was that "Jerusalem shall be trodden down by the Gentiles till the times of the Gentiles be fulfilled." This is a standing sign without any break in it. From the time that Jerusalem was taken, it has been trodden down by Gentile powers—Romans, Saracens and Greeks. The abomination spoken of by Daniel came on Jerusalem by the Romans. Since that other powers have had the control, as it is said, "For the overspreading of abominations [in the plural] it shall be made desolate." In Matt. 24:21, "For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be."

In Mark 13:19 it reads the same in substance, and in Luke 21:23, "For these be the days of vengeance, that all things which are written may be fulfilled; for there shall be great distress in the land, and wrath upon this people." It is said that the tribulation in Matthew and the affliction in Luke cannot apply to Jerusalem, because it reads that it shall be such as never was, nor ever shall be. Jesus did not say that the tribulation would be greater than any other, but that it would be such as never was, and never would be. There might have been more people destroyed in the flood than there were at Jerusalem, but the two cases are very unlike. And so it is, if we compare Jerusalem with the coming of Christ to judge the world. In Dan. 12:1 it reads, "There shall be a time of trouble such as never was since there was a nation, even to that same time."

Jesus applied the word generation to the Jews in several places. In Matt. 23:34–36, Jesus speaking to the Jews of what they had been, and what they were then doing, and what they would do in the future, said: "Verily I say unto you, All these things shall come upon this generation"; that is, the generation of the Jews. In Matt. 24:34, Jesus said, "Verily I say unto you, *This* generation shall not pass till all these things be fulfilled." In reply to the questions put to Jesus, he said to his people that the Jews were the people of whom he said, "All these things shall come upon *this* generation." Matt. 23:36, and Matt. 24:34. The large number of things of which Jesus spoke were all signs of his coming. The generation that then was is not to pass away until the last sign named, the sign of the Son of man.

It has been said that if we take this view of the generation, it makes no point as to the *time* of Christ's coming. But how much point has been made by the three generations which have been named, of different length, which have been started at 1780? Now some have taken the generation to begin at 1833. If we add one hundred years for this generation, it may extend to sixty-seven years in the future; and if so, where is the point of time in that time for the end to come?

One of the plainest and most important signs which Christ gave of his second coming was that the Jews—Abraham's seed—called a generation, should not pass away till all the things named be fulfilled. Many nations of ancient time have lost their identity as a people. The Jews, on account of their wickedness, lost their kingdom. Their city was taken from them, and their whole landed territory was taken by the Gentiles, who have held it to the present time. They were scattered into all nations, and they remain so to this day. They have at different times been greatly persecuted by the nations among which they have lived. Still they are a people, distinct and separate from all others. They can trace their genealogy back to Abraham. They know that they are Abraham's seed as clearly as they did when Christ was here. They, as a seed, do not run out. A Jew is a Jew everywhere. Signs are not given to show the date of an event, but to show the certainty of the event. *This* generation, which has been seemingly miraculously continued, will not pass away till these things be fulfilled.

SPIRITUAL FREEDOM.

BY DR. ALFRED GRAHAM.

We are living in a period of the world's history when there appears to be brooding over the entire religious world a spirit of Christian liberality. Considerable progress has been made in this direction of late, but not as much as the truly pious of all denominations have earnestly hoped for. Evidently the spread of skepticism and the scattering of infidel literature broadcast over the land has had a tendency to draw Christians of all denominations together to battle against a common foe. Spiritism and other isms, not necessary to mention here, have doubtless had a similar effect. The unity of the Christians of various orders, so much to be desired, has been accomplished in part, and can be brought about more fully only by adopting as the universal motto, "The Bible our only creed; Christian character our only test of fellowship," and by each freely according the other the God-given right to read, understand, interpret, and preach the truths of revelation according to his own honest convictions.

Spiritual freedom! What a boon! Thank God for it. Take property and friends from me, shackle and chain me, deprive me of physical liberty, let me ever so keenly feel the galling yoke of tyranny if you will, but never, never seek to invade the sacred precincts of my mind; give me above all things else that spiritual freedom and liberty taught by Him who said, "The truth shall make you free. If the Son therefore shall make you free, ye shall be free indeed." Thank God for the religious freedom we may enjoy today under the blessings of heaven, and the privileges vouchsafed to us by the organic law of the land. The days of the Inquisition are forever past, never again to inflict injuries upon the children of men, and deprive them of worshiping God after the dictates of their own conscience. In reflecting upon the great fact that the Inquisition is forever past, we must not fail to observe that bigotry and intolerance under the garb of religious zeal, in the hands of those who are notoriously sectarian, is, in proportion to the extent of its power, as dangerous and hostile to spiritual freedom as was the Inquisition.

Theological opinions should always be held in a kind, liberal spirit. The religion of our Lord and Saviour should be professed in a sweet, loving spirit. Jesus Christ, the great Head of the Church, conferred upon no man or set of men the right to dictate to his fellow-man in matters pertaining to his spiritual interest here, which must affect his welfare in the great hereafter. Every human mind should regard the other as having equal rights, and remember that "our Father," without favoritism, freely invites all mankind to the same communion with him. There are no divinely appointed, infallible expounders of the Word. God invites all to search the Scriptures, to read for themselves, and to follow Jesus in doctrine and practice to the best of their ability. No man has a moral right to refuse to extend the hand of fellowship and the best wishes of the heart to another, who, perchance, is not in theological agreement with him, so long as he conducts himself as becometh one of the household of faith.

Christians should remember that uniformity in religion or in anything else cannot reasonably be hoped for. The fact has been abundantly demonstrated, that those who differ theologically in word, can agree practically in heart, and labor and work unitedly for the glory of God and the salvation of the perishing, thereby showing to the world that it is possible, even where differences of opinion exist, to preserve the unity of the spirit in the bonds of peace. Oh, for a letting go of unscriptural tests, for concert of action on the part of all lovers of the Lord, on a broad, scriptural basis that will include in the grand work of bringing men to Christ all the pure and good of all denominations, regardless of personal opinions in matters universally conceded to be not essential to salvation.

Oh, for a broad Christian platform on which all the ransomed of the Lord may stand, each imbibing the sweet spirit of the Master freely, and to such an extent as to preclude the possibility of the exhibition of intolerance amongst those who from early education and training honestly differ on matters of minor importance, while agreeing on the grand fundamentals of the Christian system. May God help us to be true to ourselves in the various relations of life, true to our fellow-man, true to our convictions of right, and, above all, true to him who saves us and has called us to glory and virtue.

Philadelphia, Pa.

REGENERATION.

BY JOHN BOWER.

To generate is to beget and bring forth. Regeneration is to re-beget and be born again. The first gives us a natural body, and we bear the image of the earthy. The second gives us a spiritual body, and we bear the image of the heavenly. There are but two births; the first is of the flesh, and is flesh—a water birth. The second is of the spirit, and is spirit. Jesus said, "Verily I say unto you, ye must be born again." If, as some teach, baptism is the water birth, and the resurrection the spirit birth, they get three births, one in the past and two in the future to the unconverted.

"Ye must be born again," does not require two future births. Nicodemus said, "How can a man be born when he is old? Can he enter the second time into his mother's womb and be born?" Jesus answered, "Verily, verily I say unto thee, except a man be born of water and of the Spirit, he cannot inherit the kingdom of God." John 3:6 explains the two births. That which is born of the flesh, is flesh—a water birth. This produces a natural body, but does not entitle us to an inheritance in the kingdom of God, therefore we must be born again; a spirit birth produces a spirit body. "There is a natural body and there is a spiritual body." See 1 Cor. 15:42—50. It is the same body quickened by the Spirit (Rom. 8:11) at the resurrection or translation of the believer.

There is harmony between the natural and the spiritual. In natural generation the child exists in its unmatured, begotten state, and is dependent upon another for its present and future life. It lives because its parent lives. When born it has life in itself. In regeneration we are begotten again. 1 Peter 1:3. "Of his own will begat he us with the word of truth." James 1:18. See 1 Peter 1:23, revised translation, "Being begotten again not of corruptible seed, but of incorruptible, by the word of God which liveth and abideth for ever."

And in our re-begotten state we are the unmatured sons of God. "Therefore the world knoweth us not because it knew him not. And it doth not yet appear what we shall be, but we know that when he shall appear we shall be like him, for we shall see him as he is." 1 John 3:2. In this re-begotten state we are dependent upon another, that is Christ, for our present spiritual life and future eternal life. As the branch draws its nourishment from the vine, and lives because the vine lives, so said our Saviour, "Because I live, ye shall live also." Being born again we shall have life in ourselves, immortal and eternal life. With this view of regeneration we are not at a loss to know when it begins and where it ends. It begins at conversion, and is complete in the resurrection or its equivalent, a translation.

The Scriptures reveal two Adams, two covenants, two begetings, two births, two Jerusalems, a Paradise lost and a Paradise restored. The Paradise lost is peopled by the generated family of the first Adam. Paradise restored, or the new earth, will be peopled by the regenerated family out of the first Adam's lost posterity. And Christ at the head, the regenerator, will be the everlasting Father of the everlasting age or age to come. Then regeneration will be complete. The kingdom shall be under the whole heavens, and the holy ones born of the Spirit will inherit the kingdom prepared for them from the foundation of the world. Glorious day! May it soon come.

Sylvester, Mich.

"IF NEED BE."

BY MRS. M. A. TIBBETS.

How often do we, as the followers of Christ, while pressing forward in our pilgrim journey, bowed down under our many afflictions view the dealings of our heavenly Father as dark and mysterious. And sometimes while receiving the sharp discipline of his unerring wisdom, we feel that it savors more of rigorous chastisement than of the gentle government of a kind and tender parent. But the Apostle has told us there "is a need be," and "that the trial of our faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honor and glory at the appearing of Jesus Christ.

Hence, in the many afflictions of body and mind, through which we are called to pass, however severe and hard to bear, let us fully realize that we are the Lord's, and that he has a right to do with his own as will most glorify himself; and that there is a "need be" for all the trials, all the reproaches that may come upon us for our faith in the coming of Jesus, both as a people and as individuals. And then when he does come, according to our glorious expectation, we shall "receive the end of our faith, even the salvation of our souls." "Wherefore let us gird up the loins of our mind, be sober, and hope to the end for the grace that is to be brought unto us at the revelation of Jesus Christ." And in this way "our light afflictions which are but for a moment, will work out for us a far more exceeding and eternal weight of glory." Amen, may it come quickly.

WHILE THE BRIDEGROOM TARRIED.

BY A. RICHARDS.

Did the virgins go forth to meet the bridegroom in 1843 or 1844, or, in other words, were there not many that believed the Lord would return to this earth at that time? Did they not take a position before the world, that appeared to exactly fulfill the figure of the virgins going forth, as stated in Matt. 25:1. Was there not great expectation in regard to the event, and very great disappointment to many, because the Lord did not come at that time? Do not Adventists, at least 1843 Adventists, all agree that since then has been the tarrying time? Can we get from God's Word any clue to the length of the tarrying time? Does any lover of the Word, that has had his attention called to this subject, doubt for a moment that the thirteen hundred and thirty-five days (probably years) named in Dan. 12:12 do reach to the coming of our Lord in glory?

How remarkable that in connection with this date another is given, twelve hundred and ninety, and no event stated for a terminus; for had it been stated, as one has well remarked, it would have defeated the object of the prediction. Matt. 25:5: "While the bridegroom tarried they all slumbered and slept." Dan. 12:12, "Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days." Matt. reads, "While the bridegroom tarried." Dan. reads, "Blessed is he that waiteth." Matthew does not tell us how long the tarrying time, but Daniel does tell us just how long the waiting time would be. Can any one doubt that the waiting time and tarrying time are one and the same? Now, Bro. Stockman, the conclusion that this would bring us to, is so overwhelming and tremendous that a poor, finite creature should not be very positive about it. But to me there is probability enough connected with it, to cause a warm glow in my heart, and a bright prospect that we shall soon be

"Where the faded flowers shall freshen,
Freshen never more to fade;
Where the shaded sky shall brighten,
Brighten never more to shade
Where the hidden wound is healed,
Where the blighted life reblooms;
Where the smitten heart the freshness
Of its buoyant youth resumes
Where a king in kingly glory,
Such as earth has never known,
Shall assume the righteous scepter,
Claim and wear the holy crown."

Buchanan, Mich.

PROPHETIC PROHIBITION.

BY S. B. SCOTT.

A few days ago I received a package of "Prophetic Probabilities" by mail. I removed the wrapper in the post office, and the postmaster, seeing the heading said, "Prophetic Prohibition! What kind of prohibition is that?" It occurred to me that he blundered on to a very good idea of prohibition. According to prophecy and the signs of the times, Jesus will soon come the second time. When he comes the much discussed question of prohibition will be adjusted. Not only the traffic in strong drink will be prohibited, but the traffic in human souls.

The earth itself will then be purified and made the abode of the pure and good. The curse will be removed, and all sin forever done away. Then shall be realized what the Revelator saw when he says in Rev. 21, "And I saw a new heaven and a new earth." And of the inhabitants he says, "God shall wipe away all tears from their eyes, and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things are passed away. And he that sat upon the throne said, "Behold, I make all things new. And he said unto me, Write, for these words are true and faithful."

Such, I apprehend, is "prophetic prohibition." Oh, how many anxious hearts earnestly desire the prohibition of all unrighteousness. But the coming of the world's Redeemer, is our only hope of such a prohibition. Look up! redemption draweth near.

Onekama, Mich.

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E. A. STOCKMAN, EDITOR.

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SPECIAL ATTENTION!

The paper is set up, and goes into the hands of the proof reader SATURDAY P. M.; therefore all NOTICES must be received at the Office as early as SATURDAY MORNING to insure insertion.

If our friends disregard this statement, and send their notices *too late for insertion*, they must not blame us.

VERY SPECIAL NOTICE.

We must not be expected to **return manuscript** that we do not publish. To do so would be to us **five times** the trouble that it would cost the writers to copy their articles before sending them. **See "Golden Rule."**

DIVINE ASSURANCES.

PROMISES OF PERSONAL APPLICATION.

Here is a field broad and luxuriant, suffused with the light of God, from which every real saint has gathered many a flower of peace and joy. Faith, hope and gratitude meet oftener and linger longer in the realm of divine promise than in the whole domain of revealed truth beside. In sorrow's deepest, darkest hours the riven heart seeks solace in the "many great and precious *promises*." When chased by temptations, burdened with doubts, and threatened with despair the trembling, desponding saint takes covert amid the *pledges* of the Heavenly Father's love and faithfulness. As come the doves, on anxious hastening wing, to their windows, before the black roaring storms, so fly the children of faith before the rushing tempests of satanic assault, into the serene shelter of the promises of God. Within the impregnable fortress of divine *assurance* the best aimed lance of malice cannot reach the covered sons of light. The oath and promise of God are the death line to all approaching evil. Like the *pillar* in the wilderness, the heavenly promises are light and life to the friends of Christ, but darkness and death to his enemies. On the faith side of them is peace, safety, plenty, glory. On the unbelief side of them is night, tempest, despair.

With wonder, love and praise let us contemplate the following promise of the Saviour made to the little group of his trusted disciples, and through them to *each* and *every one* who has believed on his name and borne his cross.

"And *whatsoever* ye shall ask in my name, that I *will* do." "If ye shall ask *anything* in my name, I *will do it*."

What measureless devotion of the Son of God to the protection, happiness and unceasing joy of his own is outshadowed in these sweeping words!" What confidence in his followers that they will so partake of his will and spirit as to render it safe for him to pledge to them anything good they may desire! What earthly monarch would dare to thus place himself at the will of his subjects? We do remember a potentate who, in the delirium of dissipation, promised to grant a personal request to the *half* of his little kingdom. But in these marvelously copious words the King of kings puts the infinitude of his power and grace under tribute to the supplication of his friends. How can God's people be barren, destitute, unprotected or unblessed with such a draft as this in their hands upon all that is good and gracious and mighty in the name and love and gospel of Christ? Ponder well the majestic inclusiveness of this promise: "WHATSOEVER," "ANYTHING," "I WILL do it."

And who dares limit this promise to spiritual things? Did he not put into the lips of want the petition, "Give us this day our daily BREAD"? Do not the terms "*Whatsoever*," and *Anything*," cover *all* temporal as well as *all* spiritual good? Let not blind unbelief infringe the scope of the *bond*. Let saints not stagger where the Master puts no limits. The sole condition is, "Ask in my name." But that expression, "In my name," means submission, confidence, obedience, commensurate with the breadth of that other expression, "Whatsoever ye will."

But look again! "For he hath said, I will never leave thee, nor forsake thee." As the foregoing promise sweeps the whole extent of blessing in kind and character, so this covers the full extent of *time*—and eternity as well. I will "NEVER" forsake thee. In no age, at no period, in no emergency, under no circumstances, in no world, on this side the judgment, nor at the judgment, nor after the judgment; before I come, nor when I come, nor after I come. The eternal ages bow to this beheat. The gracious destiny of the redeemed spans the infinite.

And lo, here is yet another, and a peculiar promise: "Even to old age I am He; and even to hoar hairs will I carry you; I have made and I will bear; even I will carry and will deliver you."

The cradle and gray hairs are the twin symbols of helplessness and dependence. But the cradle is garlanded with new-born love, and festooned with dazzling hopes. But old age, sere and bleak and desolate, is the pity of the angels; often the pity of none beside. No other period of human existence so appeals to compassion and sympathy as sad, tottering, decrepit old age. With failing faculties and departing strength comes a feeling of uselessness and incumbrance. And if *want*, destitution, casts its gloomy shadow over the setting sun of life, the lot of the aged is a picture for that commiseration which is too often denied. But in through the gathering shadows, which enmantle the tomb, shines the heavenly light of the face of God, through this sweet assurance: "Even down to OLD AGE . . . I will carry you. . . . I *will never* leave thee." One friend there is, though all other friends be wanting—He who *never* forsaketh. This promise, "Even down to old age," has been the dying pillow of many a weary pilgrim, neglected and forgotten of all but God. Many a hand, withered by years and pinched by want, has clasped the precious words, "I have made and I will bear thee," as the only solace in the final struggle.

From the radiant galaxy of heavenly promises we select but one more, now: "Come unto me, all ye that labor and are heavy laden, and I will give you rest."

This is the voice of love and grace to all who feel their need of help greater than men and all this world can give. It is the pledge of the "Mighty to save," to receive and heal and keep and deliver and crown all sinners, without regard to blood or tongue, who will respond to the call and come. And this promise is good while he is the Saviour, but it will terminate when he shall become Judge and King. Until that august hour, now near at hand, the golden gate of promised remission and enthronement stands wide open, and whosoever will may enter.

Finally, at the appointed hour, the "*promised* redemption" for which the ages have been waiting will crown all Divine assurance, and Heaven's love, faithfulness, power and glory will fill all worlds, and the kingdom and the throne shall evermore abide. And may the consummation so much to be desired make haste.

THE TEMPORAL POWER OF THE POPE.

Upon the utter abjectness of the Papacy at Rome no light of hope can ever arise. The fate of that arrogant, bloody, blasphemous power is settled by the prophetic word beyond possibility of reversal. It was long since doomed to be *wasted* and then *destroyed*. The Pope is already shorn of all temporal power. There is not on earth, to-day, a government so mean as to do him reverence. There are limited localities which would gladly follow the nod of the cardinal's hat, and kiss the toe of the holy (?) pontiff. But God has fixed the limit of his murderous supremacy, and at the coming of the King eternal he shall be utterly and irrevocably consumed—destroyed.

Just now the following, which we clip from *Zion's Herald*, will be read with interest:

"'ITALY AND THE TEMPORAL POWER.'

"The above is the title of a very interesting and encouraging article to Protestants in the *Christian Register* of Feb. 16. The author is a 'trained writer and observer,' so says the editor, 'who has had opportunity to observe the political condition of Italy.' The attitude of the Roman people to the Papacy is clearly put in this closing paragraph:

"'From the prevailing tone of many of the telegrams to American journals during the jubilee celebrations, one might suppose that at least three-fourths of the Roman population would welcome the Pope back to his temporal throne with open arms and hearts. Never was there a more absurd supposition. Outside of the papal court, and the necessarily rather large circle of relatives, friends and beneficiaries of the members of that court, I think the number of Romans who favor a restoration of the temporal power is so small as to be contemptible. The vast majority of the Roman people not only do not want papal rule, but will not have it at any price or in any shape. They have had enough of it, and will have no more. They would—if I can judge the popular temper—blow St. Peter's and the Vatican into the air, and float Rome in blood, rather than bow their necks again beneath that hated and hateful yoke. Rose-colored reports to the contrary are manufactured for the English and American market. They are simply laughed at in Italy; and the laugh, I may say in conclusion, is extended to all those English and Americans who are ignorant or obstinate enough to believe that Italians, Romans, will ever voluntarily return, or by force can be driven back, to the house of bondage. Rome and Italy are free—not for a day, but for all time.'"

WESTERN EDITORIALS.

"THE ADVENTIST'S GOSPEL."

Have they a gospel—a *distinctive* gospel? By *adoption* only, just as Paul had when he referred to the sacred message as "*My* gospel." But, as gospel signifies "good tidings," we are tauntingly informed that Adventism announces some things that cannot be regarded good tidings, such as man's utter mortality, man's unconsciousness in death, the coming of a day of wrath, and the final extermination of the ungodly. We reply:

1. Although the announcement of man's utter mortality is not cheering, the gospel that proffers immortality to such a man is good tidings—"this mortal shall put on immortality"—far better tidings than the claim that we are inherently immortal regardless of character, and independent of Christ, who said to all, "I am come that ye might have *life*," and to sinners, "Ye will not come unto me that ye might have *life*:" and this life is not offered to *imperishable* beings, such as immortal souls would be, but to a *perishable* class, such as mortal men: "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." John 3:16. Deathless souls could neither "perish," nor be destitute of "everlasting life"—so Christ was not sent to that class, but to a perishable race, now void of "everlasting life," such as men in this world.

2. The announcement that death really kills man is not cheering; but the accompanying assurance that the resurrection shall bring him from death's dark domain, as surely as it brought Jesus therefrom, is good tidings; for God "brought again from the dead our Lord Jesus Christ, that great shepherd of the sheep;" and "if we believe that Jesus died and rose again, even so them also that sleep in Jesus will God bring with him"—bring them from the realm of death, just as he brought Jesus therefrom: so, to discard a future resurrection of the saints, is virtually to discard the past resurrection of Christ; and when that is discarded, we have no foundation left to stand upon.

3. The announcement of a coming day of wrath is not cheering information; but the fact that an arrangement is made whereby we can "flee from the wrath to come" is good tidings. But here we retort. The system of endless torment, incorporated into the modern substitute for the gospel, falls as far short of good tidings as the assurance of a final day of wrath. Let the glass-house folks refrain from casting the first stone, if they are not ready to move out of their vulnerable structure.

4. The announcement that the finally incorrigible are destined to be destroyed is not a cheering message; but the assurance that though this fate awaits them, there is a divinely arranged plan for escaping this doom, is good tidings.

In short, we glory not in our mortal condition, but in the prospect of immortality through Christ. We glory not in the fact that death can reduce us to a state of unconsciousness, but in the grand truth that the resurrection will relieve us therefrom. We glory not in the certainty of a coming day of wrath, but in the prospect of escaping its power. And we glory not in the thought that the wicked are to be destroyed, but in consideration of the fact that the righteous, instead of sharing that fate, shall live forever. The good tidings of God to man, after picturing his true condition and danger, points to the attainable glory of the future, calling us away from sin and danger to secure the glory of futurity. W. S.

CAIN'S MONGOLIAN WIFE.

Elder Wm. Sheldon, Dear Sir:—I would like to have you give your ideas in reference to where Cain got his wife. I would like to have you answer through the *Crisis* and oblige me, T. B. COWDREY.

Reply.

For the want of some more potent objection to the Bible record of Adam's creation as the "first man," that old threadbare question is ever and anon pressed to the front, "Who was Cain's wife?" Recently the following query was published in the Chicago *Daily News*, accompanied by replies from Chicago clergymen, a sample of which we append: "Where did Cain get his wife?" You will remember that, according to the fourth chapter of the book of Genesis, when Cain had killed his brother Abel the earth contained but three living human beings—Adam, Eve, and Cain. No addition to this number is named until the birth of Seth, when Adam had lived one hundred and thirty years. Meantime the Lord had cursed Cain, so that thenceforth when he tilled the ground it should not yield to him its strength, and making him a fugitive and a vagabond. Now there is a reference to other human inhabitants of the earth when Cain complains that 'every one that findeth me shall slay me,' and in the sixteenth and seventeenth verses the enigma is completed in the following words: 'And Cain went out from the presence of the Lord and dwelt in the land of Nod, on the east of Eden. And Cain knew his wife, and she conceived and bore Enoch; and he builded a city, and called the name of the city after the name of his son, Enoch.'"

The Rev. Dr. H. W. Thomas, pastor of the People's church, writes: . . . "But to come to the question, it seems plain enough, even from the Bible narration itself, that Adam was not the first man, but that there were other races or peoples living at that time. If not, of whom could Cain have been afraid? He had killed his only brother, and was about to flee from the presence of his father. If Adam and Eve were the first human beings, then Cain must have married his own sister. The probabilities are that he went farther east, and married a Mongol; and 'builded a city'; became a chief or ruler among that people. But as to who this beautiful Mongolian girl was, or what were the particulars of their courtship and wedding, it might not be safe to express an opinion. It seems, however, that their family turned out well, and that some of their descendants became quite useful as inventors and in the fine world of music, and hence, for so bad a beginning, Cain did well, but the credit should, perhaps, be largely given to Mrs. Cain."

Prof. Swing gives a reply in the same spirit, and winds up by saying: "Other clergy hold the Bible as sacred only in its religious doctrines." We omit other replies, and append a few remarks.

It is a little surprising that Cain's wife bothers these skeptics more than Seth's wife; for they never ask, Where did Seth get his wife? As Seth did not go to the land of Nod, and as he got a wife somewhere, where did he get her? When they solve this question, they will have dissolved their own difficulty. Their method of reasoning restricts Seth to the Adamic family for a wife; and if there was no impropriety in his thus marrying a relative, why in the case of Cain? We here cite several historic facts:

1. The time of this murder of Abel by Cain will have an important bearing upon the question of Cain's marriage, and will aid us in discovering the fact that there were plenty of marriageable girls of Adam's family from whom Cain could have selected a wife. A senator once said: "If I were to write the history of the United States on my thumb nail, I should have to be brief." So the sacred history is condensed; but enough is written to show that Cain murdered Abel less than one hundred and thirty years after Adam's creation—it being before Seth was born, when Adam was one hundred and thirty years old—and probably within one hundred years, for the record, after giving the birth of Cain and Abel, and after speaking of the occupation of Cain as a farmer, and the occupation of Abel as a shepherd, proceeds to say: "And in process of time it came to pass"—just how many years we are not infosmed. But after these two boys spent years in growing up to manhood—say twenty or twenty-five years—then they set up business for themselves in their respective trades; and even after that, it was in "process of time" that they presented their offering, and the murder was subsequent to the offering.

Now with the command to "multiply," who shall say that Cain and Abel were unmarried when they set up in their business? Allowing Abel to have been of age when he began business for himself, there was a space of time after his birth for a dozen daughters to have been born to Eve before the birth of Seth, which was after the murder—an intervening space of over twenty years, if not over fifty. That Eve suddenly ceased raising a family for twenty to fifty years, and then began again, is not intimated in the record, which particularizes only the birth of the boys. Then what becomes of the statement that after Abel was murdered, only three human beings were left on earth? Possibly, too, other sons were born in this interim, Seth subsequently being mentioned in consideration of the fact that he resembled his father so exactly. That these children after maturity remained at home is not probable; and in view of their being scattered abroad, Cain feared their vengeance for the murder of Abel, instead of fearing a people of whom he had no knowledge, and who, if they existed, would not have cared about avenging Abel's death, seeing he was of another race. If Adam's children were not even then living in different parts of the earth, Cain doubtless knew that they would thus be divided, and feared they would revenge the murder of their relative, Abel.

2. The record does not even hint that Cain found his wife in the land of Nod, but simply that he raised his family there. In recording the fact of a man's removal to another country, it is not necessary to say that his wife went with him, that generally being involved if he is a married man. Josephus gave the following record: "He also cast him, together with his *wife*, out of that land. . . . And when Cain had travelled over many countries he with his *wife* built a city." Even if it had been stated that Cain was married in the land of Nod, some of Eve's daughters might have been there, for Josephus in giving events before the murder, expressly says: "Adam and Eve had two sons; the elder of them was named Cain; . . . they had also daughters. Now the two brethren were pleased with different courses of life; for Abel, the younger . . . his employment was that of a shepherd." Here it is said that between Abel's birth and death, daughters were born of Eve. Here Cain could have found a wife before his removal, and even before he had committed the murder.

3. But if it could be shown that Cain was not married before the murder, it could not be shown how soon after it occurred, and he might have had a thousand neices to have chosen from then (without hunting up what did not then exist, a "Mongolian girl",) Seth's posterity, and that of other sons of Adam. This effort of skeptics to make out that Adam was not "the first man," and consequently that the Bible record is wrong, is a bubble that bursts in the grasp. W. S.

HO, FOR WORCESTER!

The call for our Annual Second Advent Conference, to be held with the church at Worcester, Mass., has appeared in the *Crisis* to commence the evening of April 3d, and continue over the following Sunday. Now, beloved brethren, these yearly meetings are very important to Adventism, in the State and elsewhere. These meetings in the past at Boston, Chelsea and Lynn have been the Mount Pisgah to us as a people, taking in the yearly Fast day, which has never failed to be a love-feast to us as the outgrowth of this sweet message of glad tidings of great joy to those of like precious faith. Our hearts have been made to burn within us as the preachers have summed up the evidences that the old Advent car had almost reached her stopping place.

The responses, the amens, with tears running, hearts rejoicing, souls expanding, love increasing, till melted and moulded into the image of our loving Christ, one Lord, one faith, one people, make these seasons our Pentecost, and they give us a new outfit so as to speak with new tongues. And this is what we need in these very last days, to spread and enforce this message.

Now, brethren, not only ministers and delegates, but one and all, leave all and come to this meeting, and help make it the best Conference we have ever had. You may rely upon it that our Worcester brethren will see that we are well cared for, and their hearts, hands and homes will be open to receive us. Then make an effort and come to Worcester, so that it may be shown that our zeal is not abating for the soon coming of our Lord and Master. L. BOUTELLE.

RELIGION IN POLITICS.

"We need more religion in our politics" says a writer in a widely circulated religious paper. If he had said, We should have less politics in our religion, the statement would have been truthful and in harmony with the Gospel of Christ.

While it may be well said that the religion of Jesus is not antagonistic to just laws and the making of them by earthly government, we do say that the politics of the present day are corrupting and destructive of spiritual life in every Christian that engages in them. The political world was never so agitated as now by the many who want to be in office and in positions of honor and power. There are hardly any means that can be used by which those positions can be obtained, but are resorted to. Thousands morally degrade themselves to obtain office. No one can now enter the arena of political life and keep the Spirit of Christ in his heart. No one can struggle for the honors and emoluments of political distinction, and not be selfish and worldly; therefore no active politician of to-day can be in possession of the spirit and religion of Christ. We do not say that no Christian can hold an office under the governments of the present time, for it is possible that somewhere a true servant of Christ may have the offer of a position of honor and trust that he would not politically seek. But such instances, it must be said, are not easily found. The great number seeking for office everywhere makes it necessary for each seeker to use means which the Holy Spirit and the gospel of Christ forbid.

What is most needed is so much of the humble and unselfish spirit of Christ that there will be no desire on our part for any office in church or state, except that to which Christ may appoint. If all would wait until thus appointed, there would be less strife everywhere, more peace, love and salvation among all men. * * *

CAUTION.

Bro. Stockman:—I wish to notify the sister churches of one P. A. Danderan, who gives his name as P. A. Durand, who has been converted from the Roman Catholic faith. He is not a member of the Westfield church as he claims, neither do I recommend him to other churches. A word to the wise is sufficient. J. E. CROSS.

PERSONAL.—Will Sr. Anna Smith please give her address in the *Crisis*?

A SPECIAL OFFER.

To any and all our subscribers who will send to us direct the name of a new subscriber for the *World's Crisis*, with $1.50 to pay for the same, we will send to them free of charge for one year

THE DOMESTIC JOURNAL,

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We want at least *Five Thousand* new subscribers on account of the above offer. Shall we have them? We earnestly hope that every subscriber to the *Crisis* will take hold of this matter with the determination that they will not give up trying until they have obtained at least one new name for our Family Paper the *Crisis*. Sample copies of either paper will be sent if desired. Those desiring the Journal will please say so when sending the new name, giving both addresses in full. AGENT.

A CARD.

Having recently fitted up a Job Printing Office in connection with our rooms at 144 Hanover Street, we desire to announce to the readers and friends of the "CRISIS," that we are now prepared to do

Book and Job Printing,

of all kinds, including Bill Heads, Letter Heads, Envelopes, Business and Address Cards, Sunday School Library Catalogues and Cards, Sheet Music, Circulars, Flyers, etc.

Friends having any of this kind of work to do will find it to their advantage to send to us for estimates.

CHAS. H. WOODMAN, Agent.

"TRUE THEOLOGY."

Bro. Stockman:—I have just read "TRUE THEOLOGY," by Bro. John A. Cargile, and wish to say that I am well pleased with it. It is just the book to put into the hands of young converts, or those who have an investigating mind. A great amount of good may be done by buying and loaning such books as "True Theology," "One Fold and only Door," "The Unspeakable Gift," "Hades," "The World's Great Empires," etc. Brethren in the Northwest, let me urge you to do more of this kind of preaching, and pray the Lord of the harvest to send more laborers into the field. ALSON W. STEERS.

Columbus, Wash. Ter.

THE RIGHT SPIRIT.

The following, from our dear Brother Bronaugh, was intended to be a private communication; but we take the liberty of publishing it as an *example* of the kind, Christian and conciliatory spirit so much needed *just now*. Our Bro. has a perfect right—as have all others also—to his views as to the ending of the prophetic numbers; and he is entitled to be heard, so long as he does not "*dogmatize*," but holds the peace and unity of the *body* and the good of the cause at large as of more importance than the *publication* of his special views. This, we think, is the right *spirit* and the proper *attitude*.—EDITOR.

Portland, Oregon, March 13, 1888.

DEAR BRO. STOCKMAN:—Your very kind note of 6th inst. is received. I recognize the fact that your experience as Editor of the *Crisis* renders you far more capable of judging what should be inserted in it than any occasional contributor can be; and it is not only your right, but your duty to reject any proffered communication which in your opinion is undesirable for publication. As I said in a former note accompanying one of my contributions, my only desire is to assist as far as I may in promoting the good of the cause so nobly advocated by the *Crisis*, and to do and say such things only as may be to the glory of God and to the help of the little flock who are watching and waiting for the appearing of our soon coming and adorable Christ and King. Therefore do with my proffered contributions just as you think best in aid of this purpose.

I am very strongly persuaded that, according to apparent *probabilities*, Daniel's 1335 years will end next year, while I freely confess that we cannot *know* whether or not they will, and that therefore all *dogmatizing* on this subject is improper and hurtful, and could only prove very deleterious to the cause of truth if, after all, this hope should prove to be ill-founded, which however I cannot now think will be the case; and yet it may possibly prove to be a mistake, for we only can and do *know* that the kingdom of God is "nigh, even at the doors."

May God bless and sustain you, dear brother, in your labor of love, and may we soon be permitted to meet and clasp hands in the presence of our Saviour, in the kingdom, is the prayer of your brother in the blessed hope, E. C. BRONAUGH.

RUM MISSIONARIES TO THE "DARK CONTINENT."

BY PHILO HITCHCOCK.

Every Christian rejoices when the gospel finds its way to the hearts and homes of the lost, whether in home or foreign lands. But there is a great deal of religious boasting about "Christianizing the nations" that is not warranted by facts. Much is said about "penetrating the dark continent of Africa," and carrying the gospel there. But let me say that the most successful missionaries now touching the shores of those darkened sons are rum and gin and whiskey. One ship load of whiskey will send more souls to perdition than a missionary will convert in ten years.

In the "Northwestern Christian Advocate" for March 7, 1888, I find a long article entitled, "Whiskey outrunning the gospel." It says: "Drunkenness everywhere abounds. Great ship loads of rum go to Africa. Gin and whiskey constitute the principal medium of currency. Official records inform us that in a single year over ten millions of gallons of the cheapest, vilest, most poisonous and most deadly liquor ever manufactured were sent by five Christian nations to the savages of Africa." It says further, "If time permitted, I could lay before you a statement of facts and figures of the population of certain groups of islands in the Pacific which would show you with what fearful and almost incredible rapidity the curse of strong drink, as introduced by the white man, is now sweeping whole tribes of savages off the face of the earth."

This does not speak very favorably for the "dawning of millennial glory." If five "Christian nations" can send in one year these cargoes of liquid damnation" to those suffering blacks, how long will it take to evangelize the world at that rate? I pity the nations for whom Christ died. My heart yearns for their salvation, but I am sick of this religious twaddle, emanating from the throats of Laodicean priests, who "smite their fellow servant and eat and drink with the drunken."

It was my privilege one evening to lay these facts before a large congregation in answering the question, "What shall be the sign of thy coming?" Two—a young man and his wife—have started to serve the Lord. Pray for us.

CHURCH NEWS.

Bro. Stockman:—Our meetings which have run eight weeks, but are now closed, resulted in sixty souls starting for the kingdom, and we were all brought nearer to the dear Lord. The three churches united after two weeks and the Congregationalist pastor got waked up and said to us, "I see things differently. I asked God for light and he gave it to me." He came to our hall for four weeks every night but Sunday. The town in general was stirred up as it never was before. To God be all the glory. Let us work with all our might for the perishing judgment-bound men and women about us. G. G. HAYNES.

Strafford, Vt.

Bro. Stockman:—I would say that we set in order an Advent Christian Church in the town of John Day, Grant Co., Oregon, on Sunday, March 24, with the following officers: Charles Belshaw, Elder; Wm. Luce and E. W. Aldrich, Deacons; David N. Luce, Clerk; John C. Luce, Steward. They are all noble, staunch, and enterprising men. Our church at present numbers eighteen members, all of them of sterling integrity, which bespeaks prosperity in the near future. We expect many more to go with us soon.

This work has been done amid opposition, but praise God, the truth will prevail when presented in the spirit of the Master. The church has with one consent invited me to remain with them, which we have consented to do, as the field is a good one and work plenty, and the interest increasing. We desire the prayers of God's people that we gather many sheaves from this region into the garner of God. Yours in the work. JAMES A. ORCHARD.

Bro. Stockman:—As there are some of the readers of the *Crisis* who are interested in our whereabouts and work, I will try to pen a little to give an account of myself. Since my Master called me into the field of ministry I have always tried to do his bidding, and always follow where he leads without ever asking what I shall see or receive for it. Now as I look back I can see some pretty dark places I have come through, but being led by a safe guide I can praise God for the experience he has led me through, for it has only drawn me closer and closer to him. At St. Clair, Blue Earth Co., he raised up a little band of believers partly under our labors, and as they are organized for Church work we hope they are still making good their covenant of love and fellowship in the work for our Master "till he comes," even though they have no pastor at present.

Last November we came here to take the pastoral care of this little flock, who have been battling along without a pastor for some three or four years, and found them badly scattered with but five or six families left to hold the fort. With fear and trembling we took up the work which had been so ably done by the former pastors, Brn. W. J. Bursell and F. A. Baker in years gone by; but God has been with us and his grace has sustained us, and we are now reaping the blessings.

Last Dec. Bro. Stewart came and labored with us about two weeks with good effect. Since then we have been working out in the school districts around us, and the Lord has blessed us. Many have been led to seek the Lord and some found peace. The interest is still good and we are looking for a good increased force to help hold up the banner, "watching, working and waiting," till the King comes. Sunday, March 11, buried six in baptism, and there are several more now about ready to follow in the likeness of our Lord's death and resurrection.

Brethren and sisters in Christ, pray for us that we may ever keep humble and faithful and grow in grace and wisdom in the truth. Yours in hope. G. T. WELCOME.

A GOOD BOOK.

While some of our brethren are bringing to the notice of the readers of the *Crisis* good books now in the market (which is commendable), we also wish to commend the book called "Natural Law in the Spiritual World," by Henry Drummond. It is a rare book, well calculated to interest the young and lead their minds into a large field of thought that cannot fail to be of profit. We think it should be in every family. P. W. HOUGH.

Fairbank, Iowa.

FROM H. B. WRIGHT.

Bro. Stockman:—I feel I must say something for Christ, he has done so much for me. I am one of the Lord's poor in this world's goods, but "rich in faith." Praise the Lord for poverty! It is not much longer that we shall have to battle with the trials of life here, for Jesus is near, "even at the door." What encouragement there is to live "godly in Christ Jesus," and to be "found watching" for the "Lord from heaven." Jesus says, "Blessed is the man who is found watching, and has his robes washed in the blood of the Lamb." "He that overcometh shall inherit all things."

Through the kindness of one of the mothers in Israel, I have the *Crisis* to read, and I saw an article in the number for March 7th from the pen of I. I. Leslie, entitled "Should we not be Consistent?" It was so much to the point that I felt I must say Amen to it. There never was a time when we should live as consistently as now, in these last days, when so many are "departing from the faith." Let us, if we preach Christ, live Christ. Let us who are longing for the Master to come, live so we shall be ready to meet him wherever we are.

There are only a half-dozen or so of us here, that are looking for the Master, "glory and eternal life." We are doing all we can to forward the truth here, and with God's blessing we are able to stand "boldly for the truth," and "salvation as it is in Christ Jesus." I want to meet you all in the kingdom. I want to see Jesus, I want to see my mother and other friends that are laid away to sleep till the resurrection. I want to see the "new city, not made with hands," and walk therein.

I want to sing praises to Jehovah with "all the hosts of heaven." Oh, what a chorus that will be, singing, "Alleluia, salvation, and glory, and honor, and power, unto the Lord our God!" There we can all sing; no cracked voices, nor voices out of tune there; all will harmonize. Praise the Lord for the Christian hope!

Norfolk, Mass.

CORRECTION.—In the request regarding the Chapel last week, J. P. Goodwin's address was omitted. It is *Elliot Depot, Me.*

RESIGNATION.

Bro. Stockman:—Feeling that our work is done in this church, and being told by the Lord to go forward, we have resigned our care of the church. They have become very dear to us, and we shall ever remember them in much love. The Lord has wonderfully blest us as a church, and while the people are spread out over a large amount of country, yet the Lord's day brought the most of them in to worship God and to talk over the blessed hope of the soon coming Lord. May the dear Lord send them a man filled with the Spirit. We close our labors the first Sunday in April. The church is in perfect harmony. G. G. HAYNES.

Strafford, Vt.

MARRIED.

HARRISON—WILHITE. At the residence of the bride's parents, March 15th, 1888, by Eld. George J. French, Mr. Wm. F. Harrison and Miss Maggie M. Wilhite, all of Denver, Hancock Co., Ill.

SECULAR NEWS.

FOREIGN.

OPORTO, Portugal, March 21. While a performance was in progress at the Banquet Theatre last night an explosion of gas occurred and the theatre took fire and was destroyed. The house was full of spectators, and a number of lives were lost.

Eighty bodies have been taken from the ruins. Most of those burned were in the third-tier boxes and galleries, where whole families were suffocated. There was a terrific struggle at the doors when the spectators tried to escape. Large numbers were suffocated and trampled upon. Many, on reaching the street, were so seriously injured that they vomited blood. Nearly all the victims were spectators. The actors escaped in their theatrical costumes. Many in the theatre, finding themselves unable to reach the doors, jumped from the windows. Some corpses were found in the stage boxes. The gas was extinguished shortly after the fire broke out, thus adding to the confusion.

BERLIN, March 23. The Emperor's laryngeal disease is more decidedly less alarming than it has been in many months before, and this gives rise to hopes that possibly he may be cured. He passed a good night last night. Today he walked in the orangery.

The Prussian ministers went to Charlottenberg at noon today, when the first cabinet council under the new Emperor was held. The Emperor presided. The ministers took the oath of allegiance to the King of Prussia.

A proclamation granting amnesty to political offenders is being prepared.

BERLIN, March 23. The North German Gazette publishes the Pope's autograph letter to Emperor Frederick. The Pope expresses deep sorrow at the death of Emperor William, from whom, he says, he received not a few by no means unimportant proofs of friendly sentiments, and from whom he was hoping to receive no less important proofs in the future. He congratulates Emperor Frederick on his accession to the throne of so great and powerful an empire, and trusts that he will receive from him the same marks of friendship as he did from the late Emperor. In conclusion, the Pope says: "May your majesty's health be restored, and may you enjoy a long life for the welfare of your subjects. We pray God to grant this, and we hope that he in his goodness will join us and your majesty n indissoluble bonds of love."

ST. PETERSBURG, March 23. The Novoe Vremya says that Russia has been tranquilized by the certainty that Germany will no longer support Austria's warlike aspirations, and will remain indifferent to Austria's provocations, and await a favorable moment for settling the Bulgarian question, without giving Austria a pretext for war.

DOMESTIC.

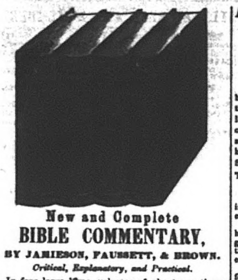
WASHINGTON, D. C., March 21. The Capitol was struck by lightning this afternoon. It shocked the Supreme Court, the Senate and the House. It put out the electric lights, paralyzed the telegraph and telephone wires, and destroyed portions of the sending and receiving apparatus. The sky had been clear until after 1 o'clock, when a great thunder storm rolled slowly down the Potomac and across the city. It was 2 o'clock when it reached the capital. The foremost clouds fell in, the lightning playing meanwhile in the heavy clouds behind. There was little or no thunder at first. Justices, senators and representatives only knew of the approach of the storm by the darkness, which gradually filled the Capitol, so that the gas and electric lights had to be turned on. Suddenly a thunder bolt fell directly on the Goddess of Liberty with a tremendous crash, which sounded to those who happened to be in the rotunda like the rending asunder of the dome. The lightning ran down the sides of the iron dome, and, catching on the wires, ran through both wings of the building, while the thunder reverberated through all the corridors, and seemed to shake the very foundation.

CHATTANOOGA, Tenn., March 21. A special reports a terrible wind storm at Calhoun, Ga., last night. The storm demolished the Baptist and Methodist churches, destroyed several houses and unroofed every house in town. No loss of life has as yet been reported, but four or five persons were wounded. The storm was much more serious and widespread in its destruction than at first reported. It seems to have formed in the vicinity of Calhoun, and pursued a northeasterly direction through north Georgia and into and beyond east Tennessee, bounding across to the Chilhowee mountains, and was next heard from near Loudon, Tenn., traveling from Calhoun, Ga., to Loudon, a distance of 100 miles, in about 30 minutes.

ATLANTA, Ga., March 21. A terrible electric storm enveloped the State last night, beginning about 10 o'clock and lasting until after midnight. In Fairburn both the colored people's churches were demolished, the court house chimney was torn off, shade trees were uprooted, and other damage was done. Near Austell, a house was blown upon a negro, killing him. Newton Moss's barn was blown down, and three horses and a cow were killed. Reports of the storm in and around Gainesville show that, while it was not so severe, much damage was done. M. A. Loden had his house lifted from the foundation and moved away. The colored people's Baptist Church was completely demolished. Mr. Cyprus, living near Gainesville, had his house and all outbuildings blown away; one of his children was seriously hurt.

MILWAUKEE, Wis., March 22. Specials to the Evening Wisconsin from the interior of the State indicate that last night's blizzard was very severe. The reports show that the thermometer ranged between 10° and 15° below zero. Not a wheel is moving on the upper Michigan peninsula roads, except those propelling snowploughs, which are nearly helpless. It is the most complete blockade of the winter in that section. The storm came on so suddenly and fiercely that trains were unable to reach the next station. A foot of snow fell. The wind blew a hurricane. It is now clearing. In one instance a pay car, with general officers on board, was stuck within 100 rods of a depot, and no communication between the officers and the station could be had.

CHICAGO, March 21. Prof. Elisha Gray announces that on Saturday next he will give an exhibition of his new telautograph, by means of which exact copies of messages in any handwriting can be produced at the distant end of a wire. He claims that this system is destined to supplant the telephone for many purposes, and that it can be successfully used for a distance of 500 miles.



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NOTICES.

MASS. S. A. C. CONFERENCE.

The next annual session of the Massachusetts S. A. C. Conference will be held with the A. C. Church of Worcester, Mass., commencing **Tuesday, April 3d,** 1888, at 7.30 P. M., and continuing over the following Sunday. We hope to see as many of our ministers present as can come consistently, and an unusually large number of delegates from our churches. We also hope for a special blessing from the hand of the Lord at this session. We long for fresh evidences of His presence within the bounds of our Conference, and for new tokens of His power upon both ministry and laity. Shall we not, dear brethren and sisters of Massachusetts, go to this Conference filled with new desires, actuated by a new and a more fervent spirit, and with a new consecration? Shall we not go with an earnest determination to be wholly the Lord's, and in the depths of our souls resolve, each and every one, that we will do our part, and fill our place in God's work which he has designed for us to fill, and labor with one devoted, untiring purpose to place the work in Mass. on the right basis? May the Lord let a new, fresh, living experience come into our hearts, and a new vigor nerve us all to action.

E. A. STOCKMAN, President.
C. H. SWEET, Secretary.

NOTICE.—The Hoosick Valley A. C. Conference will hold its second quarterly session with the A. C. Church at Hebron, N.Y. (D.V.), commencing **APRIL 19th**, at 7.30 P. M., and continue over Sunday. Conveyance will be provided from Rupert, Vt., on the arrival of trains. Any one coming later than Friday be sure to write to D. W. Lincoln, and inform him what train you will arrive on. His address is Rupert, Vt. Let us have a full representation from every church, accompanied by a contribution to the Conference fund.

GEO. A. STREETER, President.
W. O. HIGLEY, Secretary.

TENT MEETINGS IN NEBRASKA.

The season for this work is approaching. Our tent is at Cedar Rapids, Boone Co. We expect to hold our first meeting near that point about the middle of May. Are there other points in the northeastern quarter of the State where tent meetings are desired? If so, write us, stating your locality, whether in town or country, and probable number of brethren, sisters, and sympathizers. We must arrange to do the greatest amount of work possible with the least travel to save expense. Address ELD. MARSHAL McCULLOCH, Papillion, Sarpy Co., Neb., care of J. H. Carpenter.

QUARTERLY CONFERENCE.—The first quarterly meeting of the St. Paul District of Minn. for the year 1888, will convene at the chapel of Messiah's church in Minneapolis, Thursday evening, **APRIL 19**, and continue over the following Lord's day. Let every lover of Jesus and his cause come, and enjoy and assist in this gathering of the children of God, that the name of our Father in heaven may be glorified.

ELD. M. WELLCOME, President.
GEO. H. DEWING, Secretary.

NOTICE.—The next quarterly session of the North Western Pa. A. C. Conference will be held with the church at Geneva, Crawford Co., Pa., commencing Friday, **APRIL 13th**, and continue over the Sabbath. We cordially invite all who can to be present.

C. W. STEPHENS, President.
MRS. S. A. ATWATER, Secretary.

NOTICE.—There will be a Quarterly Meeting held with the New Hartford Church, beginning **APRIL 20th**, and holding over the 22d. Bro. Bolster, Pastor of the church, requests me to extend a cordial invitation for all to come to the meeting. Teams will be at the depot at New Hartford to take brethren to the meeting if they will drop a line to Elder A. J. Bolster, informing him what train they will come on. We hope to see a general rally "all along the line" to this meeting.

J. RIDLEY, Chairman.

NOTICE.—The Thirteenth Annual Campmeeting of the Beebe Plain Campmeeting Association will begin Saturday, **JUNE 23d**, and hold over two Sundays. All persons wanting lumber to build new tents, or repair old ones on the ground, will please send in their orders before the 10th of March next, stating dimensions, quality and finish they want, and it will be delivered on the ground at "cost price." Orders received later than that date may cost a trifle more.

H. I. HASTINGS, Secretary and Treasurer, Ways Mills, P. Q.

NOTICE.—The York County Conference of Maine have lately secured the labors of Elder W. H. Lannin and wife to act in the capacity of York County missionaries. To all those who may desire their hearty co-operation in the work of the Second Advent Gospel of our Lord we would say, send a full report of your needs and desires to Bro. W. H. Lannin, Biddeford, Me., and it will meet with his earnest attention.

W. H. LANNIN.

NOTICE.—The semi-annual session of the California A. C. Conference will be held with the church in Santa Cruz, commencing on the evening of **APRIL 18th**, and continuing over the following Sabbath, April 22nd.

H. F. CARPENTER, Chairman of State Com.
W. R. YOUNG, Clerk.

NOTICE.—We shall hold a series of meetings at Millville, Ohio, commencing **APRIL 5th**, and continue two or three weeks as the interest may demand.

W. P. SHAMHART.

NOTICE.—If any of the brethren or churches in Western New York or in Western Penn. wish for my services the coming summer as a preacher of the gospel, they will please write me by the first of April at Fredonia, N. Y. C. W. LOW.

NOTICE.—I am willing to supply pulpits as the way may be divinely opened, and would communicate with any church with that object in view.

ELD. L. W. SMITH, 28 Montgomery St., Boston.

POST OFFICE ADDRESSES.

F. L. PIPER—39 Hayward Avenue, Rochester, N.Y.
A. B. CARGILE—Denny's, S. C.
JOSHUA DENTON—Birch Intervale, Tamworth, N. H.
S. R. KNOX—Glen Elder, Kansas.
JEREMIAH HOWARD—1504 May Avenue, Augusta, Ga.
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J. C. and S. E. Smith, Martin Luther Cunningham, Alice Cunningham,—address Monastir, Macedonia, European Turkey, care of Basil Stephenoff. Postage five cents.

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History of the Second Advent Message. I. C. W.	$3.50
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Should Christians Fight? I. C. W.	10
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Resurrection Destinies. D. D. Buck, D. D.	10
Order of Second Advent. D. D. Buck, D. D.	10
Scripture Symbolism. D. D. Buck, D. D.	30
Last Day Tokens. Eld. S. S. Brewer	15
Treatise on Rev. 13th chap. Eld. S. S. Brewer	25
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Slaying the Witnesses. Eld. S. S. Brewer	10
History of an Immortal Soul. Eld. S. S. Brewer	10
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Science and the Resurrection. Eld. D. T. Taylor	5

Any of the above may be had at the *Crisis* Office.
C. H. WOODMAN, Agent.

THE McKINSTRY LECTURES.
The Redemption, and The World's Great Empires.

By ELD. AND MRS. L. C. McKINSTRY.

Elder McKinstry, occupies the first Sabbath in *THREE* Lectures. Mrs. McKinstry, from Monday evening over the following Sabbath in *NINE* Lectures. Only the Sabbath dates are given, the others being understood.

North Carver, Mass. (—) ..March 26 to April 1.

NOTE.—We are ready for engagements to preach when not arranged for lectures. Address Drawer D. Haverhill, Mass.

NEW ILLUSTRATED LECTURES.
Occupying two evenings.

"Biblical and Scientific Testimony respecting the Origin and Destiny of the Earth."

By E. P. WOODWARD.

New Bedford, Mass. ....April 10th and 11th.
Nashua, N. H. ....April 19th and 20th.
Manchester, N. H. ....April 25th and 26th.

Address me at Bridgton, Me.

APPOINTMENTS.

☞ Appointments *must be received as early as* MONDAY MORNING *to insure insertion for the coming week, as our paper goes to press* EARLY TUESDAY MORNING.

NOTE.—If our churches who need a supply, and preachers who are at liberty for any Sunday will send postal card to this Office specifying the same, we will try and accommodate each as far as we can. AGENT.

MASSACHUSETTS.

BOSTON ADVENT CHRISTIAN CHURCH. Chapel on Emerald Street. H. H. TUCKER, Pastor.

ATHOL.
Chas. Goodrich ....Sunday, April 1st
Geo. E. Tyler ....4th Sunday in each month

BRIMFIELD.—Orus E. Parker Corresponding Clerk.

BROCKTON Advent Christian Church (Central Hall, Enterprise Building.)—Eld. Wm. O. Hale, Pastor.

BRALEY'S STATION (Adv. Chris. Church.)—Corresponding Committee: Randall Demoranville, Geo. F. Reynolds, Clifford, Mass.

CHELSEA (Adv. Chris. Church) Heard Street. E. M. Andrews, Pastor.

CLINTON (S. A. Church.)—Isaac Barnes, Cor. Clerk

CHARLTON (Advent Chris. Church.)—L. A. Morse, Corresponding Committee, Box 290 Webster, Mass. A. S. Withington...1st and 3d Sundays in each month

DANVERS (Advent Christian Church.)—G. W. Page Elder and Corresponding Committee for the Church. H. A. Mitchell ....1st Sunday in each month
Charles Pratt ....Sunday, April 8th

EAST WEYMOUTH.—W. H. Crockett, Pastor.

FALL RIVER.—Meetings every Sunday at 26 Hunter Street, near Public Park. Daniel Gladding, Corresponding Committee.
A. Fogg ....1st Sunday in each month

FAIRHAVEN.—Albert Jenney, Cor. Com.
C. H. Sweet ....Sundays, April 1st and 8th

HAVERHILL (Walnut St. Chapel.)—G. W. Sederquist Pastor. Residence 21 North Street.

HUDSON.
G. W. Page ....Sunday, April 1st
Rufus Wendell (Odd Fellow's Hall)..Sun., April 29th
A. Fogg ....4th Sunday in each month

LAWRENCE.—(Advent Chapel, Concord Street.)
E. A. Stockman ....Sunday, April 1st
Rufus Wendell ....Sunday, April 8th
E. A. Stockman ....Sunday, April 15th
Rufus Wendell ....Sunday, April 25d

LYNN, Second Advent Church.—(Chapel on Liberty Street.)—J. C. Leavitt, 44 Rogers Avenue, Corresponding Committee.
Rufus Wendell ....Sunday, April 1st
John Couch ....Sunday, April 8th
E. P. Woodward ....Sunday, April 15th
J. Hemenway ....Sunday, April 22d
Wm. H. Mitchell ....Sunday, April 29th
Rufus Wendell ....Sunday, May 6th
E. A. Stockman ....Sunday, May 13th

LOWELL, Second Advent Church (Chapel 49 Grand Street, near Westford.)
J. Couch Pastor, 69 Grand Street.
J. Hemenway ....Sunday, May 13th

MIDDLEBORO Adv. Chris. Church (Pierce Hall.)—Simeon Harlow, Box 376, Middleboro, Mass., Corresponding Clerk.
A. A. Fowler ....Sunday, April 1st
J. H. Wilson....Sunday, April 8th, through the week, and Sunday, April 15th. J. H. WILSON.

MAPLEWOOD Second Adv. Church (Methodist Congregational Hall, Salem Street.)

MARBLEHEAD, S. A. C. Church (Advent Hall, 43 Pleasant Street.)—Albert Lefavour, Pastor.

MATTAPOISETT.—B. F. Shaw, Committee.

NEW BEDFORD (Advent Christian Church) corner of Kempton and Foster Streets.—Wm. A. Burch pastor, 55 Foster Street.
E. P. Woodward ....Sunday, April 8th and April 10th and 11th.

NEWBURYPORT (Shaw's Hall, Charter St.)—W. H. Gardner, Corresponding Committee.
A. Fogg ....Sundays, April 8th and 15th and 2d Sunday in every month

NORTH CARVER (A. C. Church).—Webster D. Nash Corresponding Secretary.
C. H. Sweet ....Sunday, April 15th

NORTH RUTLAND.—(Adv. Chris. Church.)
A. S. Withington........2d Sunday in each month
Randall Curtis........4th Sunday in each month

Newton Upper Falls.—Church of Yahveh, Boylston Street.—L. T. Cunningham, Pastor.

SOMERVILLE, Second Advent Church.—New Chapel on Putnam Street, near Sumner Street.)
D. T. Taylor ....Sunday, April 1st
A. W. Sibley ....Sunday, April 8th
E. A. Stockman ....Sunday, April 29th

SPRINGFIELD.—(Advent Chris. Church, Evangelist Hall on State Street.)—G. H. Wallace Pastor. Residence 394 Union Street.

SALEM.—(Church on Herbert Street.)
F. S. Stanton ....Sunday, April 8th

TAUNTON (Advent Christian Church) High Street opposite Wales Street depot, Ward Room No. 2.
J. S. White ....Sunday, April 1st
A. A. Fowler ....Sunday, April 15th

UXBRIDGE.—(Engine Hall.)
Wm. Leach ....1st Sunday in each month

WORCESTER.—Ministerial Committee E. G. Higgins, E. S. Gage, S. W. Lincoln.
E. A. Stockman ....Sundays, April 8th and 22d and Sunday, May 6th.
Geo. M. Teeple ....Sunday, May 13th
Geo. W. Sederquist ....Sunday, May 20th
D. T. Call ....Sunday, May 27th

WALTHAM.—Meetings in Reform Club Hall.

WHITMAN.—(Conant's Hall)—W. E. H. Vaughn Corresponding Committee, Whitman, Mass.
F. S. Stanton ....1st Sunday in each month

WEST WAREHAM (Advent Christian Church.)—Oren L. Waters, Secretary.
Frank Burr ....Sunday, April 1st
F. S. Stanton ....Sundays, April 8th and 15th

WEBSTER (Advent Christian Chapel, corner of Park and Myrtle Streets.)

WESTFIELD.—J. K. Cross, Pastor.
G. W. Sederquist ....Sunday, April 8th
J. Hemenway ....Sundays, April 15th and 29th and Sunday, May 20th.

WESTBORO (Lower Town Hall.)—Wm. H. Bailey and Elison Braley, Committee.
M. A. Potter ....1st Sunday in each month
S. G. Mathewson ....2d Sunday in each month

WAKEFIELD.—Meetings at the residence of J. B. Adams, No. 1 Church Street every Sunday P. M. at 2.

WEST DUXBURY (Tar Kiln.)—Mrs. M. S. Ransom, Pastor. Post Office address West Duxbury, Mass.

Plainville (New Bedford) Sunday evening, April 1st
Braley's Station........Saturday evening, April 7th
Acushnet ....Sunday evening, April 8th
C. H. SWEET.

Tremont ....Sundays, April 15th and 22d
F. S. STANTON.

North Wilbraham ....Sunday, April 1st
Granby ....Sunday, April 8th
GEO. L. TEEPLE.

New Boston (Winchendon) 1st and 3d Sundays in each month. GEO. E. TYLER.

NEW HAMPSHIRE.

ALTON (Jones' Hall.)—George E. Varney, Isaac L. Stockbridge, Committee.
N. Glidden ....1st Sunday in each month
J. T. Tibby & C. H. Willey 3d Sunday in each month
A. Kidder ....4th Sunday in each month

BELMONT.—Correspond with Asa I. Smith.

BIRCH INTERVALE (Union Chapel) J. Denton, Pastor.
J. Denton ....1st and 3d Sunday in each month

BERLIN FALLS (Eagle Hall) correspond with Geo. H. Howard.

CONCORD (Centre Street.)
John Parsons ....Sunday, April 1st
G. L. Tracy ....April 8th and 15th
E. P. Woodward ....Sundays, April 22d and 29th
John Couch ....Sunday, May 13th

DOVER.
Mark Stevens ....1st Sunday in each month
Chas. Goodrich ....2d Sunday in each month
Wm. H. Mitchell....3d and 4th Sundays in each month

DURHAM POINT (Brick school-house.)—Correspond with John R. Meader, Box 94 Durham, N. H.
John R. Meader....1st and 3d Sundays in each month

EXETER.—John W. Weeks, Corresponding Committee.
S. Shaw ....Sunday, April 1st
E. B. Wells ....Sunday, April 8th
Daniel D. Page ....Sunday, April 29th

EAST ROCHESTER.—J. Quimby and J.C. Shorey Elders.
B. S. Emery ....1st Sunday in each month
D. M. Leavitt ....2d Sunday in each month
Geo. W. Brown ....Sunday, April 8th

EAST ALTON (F. W. B. Church.)—H. C. Tuttle Corresponding Committee.

EAST WAKEFIELD (Woodman's.)—Mrs. Anna E. Waldron Corresponding Committee, Woodmans, N. H.
D. W. Stevens ....4th Sunday in each month

East Sandwich.—Calvin Watson, Com.

FRANCONIA (Advent Chapel.)—H. H. Brown Pastor.

FARMINGTON (Advent Chapel.)—N. L. Proctor, Corresponding Committee.
B. McLellan ....Sunday, April 1st
Wm. Bodge ....Sunday, April 22d

HAMPTON.—Cor Com. Frederick L. Lamprey.
Jesse Gay ....Sunday, April 29th
Daniel D. Page ....Sunday, April 22d

LAKE VILLAGE (North Church.)—E. D. Smith, Corresponding Committee.

LOUDON.—Geo. W. Prichard, Cor. Committee.
John G. Hook ....1st Sunday in each month
E. S. Moulton ....Sunday, April 8th
Warren Dow ....Sunday, April 15th

LOUDON RIDGE.
A. Kidder ....2d Sunday in each month
E. S. Moulton ....Sunday, April 15th
Joseph Harvey ....4th Sunday in each month

MANCHESTER, Arlington St., Second Advent Church. C. R. Crossett, Pastor.—Residence and address 231 Pearl Street.
E. P. Woodward (Lectures) ....April 25th and 26th

MEREDITH VILLAGE (Grand Army Hall.)—Meetings every Sunday.—Jacob G. Smith Corresponding Com.
F. W. Richardson ....1st Sunday in every month

NASHUA Advent Chris. Church (City Mission Hall, 72 Pearl St., corner of Maine.)—W. N. Tenney, Pastor. Residence and post office address 100 West Hollis St.
C. F. Hayward ....Sunday, April 1st
E. P. Woodward (Lectures) ....April 19th and 20th

NEW HAMPTON (Advent Chapel.)

NORTHFIELD (Union Church) every fourth Sunday David Trecarten Corresponding Committee.

PORTSMOUTH (Advent Chapel on Hanover Street.)—Bryant McLellan, Pastor. Residence 13 Elm Street.
W. N. Tenney ....Sunday, April 1st

PENACOOK.
Daniel D. Page....1st and 2d Sundays in each month and Sunday, March 25th.

PITTSFIELD (at the Bethel.)

ROCHESTER, Advent Christian Church (Lower Hall in the Odd Fellows Block.)—C. D. Parkins, Corresponding Committee. P. O. Box 520.
Mark Stevens ....2d Sunday in each month
J. E. Clough ....4th Sunday in each month

RYE.—S. G. Smart, Corresponding Committee.
A. W. Sibley ....Sunday, April 1st
Rufus Wendell ....Sunday, April 15th
Frank Burr ....Sunday, May 6th

SOUTH ROCHESTER (Advent Christian Chapel.)
J. T. Libby ....1st Sunday in each month
Enoch Morrill ....2d Sunday in each month

SUGAR HILL.—C. W. Dockham, Pastor.

SEABROOK.—James L. Walton, Cor. Com., Box. 61.
E. S. Moulton ....Sundays, March 25th and April 1st

SOUTH BARNSTEAD.—Wm. Clough, Cor. Com.
Wm. Bodge ....1st Sunday in each month

SOUTH SUTTON (Advent Chris. Church.)—Meetings 1st, 3d and 4th Sundays of each month. Meetings at North Sutton the 2d Sunday of each month, at the house of Bro. Israel Andrews. A. CHESSY

UNITY.—J. B. S. Pillsbury, Pastor.—Correspond with L. G. Kimball.

WOLFBORO (Central Block.)—A. F. Drake, Corresponding Committee.
Charles Colman ....2d Sunday in each month
D. W. Stevens ....3d Sunday in each month
C. N. Willand ....Sunday, April 1st
John Parsons ....Sunday, April 29th
F. S. Knowlton ....Sunday, May 6th
A. W. Sibley ....Sunday, May 27th
A. G. Davis ....4th Sunday in each month

WATER VILLAGE (school-house.)
C. Colman ....4th Sunday in each month

WEST DEERFIELD.—Meetings every Sunday.

WEST EPPING.—J Frank Hartford, Cor. Com

Alton (Gore school-house) ....1st, 2d and 3d Sunday in each month.
Gilmanton (Longeestown school-house) 4th Sunday in each month. H. H. BICKFORD. G. F. DAVIS.

Woodman's Mills ....1st Sunday in each month
C. COLMAN.

Alton (White school-house on the mountain) 2d Sunday in each month. J. E. CLOUGH.

South Wolfboro ....3d Sunday in each month
Middleton Corners ....4th Sunday in each month
T. L. CHURCHILL

Loudon (at Bro. Sylvester G. Lovering's) Saturday evening, April 14th.
East Concord (at Bro John Hutching's) Sunday evening, April 15th. WARREN DOW.

North Sutton (at Israel Andrew's house) Sunday, April 1st. South Sutton evening, April 3d.
Danbury ....evening, April 5th
East Canaan (Advent Chapel) ....evening, April 6th
Danbury ....Sunday, April 8th
F. S. KNOWLTON.

South Rochester ....first Sunday in each month
J. T. LIBBY.

Northwood Narrows ....Sunday, May 13th
WM. H. MITCHELL.

Egypt (Chapel) ....Thursday evening, April 5th
New Dover (where brethren appoint) Saturday evening, April 7th. E. S. MOULTON.

Alton (White school-house on the mountain) 4th Sunday in each month. JOHN R. MEADER.

Northwood Narrows ....2d Sunday in each month
JOHN PARSONS.

Tuftonboro Neck ....1st Sunday in each month
Melvin Village ....2d Sunday in each month
Sandwich ....3d Sunday in each month
Melvin Village ....4th Sunday in each month
T. W. PIPER.

Franklin (Morrison school-house) ....Sunday, April 1st
SIMEON ROBY.

CONNECTICUT.

ABINGTON.—(The Church of Christ.)

BRIDGEPORT.—Advent Christian Church, Temperance Hall, Beach Street, E. D.—J. W. Davis, Pastor. Residence 172 Park Street. Prayer meeting Tuesday evening at W. S. Days, 178 Barnum Avenue, E. D.

BRISTOL Adv. Chris. Church.—John C. St. John Pastor.

DANIELSONVILLE (Advent Chapel, corner of Academy and School Streets.)—A. S. Williams, Pastor.—N. Shumway and Wm. Kldridge, Cor. Committee.
A. S. Williams....1st and 3d Sundays in each month

HARTFORD (Melodeon Hall.)—Eld. D. T. Call, Pastor. Residence, No. 33 Congress Street.

NEW BRITAIN (Chapel on Arch Street.)—E. W. Smith, secretary.

NEW HAVEN.—(Beers Street Chapel.)—A. J. Wheeler Pastor. Residence 41 Beers Street.

PROSPECT (New Chapel.)—Wm. Berkley, Cor. Com.

PUTNAM (Adv. Chris. Chapel.)—D. Mathewson Pastor.

SCITICO (Advent Christian Church.)—Corresponding secretary: Dwight H. Cady, Thompsonville, Ct.
H. W. Perkins (communion) ....Sunday, April 1st

SQUARE POND (Second Advent Church.)—Orrin D. Newell, Corresponding Secretary.
S. Woodruff ....Sundays, April 8th and 15th (Communion April 15th.)

SOUTHINGTON (Gospel Mission Chapel.)

SOUTH NORWALK (Adv. Chris. Church) Temperance Hall, Main Street. F. S. Ainsworth, Cor. Clerk.
G. L. White ....Sunday, April 1st
D. C. Dudley ....Sunday, April 8th
Geo. L. Teeple ....Sundays, April 15th and 22d

TORRINGTON A. C. Church (Banquet Hall.)—D. R. and E. S. Mansfield, Pastors. L. S. Breckenridge Secretary, Torrington, Conn.

THOMASTON (American Hall.)—S. S. Glover, Cor. Com.

WATERBURY (Advent Chapel, No. 29 Cherry Street.) L. F. Baker, Pastor. Residence No. 29 Cherry Street.

WALLINGFORD.—(School-house on South Main St.)—Geo. M. Teeple, Pastor.

WOODSTOCK VALLEY.—P. S. Butler, Pastor.—Preaching the three first Sundays in each month.

WINSTED.—Meetings every Sunday afternoon and evening in Union Hall.

NORTH CAROLINA.

Wilmington ....J. P. King, Pastor.
Murtlegrove ....J. S. Harvey, Pastor.
Mount Olive ....I. W. King, Pastor.
Antioch ....L. W. King, Pastor.
Wilmington (Brooklyn Second Advent Church.)—J. G. Dukes, Pastor.

OREGON.

Preaching every Sunday at the Advent Christian Mission, 92-6th Street, between Stark and Oak, Portland. A. W. STEARNS.

KANSAS.

Liberty, second Sunday and Saturday night preceding of each month. R. T. PEAKE, Pastor.

MICHIGAN.

Nashville (Leighton school-house.)—Preaching every Sunday by P. Holler.

Buchanan (Oak St. A. C. Church.)—A. P. Moore Pastor.

PENN.

PHILADELPHIA.—*The Church of the Second Advent,* Friendship Hall, N. W. corner Ridge and Girard Avenues. Edwin King, President, 1741 North Twenty-second Street.

EAST BRANCH.—J. B. Eastman, Cor. Committee.

Edinboro.—T. R. Lewis, Church Clerk.

PHILADELPHIA.—The Second Advent Church, 7th Street, below Poplar Street, meet at Marble Hall. Preaching morning and evening.—H. R. Gaskel, 1024 Melon Street.

West Bingham school-house, Potter Co., once in two weeks. United States school-house once in two weeks. J. O. POTTER.

Plum, Venango Co., every third Sunday, morning and evening. Wallaceville every third Sunday, morning and evening. C. W. STEPHENS.

INDIANA.

Jeffersonville.—N. Field, Pastor. Otisco.—Geo. W. Green, Pastor. Forest.—E. C. Andrus, Pastor. Muddy Fork.—L. H. Warman, Pastor. Colfax.—F. W. Powers, Pastor. Volga.—A. H. Cooperider, Pastor.

MAINE.

BERWICK (Grant's Hall.)—E. B. Morrell, P. O. Box 122, Corresponding Committee.
E. N. Hinckley ....2d Sunday in each month
E. Wells ....Sunday, April 1st
Daniel D. Page ....Sunday, April 15th

BANGOR, Advent Christian Church.—(Chapel corner of Centre and Cumberland Streets.)—J. F. Clothey Pastor.—(Residence 213 French Street.)

BRIDGTON (Advent Chapel.)—A. W. Taylor, Pastor.
E. P. Woodward ....Sunday, April 1st

BATH (Middle Street Chapel.)—Wm. Blaisdell Corresponding Committee.

BELGRADE MILLS.—Thomas S. Golder, Cor. Com.

BIDDEFORD.—Corresponding Com.: F. B. Staples, Box 284, Biddeford. James Benson, Box 966, Saco.

BOWDOINHAM VILLAGE (Hinkley's Hall.)—Corresponding Committee: L. D. Small, G. Umverhind.

CUMBERLAND MILLS (Berean Advent Church.)—O. H. Wallace, Pastor.

CAPE ELIZABETH (Advent Chapel.)—L. S. Roberts and W. H. Libby, Elders. P. O. 33 Temple Street, Portland, Maine.
Jared Whitman ....1st Sunday in each month
Jesse Gay ....2d Sunday in each month
I. C. Wellcome ....3d Sunday in each month

CAMDEN (Washington Street Chapel.)—T. F. Wadworth Corresponding Committee.

DOVER Advent Christian Church (New Chapel on High Street.)—O. S. French, Pastor.

FAIRFIELD.—Committee: Henry A. Fish, Fairfield.

GOODWIN'S MILLS, (Union Hall.)—J. Hill, Pastor.
J. Hill....1st and 3d Sundays in each month, or supply
Jesse Gay ....4th Sunday in each month

HOLLIS CENTRE (Adv. Chris. Church.)—Corresponding Committee: C. M. Hanson, A. R. Dyer.
B. S. Emery ....2d Sunday in each month
Mrs. M. E. Kilborn....Sunday, April 22d and onward

HOLLIS (Second Advent Church at Moderation.)—Corresponding Committee: Wm. Partridge, Frank Crockett, West Buxton, Me.

KENNEBUNK, Lower Village (Adv. Chapel.)—M. M. Day, Corresponding Committee.

KEZAR FALLS (Village Hall.)—John Seavey Corresponding Committee.

LEWISTON, A. C. Church.—Committee: S. Collins and S. A. Wilson.
Jared Whitman ....2d Sunday in each month
I. C. Wellcome ....Sunday, April 1st
A. W. Sibley ....Sundays, April 29th and May 6th

MECHANIC FALLS (school-house on Pleasant Street.) Corresponding Com.: Harry W. Jordan, J. H. Rand.

NORTH WATERBORO.—A. C. Bradeen, Cor. Com.
A. G. Davis ....3d Sunday in each month
E. Johnson ....4th Sunday in each month

NORTH NORWAY.
E. P. Woodward ....2d Sunday in each month

OTISFIELD GORE.—Daniel Brett and C. F. Work Norway, Me., Corresponding Committee.
E. P. Woodward ....3d Sunday in each month

OLD ORCHARD (Adv. Chapel, near the Tower.)
Jesse Gay ....1st Sunday in each month
I. C. Wellcome ....Sunday, April 8th
Geo. W. Brown ....Sunday, April 22d
B. S. Emery ....3d Sunday in each month

PORTLAND Second Adv. Church (Mechanic's Hall, Congress Street.)—Committee: G. E. Smith, J. Wesley Corson, F. C. Wiggins.
Wm. H. Mitchell ....Sunday, April 1st and 1st Sunday in each month.
O. S. French ....Sundays, April 8th and 15th
E. A. Stockman ....Sunday, May 20th

PORTER VILLAGE.—Meetings every Sunday.—Corresponding Com.: H. Sawyer, M. Libby, F. Philbrick.

ROCKLAND (A. C. Church, Merrill's Hall, Lime Rock Street, north of Court House.)—Wm. M. Brewster Cor. Committee. Address A. F. Crockett & Co.
M. M. Stevenson ....1st Sunday in each month

SOUTH BERWICK (Great Works.)—Correspond with S. E. Goodwin and Eugene Ball.
Knoch Morrill ....1st Sunday in each month
George W. Brown ....3d Sunday in each month

SOUTH BERWICK (Emery's Bridge) Union Christian Church.)—M. M. and A. A. Young, Pastors.

STEEP FALLS, ME. (New Chapel.)—Corresponding Committee: Robert Ridlon.

SOUTH WINDHAM (Union Chapel.)—D. J. Sawyer and H. C. Hawkes, Corresponding Committee.
E. Johnson ....Sunday, April 8th

SOUTH ELLIOT.
Geo. W. Brown ....1st Sunday in each month

SOUTH HOPE.—M. M. Stevenson, G. W. Leach, Julia Martin, Corresponding Committee.

VINALHAVEN.—Corresponding Committee: Ezekiel Ames, Israel Green, Quincy Maker.

WASHINGTON MILLS.—G. H. Lincoln, A. P. Mears, F. A. Wentworth, Corresponding Committee.

WEST BUXTON.—Wm. Partridge, Cor. Com.
A. G. Davis ....1st Sunday in each month

West Kennebunk (Second Advent Chapel)—Rufus Duran, Committee.

Kittery (No. 4 South school-house) 1st Sunday in each month. York (Groundnut Hill) 2d Sunday in each month. Maryland Ridge, Gray's Corner, Wells, (Advent Chapel) 3d Sunday in each month. South Berwick (Grant's school-house) last Sunday in each month. J. P. GOODWIN.

Beal's Island, Jonesport (Adv. Chris. Church.)—Elder N. Smith, Pastor. Address Old Town, Maine, P. O. Box 60.

Scarboro Blue Point 1st and 3d Sunday in each month
F. PHILBRICK.

Kittery Point (as Bro. Chas. A. Wilson may arrange) Sunday, May 27th. J. H. WILSON.

East Lebanon (Union House) 1st and 3d Sundays in each month. Wells, Gray's Corner (Adv. Chapel) 2d Sunday in each month. M. M. & A. A. YOUNG.

RHODE ISLAND.

BRISTOL (Advent Christian Church, High Street
W. Hadley ....Sunday, April 1st

ESCOHEAG.—(Advent Christian Church).—Eld. E. R. Wood Pastor.

LA FAYETTE (A. C. Church) Chas. E. Preston, Pastor

PROVIDENCE (Advent Christian Church, Hammond Street.)—Norman P. Cook, Pastor.
C. H. Sweet ....Tuesday evening, April 3d

WOONSOCKET.—(Second Advent Chapel, corner of Green St. and Park Avenue.)—Joseph Miett, Pastor

Riverpoint.—A. C. Greene, O. B. Crandall, Frank M. Tucker, Committee.

ILLINOIS.

Denver (Adv. Chris. Church.)—Geo. J. French, Pastor.

Ionia, Warren Co. (Advent Christian Church.)—H. Pollard, Pastor.

AUBURN (Adv. Chris. Church.)—J. F. Adair, Pastor.

PALMER (Adv. Chris. Church.)—Eli Reynolds, Clerk.

Meetings every Sunday in the Advent Christian Church at Minonk.

McKeen (Spott's school-house) ....once in four weeks
GEO. W. HURD.

MISSOURI.

Union Ridge school-house (Parson Creek Township) every 1st Sunday, at 7.30 P. M. Fountain Grove, Linn Co., every 2d Sunday, at 7.30 P. M. Bethel school-house every 4th Sunday, at 4 P. M. JAMES F. DAY.

Frake's school-house, Linn County, 4th Sunday in each month, at 11 A. M. Post office address, Meadville, Mo. L. K. STODDARD.

IOWA.

AKRON (Advent Christian Church.)—James Biddlecome corresponding committee.
H. S. Carpenter ....4th Sunday in each month

SENEY.—(Adv. Chris. Church.)—G. H. Hewes, Pastor.—P. O. address Le Mars, Iowa.

Emery school-house every two weeks. North Fredonia school-house every two weeks.

SIOUX CITY (Advent Chris. Church.)—Corresponding Committee: J. W. Young or J. H. Culver.

Burr Oak.—Preaching every Sunday.—J. Ridle Pastor. Bluffton once in two weeks.

VILLISCA (Adv. Chris. Chapel) B. Forester Pastor.—Preaching every Sunday evening. Sunday School every Sunday, at 3 P. M.

Lake Mills ....3d and 4th Sundays in each month
WM. C. STEWART.

QUEBEC.

MAGOG (Ketcham school-house, Pond District) Sunday, July 17th, and onward once in four weeks.—G. W. Chapman, Pastor.

Hatley (Old Church) ....Sunday, July 24th and onward once in four weeks.

North Hatley (Maple Hill) ....Sunday, July 31st and onward once in four weeks. G. W. CHAPMAN.

Montreal A. C. Church (No. 780 Craig Street.)—E. Buckingham, Pastor. Preaching every Sunday.

DANVILLE.—D. Gregory, Pastor.

EAST ANGUS.—H. Warner, F. Johnson, J. Sawyer, Committee.

Scottstown (Town Hall.)—Preaching every Sunday at 11 o'clock A. M. and 7 P. M. in the S. A. C. Chapel. Committee: Robert B. Scott, Sam Clark, T. Muir.

Ways Mills (Union Church.)—H. I. Hastings, E. Vaughan and O. W. Heath, Corresponding Committee Chas. McClare, Pastor.

MINNESOTA.

High Prairie.—P. and H. and M. Ramer, Pastors
Monticello ....every Sunday, at 10.30 A. M.
GEO. H. DEWING.

Minneapolis (Messiah's Advent Church, corner of Second Avenue and Fourteenth Street South.)—W. J. Hobbs, Pastor. Residence 1409 3d Avenue South, Minneapolis, Minn.

Rose Creek every Sunday morning, at 11 o'clock, and every alternate Sunday evening. Sunday School every Sunday after morning service.
G. T. WELLCOME.

WISCONSIN.

AMENA.—Elder B. N. Meigs, Pastor.—Preaching every Sunday.

OHIO.

NEVADA (A C. Church.)—A. N. Dunbar, Pastor.

CANTON.—M. Beck, Pastor.

Axtel (Adv. Chapel) ....10.30 every Sunday morning
Birmingham ....6.30 every Sunday evening
"Church of God," Marysville.

Richwood (Adv. Chris. Church.)—A. Watson, Elder.

SPARTA (A.C. Church.)—O. M. Owen, Pastor.

Preaching twice every alternate Sunday at Sparta and Stantontown.

VERMONT.

VERNON.—A. E. Scott, Corresponding Committee.

BRIDGEWATER (Oak Chapel.)—A. L. Dinsmore, Corresponding Committee.

CASTLETON.—A. C. Johnson, Pastor.

NORTH SHREWSBURY.—Geo. W. Wright, Pastor.

NORTH SPRINGFIELD (Advent Church of Christ.)

STRAFFORD, VT. (Advent Christian Church.)—G G. Haynes, Pastor.

ST. JOHNSBURY A. C. Church.—J. Ward, Pastor.

WARREN (A. C. Church.)—Chas. Brown, Clerk.—Preaching each alternate Sunday.

Stony Brook and Gaysville A. C. Church.—Wilbur Boutwell, Gaysville, Vt., corresponding committee. W. C. Boutwell (Stony Brook Church) once in two weeks.

Factory Point ....2d Sunday in each month
Chittenden ....last Sunday in each month
WM. J. BLANCHARD.

Morgan Centre (Union Church) ....once in four weeks
G. W. CHAPMAN.

South Vershire each Wednesday evening when pleasant
G. G. HAYNES.

NEW YORK.

CORINTH (A. C. Church) D. P. Perkins, Pastor, once in four weeks.

EAST SHELBY.—Meeting every Sunday at 11 o'clock A. M. Preaching each alternate Sunday. Correspond with Eld. C. H. Sweet or Lauren Grinnell.

Hoosick (A. C. Church.)—Geo. A. Streeter, Pastor. Address Hoosick *Falls*, N. Y., Box 401.

Massena.—Geo. D. Stearns, Pastor.

NEW YORK CITY.—J. Cox, Pastor.—Meeting three times on the Sabbath, and Wednesday evenings, at 138 West 34th Street.

Rochester A. C. Church (No. 40 Courtland Street, a few rods off Main Street.)—F. L. Piper Jan. 8th, and onward.

Sandy Hill (Adv. Chris. Church, corner of Maine and Willow Streets.)—W. O. Higley, Pastor.

Springwater, Livingston Co.—G. F. Haines, Pastor.

Wallace, Steuben Co., preaching every two weeks A. M. and evening. S. E. Moose, Pastor.

Woodhull, Steuben Co., for the church of God in District No. 17, every alternate Sunday. D. B. HUNT.

Low Hampton ....once in two weeks
JAS. FERRIS.

CALIFORNIA.

SANTA CRUZ (A. C. Church of the "Blessed Hope")—Benj. Finney, Pastor.

San Francisco (Church St., between 29th and 30th Streets.)—W. R. Chandler, Pastor. Residence 1711 Church Street.

Santa Clara.—Michael McFadgen, Pastor.

TENNESSEE.

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BY T. L. WAUGH.

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Soon Jesus will come,
And he'll gather us home,
In yonder bright heavenly land;
No tears e'er will flow,
And no sorrow we'll know,
When gathered with that angel band.

CHO.—How bright is the prospect before us,
The saints there will all be victorious;
Pain and sorrow are past,
Death is conquered at last,
And Jesus shall reign evermore.

Signs show He is near,
Filling hearts full of cheer,
While we in expectancy wait;
There friends we shall see,
And with Jesus we'll be,
And pass through the bright pearly gate.

In that home of the blest,
There the weary shall rest,
From sin and from sorrow be free;
"Hosanna" we'll sing,
"Worthy Saviour, our King,
Who died to redeem even me."

Golden harps there shall ring,
While his praises we'll sing,
Our hearts there with rapture will thrill;
No more saints shall die,
While the ages roll by,
No sorrow our bosoms shall fill.

MISSION WORK IN WESTERN NEW YORK.—NO. 4.

BY C. H. SWEET.

Since Jan. 2nd, the date of my last report, I have been greatly hindered in my work by extremely cold weather, furious storms, and bad travelling; but notwithstanding these and other hindrances, I have managed to keep in the mission field about two thirds of the time.

Before concluding my last report I had commenced operations in East Oakfield, a small village of about two hundred inhabitants, situated ten miles south and east of East Shelby, and this has been my principal field of labor since then. Elder P. A. Smith preached the leading features of our faith and hope there some twenty-five or thirty years ago, and succeeded in leading a goodly number of people into the light of present truth; but, as in many other places in this and in other states, very little if any effort was made to place this interest upon a firm and an enduring basis. No organization was formed, and the converts were not instructed in regard to their duty to sacrifice of their time and means to help sustain the ordinances of God's house, and to aid in sending to others the truths which had proved a source of so much joy and blessing to them. This not only resulted in driving from these fields those faithful preachers who were dependent upon the voluntary contributions of the people for a support, but also in causing the spiritual life in the converts themselves to perish of starvation, in harmony with the inspired declaration, "There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty. The liberal soul shall be made fat: and he that watereth shall be watered also himself. Prov. 11:24, 25.

Those pioneers are deserving of credit for their self-sacrificing efforts to turn men from the darkness of error into the light of truth upon the fundamental doctrines of inspiration, but they did not take as much heed to how they built as they should have done. If circumstanced as they were, I presume that I should have made similar and possibly much greater mistakes. Of those who accepted the truth there under Bro. Smith's labors, some have died, others have moved away, while others have either backslidden from God or apostatized from the truth.

A few years later Spiritualism was introduced into the place and obtained quite a strong foothold. So blighting did the influence of its doctrines prove that morality was at a very low ebb, while spirituality was well nigh extinct. I was informed by some of the older inhabitants that not more than a dozen professors of religion could be found within a circle of two miles, while fully nine tenths of the people were skeptics. About one half of this dozen professors were Adventists, and these were the only human beings to whom we could look for sympathy and co-operation; and, strange to say, I had to toil on several weeks before hearing any of these open their mouths in public. This was largely due to their lack of faith in our being able to accomplish anything there.

But they got to work after awhile, and so did several persons belonging to other denominations. The most of the meetings were held in a hall owned by a Mr. Nash, who very generously gave us the use of it, and gave other evidences of a kindly interest in us personally and in the success of our work, going so far as to promise to help support a society if we succeeded in organizing one. Elder G. F. Haines was with me much of the time during my last three weeks, and rendered valuable assistance. Our preaching was mostly doctrinal, as the circumstances seemed to demand that we should first show the people that the Bible did not teach certain doctrines that they had read into it, and then gave as one of their principal reasons for rejecting it. Our next aim was to present the exact fulfillment of prophecy as an evidence that the authors of the books of the Bible "wrote as they were moved by the Holy Ghost."

Having devoted so much space to an account of the circumstances, I will try to state the apparent results in as few words as possible. We drew large congregations whenever the weather and traveling was at all favorable, and had the closest and most respectful attention. More than three quarters of our hearers were evidently convinced that the Bible clearly taught the doctrines which distinguish us as a people. Several persons who had wandered from the path of duty reconsecrated themselves to the service of God. One of the number was a young man who once preached among our people to good acceptance. He not only publicly confessed his unfaithfulness, but also announced his intention of resuming his God-given work. Two persons who never before made a public profession of religion arose for prayers. A good foundation was laid for the young man above referred to, or some other servant of the Lord, to build upon; and we expect to see the work go on there.

We were greatly disappointed in not receiving more sympathy and help from those Adventists who reside in adjacent neighborhoods. I know that some of them were so situated that they could not come, but I fear that others cared more for their own personal ease and worldly prosperity than they did for the success of the work for which some of us esteem it a privilege to suffer and to sacrifice. May all such be aroused from their drowsiness before the Bridegroom comes.

Since moving to this place I have held a few meetings at West Barre, hoping to at least call out the few Adventists residing over that way, and to awaken in them sufficient interest to draw them over to our meetings here at East Shelby, a distance of four or five miles. My success was so indifferent as to lead me to abandon the attempt in utter despair. I have also held a few meetings in a hall at North Oakfield, about six miles south of East Shelby. We there have good congregations, and there are hopeful indications of a revival interest. I shall devote the most of my time and attention to that place for a few weeks to come.

About all I have been able to do for East Shelby since moving here has been to keep up the regular preaching services, and I have often found it necessary to preach three times on Sunday, and ride a distance of fifteen and twenty miles in order to do that. The outlook here just at present is not at all encouraging. Our congregations are small, and with a very few honorable exceptions the people are very backward about meeting their pecuniary obligations to their pastor. From those Adventists residing in the surrounding country, to whom I appealed for sympathy and aid, I have received but one response. I came here with the expectation of working up interest enough here and in outlying districts to support a pastor, intending to withdraw from the charge in favor of some good man as soon as that point was reached; but it now looks as though it will take all of these interests combined to support a man one half of the time. As soon as I become fully convinced that this is the case, I shall deem it advisable to seek out some other field in this section of the State, where there is a fair prospect of awakening sufficient interest to support a man the remaining half of the time. I think it far better to make these provisions for the perpetuation of the work than to skip about here and there, creating something of a stir in many places, without leaving a permanent interest in any of them.

East Shelby, N. Y., March 13.

NOTES FROM MY DIARY.

BY W. H. LANNIN

After leaving the Brethren at Bowdoinham, Me., we sped over the steel rails toward Biddeford, where our dear brother in Christ, Ira Hill, awaited our coming. Arriving safely we waited somewhat impatiently the arrival of our humble household effects. In due time they came, and then work began in earnest. With the united help of our dear Bro. and his family, no time was lost in getting our effects cheerfully arranged in homelike order. As soon as this duty was performed, arrangements were made for both myself and wife to go on to Mechanic Falls and help the brethren sow the precious seed of gospel truth. Accordingly we left our new home and reported at the Falls on Friday, Feb. 10th.

Our labors were blessed of the Lord, although satan desired to withstand the work that was begun, by his artful devices. Our hearts were made to rejoice at seeing a very intelligent young man at the close of one of our meetings humbly kneel at the feet of Jesus, and accept with the heart the gospel message of salvation by faith. We remained with the church in this place until Feb. 20th, laboring every evening and speaking on many vital gospel topics. Having received a call from the York Co. committee to report at Biddeford, as there were two other places nearer home that needed my attention, we left once more for home, trusting and praying that the good work begun would continue despite all effort to the contrary.

When we arrived home we found out that nothing definite was done in the way of opening an effectual door for labor in either of the places mentioned in the letter received. We felt somewhat grieved in spirit, realizing that time was precious; but knowing very well that to rest on inactive oars would not improve circumstances, we at once telegraphed to the brethren at the Falls that we were coming back that way again. Arriving once more amongst the brethren, we prayed to the Lord for guidance. While stopping here a letter came to our address from Oxford, a village six miles distant, requesting us to come over and help them in the Master's service. We at once went and held an interesting series of nine meetings with blessed results. The villagers were awakened to the truths contained in the Word of God as never before. Many who were in gloom and the first stages of spiritualism have seen the light of truth, and are now walking therein. We were hospitably used by all the dear brethren, and even those out of the church administered to our temporal wants.

From this place we went over to Ottisfield Gore and preached Sunday, March 4th. Here we met brethren of like precious faith who desired us to arrange to come amongst them and hold a series of revival services. We promised to try and do so at our earliest convenience. Having, while laboring in Oxford arranged to return once more to Mechanic Falls as soon as we could conveniently do so, the next morning found us tired in body but strong in spirit, on our way toward the Falls. We had the pleasure of riding by the side of dear Bro. I. C. Wellcome on our way thither. It is so invigorating in spirit to one on the battle-field to meet with those who are fellow pilgrims on the journey toward the kingdom of God. My soul could truly say, "Bless the Lord, O my soul, and all that is within me, bless his holy name!" After bidding him God speed and receiving his loving benediction in return, I hurriedly left the car and wended my way to the home of Bro. J. B. Mason, who, by the way, is one of the most influential honey bee dealers in the United States. He is also the proprietor and editor of a "Bee and Poultry Journal."

I found a hearty welcome, and at once we set to work to stir up the people's minds to a sense of our being in town, by scattering five hundred dodgers throughout the town. The brethren had previously rented a large central hall for the proposed meetings, and we also set to work and painted on a transparency above the hall door a sign, "Gospel Meetings." We began meetings Tuesday, March 6th, and up to this present date the meetings are going along grandly. The interest is nightly on the increase, and new faces are to be seen every evening. There is one quality manifest in the audience that is quite encouraging to us, viz. a deep and calm interest taken in the different sides or phases of the glorious gospel of life only in Christ, as revealed in the much abused prophetical and apostolic Scriptures. To many here as elsewhere the Bible is a new book. Brethren and sisters, pray that we fail not either in body or spirit.

Mechanic Falls, Me.

FROM THE SIMEONS AND ANNAS.

Bro. Stockman:—To-day, March 1, I am threescore and fifteen years old, so I reckon myself among the number that you have invited to write a short letter. I have been a believer in the near coming of our Lord more than forty-five years, and although he has tarried long, I am still waiting, and I find the constant study of the Bible a help to while away the time. The blessed Book is an inexhaustible mine and never-failing source of encouragement, and those chapters which speak of our Lord's coming have ever been precious to me.

I am informed by some among our people that by reading the last eight verses of Luke 17, they conclude that we are to have a time of persecution just before the Lord comes, and that they feared those trials more than death. Now to such I would say, that as Matthew, Mark and Luke have each given us a part only of our Lord's discourse, those chapters, Matt. 24, Mark 13 and Luke 21, must be read in connection, as also Luke 17, where the Pharisees demanded of Jesus when the kingdom of God should come.

In Luke 17: 30 we read, "Even thus shall it be in the day when the Son of man is revealed. In that day, he which is upon the house-top and his stuff in the house, let him not come down to take it away." In what day? Is it in the day when the Son of man is revealed? Let us ask Matthew and Mark. Matt. 24: 15, Mark 13: 14—"But when ye shall see the abomination of desolation spoken of by Daniel the prophet standing where it ought not, let him that is on the house-top not go down to take anything out of his house." Now you will notice that Luke has not given us this verse: "When ye therefore shall see the abomination of desolation spoken of by Daniel the prophet." This verse was certainly in our Lord's sermon, and its omission changes the time for the fulfilment of the seven verses following very much.

If Luke had given us that verse as Matthew and Mark have, all would have been plain, and it is plain now if we read those chapters in connection and "rightly divide the word of truth." Then Matthew must have a little criticism, while Luke has those events as recorded in the seven last verses of his 17th chapter as taking place at one and the same time. Matthew has them somewhat scattered. Doubtless the 28th, 40th and 41st verses of the 24th of Matt. should have been placed with those that were to be fulfilled during the abomination of desolation, and thus harmonize with Luke.

When our Lord comes they are to be crying peace and safety. "And they answered and said unto him, Where, Lord? And he said unto them, Wheresoever the body is, thither will the eagles be gathered together"; wherever there were any that were of the body of Christ, and wherever antichrist reigned. The saints endured that great tribulation for 1260 years, and then it ended. We have had our trials in the past forty years, and now let us look for the Lord himself. No doubt if the "enemy of all righteousness" could by any means so change the truth of God into a lie as to make us choose death rather than the coming of our Lord and Saviour, it would please him well. But let us be on the alert for our wily foe, and he will soon be out of our way, for the saints of the Most High shall take the kingdom and possess the kingdom forever, even for ever and ever. JOS. M. ANDREWS.

New Boston, N. H.

Bro. Stockman:—I observed in the *Crisis* a request that your Advent friends of advanced years should state their age and some experience as regards their association with the Advent cause. Well, I am now in my eighty-first year, which you will call far advanced in life. I embraced the Advent doctrine of the near coming of Christ about 1837 or 1838, from reading the writings of Wm Miller, and then embraced the doctrine with all my heart. When 1844 came and our hopes were not realized, I was sadly disappointed. I hardly knew at that time what to think, but did really believe the Saviour would soon appear. My anxieties were very great, and had I the knowledge of the minds of others, I should and would have been much comforted. At that time it was difficult to get Advent literature.

After a time I heard of the publication of the *Advent Herald*. I at once procured it, and from this paper received much information, which was very interesting and afforded me much comfort on some subjects. After reading the weekly *Herald* some years, I learned of the publication of your *Crisis*, and obtained it. I have enjoyed its weekly utterances very much, and believe it to be the best paper published. I would not know how to do without its weekly visits. I have used every means in my power to obtain information by the purchase of tracts, pamphlets, and books which contained arguments on the subject of our Lord's near return to earth, and also the best interpretations of prophecy by your best authors. There is nothing in this world that I love to meditate upon so much as our Lord's second coming. I believe the signs and dates are about all fulfilled, and also believe that our Christ is now even at the door.

Yours in hope of immortality when Jesus comes, SOLOMON PEARSON.

German Town, N. B.

Bro. Stockman:—In reply to the invitation given in the *Crisis* of Feb. 22nd, I will try to pen a few words for the *Crisis* for the first time. I am one of those aged ones referred to. I am in my eighty-fourth year, and a widow for twenty years. Isolated from those of like precious faith, I hear no preaching except through the dear *Crisis*, which comes laden with Bible truth which gives me strength and courage to wait a little longer, for the prize is just ahead. Eternal life! O how cheering to those who have been long waiting for the return of their dear Lord to remove the curse and set up his everlasting kingdom. I am strong in the faith that we are in the perils of the last days spoken of by the prophets, and have been about thirty years. I have seen sorrow and trouble, but the dear Lord has been my refuge, and in him do I put my trust, for he has promised, "I will never leave thee nor forsake thee." Your sister waiting for the Bridegroom.

Stafford Springs, Ct. MRS. E. DAVIS.

Bro. Stockman:—I am now nearly eighty-two years of age; have been a member of the Baptist Church fifty-five years, a minister forty-eight years, and am still preaching. I embraced the Advent doctrines in 1842, and conditional immortality in 1844. The first I ever read on the subject was "Storrs' Six Sermons." They were very imperfect; then H. H. Dolney, then Grew's works, then a pamphlet by Ives, extracts from Constable's "Future Punishment" and all the principal works since.

I was personally acquainted with George Storrs, and took his paper, "Bible Examiner," until it was suspended. If you will examine Wellcome's history of the Advent cause, you will find my name associated with that of J. Lee. We were then the only two who advocated the cause in North Carolina. He is dead, and my daily prayer is that God will spare my life to witness the great event of my Saviour's return. Pray for me. Your Bro.,

J. P. PRITCHARD.

OBITUARIES.

VERY SPECIAL NOTICE.

☞ Those who want extra numbers of the *Crisis* containing *Obituaries*, or other matter, must take notice when the obituaries appear, and *then*—not before—send their orders direct to the *Business Agent*, and they will be *promptly* filled. *Never send orders to the Editor.* That is not his business.

BARNES. Fell asleep in Jesus, at her home in Coaticook, P. Q., Feb. 14th, 1888, Adalaide E., beloved wife of Bro. Thomas A. Barnes, aged fifty-three years and ten months.

Our sister gave all to Christ, and her faith rested on the Word of God. She was unassuming and unobtrusive, and was ever ready to testify of the grace by which she was brought to Christ, and kept, though in the world, "from the evil." She was an Adventist, and her faith was strong in the glorious second advent of Christ as the time of the saints' reward. Her home was emphatically the place of rest and peace. Her husband and her children knew daily that she walked with God, and her willing hands ministered to their necessities, while she was to them the sweet example of a Christian wife and mother. All who visited her home felt the blessedness of her Christian spirit and the influence of her piety. The servants of Christ were by her and her husband always welcomed and kindly cared for, as we often have known by experience. But she has, like multitudes of others, sickened and died. For nearly half a year she has been sick and languishing on a bed of pain, but "she is at rest," as her husband, grief-stricken and sad, writes us, while rejoicing in the consolation afforded by the assurance that

"She sleeps in Jesus, blessed sleep,
From which none ever wake to weep."

She was granted on her sick-bed an especial experience such as she never had before, and proved the promise true, "My grace is sufficient for thee." For over twenty-eight years she and her husband have lived in peace and happiness together, and her kind words and cheering advice have often helped him on his weary, toilsome way. Her last words were, "I am happy in the Lord."

"'Tis blessed thus to die,"
To breathe the last faint breath,
To close the languid eye,
And sink to dreamless death.
Now we'll ne'er be parted more;
"Forever with the Lord,"
On that fair shining shore
You both will be ye reward.

Services by Eld. Chas. McClure. Text, John 11: 25, 26. A very large audience of sympathizing friends were present, for Sr. Barnes was well beloved. L. C. MCKINSTRY.

MCDOLE. Suddenly, but peacefully fell asleep in Jesus, at her residence in Philadelphia, Pa., Feb. 24th, 1888, Sister Eliza J., relict of the late Andrew McDole, in the seventy-fifth year of her age.

It again becomes our painful duty to chronicle the death of another one of God's dear waiting children. For more than forty years our dear sister has been watching and waiting for the glorious appearing of our Life-giver and Redeemer. In early life she was converted to God, and united with the M. E. Church; but in 1843 and 4, when Bro. Miller and his co-laborers were preaching in this city the second advent of the Saviour near, she with her dear husband heard and rejoiced in the glorious proclamation, and although the subject of much affliction in her family, and personal physical suffering, the blessed hope sustained her to the last. She was an ardent lover and earnest advocate of present truth due this generation, and although no friend to death, notwithstanding it came suddenly she was ready. She leaves two daughters, a number of grandchildren, with numerous other relatives and friends, who deeply mourn their loss. Funeral services conducted by Eld. F. H. Burbank and the writer.

"Another weary pilgrim rests,
Her conflicts now are o'er;
Her name is numbered with the blest,
For Canaan's bright, eternal shore.
She loved the Saviour's living Word,
Her work is now well done,
She waited for our coming Lord,
Who soon will call her home."

Bible Banner, please copy. H. T. TAYLOR.

HATCH. In Hopedale, Mass., Feb. 10th, 1888, Sister Fidelia M. Hatch, wife of the late Daniel H. Hatch, formerly of Portsmouth, N. H., aged eighty-four years, six months, and four days.

The subject of the above notice was a remarkable woman in many ways. She with her husband early embraced the Advent faith when preached by Father Miller in 1839 and '40. She became a widow sixteen years ago, her husband having "passed on" in 1872, fall in the "faith." She was the mother of twelve children, eight of whom are now living. In the largest and best sense she was a true and living Christian, a beloved mother, friend, and neighbor. All bless her for her sweet and beautiful life. In all her many, many troubles she never faltered, but implicitly trusted in the goodness and mercy of her heavenly father. She has long been a subscriber to the *Crisis*, and read its weekly pages with great comfort and satisfaction. She was a strong believer in the soon appearance of her beloved Master to bless and "glorify his saints." There was no bigotry in her faith. She conceded to others seeking the truth the same rights she claimed for herself, saying as she often did, "The good Lord will do just right." The aged and Rev. Adin Ballou in company with Rev. L. G. Wilson of this town attended and spoke words of cheer and comfort to a large company of relatives, friends and neighbors at the house of her son in Hopedale, with whom she has resided for the last sixteen years. G. O. HATCH.

SANBORN. At Franconia, N. H., Feb. 3rd, 1888, of consumption, Bro. Oliver Sanborn, aged fifty-two years and five months.

He served his country faithfully in the late war of the rebellion, being a member of the 6th Vermont Volunteers and was twice wounded and once suffered by sunstroke. A few years after the war he enlisted in the service of King Immanuel, and was buried by the writer in the liquid wave with two of his sisters and one other sister. It being the first time we ever administered the ordinance of baptism, we have felt a special interest in his welfare. We visited him several times during the last two months of his sickness, and always found him anxious to talk and hear about Jesus and the resurrection. He gave satisfactory evidence to all who conversed with him that his sins had all gone beforehand to judgment, and been cancelled through faith in the atoning blood. The deceased was never married, but lived with and cared for his widowed mother, who deeply mourns his loss, with several brothers and sisters. As we listened to the sighs and sobs of this widowed mother and friends, our mind went back to the time when the Prince of Life himself met a funeral procession and broke it up, and restored the son to his weeping mother. And so we in sympathy with the waiting, weeping bride of Christ, cry out from the heart, Come, Lord Jesus, and destroy death, and him that hath the power of death, which is the devil. Sermon by the writer, assisted by Brn. Brown and Howard. G. C. BOWLES.

HOUSTON. In Bangor, Me., Feb. 12, 1888, Cyrus H. Houston, aged seventy-one years and nine months.

The grim messenger death has laid his hand upon this another of the household of faith, and after quite a distressing illness he has laid down to wait the gathering of the ransomed host. Although he has not taken an active part in the work of the Lord for the past few years, yet he has been an attentive listener whenever it was his privilege to attend upon the means of grace. He leaves a wife and ten children to mourn his loss, and we trust that all may enter into the city of light when the Master shall come.

J. F. CLOTHEY.

HAWKES. Mrs. Susan Dean Hawkes was removed suddenly from earthly scenes by an attack of heart disease.

Mrs. Hawkes was a daughter of Thomas and Mary Dean, and was born in Winchester, N. H., April 28, 1816. She came to this town in 1833, and Jan. 1st, 1838, became the second wife of our respected citizen, Mr. Adam Hawkes, and is now called away after nearly fifty years of happy married life. She leaves one son, Mr. Adam Augustus Hawkes of this town, another deeply mourned son, Edgar Dean, having died July 4th, 1855, at the age of eight years. Mrs. Hawkes leaves half brothers and sister, Mr. Benjamin L. Skinner and Miss Maria Skinner of this town, and Mr. Isaac Skinner of Oakland, Cal. Mrs. Hawkes was an excellent Christian woman, of kindly and benevolent disposition and presence, and will be greatly lamented in the circle in which she moved. She was an active and devoted member of the Second Advent Church, and faithful to every duty. The funeral was attended at the residence of Mr. Hawkes on Main street, conducted by the Rev. Wm. Hall Williams, according to the full burial service of the Episcopal Church. The interment was in the family lot in Lakeside Cemetery.—*Wakefield Banner.*

BUGBEE. In Willington, Ct., Feb. 7th, 1888, Elizabeth Bugbee, wife of Bro. Jason Bugbee, aged eighty-eight years.

Sister Bugbee in early life gave her heart to God, and with her husband united with the M. E. Church. About 1843 she with her husband embraced the doctrine of the soon coming of the Lord and its kindred truths. She lived a consistent Christian life, and died in hope of a better resurrection. She left a husband, one son, and grandchildren to mourn her loss, but they mourn not as those which have no hope. Previous to her death she selected 1 Thess. 4: 13-18 to be used as a subject of remark at her funeral, from which the writer administered words of admonition and comfort. A. MORSE.

BODGE. Peacefully fell asleep in Jesus, after a long and painful sickness, Aug. 28, 1887, Sister Bodge, widow of the late James Bodge of Moultonborough, aged eighty-three years and three months.

She was the last one of seven daughters. Two brothers survive her. Bro. Sylvester Lovering being one of them. Our sister gave her heart to God when quite young, and served her own generation by the will of God, and now rests in hope, sweet hope. Loving friends do not sorrow as those who have no hope. Words of comfort by the writer. T. W. PIPER.

CORRESPONDENCE.

FROM ELD. J. F. ANDERSON.

Bro. Stockman:—I desire a little space in your columns. I have been a reader of the dear old *Crisis* for some time. I read so many encouraging letters from the brethren and sisters in Christ I feel it my duty to speak if possible a word of encouragement to those of like precious faith. In Jan. 1887 I was converted to God, and as soon as I was truly converted I felt it my duty to preach the gospel to other perishing souls at the same time seeing the great need of the work, I consented to work in the ministry, and praise the name of the Lord I am standing as a watchman on the walls of Zion.

Brethren, when I look around me and see so many going the downward road to perdition it makes me feel like preaching day and night. Though I am an unlearned fisherman, as it were, the Lord is blessing me in my feeble efforts. When I read the letters from our missionaries it makes my heart rejoice; but when I look round and see the little churches that have been established here by Bro. and Sr. Smith, and see how they are being scattered for the want of a shepherd, it makes me almost feel like weeping. It does seem to me that the ministers of God are not doing as much as they ought. I fear they have not as a general thing got faith sufficient to trust him fully. May God awaken the ministering brethren to a sense of their duty, that we may present the Word to the people in its purity.

The people are starving for the want of such preaching. We are almost compelled to cry out as they did from the so-called heathen land. But, brethren, there is not a greater heathen country on the earth today than Oregon, so far as understanding God's Word is concerned. This is saying a great deal, nevertheless it is true, God being my judge. Let us take courage, brethren, and be faithful till Jesus comes. It will not be long, if we live in the discharge of our duty, till we can say, "Lo, this is our God, we have waited for him and he will save us."

There is so much of Satan's doctrine preached here, it is almost impossible to get the people to receive the truth. I am preaching every Sunday, and if the Lord opens the way I will go all the time. There is but one minister west of the Cascade Mts. that is preaching all the time. I pray God that he may send more laborers into this part of his moral vineyard, so that when Jesus comes he may find us giving meat in due season. Now, brethren, I am honest in this matter. I feel that the day of judgment is so near at hand.

Now, to all who may read this feeble letter, I desire your prayers that I may continue steadfast in the apostles' doctrine. May God help us all to watch, so that that day may not come on us as a thief in the night, for he will come on the wicked as a thief, but the faithful shall know. Read 1. Thess. 5: 4, Rev. 3: 3. There is a great field of labor here, and but few laborers. I am, by the grace of God, doing all I can for the Master. I have a large family to support with my hands. But the more I study my Bible the more I feel like giving up all for Christ. It sometimes looks like a great trial, but I am going to work for Jesus. I am ready to go wherever the Lord requires me. Now, in conclusion I will say to the Brn. and Srs., pray for me that I may live in discharge of my duty, and at last gain a home in the kingdom.

Scappoose, Oregon.

FROM MIRA NOLEN.

Bro. Stockman:—I would like to give a word of testimony on the Lord's side through the *Crisis* to the brethren and sisters scattered abroad. About nine years ago I was brought to see the need of Jesus as my friend, through the preaching of Bro. Philo Hitchcock, now of Dakota. At that time he held a meeting at Mifflin, Wis., my home until about five years ago. There was a large number converted to God. Some have gone to other homes, some have gone back to the ways of the world, and some have fallen asleep. I am trusting Jesus day by day. The way grows better all the time. By his grace I am going to be faithful until he comes. Your sister in the love of Jesus.

Smithland, Ia.

FROM C. J. BUDLONG.

To the beloved editor of the *Crisis*, and his vast army of readers, heartfelt greeting:—It has seemed good to us, as we have read the many messages of love which have appeared from time to time in the columns of the *Crisis*, to occasionally report the progress of the cause of truth in this remote corner of the little State of Rhode Island, and we fervently hope that the space we now occupy may not be altogether lost, but the telling of the glad news of many reclaimed from the powers of darkness to the service of the one who is "altogether lovely," may so work upon the mind of the reader that, if disheartened and sad, it may inspire him with renewed strength, and a determination to seek to save the lost, and point the weary child of earth to the fountain of cleansing and healing which has been opened so that "Whosoever will may come" and bathe in its crystal, clear, and health-restoring waters, and emerge purified from sin, and basking in the sunshine of pardoning love.

Notwithstanding the severity of the weather, which has been remarkably cold for this locality revival services have been conducted in the chapel here by Bro. Gerish, and many have been brought to a knowledge of the truth of life only in Christ. One young man, with whom the writer has been many times conversing upon the state of man in death, the nature of the soul etc., after carefully studying the Word of God, and reading a number of tracts from the *Crisis* office which we gave him, came out and openly professed to renounce the wrong and accept the truth. And by his taking so decided a stand others were led to investigate our teachings, and also to accept of the salvation which is "so full and so free," and are now leading good and noble lives.

Bro. Gerish is indeed a power in this community, and by his fervent exhortations has succeeded in accomplishing much for the glory of God. We feel that without him our lot would be hard indeed. Dear friends of truth, remember us in your petitions to the throne of grace, for we know that "the prayer of the righteous availeth much," and that the one by whom all prayers are heard, will grant to strengthen us in our warfare against evil and the force of sin, and eventually lead us triumphant through the land of the foe, if we will but put our whole trust in him, and follow his leadings with the surest, confiding trust of a little child.

We cannot close without entreating the unsaved to trifle no longer with the pleadings of the blessed Redeemer. "Grieve not the Spirit." Turn to the Saviour while probation is extended, while the voice of God calls you in accents of unutterable love, while the great possibilities of the future are opening before you. Yield to him who is "the way, the truth, and the life," and perfect peace is yours on earth now, and when "he who is our life shall appear," immortal life in a world where death and sin cannot enter will be your reward.

Potter Hill, R. I.

REPORT OF LABOR.

I went from the Wis. Conference at Arena in Dec. to the Pine River church in Richland Co., and commenced meetings Christmas day. There has been much to discourage this little band. Among the rest, Ellen White-ism has tried its best to divide, distract, and destroy, but thank God the testator of the new covenant, Jesus, is greater than Moses. May they all be kept faithful followers of Jesus. I preached the first sermon there in the basement of a grist mill, on the chart some twenty-eight years ago. This was followed by Brn. Sheldon, Hough, and others, and the light has been held up there till now.

I staid three Sundays. The church was revived, three new ones started to serve God, and we appointed a church quarterly in three weeks, which was a blessed time of refreshing for all. Peace and love were multiplied, and I was chosen to supply them every four weeks as their pastor. From there I came to Sparta, Lacrosse valley, where very much talented labor and money have been spent to hold up the light of gospel truth. But very many have moved away to the far West, and time is telling on the older members so they can do but little. I found a Bro. Wilcox in the Advent Church, as leader of what he called his "Gideon band," something after the style of the Salvation army. I fell into the ranks as far as I could, and this movement has been the means of moving the city of Sparta as it has not been moved before for a long time as all admit. Some forty have made a start in the church and more than one hundred young men in other churches.

May God help the fathers and mothers in Israel to nourish and feed the young that they die not. We have continued the meetings one week since the Army went away, and the interest still is good. Last Sunday ten new ones, young men, signified a desire to start for the kingdom. Lord, give us wisdom to aid the work in this gleaning time. We are to arrange for a Sunday School next Sunday at three o'clock. Pray for us. GEO. W. TURNER.

IN lowliness is security. David walked in the valley, and feared no evil, for the Good Shepherd was with him. Learn to be meek and lowly in heart.

"SHORT and to the point," is a good motto in prayer-meeting.

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"THE NIGHT IS FAR SPENT."

BY F. B. GRISWOLD.

Standing in the solemn night,
Waiting for the day,
I can see the coming light
Chase the gloom away.

So my spirit trembles not,
Though the shade enfolds me,
And with seeming subtle power
Clasps me round and holds me.

Well I know the magic word
That can darkness banish;
"Light be!" saith the God of love,
And all shadows vanish.

Oh, the vision of His glory!
Oh, the blessed dawning!
Oh, the day that has no evening!
Oh, the heavenly morning!

THAT PALE WOMAN.

At one of the villages on our coast there are a good many rough fishermen. There are a good number of churches and ministers there, and they have tried to do something for these men in their way; but finding they could not, they have given it up. The church said, "We have rung our bell, engaged our quartette choir, and if you do not come, we cannot help it."

There is no command for the people to go and get the gospel; the command is to carry the gospel to the people—"Go ye into all the world," that means everywhere. Miss Phelps was given up to die, but her physicians said, "If you go to such a village on our coast, perhaps the sea air may prolong your life; but it is an awfully wicked place." That pale woman arrived there, and took a room. She slept but little the first night, and toward morning was sleeping quietly, with her windows open for sea air, when she was awakened by the rough swearing of men under her window. She could not bear it, and hastily dressing, went down to the door, and said, "O men, I am a poor, sick, dying woman. I have come from the hills to prolong my life, but you are going to drive me away."

One wicked man said, "who is going to drive you away, you pale woman?" "You are; you have been swearing about my Saviour." The man trembled and said, "I will knock down the man that swears. Nobody shall swear while you are here." A man came along swearing. Said he, "You stop that; there is an angel here."

In a few days she took a little cabinet organ, hired a hall, opened the doors and windows, and the rough men gathered around. She touched the keys and began to sing, "What a friend we have in Jesus." Before she had finished, tears were in eyes unaccustomed to weep. In a little while she had a church, and had need for a minister, and they are doing great things there that never would have been done but for that pale woman.—*Dr. Bates, in Service for Jesus.*

A PULPIT WONDER.

Willliamstown, Ky., Feb. 17th.—Great and unflagging interest has been manifested nightly for the past week in the eloquent and wonderful preaching of the boy preacher, Rev. Pascal Porter, of near Madison, Ind., who is only eleven years old.

Ministers in the prime of their ministry, ministers grown gray in the service of their Master, hung with rapture upon the words that fell with burning eloquence from his youthful lips.

Never in the history of this place has such crowds assembled to hear the preaching of one person. People of every creed and denomination and without a creed, and men who had not entered a church for fifteen years, attended nightly and were thrilled with interest and filled with wonder. He is a handsome boy with a bright brown eye and well-shaped head. Out of the pulpit there is nothing in his manner or speech to indicate his wonderful gift, but in the pulpit he is a veritable giant. He possesses a most wonderful memory and great gift of language, and his sermons were logical, doctrinal and deep, and on each night he spoke on an entirely different subject. While all here proclaim that his preaching is wonderful and interesting the community are about equally divided as to whether his sermons are original or whether he has committed to memory the sermon of another; but all admit, whether they are original or not, that the boy preacher is a wonder and a prodigy.

He is never at a loss for the right word in the right place, and so thoroughly does he seem to understand and appreciate his subject that if he were not a boy the originality of his discourses would never be questioned. The interest in them is not by any means confined to the fact that they are delivered by a boy, and if delivered by a minister of mature years and were delivered with the same degree of eloquence all would be no less deeply interested.

He was born near Madison, Indiana, Nov. 6, 1876, and is the youngest of a family of seven children—three boys and four girls. As soon as he was old enough to talk he manifested a desire to preach the gospel and make the world better, but was not permitted to enter the ministry until he was nine years of age. His education is limited, only having advanced as far as the fourth grade in the public schools.—*Sel.*

THE men to be depended upon in this world are the men who act without talking and blustering; who stand for the right in the trying hour, and when "truth is fallen in the streets," are ready to bow down beside her and lift her up. May the Lord increase the number of those who are thus "valiant for the truth" in the earth.—ED.

The World's Crisis
AND SECOND ADVENT MESSENGER.

"BEHOLD I COME QUICKLY: AND MY REWARD IS WITH ME."

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REPORT OF THE TWENTY-NINTH ANNUAL MEETING OF THE SECOND ADVENT CHRISTIAN ASSOCIATION OF AMERICA.

The twenty-ninth annual meeting of the Second Advent Christian Association of America was held at Aurora, Ill., commencing Sept. 6, A. D. 1888, at 2 o'clock P. M., as per call of Board of Managers. Eld. E. A. Stockman, of Mass., President, and Eld. Wm. Sheldon, of Wis., Vice President, presided. The meeting was opened by the devotional services of singing, reading of Scripture by Eld. L. C. McKinstry, of Canada, and prayer by Eld. McKinstry, and Eld. John Bower, of Michigan.

For the organization of the Association it was voted that the Chair appoint a committee of three on credentials. Elds. R. H. Bateman, of Ill., J. A. Cargile, of Ala., and Mark Stevens, of Me., were appointed said committee.

During the absence of this Committee to arrange the delegation, Eld. W. J. Hobbs, of Minn., made some special remarks relative to our work, stating that a Baptist minister said to him recently that he wished this Association success in its work, thus showing that the truths we are laboring to disseminate are taking root in other religious bodies. Others followed in brief remarks.

The Committee on credentials then reported membership, and at intervals following additional arrivals, so that the whole list is as follows:

List of Conferences.

MASS. A. C. CONF.:—E. A. Stockman, Mrs. E. R. Sawtelle, P. W. Sawtelle, Edward Cox, C. R. Crossett, C. H. Woodman, F. Burr, E. M. Andrews; 14 votes.

MAINE A. C. CONF.:—M. Stevens; 14 votes.

P. Q., NOR. VT., AND NOR. N. H. A. C. CONF.;—L. C. McKinstry; 6 votes.

NEW HAMPSHIRE A. C. CONF.:—D. M. Leavitt; 11 votes.

CAL'A A. C. CONF.:—George J. French, (proxy); 2 votes.

MINN. A. C. CONF.:—O. R. Fassett, W. J. Hobbs; 2 votes.

DAKOTA, FRANKFORT A. C. CHURCH:—Philo Hitchcock; 1 vote.

[illegible] votes.

KANSAS A. C. CONF.:—A. W. Sibley, (proxy); 3 votes.

SO. WEST IOWA AND NO. WEST MISSOURI A. C. CONF.:—John Newlin, B. Forester; 2 votes.

IOWA A. C. CONF.:—George G. Em[illegible]; 2 votes.

NO. AND SO. CAROLINA, PIEDMONT A. C. CONF.:—J. F. Adair, (proxy); 5 votes.

SO. GEORGIA A. C. CONF.:—Marshall McCulloch (proxy); 3 votes.

NOR. ALABAMA A. C. CONF.:—J. A. Cargile; 2 votes.

ARKANSAS A. C. CONF.:—A. Armour, (proxy); 1 vote.

MICHIGAN A. C. CONF.:—Jacob Crum, John Bower; 3 votes.

MICH., PORT SANILAC A. C. CHURCH:—R. H. Bateman, (proxy); 1 vote.

MICH., VICTOR A. C. CHURCH:—George H. De Bois; 1 vote.

NOR. IND. AND SO. MICH. A. C. CONF.:—D. R. Mansfield, A. P. Moore; 2 votes.

OHIO A. C. CONF.:—O. M. Owen; 2 votes.

NORTHERN ILLINOIS A. C. CONF.:—C. W. Smith, L. H. Davis; 2 votes.

ILL. CENTRAL A. C. CONF.:—H. Pollard; 2 votes.

HOOSICK VALLEY A. C. CONF.:—Miles Grant, (proxy); 3 votes.

VERMONT A. C. CONF.:—J. C. Shorey, (proxy) 3 votes.

NEW YORK A. C. CONF.:—G. F. Haines; 6 votes.

PHILADELPHIA CHURCH:—H. C. Marshall; 1 vote.

Whole number of votes—97.

Visiting ministers present: C. Pike, of Ind., A. S. Calkins and J. August Smith, of Ill., R. Burtenshaw, of Mich., Mrs. J. A. McCulloch and Mrs. S. E. Finn, of Ill.

In the above reception of delegates it was voted that although the church in Clinton, Mich., is within the usual limits of the Mich. Conference, yet its delegation be allowed, but not as a precedent for future action. Visiting ministers of all denominations were invited to sit with the Association.

A Committee of five on Order of Business was raised by nomination, consisting of J. Bower, H. Pollard, C. R. Crossett, L. C. McKinstry and A. P. Moore. Adjourned at 5 P. M. to call of the Chair.

The Association was called to order at 5.20 P. M., and the Report of the Committee on Order of Business was read and adopted, as follows:

Order of Business.

1. Report of Sec'y of S. A. C. Association.
2. Report of Treas. of S. A. C. Ass'n.
3. Report of Sec'y of A. C. P. Society.
4. Report of Treas. of A. C. P. Society.
5. Report of Bus. Ag't of A. C. P. Soc'y.
6. Appointment of Standing Committees, viz., Sunday Schools, Church Organizations, Conduct and interests of the *World's Crisis* and other publications, Missions, Home and Foreign, Ministerial Education, Ministerial Support.
7. Report of Committee appointed to call a Western Convention to consider the matter of establishing a Western paper.
8. Report of Committee on revision of Constitution.
9. Election of Officers of A. C. P. Society.
10. Election of Editors of *World's Crisis*.
11. Election of Editor of *Young Pilgrim* and *Blessed Hope Quarterly*.
12. Election of Officers of S. A. C. Association.
13. Report of Standing Committees.

Adjourned at 5.30 P. M. to call of [illegible]

Report of F. Burr, Secretary of the S. A. C. Association for the last year was then read and approved.

Report of C. H. Woodman, Treasurer of the S. A. C. Association, was then given as follows:—No funds received and none paid out, but the Mass. A. C. Conference has voted to transfer the accounts, receipts and disbursement, of the Sick and Poor Ministers' Fund to this Association if we will receive it. Voted, to accept the report, and pass the clause relating to the Sick and Poor Ministers' Fund for future action at this meeting.

The report of F. Burr, Secretary of the A. C. P. Society for the past year was then read and approved, as follows:

REPORT OF [illegible]

The first meeting of the Advent Christian Publication Society for 1887 and '88 was held in Boston, Mass., Sept. 19, 1887, in the *Crisis* office, at 10, A. M., Eld. J. Couch, President, in the chair. Members present: J. Couch, G. H. Wallace, E. G. Higgins, L. Boutelle, C. H. Woodman, A. W. Sibley, E. M. Andrews, S. G. Mathewson, C. H. Sweet and F. Burr. Prayer by S. G. Mathewson. Eld. E. A. Stockman, Editor of *World's Crisis*, was invited to a seat with the Board the ensuing year.

Voted, that the salaries of the officers and editors be the same as last year.

Voted, that the Chair appoint three persons as Committee on Sunday School books, to assist the Business Agent in selecting such books as are suitable for our Sunday Schools. F. Burr, L, Boutelle and C. H. Sweet were thus appointed said Committee.

Voted, that two Auditors be elected for the present fiscal year of this Society. E. M. Andrews and C. H. Sweet were appointed tellers of ballots, and as a result of balloting, G. H. Wallace and E. M. Andrews were elected Auditors.

Voted, that when the Editor of the *World's Crisis* is called from the office to attend general meetings he be made financially whole.

Voted, to approve of Edward Cox, of Somerville, Mass., and Edward M. Staples, of Haverhill, Mass., as bondsmen for the Business Agent.

Voted, to instruct the Business Agent to lease the two floors above this office with what we already occupy, for a term of five years.

Voted, that a Committee of three be appointed by the Chair to consider the matter of purchasing material for doing our own printing, and report to the Society. E. M. Andrews, E. A. Stockman and F. Burr were appointed said Committee.

[illegible] Business Agent from Eld. L. C. McKinstry asking for more space in his Lecture Notices in the *World's Crisis*. Voted, to rescind the vote passed at Aurora, Ill., last year, relative to Eld. McKinstry's appointments, and that he be allowed the standing space which he at present occupies in the *Crisis* for his lectures.

Voted, that a Committee of three be appointed from the Board to take into consideration the advisability and to collect hymns and tunes for a Sunday School hymn and tune book, and report to the Society at its next meeting. F. Burr, E. M. Andrews and G. H. Wallace, were appointed said Committee.

Voted, to pay Bro. Silas Henn $25 for his contributions in the *Crisis* for last year.

Voted, to pay Eld. D. M. Canright the sum of $15 for his recent articles on the Seventh Day, in the *Crisis*.

Voted, that tracts be furnished gratis to our Missionaries at the discretion of the Business Agents of the A. C. P. Society and the A. A. Mission Society.

Voted, that the Business Agent be instructed to issue a supplement to the *Young Pilgrim*, containing advertisements of Sunday School and Holiday books.

Adjourned to call of Business Agent.

The second meeting of the A. C. P. Society for this year was held in Boston, Mass., Dec. 20, 1887, in the *Crisis* office, at 10:30 A. M. There were present L. Boutelle, S. G. Mathewson, E. G. Higgins, A. W. Sibley, C. H. Woodman, G. H. Wallace, H. H. Tucker, E. A. Stockman and F. Burr. The President, Eld. J. Couch, being absent, Eld. L. Boutelle, the oldest member present, took the chair.

Prayer by Eld. S. G. Mathewson. Minutes of the last meeting were read by the Secretary.

Eld. Stockman introduced the subject of printing reports of Church and Conference trials of ministers in the *World's Crisis*, and asked for instruction as Editor. Voted, that Elds. A. W. Sibley, G. H. Wallace and H. H. Tucker, be appointed a Committee to prepare a resolution upon the subject.

Eld. E. M. Andrews, Chairman of Committee on printing press, etc., made a verbal report, and showed that after an inquiry into expense, there could be a considerable financial saving by doing our own printing. Report accepted.

Voted, that this Society proceed to put into our possession printing presses and material sufficient to do our own printing and job work. A Committee of three, consisting of E. M. Andrews, F. Burr and H. H. Tucker, was appointed to act with the Business Agent in selecting presses and material to carry out the above vote.

Eld. E. M. Andrews reported for the Committee on Sunday School singing book, that the Committee have on hand a large collection of hymns and tunes, and can publish a book if the Society think best. Report accepted as report of progress, and Committee continued.

Adjourned for dinner at 12, M.

Met again at call of Chair at 1, P. M. Prayer by Eld. H. H. Tucker. Eld. A. W. Sibley reported for the Committee on [illegible]

[illegible] and reign of Christ on earth, holiness of heart, conditional immortality, etc., therefore *Resolved*, that in all cases of trials of persons by churches, conferences or councils, the simple statement of the official action of such bodies shall be the limit of publication in the columns of our paper. The resolution was adopted.

The proposed Sunday School singing-book was then discussed, and the following was passed: That the Committee on Sunday School singing book be instructed to compile and publish such a book, and that it be issued as soon as practicable. Also it was voted that the Committee be authorized to procure music from Bro. F. A. Blackmer and others, and compensate them therefor.

Bro. Woodman asked for instruction as to circulating a tract on "Prophetic Probabilities" by E. C. Brough, and after discussion it was voted, that the Business Agent be authorized to circulate said tract at his discretion, with other tracts.

Voted, that we instruct the Business Agent to notify delinquents owing $5 or more on *World's Crisis*, and after the second notification to discontinue the paper if not paid for.

Voted, that the Business Agent be authorized to pay his clerk $15 per week salary from Dec. 1, 1887.

Adjourned to call of Business Agent.

A meeting of the A. C. P. Society was held in Worcester, Mass., in Clark's Block, pursuant to call of Business Agent, April 6, 1888. Present, G. H. Wallace, A. W. Sibley, E. M. Andrews, C. H. Sweet, H. H. Tucker, C. H. Woodman and F. Burr. G. H. Wallace was chosen Chairman *pro tem*. Prayer by A. W. Sibley.

C. H. Woodman, Business Agent, asked for advice in regard to publishing in the *World's Crisis* advertisements for other publishers as having books for sale similar to those in our own office. After some discussion, the Secretary of the A. C. P. S. was instructed to examine the records of the A. C. P. Society, and see if any former action had been taken upon the subject, and report at the next meeting of the Society. Adjourned to call of Business Agent.

A meeting of the A. C. P. Society was held pursuant to call of the Business Agent, at Boston, Mass., April 17th, 1888, at 10, A. M., in the office of the *World's Crisis*. Present, J. Couch, E. G. Higgins, S. G. Mathewson, E. M. Andrews, L. Boutelle, C. H. Sweet, H. H. Tucker, A. W. Sibley, G. H. Wallace, F. Burr, E. A. Stockman. C. H. Woodman, Business Agent, being sick, could not be present. J. Couch, President, occupied the chair. Prayer by C. H. Sweet. Secretary's minutes were read.

The Secretary reported having searched the records, as per instruction of the Board, and found nothing in regard to advertising for other publishers.

Sister M. McKinstry having expressed a desire to come before the Society and make a statement in regard to an article written by Eld. L. C. McKinstry for the *Crisis* on the special work in which Bro. and Sr. McKinstry are engaged, and which article involved an advertisement of Bro. McKinstry's publications as for sale by him, she was permitted to come before the Society at this point and read the article referred to. After some discussion the following resolution was unanimously passed:

Whereas, the *World's Crisis* is the special medium for advertising the publications of the A. C. P. Society, and is not intended to become an advertising medium for any other party besides the A. C. P. Society; and, *Whereas*, to advertise for any other party would give a precedent whereby many could claim privileges of the same kind in the columns of the *Crisis*, and thus lead to a question of rights and privileges which might involve much controversy; therefore,

Resolved, that we do not think it advisable to advertise in the *World's Crisis* the sale of merchandise in the interests of any party except the A. C. P. Society.

The Business Agent was instructed to publish a list of ministers in the *Crisis* once in three months.

Voted, that this Society approve the Business Agent's hiring such clerk help as he may need in his office.

On proposition of Bro. R. Wendell's to occupy office room on the upper floor, it was voted, that it is the sense of this Society that we need all the room for our own use.

Communications were read from Brn. E. King and H. C. Marshall relating to properties in Philadelphia, Pa., said to be bequeathed to this Publication Society by E. Younger and wife. Brn. F. Burr and E. M. Andrews were appointed a Committee to join with the Business Agent in taking proper steps to ascertain about the reported bequest, and to secure whatever funds may be bequeathed to this Society.

The subject of Sunday School literature being presented by G. H. Wallace, it was *Voted*, that the President appoint a Committee of three to take into consideration the arrangement of question books and papers for Sunday Schools according to the grades of classes, and the demands of the times, and to report to this Society. F. Burr, A. W. Sibley and G. H. Wallace were appointed said Committee.

Adjourned to call of Business Agent.

The last meeting of the A. C. P. Society for '87 and '88 was held Aug. 16, 1888, in the office of the *World's Crisis*, Boston, Mass., commencing at 10:30, A. M. Present, J. Couch, G. H. Wallace, E. G. Higgins, E. M. Andrews, A. W. Sibley, C. H. Woodman, F. Burr and E. A. Stockman. J. Couch, President, in the chair. Prayer by G. H. Wallace. The Secretary's report of last meeting was read and approved.

The Committee on Sunday School publications reported verbally through Eld. Wallace, favoring the publication of a monthly lesson sheet containing Sunday School lessons for juvenile classes, taking out the [illegible] to adopt the lesson relating to monthly lesson sheets, and taking out the lesson from the *Young Pilgrim*; also to enlarge the present size of the *Young Pilgrim*, but that it be graded to meet the demands of the various ages of the young people. Also that it be issued weekly.

The Committee on printing presses reported as follows:

"The Committee appointed by the A. C. P. Society for the purpose of advising and acting with the Business Agent in purchasing printing presses and material to be used in printing our papers, tracts, circulars, etc., would hereby report that they have attended to our duties according to the best of our judgment. We have caused to be placed in the rooms rented by the Society certain machinery and material, as follows: A two-revolution Cottrell press for printing our papers, quartos, tracts, a Gordon job press, [illegible] folding machine, an Acme paper cutter, together with type, racks, imposing stones, lighting, and other material necessary for our work. This material and machinery is wholly new, and of excellent quality.

We have also purchased a Sprague Electric Motor, and had it placed in the upper floor, by which means ample power is furnished for running all our presses and machinery. Having also an opportunity to purchase a lot of type and fixtures for music printing at a low figure, we availed ourselves of it, and thus equipped the office with means to do its own music printing at less cost than formerly. The entire cost of the above mentioned presses and material amounted to about $8,770. Having thus completed our work, we offer this as our final report. F. BURR.
E. M. ANDREWS.

Report adopted, and it was voted that the Committee be remunerated for their labors.

The Committee on Sunday School hymn book reported having published such a book, entitled "Heart Melodies," which is on sale in the office. Adopted. Adjourned at 12.30, to meet at 1 P. M.

Assembled at 1 P. M. as per adjournment. Prayer by Eld. Andrews.

Report of C. H. Woodman, Treasurer of A. C. P. Society, for year ending July 31, 1888, was then read, approved, and ordered to be read before the next annual meeting of the S. A. C. Association.

C. H. Woodman, Treasurer, also read the report on the "Help the Needy Fund."

Report approved, and ordered to be read before the S. A. C. Association.

Report of C. H. Woodman, Business Agent, was then read, approved, and ordered to be read before the S. A. C. Association at its next annual meeting.

Eld. Andrews, by request, gave an estimate of his labors in compiling "Heart Melodies," and it was voted [illegible] paid [illegible]

Voted, that the [illegible] Agent be instructed to pay the expenses of the President and Secretary of the S. A. C. Association, and Business Agent, in attending the next annual meeting of said Association.

Voted, to pay Eld. M. Grant the sum of fifty dollars for his contributions to the *World's Crisis* during the past year.

Voted, that Eld. L. C. McKinstry be invited to read his draft of a new constitution for this Society. Eld. McKinstry then read aloud said draft for a new constitution.

The Secretary's minutes of the meetings of the Society were then read, approved, and ordered to be read at the next annual meeting of the S. A. C. Association. Adjourned *sine die*. FRANK BURR, *Secretary*.

The report of C. H. Woodman, Treasurer of the A. C. P. Society was then read and approved, as follows:

Chas. H. Woodman, Treasurer, in account with the Advent Christian Publication Society.

DR.

For balance in Treasury Aug. 1, 1887	$5,022 08
" Cash received on Ledger accounts	3,814 51
" " " " the *World's Crisis*	12,201 75
" " " " the *Young Pilgrim*	1,250 71
" " " " *Blessed Hope Quarterly*	1,259 37
" " " " Books, Tracts, etc.	6,229 58
" " " " The Tract Fund	248 70
" " " " Crisis Poor Fund	117 92
" " " " Dime Mission Fund	24 39
" " " for interest on deposit	99 66
Total receipts	$30,268 67

CR.

For cash paid for publishing the *World's Crisis*, including salary of Editors, Editorial Committee, paper, press work, folding, mailing, postage, etc.	$8,768 71
For cash pd. for publishing the *Young Pilgrim*	1,055 50
" " " " *Blessed Hope Quarterly*	996 78
" " " " Books, Tracts, bought and manufactured	7,262 14
" " " " Business Agent	1,000 00
" " " " Office Clerks' salaries	765 00
" " " " Postage on Books, Tracts, correspondence, papers, etc.	799 90
For cash paid for printing presses, electric motor, folding machine, paper cutter, type, stands, cases, imposing stones, and other articles necessary for the printing office	[illegible]
For cash paid for printing [illegible]	194 90
" " " for help in [illegible]	[illegible]
" " " for rent of rooms	[illegible]
For cash pd. for sundries, including expenses of members attending meetings, fuel, insurance, wrapping paper, twine, expressage on books, etc., and various articles used in the several departments of the office, expenses attending campmeetings, etc.	1,420 [illegible]
Total expenditures	$27,753 02
Balance in Treasury	$2,515 65

This certifies that we have examined the accounts of Chas. H. Woodman, Treasurer of the Advent Christian Publication Society, and find them correctly cast and properly vouched, and a balance in the Treasury of two thousand, five hundred and fifteen dollars and sixty-five cents ($2,515.65.)
E. M. ANDREWS, }
G. H. WALLACE, } *Auditors*.
Boston, Aug. 10, 1888.

The report of C. H. Woodman, Treasurer of "Help the Needy Fund," was then read, and approved, as follows:

HELP THE NEEDY FUND.

Chas. H. Woodman, Treasurer, in account with the "Help the Needy Fund."

For cash received by donations from Aug. 1, 1887, to Aug. 1, 1888	[illegible]
CR.	
For cash paid to the Needy as requested by the donors	77 75
Balance in Treasury	[illegible]

This certifies that we, having examined the accounts of Chas. H. Woodman, Treasurer of the "Help the Needy Fund," find them correctly cast, properly vouched, and a balance in the Treasury [illegible]

The report of C. H. Woodman, Business Agent of the A. C. P. Society, was then read and approved, as follows:

BUSINESS AGENT'S REPORT.

Mr. President, and Brethren of the Advent Christian Publication Society, Greeting:—The swift revolving wheels of time have brought us to the close of another year, and through the mercy and goodness of God we are permitted to meet once more in annual session. It becomes our duty as your Executive Agent to submit to you our annual report of the business transactions of the Society.

Our capital at the commencement of the year, as given in the last annual report, was $27,975.88. Our present capital is now estimated as follows:

Office furniture and fixtures, including safe, desks, counters, type in composition and mailing rooms, etc., estimated the same as last year	1,437 95
Buildings at Springfield, Alton Bay, Lakeside, Mechanic's Falls, Beebe Plain and White River Junction Camp-grounds, valued at	403 30
Book and Tract Plates, valued at	3,041 84
Books, Tracts, and other merchandise, as per stock invoice	4,060 98
Printing Presses, Folding Machine, Paper Cutter, Electric Motor, Job Type, Stands, Cases, Imposing Stones, and other material and tools used in the Job Printing department, valued at	3,873 45
Amount due on *The World's Crisis*	7,932 15
" " " *Young Pilgrim*	486 95
" " " *B. H. Quarterly*	306 59
" " " Book accounts	2,731 37
Subscription lists of the *World's Crisis*, *Young Pilgrim* and *Blessed Hope Quarterly*, valued the same as last year	2,500 00
Cash in Treasury	2,515 65
Total assets	$29,280 43
Increase of assets	$1,304 55

The World's Crisis.

It has afforded us much pleasure during the past year to notice the interest manifested by our brethren and sisters to increase the circulation and extend the usefulness of our family and denominational paper, and we are happy to report that their labors have not been in vain. We had on our list at the commencement of the year, 9053 names. Our present list contains 9740 names, a net increase of 697, which we find by examining the annual reports is the largest gain made in any one year since 1864.

We have entered 2414 names on our list during the year, 1520 being for six months and a year, and 894 trial subscribers for three months, and have discontinued 1717. Of the 9740 names on our list, 904 are preachers, and others who are only able to pay at the rate of $1.00 per year; 254 are on our free list, and have the paper without money and without price.

The amount received for subscriptions for *Crisis* during the year is $12,201.75; for donations to the *Crisis* Poor Fund, $117.92. Total Receipts for *Crisis*, $12,319.67. The amount paid for publishing the *Crisis*, not including [illegible] commenced to do it ourselves, is $8,768.71.

The amount due on *Crisis* is $7,932.15. We have tried very hard to reduce this indebtedness, by sending circular letters to all who were owing over $5.00, expressing a willingness on the part of the Society to compromise with them if necessary, in order to have the account settled; and we requested them to write us stating the best terms they could offer us to cancel their indebtedness and pay for one year in advance. Only a few have responded, and the most of those could only pay at greatly reduced rates, while the majority of those to whom we sent letters pay no attention to them whatever, and we can only recommend the discontinuance of their subscription, unless we can get *some* response from them.

We would also recommend the Society to take into consideration the propriety of changing the *Crisis* from its present form to one of eight pages, as it will better accommodate those who desire to preserve their papers, and will be more in keeping with the times in which we are living.

The Young Pilgrim.

This paper is not so extensively patronized as we think it should be among our people and in our Sunday Schools, yet we are happy to report it as gaining ground slowly, but surely. We had on our list at the commencement of the year 6077 subscribers; our present list numbers 6216, an increase of 139 during the year. We have received on subscriptions for the *Young Pilgrim* $1,250.71, and have expended for publishing the same $1,055.50, which does not include press work since we began to do our own printing. The amount now due on the *Young Pilgrim* by subscribers is estimated at $486.95.

The Blessed Hope Quarterly.

This publication is rapidly gaining favor with those Sunday Schools that prefer sound gospel truth to the false theology and fiction so prevalent in our world to-day, and which is leading the minds of the young from the plain teaching of the word of God. We would recommend that our pastors and preachers everywhere make extra efforts to introduce the *Blessed Hope Quarterly* and *Young Pilgrim* into all our Sunday Schools where they are not already used. During the year we have published four numbers of the *Blessed Hope Quarterly*; two numbers of eight thousand each, one of eight thousand five hundred, and for the last number we published an edition of ten thousand copies, which is the largest edition published since the *Quarterly* was started.

The amount received on subscriptions for the *Quarterly* is $1,259.37. The expenditures, not including the last number, amount to $996.78. The amount due on the list is estimated at $306.59.

Book and Tract Department.

In this department we have published during the year 500 copies "The Ministerial Service Book," 128 pages (new); 1000 copies of a new Sunday School Music book, entitled "Heart Melodies," 208 pages; 1741 copies of "The New [illegible] Harp," cloth binding, 525 copies in half leather, and 12 copies in full Turkey morocco binding, each of which contained new additions [illegible] with cover; "The Resurrection of the Dead," 16 pages; "The Bible Doctrine of Man in Death," 28 pages; "Personality and Immortality of Man," 48 pages; "Jesus the Christ; Was he Divine?" 20 pages; "The Christian Doctrine of Probation," 32 pages, and "The Approaching Consummation," 32 pages.

We have published one edition of 10,000 copies of "Prophetic Probabilities," for Bro. E. C. Brough; 2000 copies of a 20 page tract, for Bro. Wm. Hobbs, entitled, "Death as the negative of Conscious Life," and for Bro. Tucker a four page tract, entitled, "Prepare to meet thy God," 1000 copies. The amount received for books, tracts, etc., is $6,229.58, and from ledger accounts, which is mostly for books sold on credit, $3,814.51; from the Tract Fund Donations, $248.70;—total, $10,292.79. The amount paid for books, tracts, etc., bought and manufactured. is $7,262.14.

The "Crisis" Poor Fund.

The donations received for this fund during the year amount to $117.92. We have sent the *Crisis* free to the amount of $265.00, at the rate of $1.00 per year, which we trust has been the means of comforting the hearts of many who are not able to pay for the *Crisis*.

The Tract Fund.

The past year has been one of unusual interest in the distribution of tracts. We have received numerous calls for these silent preachers from different parts of the country, East, West, North and South, and have responded to each call in quantities, as we thought the case required. How much good has been accomplished will doubtless be unknown till the return of the Master and the books are opened. The amount received for the Tract Fund is $248.70. We extend the thanks of the Society to the donors for the same. We have granted tracts to the amount of $494.15.

Help the Needy Fund.

Cash received by donations to this fund, $170.20. Cash paid as requested by donors when sending money, and where other needy cases have presented themselves, $77.75. Balance in treasury, Aug. 1, 1888, $92.45.

Since our last annual meeting some important changes have been made in the business department of the Publication Society.

Our Rooms.

These were found altogether too small to accommodate our increasing business, and having ascertained that we could lease two extra floors in the same building with our office, at a very small increase from what we had been paying for rent, we presented the matter to the Publication Society, who instructed us to secure the lease of the extra [illegible] and now, instead of confining our business to two floors, we are occupying four stories in a large block, situated on the corner of two well known streets in our city. After securing the above rooms, the matter of fitting up a

Printing Office

was laid before the Society for their consideration. A Committee was appointed to investigate the subject, and after making a very thorough investigation, reported favorably. A new Committee was formed to purchase the necessary machinery and material for the office. You have heard their report, and it only remains for us to say that we are fully convinced that making this outlay was a move in the right direction, and should have been done earlier in our history as a Society. We can now do our work at a saving of at least 25 per cent from what it cost us formerly. Our machinery is of the latest and most improved make in the market, and is giving perfect satisfaction in every particular. Having thoroughly investigated the machinery several times since it has been in operation, we fail to find any place where we could wish the Committee had done differently.

In our Job Printing and Music Departments we have a large quantity of material, and competent help for doing all kinds of Book, Job and Music printing, at prices much less than we have been in the habit of paying for such work. With these extra facilities for doing our own work at bottom prices, and while the world at large is perishing for the Word of life, it remains for the Society to broaden its sphere of usefulness, and extend its influence for good, by putting into circulation such books and other publications as will best subserve the interest of the Society, and warn the world of approaching judgment.

We would recommend the Society to consider the matter of publishing a *monthly* tract, treating upon the various doctrines that distinguish us as a people, to be sent free to our preaching brethren and others, who will see that they are judiciously distributed, and by this means get our faith before those who have never heard the good news of a coming Redeemer.

All of which is respectfully submitted.
CHAS. H. WOODMAN, *Agent*.

Several brethren here expressed their gladness because of the present prosperous condition and work of the A. C. P. Society.

Voted, that the regular time for assembling each day be at 8 o'clock A. M., and 1 o'clock P. M. Adjourned.

The Association was again called to order at 8 o'clock A. M. on Thursday, Sept. 6. Devotional services were duly conducted, after which the Chairman mentioned by a few appropriate remarks, the afflictions that had come during the past year upon some of the former members of this Association, mentioning especially the death of Sr. L. M. Stoddard, and the more recent death of Eld. C. P. Dow, of Canada, and of Dr. N. Field, of Ind.; also the affliction by severe sickness of Eld. S. G. Mathewson, of Mass., and the infirmities of Elds. L. Boutelle, of Mass., and S. S. Brewer, of New Hamp[illegible] ones mentioned. F. Burr, Wm. Sheldon, D. R. Mansfield, R. H. Bateman and O. R. Fassett were appointed said Committee.

Voted, that the Standing Committees be appointed by the Chair. At a later date in the meeting, though recorded here, Eld. Stockman, by permission of the Association, appointed F. Burr, W. J. Hobbs and J. A. Cargile as Committee on Resolutions, instead of appointing Standing Committees.

The Committee on Western publishing interests, who were chosen at the annual meeting in 1887, Eld. Wm. Sheldon, chairman, reported through Eld. W. J. Hobbs, a member of the said Committee, that the mind of the Committee was in favor of establishing a Western paper by a change of the Constitution of the Association, dividing the Association into two bodies East and West, each to control its own financial interests and publications. The report was accepted, and motion made to adopt. Moved to re-commit. Substitute by L. C. McKinstry to refer the subject to joint Committee on Western publication interests and Revision of the Constitution. Substitute carried.

The joint Committee then retired to consult, and the Association adjourned to call of Chair.

The Association was called to order at 1 P. M. Prayer by Eld. J. A. Cargile. The Committee on Expression of Condolence with the surviving relatives and friends of the late Dr. N. Field, of Ind., read a paper on the subject, which was adopted, as follows:

Expressions of condolence passed by the S. A. C. Association, assembled at Aurora, Ill., Sept. 6th, 1888, on the death of Dr. Nathaniel Field, of Jeffersonville, Ind.

To the family of the deceased, this Association extends their heartfelt sympathy in the loss of a kind, loving, and noble father, and pray that God may sustain them in the midst of their sorrow and bereavement, by giving them the consolation afforded by the hope of the gospel, which promises a resurrection from the dead to immortality and eternal life.

To the A. C. Church at Jeffersonville, Ind.: We learn with sadness the death of your aged and revered pastor, who for over forty years, has faithfully served you as an able and highly accredited minister, building you up in the most holy faith, both financially and spiritually, and like a wise servant has always been found, "giving the household meat in due season"; and now, being left without an under shepherd, we hope the great head of the Church will soon send you another man of God, who will faithfully break unto you the "bread of life."

To the Second Advent Christian body at large, we recognize in the death of our dearly beloved and venerable Brother Field, an irreparable loss, he being a wise, judicious, energetic, and faithful co-laborer in the ministry of the Word, and who stood foremost among Adventists as a bold and able defender of the doctrine of the personal coming and kingdom of our Lord Jesus Christ, and of immortality through Him alone.

F. BURR, *Chairman*,
WM. SHELDON,
D. R. MANSFIELD,
R. H. BATEMAN, *Secretary*,
O. R. FASSETT, *Secretary*, } COM.

The above Committee was continued for further report.

Eld. H. Pollard then read a paper on Western publishing interests in behalf of joint Committee, not as a report of said Committee, but to bring the subject more definitely before the Association. The paper was as follows:

Your Committee respectfully report

1. To form two Publication Societies having official Boards elected by the S. A. C. A., but not otherwise connected, and having no common treasury, will compel the West to build a publishing house from the ground up, which will certainly cause alienation between East and West, and damage the chances of a Western paper on that basis. We deem it impracticable.

2. To form two entirely independent Societies, or Boards, not elected by a common parent Association, will in our judgment disrupt East and West still sooner, and more completely. This is therefore worse still.

3. We, therefore, ask the S. A. C. Association to recommend the A. C. P. Society to issue a prospectus of a Western paper, to pledge the columns and mail list of the *Crisis* in aid of a Western paper, and to appropriate at the earliest possible date a definite sum of money to assist to establish a Western paper *for the S. A. C. A.*, before they create a Western Publishing Board or Society of any kind.

Voted, to eliminate the first two paragraphs from the report. On the last paragraph an amendment by Eld. M. Grant, proposing that $500.00 be donated by the A. C. P. Society when $2000 were raised by general donations, was voted down. Also a substitute by Eld. McKinstry, embracing in different language the same idea with the original, [illegible] inal third paragraph with the words "[illegible] fore" eliminated was then adopted.

Adjourned at 2.50 P. M., to permit a session of the A. A. Mission Society.

The Association was called again at 3.10 P. M. Eld. W. J. Hobbs moved that the Western delegates be requested to nominate a Committee of Western men to prepare a prospectus for a Western paper. Eld. McKinstry moved as an amendment that the Committee be raised from the floor. The amendment was lost, and the original motion sustained.

Voted, that the report of Committee on Revision of Constitution be passed for the present.

The Association then proceeded to ballot for officers of the A. C. P. Society. The following were appointed tellers of ballots: A. W. Sibley, H. Pollard, P. Hitchcock. The following is the result of ballots:

Board of Directors of A. C. P. Society.
President A. C. P. Society, J. Couch.
Secretary A. C. P. Society, F. Burr.
Treas. and Bus. Ag't, C. H. Woodman.

Editorial Committee.
G. H. Wallace, E. M. Andrews, L. C. McKinstry.

Publishing Committee.
H. H. Tucker, M. Stevens, E. M. Low[illegible]

During the interval of time in counting ballots, Elds. C. Fike, J. August Smith, M. McCulloch, M. Grant, and Sr. Overlock of Minn., responded to calls for remarks, and some others remarked without being called upon, all of which was to the general interest and encouragement of the hearers.

On ballot for Editor of the *World's Crisis*, of 88 votes, Eld. E. A. Stockman received 87, and was elected. Eld. Stockman thanked the Association for this expression of favor, and remarking upon the great amount of Editorial work required of one person in the *Crisis* office compared with other offices where more help was employed, and also considering his age, he suggested that some measures be adopted to relieve him of some of his work. Eld. McKinstry moved that the Association proceed to elect an Assistant Editor for the *World's Crisis*. The motion was changed, and carried, to recommend the increase of the Editor's salary to $1500 per year, for the purpose of enabling him to employ help in editorial work.

Voted, to recommend that a month's vacation be granted to Editor Stockman, and all editorial expenses for the vacation be paid by the A. C. P. S. Adjourned at 5.30 P. M., to call of Chair.

The Chair called the Association at 6.30 P. M. Prayer by M. Grant. The question of electing a Western Corresponding Editor for the *World's Crisis* was acted upon by balloting "yea" or "nay." The "nay" vote was a majority, but for cause the ballot was afterwards reconsidered, as will appear farther on.

The following ballots were then declared elective:

Editor of *Young Pilgrim*—F. Burr.
Editor *Blessed Hope Quarterly*—F. Burr.

Officers of the S. A. C. Association.

President—E. A. Stockman.
Vice President—Wm. Sheldon.
Secretary—F. Burr.
Treasurer—C. H. Woodman.

Board of Directors.

A. W. Sibley, E. M. Andrews, M. Grant, D. R. Mansfield, H. Pollard, E. G. Higgins, J. Couch, G. H. Wallace, H. H. Tucker.

The above Board were elected on plurality of votes as per order of the Association.

The report of Western delegates on nomination of five members to prepare a prospectus for a Western paper was adopted, as follows:—W. J. Hobbs, H. Pollard, R. H. Bateman, P. Hitchcock, A. Armour. Adjourned at 8.30 P. M.

Friday, Sept. 7, 1888. The Association was called to order at 8 A. M. Prayer by D. R. Mansfield.

Because of misapprehensions on the part of many when the "yea" and "nay" vote was taken at a former session, concerning a Western Corresponding Editor for the *World's Crisis*, a reconsideration of the vote was allowed, which resulted in a unanimous ballot for Wm. Sheldon as Western Corresponding Editor.

The Secretary then read a letter from Eld. H. F. Carpenter, of Cal., addressed to the Association, concerning the needs of the publishing interests on the Pacific coast. The letter was referred to W. J. Hobbs and M. Grant as a Committee to answer said letter.

Eld. L. C. McKinstry of the Committee on Revision of Constitution reported progress by reading certain papers setting forth the need of a thorough revision of the Constitution of the A. C. P. Society, in order that the membership of said Society may be made perpetual, and that its various departments may be made more harmonious and operative according to the demands of the times. But as the changes could not be made thoroughly until other matters now pending shall be established and fixed, it was

Voted, that we approve the report of progress as made by Eld. McKinstry, and the Committee is continued.

Voted, that we recommend that Eld. McKinstry be paid $30 as remuneration for his services in Committee work.

Report of the Committee on deceased and afflicted ones was read and adopted, as follows:

In behalf of the Second Advent Christian Association of America, assembled in annual meeting at Aurora, Ill., Sept. 6, 1888, the undersigned Committee, appointed to prepare expressions of condolence and regard for certain deceased and afflicted ones who have been stricken and afflicted since the occasion of our last annual meeting, would specially note:

1. That we regard the death of Sr. L. M. Stoddard, a devoted ministerial handmaid of the Lord's anointing, as a great affliction to this Association, and we do hereby express our sorrow thereat; nevertheless we rejoice in the glorious hope of seeing our deceased sister again in the day of Christ, and are comforted thereby.

2. Also that in the more recent death of Eld. C. P. Dow, of Magog, P. Q., we have met with a loss of one of our most efficient laborers in Canada, one who was firm for truth and right, and who, by pen and word, accomplished doubly successful service for the Lord. He is held in grateful remembrance by us, and we sympathize with his afflicted family in their loss, while at the same time we look forward with bright anticipation to the future reunion of the faithful, when we expect to see our deceased brother raised from the dead and made immortal.

3. We also express our sympathy with our aged and dearly beloved Bro. S. G. Mathewson, of Mass., who has been recently prostrated by sickness. May the Lord yet give to him a measure of health that will assure his life as a token of divine favor. His work in this Association for many years past has been of great benefit to the cause of the Lord, and we regret that he is unable to meet with us, but we pray that his rest from labors may be in peace and eternal hope.

We would also express our deep regard for our aged brethren and co-laborers, Elds. S. S. Brewer, of N. H., and L. Boutelle, of Mass., whose years in the past have been so full of successful labor in the ministry, but whose age and infirmities have limited their present work, and caused them to rest from constant toil. May the blessing of God be upon them, and may they realize that even down to old age the Lord's presence is a constant and satisfying portion.

F. Burr,
Wm. Sheldon,
D. R. Mansfield,
R. H. Bateman,
O. R. Fassett.

The following salaries were then recommended:—Editor of *Young Pilgrim*, $300; Editor of *Blessed Hope Quarterly*, $300; Business Agent, $1200; Western Corresponding Editor, $350; Secretary of S. A. C. Association, $20.

Voted, to accept the trust of the "Sick and Poor Ministers' Fund" from the Mass. A. C. Conference. Elds. A. W. Sibley and F. Burr were elected a Committee to join with the Treasurer of the Association in disbursing the funds of said trust.

The report of Committee on Resolutions was read and adopted, as follows:

On Publications.

Whereas, Our opportunities for spreading the great truths which distinguish us as a people are much increased, and

Whereas, we believe that God has called us as a people, for the *special* purpose of giving these dispensational truths and warning the world of coming judgment, and duly appreciating the work of this Association in the past, and especially our success in the last few years in the old world as well as our own country, and believing that still more remains to be done; therefore,

Resolved, That we recommend the A. C. P. Society to increase the size of the *World's Crisis* to an eight-page paper, and that they publish monthly a series of small tracts, embracing sermons and elucidations of certain great truths which distinguish us as a people; and further, that brethren and sisters be invited to write on such subjects as may seem good, and send to our Publication Committee, for their acceptance or rejection, as they may think best.

Roman Catholicism.

Whereas, the "Babylon" of the book of Revelation, and the "Man of Sin" of which Paul wrote to the Thessalonian church, are evidently fulfilled in the deeds of the Roman Catholic church, and

Whereas, the said church is seeking by currupt means to obtain control of the literary and other institutions of this country, and thus become the ruling power in church and state, which result would bring about the persecution of Christians as in former days; therefore,

Resolved, That this Association hereby express our decided opposition to all such inroads of the Papacy upon the liberties of the people of God, and upon our civil institutions, while at the same time we regard these efforts of Catholicism as a sign of the times indicating the nearness of the day of Christ's coming to destroy the "Man of Sin" and establish the everlasting kingdom of God.

Christian Burden Bearers' Association.

Whereas, it is the privilege and duty of Christians to "bear one another's burdens, and so fulfill the law of Christ," and

Whereas, the Christian Burden Bearers' Association is an association of Christians for the sole purpose of mutual relief to the afflicted, and is not a secret society of any sort, but is an open means of benefit, without salaried officers, and in which the funds are devoted, aside from incidental expenses, to the sole benefit of the afflicted; therefore,

Resolved, That we recognize the Christian Burden Bearers' Association as a gospel means of relief, and recommend all Christians to procure circulars concerning the said Association of C. R. Crossett, 231 Pearl St., Manchester, N. H., and thus inform themselves of its nature and benefits.

Sundry Matters.

Whereas, this Association has, year by year, at former annual meetings, declared its interest in and regard for the following objects: Sunday Schools, Churches, Missions, Temperance, and Ministerial Education; and

Whereas, our minds are still occupied with those objects as in former years; therefore,

Resolved, That we simply reaffirm our determination to do all we can to enlarge our work in behalf of those several objects, and also we express our increased interest in all the objects aforesaid, and trust the Lord will bless all efforts to success in such gospel work.

F. Furr,
W. J. Hobbs, } *Committee.*
J. A. Cargile,

Voted, that we commend the efforts of Eld. L. C. McKinstry in his General Biblical Institute to the favorable consideration of our constituents. F. Burr, E. M. Andrews and M. Grant were chosen, at Eld. McKinstry's request for assistance, to confer with Eld. McKinstry in his Biblical Institute work.

Voted, that we tender our sincere thanks to the Committee and workers on this campground, for the cordial reception and comfortable arrangements they have prepared and given to this Association.

Voted, that the thanks of this Association are hereby tendered to our Chairman, Eld. E. A. Stockman, for his patience, forbearance and impartiality, in ruling during this annual meeting.

Voted, that we hereby express our thanks to the Secretary, for his courtesy in recording motions and attending to his duties. Adjourned at 12, M., to call of Chair.

Eld. Stockman called the Association together again at 3 P. M. Prayer by Eld. H. Pollard. The Committee on reply to H. F. Carpenter's letter reported a desire to have time to give the matter a more perfect consideration. Voted, that the subject be placed in the hands of the Committee on Prospectus for a Western paper, for a full and final action.

Voted, that the *World's Crisis* be enlarged sufficiently to meet the demand of the times.

Eld. A. S. Calkins, of Illinois, a visiting minister of the gospel, was privileged to read the following document:

Whereas, some of our people think it best to take no part in political matters, and do not perform the duty of citizens by voting; therefore,

Resolved, That it is the judgment of this Association that citizens of this country should do their duty as such, and cast their votes and give their influence for such men and measures as will further good and pure government, and in particular for the prohibition of the liquor traffic.

It was suggested that the discussion of the above resolution would open quite a field of controversy, and was entirely outside the objects of this Association, and a decision upon it would also tend to compromise the right of private opinion; it was therefore

Voted, to lay the above paper on the table.

After a few words of good cheer by the Chair and others, the Association adjourned to call of Chair, or otherwise *sine die*.

Frank Burr, *Secretary S. A. C. A.*

WHAT WE LEARNED AT THE WESTERN ASSOCIATION.

Several important things came to our notice while West, attending the annual session of the S. A. C. Association.

1. Although few in number, the preachers in the Western States are of the right stamp, well up in points of manhood, character, and training, and best of all, thoroughly Adventistic and devoted to the Master.

2. They avoid side-issues and subverting unprofitable questions, and keep to the main issue.

3. They are in harmony with each other, and the prospects of a grand, successful campaign for the spread of the truth were never so good as now.

We, therefore, wish the Western brethren success in the vigorous prosecution of their work.

L. C. McKinstry.

THE WORLD'S CRISIS AND SECOND ADVENT MESSENGER

E. A. STOCKMAN, Editor.

Boston, Wednesday, Oct. 3, 1888.

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SPECIAL.

☞ Please remember to send short obituaries. Please write with a pen, and write plainly. Brief items from the churches are *welcome*. E. A. S.

☞ ALL ARTICLES FOUND ON THIS PAGE WITHOUT A SIGNATURE, WILL BE EDITORIALS.

SPECIAL ATTENTION!

The paper is set up, and goes into the hands of the proof reader SATURDAY P. M.; therefore all NOTICES must be received at the Office as early as SATURDAY MORNING to insure insertion.

If our friends disregard this statement, and send their notices *too late for insertion*, they must not blame us.

VERY SPECIAL NOTICE.

We must not be expected to return manuscript that we do not publish. To do so would be to us five times the trouble that it would cost the writers to copy their articles before sending them. See "Golden Rule."

REVIVALS—REVIVAL WORK.

Shall we have *revivals* all around, in every church, in every congregation? Why not? Is not God able? Is not Christ willing and anxious? Is not the Spirit ready and mighty? Is not the demand real, urgent, alarming? Is not the time short? Is not mercy's day dwindled to a brief rushing period? Would not many hearts on earth be glad? Would not angels in heaven rejoice?

What hinders? Something hinders, else every church in the land would be all aflame with pentecostal power and glory. What are the hindrances? They are many, and potent, and sinful. Somebody is fearfully to blame. Is it sinners wholly? Does the guilt lie at the door of the church? Is the pulpit at fault? Yes, each and all. There is neglect, criminal neglect, wicked resistance, fatal refusal on the part of sinners. Whether the church be dead or alive; whether the pulpit be true, earnest, mighty to persuade, or indolent, cold and time-serving, any sinner, all sinners, may come to God and be saved if they will. The waters of salvation may be obstructed by the lukewarmness of the people of God, but not so obstructed that an anxious soul may not find the Saviour by decided and earnest seeking. An unfaithful ministry is a terrible barricade against the flow of redeeming mercy, but a lost sinner, who feels his absolute, desperate need of salvation, may rush past a sleeping church, a formal and venal priesthood, and find easy and certain access to the "Fountain opened to the house of David and to the inhabitants of Jerusalem for sin and for uncleanness." No man need perish on account of the shortcomings of Christians.

Hindrance the next is an unaccountable want of *faith* in the *practicability* of revival work. A feeling has somehow come over many of our people that it is not much use trying to save the impenitent. That the Holy Spirit cannot or does not reach and affect human hearts now as in other years. That the mass of unsaved men have settled their eternal destiny. That the gospel has lost its power to awaken and convert sinners.

Now this is all wrong. So to feel and so to teach is an ungrateful reflection on the love and grace of Jesus the Saviour, and on the mind and power of the Spirit. As Christ's final hour drew near, the close of his ministry on earth, he quickened his pace, and his heart yearned more intensely toward his own blinded people, and towards a world sinking under the weight and curse of its own unbelief. And he has commanded the church to "*occupy* till he comes,"—not till *near* the time of his coming, but till we hear the judgment trumpet and see him in the clouds of heaven. And in the supper call he represented that in the very last days of the gospel, just as mercy's sun is setting, there shall be a great ingathering of the poor, the naked, the halt, the blind. They will come to be sure from the highways and hedges, from the lanes and alleys. But they will come.

Can we believe that the Son of God falters in his intercession plea, at the right hand of power, as he sees the awful moment approaching that shall settle the fate of the race for whose redemption he poured out his blood and life? Can we conclude that the Holy Spirit, who for all these ages has sought to make Christ's redemptive work effective,—can we think that the divine Spirit *in any measure*, ceases to urge on human hearts the calls of mercy as he sees the dread moment of changless doom drawing nigh?

Why then should we slacken our hands? Why waver in faith that Christ *still* waits to be gracious, that the Spirit is *still* mighty to convince? that sinners may *still* be reached and won? It dishonors our Lord to fall back in discouragement and inactivity while he is still earnestly praying, "Father, forgive them."

How can we have revival? First of all we must have *faith* in God's power and willingness to save, and in the possibility and practicability of *successful* work for souls. If we half doubt we shall certainly fail. But confidence and persistence will surely succeed. If we preach that revival is hardly to be expected and the churches believe us, no earnest work will be done, and no lost ones will be saved.

Moreover, there must be *specific effort*. Divine truth must be directly and persistently and lovingly pressed on the consciences of the unsaved. Loving but burning appeals must be made directly and pungently to the undecided. Invitation upon invitation must be pressed home. There must be no fear of over-persuading the impenitent. There is no danger of that. There must be *union* of faith and effort. Every prayer, every appeal, every sermon, every invitation, must be openly backed up by the whole body of living members.

Especially, the *preaching* must be adapted to arouse dead professors and awaken careless sinners. Theological disquisition, rhetorical flourish or theoretical argumentation, will not be likely to result in revival. The preacher must be thoroughly endued with power from on high, and an *intense* desire for the salvation of men. He must be animated by genuine and tremendous zeal to win souls, as trophies of Christ's infinite love. He must urge with real confidence the great Bible motives of repentance—the "exceeding sinfulness of sin; the great love of God and Christ; the necessity and validity of the atonement; the sinner's responsibility, arising from his power of choice; the necessity, certainty and extreme nearness of the final judgment; the *second coming of Christ* to destroy utterly all the unrighteous. And all this should be enforced by a *faithful* and most solemn presentation of the "*signs*" which prove that the day of the Lord is "nigh, even at the *doors*." It may be relied upon with absolute certainty that *such* ministrations of God's Word, and *such* co-operative effort of the churches, will be honored by the Holy Spirit with glorious results as long as Christ intercedes for a ruined world, and the gospel of grace is allowed to have free course.

Shall we have *revival* in *all* our congregations? Heaven is more than willing. Grace is still free and sufficient. The Holy Spirit is still with us. Shall we allow unbelief and inactivity to prevent it? How then can we stand acquitted when we meet the unsaved at the bar of God?

WOMAN AT THE BALLOT BOX.

We think it was Dr. Adam Clarke who said that one woman, in any moral enterprise, is worth seven men and a half. In this fact alone do we see any hope of the redemption of Boston from the misrule of rum and Jesuitism. The politicians are on their supple knees to the Catholic voters. Their obsequiousness is simply disgusting. And the Protestant pulpits, with some exceptions, seem humiliatingly afraid of politics and gold in the pews. The bold and defiant aggressions of Romanism are due, largely, to the want of pluck in the city pastors. Division of opinion, timidity and half acquiescence have inspired the always alert and defiant Jesuits with a recklessness of assault upon our common school system, and our religious liberties, which, fifty years ago, would have aroused Boston to an indignation sufficient to have driven the now insolent foe out of our midst.

Had there been ten ministers of Christ in Boston with the spirit of the Non-conformists in their souls, led by such men as Samuel Wesley, Trelawney and Ken, Rev. Mr. Davis would not have been sent to jail for a full year for preaching the gospel on Boston Common, or, if he had been the governor, would have released him at the first request. But we are not living in the times of James the Second, but in times, so far as Christian courage is concerned, much worse.

But what of woman at the ballot box? There is in progress a ... movement among Protestant women of this city intended to increase the woman's ballot for members of the school committee, at the approaching election. More than *eighteen thousand ladies* have already registered, and the work seems but just begun. And a new movement is now on foot, led by Mrs. Martha L. Shepherd, the converted nun, for the formation of a British-American Woman's Association, for the purpose of resisting the assaults of Romanism on our schools and religious liberties. If this display of female loyalty and Christian courage shall have the effect of shaming the men into a decent manifestation of interest in the safety of our public institutions, it will inspire hope for the redemption of this once American city from the meshes of Jesuitical rule.

WESTERN EDITORIALS.

THE WAITING TIME.

In a tract recently published by Silas Henn, to antagonize the claim that the waiting time—the forty-five years' difference between the 1290 and 1335 days—ends in 1889, an effort is made to place the little horn and its time of persecution in the future, making it the future antichrist, or personal man of sin. We will not here pause to pay our compliments to this untenable theory, which we may notice at another time; but if the waiting time does not end in 1889, as some believe, it will not be owing to the fact that the Papacy has been measured, instead of a future antichrist.

After Daniel, or the angel in addressing Daniel, gave a measurement of 1290 days from the setting up of the "abomination," he adds: "Blessed is he that *waiteth* and cometh to the 1335 days." The question to settle in this connection is whether a *special* waiting subsequent to the close of the 1290 days is meant, or whether the *general* waiting of the entire church is meant, without reference to a past disappointment. And here we would discourage dogmatism. While there is, to say the least, a plausibility to the claim that this waiting time spans the difference between the close of the 1290 and 1335 days, and while this claim seems to be corroborated by the forty-five years' waiting of the Israelites after their disappointment, it is by no means certain that this special waiting is meant by the angel, for there is a general waiting for the church at large through the whole dispensation, which does not stand connected with any disappointment, which may possibly be meant, as in 1 Thess. 1:9: "Ye turned unto God from idols to serve the living and true God, and to *wait* for his Son from heaven." Here is a general waiting for Christ that does not result from a disappointment.

To claim that waiting always involves a previous disappointment, is a mistake; and to claim that it never involves this thought, is equally incorrect. But that the church was to meet a disappointment, is a conspicuous fact, and the claim that there was consequently to be a special waiting, is certain, whether that is the waiting given in Daniel or not. On this point we object to dogmatism. Give seeming probabilities their full weight as probabilities, without attempting to convert them into absolute certainties.

W. S.

THE ENLARGED CRISIS.

The prospect of the enlargement and change of the form of the *Crisis*, so as to make it more convenient for perusal and preservation, is hailed with delight in every direction. And the additional prospect that a prophetic department, as a substitute for the *Quarterly Journal of Prophecy*, will be added, will augment the interest amazingly, both as a periodical for home and foreign fields, making it worthy of patronage in every direction.

We trust this new interest in the paper will set its subscribers to work at once to augment its list of subscribers, both East and West. Between now and January one thousand new names ought to be added to the list. Just how soon the change will be made we cannot say; but those who subscribe before the change is made will be sure to get the first numbers of the new form—a consideration of importance to those who wish to preserve important articles in a convenient form, or to keep the paper on file. Let us strike early for an enlarged list of subscribers, not among our own people only, but among those also who lack the light we enjoy.

W. S.

CONDITIONAL IMMORTALITY.

Various objections are filed in against this theory, as against other gospel truths. But are the objections valid? is the point to settle. If so, the theory falls; if not, the assault will prove no detriment thereto. One of the objections urged is that this view would shut infants out of the kingdom, since they are incapable of complying with conditions. But the originators of this objection fail to see its force against their own views on the same line, as they claim that salvation is conditional. Here they forget that infants cannot comply with the conditions, and must therefore be lost, if their objection against conditional immortality is valid.

As immortality is one feature of salvation, any principle that will allow infants to be saved, will also remove this objection to conditional immortality, as all can see at a glance. The conditions of the gospel relate to adults, and not to those who have not crossed the line of accountability; so a noncompliance with these conditions on the part of infants no more cuts off their claim to immortality than it does to salvation in full, of which immortality is a part.

W. S.

PROPHETICAL.

HOW SHALL WE STUDY THE SIGNS OF THE TIMES?

BY J. COUCH.

The signs of any period of time are the events and tokens which manifest the leading characteristics of the period, especially those which are dangerous and need to be watchfully shunned. Our merciful Heavenly Father always gives sufficient signs to warn his creatures of impending danger, and always furnishes means by which to escape the fatal snares.

As the people of every period are exposed to dangers, every period has its signs which show the particular snares to be escaped at that time. God's signs, given for the protection of a people, are always prophetically announced, therefore the people of every period are in part, at least, dependent upon the prophetic scriptures for their safety. The safety of all men depends upon receiving "the *testimony* of Jesus Christ," which "is *the spirit of prophecy*."

The Creator never sent a judgment upon men for their sins without first giving them prophetic signs and using means to draw their minds in a way to impress them with the fact of the approaching danger, giving them an opportunity to prepare for it. These principles are made especially applicable to periods preceding the first and second coming of Christ. The importance of heeding those signs, and the results of rejecting them and their forewarning, were fully developed at the first appearing.

According to the consecutive prophecies the period has come for the signs of the second coming to be seen. If so, then it has become an important duty of the church to watch for those signs, and when they appear, to proclaim to the people the approaching judgment.

How shall we watch for these signs? First, study the sacred prophecies, to learn what events were foretold as being signs to characterize the present period. When the prophetic statements are understood, look for just such events as that language describes. This has been the rule by which true faith has been established in all ages.

The Jews were fatally ensnared because they refused to accept the signs of the first advent, every one of which was an event literally described. This rule established by Inspiration is the only divine authority we have by which we can determine what events will constitute the signs of the last times. The prophecies giving these signs should be read with a view to learn what events are predicted in the various departments—physical, political, religious, moral, and then watch to learn if such events are transpiring. By this means we may learn quite definitely what the conditions of the earth and atmosphere will be in the last days, these conditions being the signs foretold as indicating the approach of the day of the Lord.

So it is in the department of the nations. The Lord has told us distinctly what kingdoms should precede those among whom the last signs should be seen, and also informed us what the special conditions of the last nations should be. The same rules apply to the ecclesiastical department. The prophecies give the progressive history of the great apostate church down to the last stage, and at that point expressly state her condition when she is about to be plunged into the sea of destruction. This last condition will be a sign to be watched for.

The history of the true church is also given, showing her various conflicts and victories, until she reaches her last position in the warfare, and that position, and the work there accomplished, becomes another distinct sign of Christ's coming. So it is in the social department. The closing circumstances of its history are signs of its speedy termination.

If this generation is occupying this last special period of time, as many in all parts of the world profess to believe, it certainly becomes a very important duty of every servant of Christ to watch with great diligence and earnestness present developments in all departments of this world's history, to learn what signs of the present times are being manifested. Christ taught distinctly that certain signs would appear, by which the church might "know" that his coming is at the door. To say that those signs are *not so described* that they may be *definitely identified* is to say that the Saviour's instructions are not sufficiently explicit to be understood without depending upon the great uncertainty of human interpretations of figures of speech or illustrations.

The Bible rule is this: When God predicts a sign, the event constituting that sign is just such as the language foretelling the sign, literally interpreted, describes. Every sign of the first appearing was according to this rule. Whoever preaches and publishes this vitally important truth of the gospel due this generation, will preach all he is able after earnest investigation, the signs of the present times. This we believe is what God has called his servants of the present period to do.

Brethren, let us do this, even if we are required to sacrifice many things which the flesh and the world may present as desirable.

QUAR. JOURNAL OF PROPHECY.

The A. A. Mission Society at its late Session at Aurora, Ill., by the advice of the Editor of the *Quarterly Journal* thought it best, after the issuing of the next number, to discontinue the publication of the same, and to use the columns of the *World's Crisis* for the publication of prophetic articles, making the *Crisis* the organ of the A. A. Mission Society. Those who have paid for the *Quarterly Journal* in advance will find the amount subject to their order. Address all communication to E. M. Andrews, 39 Bloomingdale St., Chelsea, Mass.

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SPRINGFIELD CAMPMEETING.

As there has been a Springfield Campmeeting Association formed, it is necessary for all interested in the Advent cause in this section to feel interested in helping to sustain this Campmeeting. It is the father of all the Second Advent Campmeetings in the New England States, and should be kept up. It was in Springfield that the first great tent was raised. It was twenty-five rods around, and seated or covered four thousand people. Over two hundred were converted under it, and as many more got quickened, and four times as many more got their first lessons on the Advent doctrine that has spread all through other States, and caused other camp and other meetings to start.

Now as the old gentleman has held the fort for forty-six years past without an organization, and as the old forefathers have nearly died, the life of this meeting will depend upon the rising generation of Adventists. Now as the buildings and seats must be repaired and made new, or the meetings will run down, help is needed. Some have done nobly. Some of our preachers have subscribed fifty dollars each. Some pledged last year, and others ought to this year. Just think of it, and see if it is not duty to help the old man by sending your pledge to me, the solicitor of pledges.

I have met with good success among outsiders, but we lack eight or nine hundred dollars yet, to do what is necessary. The committee want to know this fall what to depend upon, before contracting to have the work done. As I started the first meeting here, that is one reason why I should feel an interest to have it continue, if *I* don't. Direct to Chicopee Falls, Mass.

Hiram Munger.

FROM ELD. L. BOUTELLE.

Bro. Stockman:—In reading over the biography of the late Sr. Fassett, the reminiscences of the Advent movement in the past, the manner in which he dealt with them in their flight from Egypt, and his infinite care for them in any and every emergency, only show the divinity of this Advent message of glad tidings to a lost world. It is heartcheering to the weary pilgrim, when the old enemy is taking out from the elect, if possible, every prop on which they depend, to read over, as in this biography, the dealings of God with his people, led out here by the fulfilment of prophecy and the Spirit of the Lord fully attending its proclamation. The dealings of God with Bro. and Sr. Fassett are not isolated cases of the divine goodness to those whom he thrust into this sacred work, of which the angels of God had the oversight.

And the ambassadors of this charge had the care and protection of the divine hand as no other people had. The self-denial was greater than any other religionists were called to, and the blessings under this cross the sweetest. The divine protection was guaranteed, and every believing worker in calling to supper at supper time found it fulfilled. They found his promises sure. Would he so wonderfully fulfill these promises to them if he had not called them out to this work? Nothing will strengthen the faith of the Advent believer more than to see how God miraculously dealt with this people in the first years of warfare, when they were called out to look for and expect their coming Lord. The opening of doors, hearts, houses, hands, and pockets was simultaneous and spontaneous, and to the bearer of this flying message the only inquiry was, "Do you lack anything." The answer was, "No good thing," for the Lord was ahead of his chosen with ample supply.

Brethren, read the history of Adventism in the past and see how God wrought in making way for his truth and his people, and remember that the same God is still alive and will direct by the same unerring word his people on to perfect victory. "Only believe," and keep in sight of the pillar of light and we shall soon see the culmination of all these sacred promises, and our most sanguine expectations will be realized. The crisis is soon coming, and the groaning creation will be delivered from bondage into the glorious liberty of the sons of God. Amen.

Addison, Vt.

STARTLING ANNOUNCEMENT.

Dr. Talmage, of Brooklyn, is reported as saying: "I believe the next twelve months will be the most stupendous year that heaven ever saw. The nations are quaking now with the coming of God." He believes that unusual efforts will be made to reach the unsaved, but if they refuse to accept the offers of salvation, then alarming judgments will follow. He says it will be a year of mercies and of judgments; year of invitation and of warning; year of jubilee and of woe. Which side are you going to be on?

It is a remarkable fact that thousands who have been indifferent on the subject of the Lord's near coming are now feeling great interest in the subject. The evidences that we are near the end are so strong and clear, that careful observers are compelled to admit that the subject has become one of very grave importance. As the evidences continue to multiply and strengthen, it seems to be now certain that the long-looked-for event cannot be much longer delayed. The Lord has sent out the Salvation Army "into the highways and hedges" to "compel them to come in," which is the last call of mercy before his return. It is astonishing to see what an amount of work has been done by them in these few years. It surpasses all other Christian ... been a special effort to save the poorest and vilest classes who were considered too low to be reached. In seeking them, many others more respectable have been saved, and have taken hold of the work with great earnestness, producing glorious results. After the Salvation Army has been in a place, and had their series of meetings, but few more are gathered. It seems to be the last call of mercy.

The great movement on the Lord's near coming, which began nearly fifty years ago, was the special alarm to awaken the people to the fact that we had reached "the time of the end." The supper-time" had arrived when all should prepare for the final gathering; but many made excuses, and neglected the necessary preparation. When the effect of that proclamation seemed nearly spent, and was looked upon as a fanatical, and unhealthy movement, the Lord raised up Bro. Moody and others to hold the great union meetings in Europe and America, when such crowds assembled that no churches were large enough to accommodate the people. Bro. Moody and his co-laborers told the people that the coming of Christ must be very near. He said: "I think we are in the toenails of the metallic age. Again: "There may be some standing in the audience who may never see death." Again he says: "We are near the glory. No one can read the prophecies of Scripture with his eyes open and fail to perceive that the second coming of Christ and the glory of the millennium is near at hand, and yet those who ought to be watching are asleep." These are samples of his sayings before immense audiences in Europe and America.

Next came the Salvation Army to gather in those who were too low down to attend any religious meetings, but who spent their time mostly in rum saloons among drunkards and harlots. Thousands of these are now happy Christians, ready to welcome Jesus. The waiting time must be about ended.

THE CONN. CAMPMEETING.

There will be a meeting of the Connecticut Advent Christian Campmeeting Association at the time and place of the meeting of the A. C. Conference, to be held in New Haven, Oct. 11 to 14, as per notice in the *Crisis*. Every member of the Association will receive a postal from the Secretary this week, so that no one will fail to hear of the meeting. It is necessary that every member of the Association be present, as business of importance will come before the body. If any more meetings are to be held upon the grounds at Plainville, there must be something done in the way of raising funds and planning otherwise for the future meetings. The committee can do nothing without funds and instruction. It is quite the custom to-day to simply form associations, appoint committees, put the work into their hands, and then for every one to sit down and watch the committee work, with the understanding that if the committee does not do its work to suit every one of the hundred and one different persons and minds, we will make it hot for them. Now this said committee can do nothing and propose to do nothing, unless the Association put funds in their hands.

It is useless to hold Campmeetings like the one at Plainville, with no accommodations for people who may come. There is no place for any person to room who might wish to come to stay through the meetings. The water supply is very deficient, even for the few who meet there at the present, and with the larger number who might attend if better accommodations were provided, would be entirely inadequate to supply the wants of the meeting. There are many other things which need to be looked after, and one object of the calling of this Association at the time given is that these matters may be provided for. Funds are needed, several hundred dollars, in fact, and must be forthcoming if there are to be any future meetings at Plainville. The committee do not propose to do anything about further meetings without instructions and money to carry out the same. Hence it is quite necessary that every member who sees this article, or receives a postal, or who may see the Secretary's notice in the *Crisis* should if possible be present at the meeting.

D. T. Call, President.

There is no pleasure so great as the pleasure of doing good—as the satisfaction of knowing that you have lightened some one's burdens, comforted some troubled heart, and strengthened and encouraged some one who was ready to faint. Sometimes it takes but a little thing to do this. Some word of counsel or sympathy, some little act of kindness, some small token of regard, when a person is discouraged and cast down, may be the means of cheering and comforting him, and inspiring him with new hope.—*Ex.*

Correction.—In the Roster of the A. C. Conference of Oregon and Washington Territory the name of Eld. Aaron Preston, of Damascus, Oregon, was unintentionally omitted. Alson W. Stearns, Ex-Secretary.

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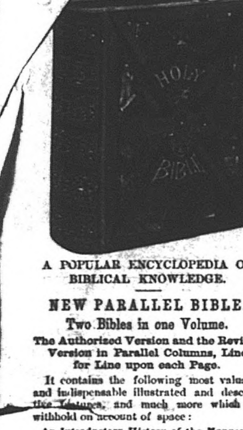

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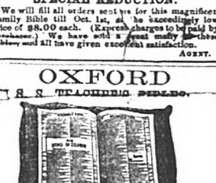

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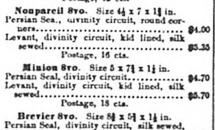

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SMITH—BIXBY. In Webster, Mass., Sept. 22d, 1888, by Eld. M. A. Potter, Mr. George D. Smith and Miss Estella V. Bixby, both of Webster.

NOTICES.

MAINE STATE CONFERENCE.

The annual session of the Maine State A. C. Conference will be held at Lewiston, Maine, **OCT. 10th to 14th** inclusive. The church at Lewiston have extended a unanimous and cordial invitation to the brethren and sisters in Maine to come up and worship the Lord together. And here we wish to say that this conference is not wholly nor mostly for business, but is, as our constitution specifies, to give the brethren and sisters an extra occasion to meet together for the worship of God and building up of his cause. We hope all will so regard it, and make an extra effort to attend, and that many churches and societies that have not heretofore will this year elect and send delegates, and we hope some of the preachers who have not attended before will come this year.

ART. 3, Sec. 2, of constitution reads: "Each church or society shall be allowed one delegate, and one additional delegate for every twenty actual members, said delegates to be elected by the church or society which they represent, and to be provided with a certificate of election attested by recording officer of the same. The recording officer shall also with the certificate of election certify to the actual membership of the church or society. These delegates hold their membership until the next annual session of conference."

NOTE.—By church is meant a regularly organized body of believers in covenant relation, with properly appointed officers. By society is meant any body of believers working in co-operation with us, meeting habitually for the worship of God, and so far set in order as to have a properly appointed clerk, and a [illegible]

We would call the attention of our preachers to Art. 7: "It shall be the duty of each preacher to be present at the sessions of conference, and when not able, to report by letter."

We would also call attention to Art. 9, part of Sec. 3: "Candidates for ordination or license *must* present to the committee (of ordination or license) a letter of recommendation from a quarterly conference or church within the State."

Our conference has been growing in numbers and increasing in interest each year, and we hope for a large increase this year. The committee of entertainment are Frank E. Davis, Auburn; S. Collins, Jonas Strout, Lewiston; and Henry W. Westcott, 122 7th Street, Auburn, who will see that homes are provided for all.

The Maine Central R. R. will give return tickets at one fare. Call for tickets to Maine State Advent Christian Conference. Tickets will be on sale only the 10th and 11th. We hope all will come then, but if any cannot come till later, they should purchase tickets on those days. We hope all the preachers who can will come at the first, and remain over Sunday, it takes away so much from the interest of the meeting to have many go away.

O. S. FRENCH, President.
E. O. DINSMORE, Secretary.

NOTICE.—The next session of the Kennebec County Advent Quarterly Conference will be held at the Booker meeting-house, South Gardiner, Me., commencing Thursday evening, **OCT. 18th,** and hold over the following Sunday. Homes will be provided for all who come. Call on Brn. Geo. E. Peacock and Lorenzo Totman, who will see that all are provided for.

F. E. BLAISDELL, Secretary.

NOTICE.—The semi-annual A. C. Conference of Nova Scotia will be held with the church at Charlesville, Shelburne Co., commencing Thursday, **OCT. 18th,** and continuing over the following Sunday. The dedication sermon of the new church will be preached Sunday, **OCT. 21st.** A cordial invitation is given to all the brethren and sisters. Homes will be provided for all who come. Will some brother in the ministry come over from the States and help us? Fare from Boston to Charlesville via. Yarmouth, and return, $6.00. Take steamer Yarmouth at Boston for Yarmouth, and the steamship Latour at Yarmouth for Charlesville. At Yarmouth inquire for Elder F. A. Verge.

WM. HALLIDAY, President.

NOTICE.—Brethren of the Prov. Quebec, Northern Vt., and Northern N. H. Conference, where shall our next annual meeting be held? The time is drawing nigh and will soon be here, if Jesus does not come before or by that time, and we want to be able to make the best arrangements we can with railroads, etc., and get the notice into the *Crisis* in good season. So please send in your invitations at once to Elder HARRY D. SELBY, Hatley, Quebec, Secretary of Conference.

NOTICE.—The Advent Christian Conference will convene in Wesley, Me., Thursday evening, **OCT. 18th,** and continue over Sunday. All are cordially invited, and requested to be workers together with the Lord Jesus.

M. W. CORLISS.

NOTICE.—As I was at the Annual Meeting of the State Conference of Arkansas elected its Evangelist, I would say to all isolated ones who may want my assistance, please write me, and if possible send money enough to pay traveling expenses; but if you have not the means, send along and I will do the best I can.

T. R. COMSTOCK, Merrillton, Conway Co., Ark.

NOTICE.—To the friends of truth in Western New York and Northern Pa. I would say that I am ready to go and preach the Word as the way may open. For remuneration, pay my fare. Correspondence solicited. Address me at Avoca, Steuben Co., N. Y.

H. ZIEGENFUSS.

NOTICE.—A district quarterly meeting for Southern District of Wisconsin will be held at Monticello (as Bro. J. Clark may arrange), to commence Friday evening, **OCT. 19th,** at seven o'clock.

B. N. MEIGS, Dist. Evangelist.

NOTICE.—The third quarterly session of the A. C. Conference of Michigan will be held with the church at the Leighton school-house, one mile and a half from Nashville, Barry Co., Mich., commencing Friday evening, **OCT. 19,** and holding over Sunday. All the brethren are cordially invited to attend.

A. L. FOX, President.
PETER L. SCOTT, Secretary.

NOTICE.—A special meeting will be held with the church at Middle Simonds, Carleton Co., N. B., commencing Thursday, **OCT. 18,** and continue over the following Sabbath. A general invitation is extended to all the brethren and sisters to attend and assist in the work of the Lord.

S. WOODWORTH.

NOTICE.—The next Quarterly Conference of No. West Pa. will be held with the brethren at Plum, Venango Co., Pa., commencing Friday, **OCT. 12,** and continuing over the following Sunday. There will be rigs at Hydetown Friday P. M., to accommodate the brethren coming by rail.

R. A. PERRY, Secretary.

NOTICE.—A Quarterly Meeting of the Northern Illinois A. C. Conference will be held with the church at DeKalb, Ill., commencing Thursday evening, **OCT. 11,** and hold over Sunday. Brethren, come and help us.

C. W. SMITH, President.
J. AUGUST SMITH, Secretary.

THE BIBLICAL INSTITUTE.

As a number have written us saying that they intended commencing the course of study in the A. C. G. B. I. this autumn, this is to say to all such, and to any others who intend or wish to do so, that we desire very much that all such inform us of their intentions at once, that we may arrange for them to commence. We wish also that all who have our examination questions will return them, whether answered or not, as they are of value and it is a great disadvantage not to have them.

L. C. McKINSTRY, Principal, Haverhill, Mass., Box D.

NOTICE.—There will be a meeting of the Official Board of the Springfield Advent Campmeeting Association at Springfield, Mass., **OCT. 9,** at 10.30 A. M. The members are requested to be present, as business of importance will come before the Board.

D. MATHEWSON, Secretary.

NEW HAMPSHIRE CONFERENCE.

The next annual session of the New Hampshire A. C. Conference will be held with the A. C. Church of Concord, N. H., Center Street Chapel, commencing Wednesday evening, **OCT. 17th,** and hold over the following Sunday. Tickets will be on sale at reduced rates as follows:

White Mountain Division: From Lancaster, Whitefield, Littleton, Lisbon, Warren Summit, Meredith, Lake Village and Northfield. Northern R. R., Canaan, Danbury, East Andover, Potter Place, Franklin. Concord & Claremont R. R., Newport, Mt. Sunapee, Bradford, Warner.

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Every church is entitled to one delegate, and an additional delegate for every twenty-five of membership. We hope every church will be fully represented. Let every preacher report in person or by letter.

T. W. PIPER, President.
C. H. FLETCHER, Secretary.

NOTICE.—There will be a meeting of days at Hollis Centre, Me., commencing **OCT. 18th,** at two o'clock P. M., and hold over Sunday, and longer if the interest demands. All of the brethren and sisters in York County and vicinity are cordially invited, and especially all preaching brethren. Ample provision will be provided for all who come.

M. STEVENS, for the Church.

NOTICE.—The third quarterly session of the Penobscot Valley A. C. Conference will be held at the French school-house South Sangerville, Maine, five miles from Dexter Village, commencing Thursday evening, **OCT. 4,** and continuing over the following Sunday, Oct. 7. Come, brethren, and labor with us for the welfare of the perishing.

O. S. FRENCH, President.
J. F. CLOTHEY, Secretary.

NOTICE.—The next annual session of the Conn. A. C. Conference will be held with the church in New Haven, commencing Thursday, **OCT. 11th,** at ten o'clock A. M., and continue over Sunday, Oct. 14th. Let there be a full attendance of preachers and delegates from all the churches. We hope to complete the business Thursday, and trust the blessing of the Lord will attend throughout the entire session.

O. D. WOODRUFF, Sec'y and Treas.

CONFERENCE NOTICE.

The next annual meeting of the Northern Indiana and Southern Michigan A. C. Conference will be held at Sumption Prairie, Ind., beginning Friday evening, **OCT. 12th,** and closing on Sunday evening following. The Conference will convene for important business on Saturday morning, and it is hoped that every minister belonging to said Conference, and all the delegates that may be appointed by our churches, will make it a point to be present at that time—not later. Please come to the meeting on the 12th, if possible, and do not wait till the 13th before starting. Passengers will be met as usual at the different railroad depots in South Bend. Come to this meeting with loyal hearts and true, to labor together for the advancement of truth and righteousness. Pray for the blessing of God to be manifested in a signal manner at this gathering. Let there be a grand rally and a firm determination to sound the warning note of coming doom once more, that the unsaved may be roused from their death-like sleep to prepare for the soon coming day of God. And let us not overlook the apostolic injunction to "exhort one another, and so much the more as we see the day approaching."

A. P. MOORE, President.
GEO. E. PULLEN, Secretary.

NOTICE.—The next annual session of the Vermont A. C. Conference will be held with the A. C. church at North Shrewsbury, commencing Thursday evening, **OCT. 18th,** and holding over the Sabbath. We desire every church to be represented, and let every minister be present. Come filled with the Spirit, and come to labor for God. All will be provided with homes. If any purpose coming by R. R., please correspond with the Secretary.

GEO. W. WRIGHT, President.
P. G. LORD, Secretary.

NOTICE.—The Ohio A. C. Conference will hold the next annual session at Stantontown, Morrow Co., beginning at 10 o'clock A. M., **OCT. 6,** and hold over Lord's day. We earnestly hope every church of like precious faith in the State will be represented. Preaching brethren are cordially invited to attend. Those coming on the Ohio Central, R. R. will stop at Marengo. Those coming on the C. C. C. & I. R. R. will stop at Ashley. Carriages furnished free for all who notify the Secretary of the day and train upon which they will arrive. Come, brethren, let us make this one of the most interesting meetings in the history of Adventism in Ohio.

F. S. WALKER, Vice Secretary.

NOTICE.—The Bible Conference of Ohio will hold its next session with the Mount Zion church, Noble County, Ohio, commencing **OCT. 11,** and continuing over Lord's day following. We earnestly request all Second Adventists in the State to be present, as we desire to arrange for union with the Advent Christian Conference of Ohio, as all desire such union. All those coming to the Conference will buy tickets to Quaker City on the central division of the B. & O. R. R., and by writing to Bro. Wm. P. Shamhart or I. G. Eagon, Quaker City, Ohio, they will be met at train with teams. Come, one and all.

W. McBROOM, President.

SOUTHERN GEORGIA CONFERENCE.—The next Annual Conference of our churches will be held with Minton's Chapel, in Johnson County, commencing **OCT. 18th,** and hold over Sunday. The great National Exposition will be in progress several days at the same time in the city of Augusta, Georgia, giving ample time to attend both with but a small amount over the expense of one. Can go by Railroad to Conference from Augusta, Ga., go on C. R. R. to Wadley, thence on Dunivan and Perkins R. R., about twelve miles, to Minton's Chapel. We hope to have the presence and counsel of the most zealous and consecrated Adventists.

JER. HOWARD, Secretary.

Works Published by I. C. Wellcome,

AND

Sold by the A. C. Publication Society. *Post free*

History of the Second Advent Message. I. C. W.	$3.50
The Berean Casket. I. C. Wellcome	1.50
The Plan of Redemption. I. C. W. & C. G.	1.00
The Unspeakable Gift. J. H. Pettingell.	1.00
Views and Reviews. J. H. Pettingell.	1.00
The Gospel of Life in Syria. J. H. Pettingell.	15
The One Fold and Only Door. A. C. Palmer	60
Mysteries of the Kingdom. A. C. Palmer	25
Treatise on Matt. 24th and 25th chap. I. C. W.	40
" " " " " " Paper.	30
Crystal Drops, for Children. Bradford.	30
Christian Baptism. I. C. Wellcome	25
Immortality. I. C. Wellcome	10
The Inquirer. I. C. Wellcome	10
The Tobacco Plug and Cigar. I. C. W.	15
Should Christians Fight? I. C. W.	10
The Millennium and Judgment. I. C. W.	15
Moody's Ten Select Sermons.	25
Resurrection Destinies. D. D. Buck, D. D.	10
Order of Second Advent. D. D. Buck, D. D.	10
Scripture Symbolism. D. D. Buck, D. D.	50
Last Day Tokens. Eld. S. S. Brewer	50
Treatise on Rev. 13th chap. Eld. S. S. Brewer.	25
The Seven Seals. Eld. S. S. Brewer	15
Slaying the Witnesses. Eld. S. S. Brewer.	10
History of an Immortal Soul. Eld. S. S. Brewer.	10
The Endless Life. Rev. E. White (London.)	15
Science and the Resurrection. Eld. D. T. Taylor	5

Any of the above may be had at the *Crisis* Office.

C. H. WOODMAN, Agent.

THE CHARIOTS OF FIRE AND STEEL.—I. C. Wellcome has just published an important book of the above title by D. T. Taylor. The Cars in Prophecy and History with the Wonders of Rapid Traveling, and Significance of the modern Railway System. Illustrated. This is a marvelous work on one of the great signs of our Lord's coming soon. Price, 25 cts., post free. For sale at the Crisis Office.

THE GOSPEL PRAISE BOOK.—Just published by I. C. Wellcome a new Hymn and Tune Book of the best selections of the best, old and new, with many *original* hymns and tunes; five hundred and sixty-two hymns. Substantially bound, leather backs, red edge. Please examine it at the campmeetings. Price, 75 cts. For sale at the Crisis Office.

OUR HOPE:

OR,

WHY ARE WE ADVENTISTS?

BY E. A. STOCKMAN.

This work has had a large sale, and has been the means of doing much good, by removing unjust prejudice from the minds of those not acquainted with our faith. Every ADVENTIST should have a copy to loan to their neighbors and friends. Bound in cloth. 235 pages. Price, 60 cts.

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BY REV. H. CONSTABLE, A. M.

A valuable work on the place and state of the dead It is the only work extant, with which we are acquainted, that fully presents an extensive historical and spiritual testimony on the state of man in death. 367 pages. Price single, postpaid, 60 cts.; per dozen by express, $6.00.

THE DURATION AND NATURE of Future Punishment.

By Rev. H. Constable, A. M., late Prebendary of Cork, Ireland, and author of "Hades, or the Intermediate State of Man," etc. The subject of Future Punishment is receiving more than ordinary attention from theological scholars and the Christian world. In this work the author gives a clear exposition of the doctrine of future life and punishment of the wicked from a Bible stand point. Buy it to lend to your friends. Neatly bound in cloth. 300 pages. Price, 60 cts. single; $6.00 per dozen, by express.

We will send the THREE books, "Our Hope," "Hades," and "Future Punishment," to clergymen of any denomination for $1.50 postpaid. The above rates apply to clergymen only.

THE McKINSTRY LECTURES.

The Redemption, and The World's Great Empires.

BY ELD. AND MRS. L. C. McKINSTRY.

Elder McKinstry occupies the first Sabbath in *THREE* Lectures. Mrs. McKinstry, from Monday evening over the following Sabbath in *NINE* Lectures. Only the Sabbath dates are given, the others being understood.

Brockton, Mass..........	Sept. 30 to Oct. 7.
Nevada, Ohio..........	Oct. 14 to 21.
Sparta, Ohio..........	Oct. 21 to 28.
Stantontown, Ohio..........	Oct. 28 to Nov 4.
Quaker City, Ohio..........	Nov. 4 to Nov. 11.
Springfield, Ohio..........	Nov. 11 to Nov. 18.
Galesburg, Mich..........	Nov. 25 to Dec. 2.
Buchanan, Mich..........	Dec. 2 to Dec. 9.

APPOINTMENTS.

Appointments must be received as early as MONDAY MORNING to insure insertion for the coming week, as our paper goes to press EARLY TUESDAY MORNING.

NOTE.—If our churches who need a supply, and preachers who are at liberty for any Sunday, will send postal card to this Office specifying the same we will try and accommodate each as far as we can. AGENT.

MASSACHUSETTS.

BOSTON ADVENT CHRISTIAN CHURCH. Chapel on Emerald Street.
James A. Gardner.......... Sunday, Oct. 7
E. A. Stockman.......... Sundays, Oct. 14 and 21
Rufus Wendell.......... Sunday, Nov. 4

ATHOL.
M. A. Potter.......... Sunday, Oct. 7
J. Hemenway.......... Sunday, Oct. 28
Geo. E. Tyler.......... 4th Sunday in each month

BRIMFIELD.—Orus E. Parker, Corresponding Clerk.
Wm. O. Hale.......... Sunday, Oct. 21

BROCKTON Advent Christian Church (Mason's Block Centre Street.)—Eld. Wm. O. Hale, Pastor.
McKinstry's Lectures.......... Sept. 30 to Oct. 7
S. P. Hayward.......... Sunday, Oct. 14
A. W. Sibley.......... Sunday, Oct. 21

BEALEY'S STATION (Adv. Chris. Church.)—Corresponding Committee: Saml. B. Demoranville, Geo. F. Reynolds, Clifford, Mass.

CHELSEA (Adv. Chris. Church [illegible])—E. H. Andrews, Pastor.

CLINTON (S. A. Church.)—Isaac Barnes, Cor. Clerk.

CHARLTON (Advent Chris. Church.)—L. A. Morse, Corresponding Committee, Box 200 Webster, Mass.
A. S. Withington.......... 1st and 3d Sundays in each month

DANVERS (Advent Christian Church.)—Charles A. Sprague, Corresponding Committee.
H. A. Mitchell.......... 1st Sunday in each month
Chas. O. Pratt.......... 2d Sunday in each month
G. W. Sederquist.......... Wednesday evening, Oct. 10
N. Glidden.......... Sunday, Oct. 21
W. F. Pottle.......... Sunday, Oct. 28
S. Shaw.......... Sunday, Nov. 18

EVERETT. Everett Square (Society Hall.)
Chas. Goodrich.......... Sunday, Sept. 23
Rufus Wendell.......... Thursday evening, Sept. 27

EAST WEYMOUTH.—W. H. Crockett, Pastor

FALL RIVER Adv. Christian Church.—(New Chapel on Coral St.)—Daniel Gladding, Cor. Committee.
I. J. Leslie.......... 1st Sunday in each month

FAIRHAVEN.—Albert Jermey, Cor. Com.

HAVERHILL (Walnut Street Chapel.)—Ministerial Committee: John C. Snell, B. Frank Gardner, Daniel B. Rollins. C. W. Nutter, Clerk.
E. N. Hinckley.......... Sunday, Nov 11
Rufus Wendell.......... Sunday, Nov 25

HUDSON.
A. Fogg.......... 4th Sunday in each month

LAWRENCE.—(Advent Chapel, Concord Street.
Rufus Wendell.......... Sundays, Oct. 7, 14, 21, and 28 and Sundays, Nov. 11 and 18.

LYNN Second Advent Church.—(Chapel on Liberty Street.)—Geo. W. Sederquist, Pastor.—J. C. Leavitt, 44 Rogers Avenue, Corresponding Committee.
H. H. Tucker.......... Sunday, Oct. 21

LOWELL, Second Advent Church (Chapel 49 Grand Street, near Westford.) J. Couch Pastor, 69 Grand Street.

MIDDLEBORO Adv. Chris. Church (Pierce Hall.)—Simeon Harlow, Box 378, Middleboro, Mass., Corresponding Clerk.
J. S. White.......... Sunday, Oct. 7
A. A. Fowler.......... Sunday, Oct. 28

MAPLEWOOD Second Adv. Church (Methodist Congregational Hall, Salem Street.)

MARBLEHEAD, S. A. C. Church (Advent Hall, 43 Pleasant Street.)—J. S. Doane, Cor. Com.
Frank Burr.......... Sunday, Oct. 28

MATTAPOISETT.—B. F. Shaw, Committee.

NEW BEDFORD (Advent Christian Church) corner of Kempton and Foster Streets.—Wm. A. Burch pastor, 55 Foster Street.

NEWBURYPORT (Shaw's Hall, Charter St.)—John E. [illegible]
W. F. Pottle.......... [illegible]
A. Fogg.......... Sunday, Oct. 14

NORTH WILBRAHAM.
Wm. O. Hale.......... Sunday, Oct. 7

NORTH ADAMS.—C. E. Perkins, 17 Meadow Street, Corresponding Committee.

NORTH CARVER (A. C. Church.)—Webster D. Nash Corresponding Secretary.

NORTH RUTLAND.—(Adv. Chris. Church.)—A. S. Withington, Pastor.

Newton Upper Falls.—Church of Yahveh, Boylston Street.—L. T. Cunningham, Pastor.

PITTSFIELD Christian Adv. Church (Elijal Hall.)—J. E. Cross, Pastor. Residence 14 Adam Street.

PALMER.
D. C. Dudley.......... Sunday, Oct. 14
S. P. Hayward.......... Sunday, Oct. 21

PLYMOUTH.
A. A. Fowler.......... Sunday, Oct. 21

SOMERVILLE, Second Advent Church.—(New Chapel on Putnam Street, near Summer Street.)

SPRINGFIELD.—(Advent Chris. Church, Evangelist Hall on State Street.)—G. H. Wallace, Pastor. Residence 394 Union Street.

SALEM.—(Church on Herbert Street.)—E. N. Hinckley, Pastor.

TAUNTON Advent Christian Church.—(Oak Hall, City Square.)—Mrs. Lucy J. Francis, Cor. Com.
A. A. Fowler.......... Sunday, Oct. 7

UXBRIDGE.—(Engine Hall.)
Wm. Leach.......... 1st Sunday in each month

WORCESTER.—Ministerial Committee: J. G. Higgins, E. S. Gage, S. W. Lincoln.
Wm. H. Mitchell.......... Sunday, Oct. 7
Geo. H. Wallace.......... Sunday, Oct. 14
W. N. Tenney.......... Wednesday evening, Oct. 17
"Illustrated Talk on the Life of Christ."
John Couch.......... Sunday, Oct. 21
E. A. Stockman.......... Sunday, Oct. 28

WHITMAN Adv. Chris. Church.—(Conant Hall.)—W. E. H. Vaughn, Cor. Committee, Whitman, Mass.
F. S. Stanton.......... 1st Sunday in each month

WALTHAM.—Meetings in Reform Club Hall.

WEST WAREHAM (Advent Christian Church.)—Oren L. Waters, Secretary.
Frank Burr.......... 1st and 2d Sunday in each month
F. S. Stanton.......... 3d and 4th Sundays in each month

WESTFIELD.
J. Hemenway.......... Sunday, Oct. 21

WEBSTER (Advent Christian Chapel, corner of Park and Myrtle Streets.)

WESTBORO (Lower Town Hall.)—Wm. [illegible] Bailey and Elison Braley, Committee.
A. S. Withington.......... 1st Sunday in each month
S. G. Mathewson.......... 3d Sunday in each month

WAKEFIELD.—(Union Hall, Post Office Building.)—Meetings at 10.30 and 2. P. M.

WEST DUXBURY (Tar Kiln.)—Mrs. M. Hansom, Pastor. Post Office address West Duxbury Mass.

Franklin.......... Thursday, Oct. 11
GEO. V. KENT.

North Hanson (Thomas Hall) 1st Sunday each month
F. S. STANTON.

New Boston (Winchendon) 1st and 3d Sundays in each month.
GEO. BUTLER.

IOWA.

New Hartford (A. C. Chapel.)—Preaching every Sunday morning and evening. Sunday School at 12 M. Prayer meeting Friday evening. A. Bolster, Pastor.

SENEY.—(Adv. Chris. Church.)—G. H. Ewes, Pastor.—P. O. address Le Mars, Iowa.
Emery school-house every two weeks. North Fredonia school-house every two weeks.

Sioux City (Advent Chris. Church.)—Corresponding Committee: J. W. Young or J. H. Culvert.

Burr Oak.—Preaching every Sunday.—J. Ridley, Pastor. Bluffton once in two weeks.

VILLISCA (Adv. Chris. Chapel) B. Forester, Pastor.—Preaching every Sunday evening. Sunday School every Sunday, at 3 P. M.

Lake Mills.......... 3d and 4th Sundays in each month
WM. C. STAVELY.

Ballard school-house, Floyd Co., once in two weeks a. m. and evening. Communion once in four weeks.
G. T. WELLCOME, Pastor.

WISCONSIN.

Arena.—Elder B. N. Meigs, Pastor.

Bangor.—G. W. Turner, Pastor.

Fairfield, 1st Sunday every four weeks. Baraboo, 2d Sunday every two weeks. Springville, 3d Sunday every four weeks.
E. M. BIRKEN.

Mifflin.—W. H. Jackson, Pastor.

Magnolia A. C. Church.—Preaching every Sunday, at 11 a. m. Bass Lake (school-house,)—Preaching every two weeks.—Orrin R. Jenks, Pastor.

NORTH CAROLINA.

Wilmington.......... J. P. King, Pastor.
Martinsgrove.......... J. R. Harvey, Pastor.
Mount Olive.......... L. W. King, Pastor.
Antioch.......... L. W. King, Pastor.
Wilmington (Brooklyn Second Advent Church.)—J. G. Dukes, Pastor.

NEW HAMPSHIRE.

ALTON (Jones' Hall.)—George E. Varney, Isaac L. Stockbridge, Committee.
N. Glidden.......... 1st Sunday in each month
J. T. Libby & C. H. Willey 3d Sunday in each month
A. Kidder.......... 4th Sunday in each month

BELMONT.—Correspond with Asa I. Smith.

BIRCH INTERVALE (Union Chapel) J. Denton, Pastor.
J. Denton.......... 2d and 4th Sundays in each month

BUBLIN FALLS (Eagle Hall) correspond with Geo. H. Howard.

CONCORD (Centre Street.)
T. L. Churchill.......... Sunday, Oct. 7
M. A. Potter.......... Sunday, Oct. 14
Geo. W. Brown.......... Sunday, Oct. 28
J. Hemenway.......... Sunday, Nov. 11
M. Stevens.......... Sundays, Nov. 18 and 25
Wm. O. Hale.......... Sundays, Dec. 2 and 9

DOVER.
Mark Stevens.......... 1st Sunday in each month
Chas. Goodrich.......... 2d Sunday in each month
Wm. H. Mitchell.. 3d and 4th Sundays in each month

DURHAM POINT (Brick school-house.)—Correspond with John R. Meader, Box 94 Durham, N. H.
Joshua Denton.......... Friday evening, Oct. 5

DANBURY.—Abel Ford, Corresponding Committee.

EXETER.—John W. Weeks, Corresponding Committee.
S. Shaw.......... 1st Sunday in each month
I. C. Wellcome.......... Sunday, Oct. 14
John G. Hook.......... Sunday, Oct. 21
A. W. Sibley.......... Sunday, Nov. 11
C. H. Fletcher.......... Sunday, Nov. 18
Chas. Goodrich.......... Sunday, Dec. 16

EAST ROCHESTER.—J. Quimby and J. C. Shorey Elders.
B. S. Emery.......... 1st Sunday in each month
Geo. W. Brown.......... 3d Sunday in each month

EAST ALTON (F. W. B. Church.)—H. C. Tuttle, Corresponding Committee.

EAST WAKEFIELD (Woodman's.)—Mrs. Anna E. Waldron Corresponding Committee, Woodmans, N. H.
D. W. Stevens.......... 4th Sunday in each month

East Sandwich.—Calvin Watson, Com.

FRANCONIA (Advent Chapel.)—H. H. Brown, Pastor.

FARMINGTON (Advent Chapel.)—N. L. Proctor, Corresponding Committee.
J. E. Clough.......... Sunday, Oct. 14

HAMPTON.—Frederick L. Lamprey, Cor. Com.
Jared Whitman.......... Sunday, Oct. 14
Chas. Goodrich.......... Sunday, Oct. 21
N. Glidden.......... Sunday, Oct. 28

LAKE VILLAGE (North Church.)—W. N. Tenney, Pastor.—K. D. Smith, Corresponding Committee.
Simeon Roby.......... Sunday, Oct. 21
J. G. Smith.......... Sunday, Oct. 28

LOUDON.—Geo. W. Prichard, Cor. Committee.
John G. Hook.......... 1st Sunday in each month
John Parsons.......... Sunday, Oct. 21

LOUDON RIDGE.
A. Kidder.......... 2d Sunday in each month
Joseph Harvey.......... 4th Sunday in each month

MANCHESTER, Arlington St., Second Advent Church. C. H. Crossett, Pastor.—Residence and address 231 Pearl Street.
W. N. Tenney.......... Monday evening, Oct. 15
"Illustrated Talk on Life of Christ."

MEREDITH VILLAGE (Grand Army Hall.)—Meetings every Sunday.—Jacob G. Smith, Corresponding Com.
D. M. Leavitt.......... Sunday, Oct. 7
Daniel D. Page.......... Sunday, Oct. 21

NASHUA Advent Chris. Church (City Mission Hall, 72 Pearl St., corner of Maine.)—P. S. Ward, corresponding committee, 71 Walnut Street.
H. A. Mitchell.......... 3d Sunday in each month

NORTHFIELD (Union Church) every fourth Sunday. David Trecarten, Corresponding Committee.

NORTHWOOD NARROWS (New Chapel.)—Correspond with [illegible] Parsons, Pastor.
H. H. Tucker.......... Sunday, Oct. 7
Wm. H. Mitchell.......... 2d Sunday in each month
John Parsons.......... 4th Sunday in each month

PORTSMOUTH (Advent Chapel on Hanover Street.)—Ira C. Seymour, Corresponding Committee.

PENACOOK.
Daniel D. Page.... 1st and 2d Sundays in each month
Daniel D. Page.......... Sunday, Oct. 28

PITTSFIELD (at the Bethel.)
J. E. Clough.......... Sunday, Oct. 7
J. Hemenway.......... Sunday, Oct. 14
A. G. Davis.......... Sunday, Oct. 21
Geo. W. Sederquist.......... Sunday, Nov. 4
H. H. Tucker.......... Sunday, Nov. 11
E. A. Stockman.......... Sunday, Nov. 18

ROCHESTER, Advent Christian Church (Lower Hall in the Odd Fellows Block.)—C. D. Perkins, Corresponding Committee. P. O. Box 520.
J. Denton.......... 1st Sunday in each month
Mark Stevens.......... 2d Sunday in each month
W. Hadley.......... 4th Sunday in each month

RYE.—S. G. Smart, Corresponding Committee.
Chas. Goodrich.......... Sunday, Oct. 7
Frank Burr.......... Sunday, Oct. 21
A. W. Sibley.......... Sunday, Oct. 28
Chas. Goodrich.......... Sunday, Nov. 4

SANBORNTON [illegible] L. Walton, Cor. Com. [illegible]
J. T. Libby.......... Sunday, Oct. 7
N. Glidden.......... Sunday, Oct. 14

SOUTH ROCHESTER (Advent Christian Chapel.)
J. T. Libby.......... 1st Sunday in each month
Enoch Morrill.......... 2d Sunday in each month

SUGAR HILL.—C. W. Dockham, Pastor.

SOUTH BARNSTEAD.
Wm. Bodge.......... 1st Sunday in each month

SOUTH SUTTON (Advent Chris. Church.)—Meetings 1st, 2d and 4th Sundays of each month. Meetings at North Sutton the 3d Sunday of each month, at the house of Bro. Israel Andrews.
A. CRESSY.

UNITY.—J. B. S. Pillsbury, Pastor.—Correspond with L. G. Kimball.

WOLFBORO (Central Block.)—A. F. Drake, Corresponding Committee.
A. W. Sibley.......... Sunday, Oct. 14
Charles Colman.......... 2d Sunday in each month
D. W. Stevens.......... 3d Sunday in each month
A. G. Davis.......... 4th Sunday in each month

WATER VILLAGE (school-house.)
D. W. Stevens.......... Sunday, Oct. 14
Joshua Denton.......... Sunday, Oct. 21
C. Colman.......... 4th Sunday in each month

WEST DEERFIELD.—Meetings every Sunday.
J. A. Bryant.......... Sunday, Oct. 7
J. M. Quimby.......... Sunday, Oct. 14
Mrs. Alice Jones.......... Sunday, Oct. 21

WEST EPPING.—J. Frank Hartford, Cor. Com.
J. M. Quimby.......... Sunday, Oct 7

Whitefield Advent Church.—Preaching Sunday, at 1 o'clock P. M.
G. C. BOWLES.

Alton (Gore school-house)..... 1st, 2d and 3d Sunday in each month.
Gilmanton (Longeestown school-house) 4th Sunday in each month. H. H. BICKFORD. G. F. DAVIS.

Woodman's Mills.......... 1st Sunday in each month
Tuftonboro Neck.......... 3d Sunday in each month
C. COLMAN.

South Wolfboro.......... 3d Sunday in each month
Middleton Corners.......... 4th Sunday in each month
T. L. CHURCHILL.

Hampton Falls (Old house) Thursday evening, Oct. 4
J. DENTON.

Bradford (Pond meeting-house).......... Sunday, Oct. 7
C. H. FLETCHER.

Alton (White school-house on the mountain) 4th Sunday in each month.
JOHN R. MEADER.

Tuftonboro Neck.......... 1st Sunday in each month
Melvin Village.......... 2d Sunday in each month
Sandwich.......... 3d Sunday in each month
Melvin Village.......... 4th Sunday in each month
T. W. PIPER.

New Hampton (where Bro. Geo. Hadley may appoint) Monday evening, Oct. 8.
Warner Gore (at Bro. Andrews).......... Sunday, Oct. 28

MICHIGAN.

Nashville (Leighton school-house.)—Preaching every Sunday by P. Holler.

Buchanan (Oak St. A. C. Church.) A. P. Moore Pastor.

OREGON.

Union school-house, Wasco Co., 1st and 3d Sundays in each month, 11 a. m. Eight Mile school-house, 1st and 3d Sundays in each month, 3.30 p. m.

Prattville, Wasco Co., 2d and 4th Sundays in each month, 11 a. m. and 7.30 p. m. E. H. CARMAN, Pastor.

MARYLAND.

Perryville ("Household of Faith" Church.)—P. G. Bowman, Pastor.

INDIANA.

Jeffersonville.—N. Field, Pastor. Otisco.—Geo. W. Green, Pastor. Forest.—E. C. Andrus, Pastor. Muddy Fork.—L. H. Warman, Pastor. Colfax.—F. W. Powers, Pastor. Volga.—A. H. Cooperider, Pastor.

Ballard school-house, Floyd Co., morning and evening Sunday, Oct. 14.
Floyd, Floyd Co.......... Sunday, Oct. 28
G. T. WELLCOME.

MISSOURI.

Union Ridge school-house (Parson Creek Township) every 1st Sunday, at 7.30 P. M. Fountain Grove, Linn Co., every 2d Sunday, at 7.30 P. M. Bethel school-house every 4th Sunday, at 4 P. M. JAMES F. D[illegible]

Frake's school-house, Linn County, 4th Sunday in each month, at 11 a. m. Post office address, [illegible]ville, Mo.
L. K. STODDARD.

ILLINOIS.

Denver Adv. Chris. Church.—Geo. J. French, Pastor.

Ionia, Warren Co. (Advent Christian Church.)—[illegible] Pollard, Pastor.

AUBURN Adv. Chris. Church.—J. F. Adair, Pastor.

PALMER Adv. Chris. Church.—Eli Reynolds, Cor.

Meetings every Sunday in the Advent Christian Church at Minonk.

McKeen (Spott's school-house).......... once in four weeks
GEO. W. H[illegible]

CALIFORNIA.

SANTA CRUZ A. C. Church of the "Blessed Hope"—C. H. Williams, Pastor.

San Francisco (Church St., between 29th and [illegible] Streets.)—Benjamin Finney, Pastor. Residence 1711 Church Street.

Santa Clara.—Michael McFadyen, Pastor.

Tustin City, 2d and 4th Sundays of the month.—Virgil F. Hunt, Pastor.

San Bernardino, 1st and 3d Sundays of the month.—Virgil F. Hunt, Pastor.

MAINE.

BERWICK (Grant's Hall.)—E. B. Morrell, P. O. Box 123, Corresponding Committee.
W. Hadley.......... Sunday, Oct. 7
Joshua Denton.......... Tuesday evening, Oct. 9
A. A. Robinson.......... Sunday, Oct. 14
J. E. Clough.......... Sunday, Oct. 21
E. Johnson.......... Sunday, Oct. 28

BANGOR, Advent Christian Church.—(Chapel corner of Centre and Cumberland Streets.)—J. F. Clothey Pastor.—Residence, 213 French Street.

BRIDGTON (Advent Chapel.)—A. W. Taylor, Pastor.

BATH (Middle Street Chapel.)—Wm. Blaisdell Corresponding Committee.

BELGRADE MILLS.—Thomas S. Golder, Cor. Com.

BIDDEFORD.—Jared Whitman, Pastor.
W. H. Lannin.......... Sunday, Oct. 14

BOWDOINHAM VILLAGE (Hinkley's Hall.)—Corresponding Committee: L. D. Small, G. Umverhind.
A. Ross.......... Sunday, Oct. 7
D. H. Kilbreth.......... 3d Sunday in each month

Beal's Island, Jonesport (Adv. Chris. Church.)—Wm. Woodard, Frank Beal, corresponding committee.

CUMBERLAND MILLS (Berean Advent Church.)—O. H. Wallace, Pastor.

CAPE ELIZABETH (Advent Chapel.)—L. S. Roberts and W. H. Libby, Elders. P. O. 33 Temple Street, Portland, Maine.
Mrs. Jessie E. Jordan...... 1st Sunday in each month
Jesse Gay.......... 2d Sunday in each month
I. C. Wellcome.......... 3d Sunday in each month

CAMDEN (Washington Street Chapel.)

DOVER Advent Christian Church (New Chapel on High Street.)—O. S. French, Pastor.

EAST BOWDOINHAM.—E. O. Dinsmore, Cor. Com.

FAIRFIELD.—Committee: Henry A. Fish, Fairfield.

GOODWIN'S MILLS, (Union Hall.)—J. Hill, Pastor.
J. Hill.......... 1st Sunday in each month, or supply
G. L. Tracy.......... 2d Sunday in each month
J. Hill.......... 3d Sunday in each month, or supply
Jesse Gay.......... 4th Sunday in each month

GARDINER.—(Chapel corner of High and Winter Streets.)—E. S. Newell and Jesse Partridge Corresponding Committee.

HOLLIS CENTER (Adv. Chris. Church.)—Corresponding Committee: Mrs. Frank Moulton and Mrs. L. S. Weymouth.
B. S. Emery.......... 2d Sunday in each month
M. E. Kilborn.......... 4th Sunday in each month

HOLLIS (Second Advent Church at Moderation.)—Corresponding Committee: Wm. Partridge, Frank Crockett, West Buxton, Me.

KENNEBUNK, Lower Village (Adv. Chapel.)—M. M. Day, Corresponding Committee.

KEZAR FALLS (Village Hall.)—John Seavey, Corresponding Committee.
Jesse Gay.......... 3d Sunday in each month

LEWISTON (A. C. Church.)—Corresponding Committee: Samuel Collins.
A. W. Sibley.......... 1st Sunday in each month
J. A. Libby.......... 2d Sunday in each month

MECHANIC FALLS.
J. A. Libby.......... 1st Sunday in each month
W. H. Lannin.......... 2d Sunday in each month
Mrs. J. E. Jordan.......... 3d Sunday in each month

NORTH WATERBORO.—A. C. Bradeen, Cor Com.
A. G. Davis.......... 3d Sunday in each month
E. Johnson.......... 4th Sunday in each month

OTISFIELD GORE.—Daniel Brett and C. F. Work, Norway, Me., Corresponding Committee.

OLD ORCHARD (Adv. Chapel, near the Tower.)
Jesse Gay.......... 1st Sunday in each month
B. S. Emery.......... 3d Sunday in each month

PORTLAND Second Advent Church (Mechanic's Hall, Congress St.)—E. P. Woodward, Pastor, 305 Cumberland Street.

PORTER VILLAGE.—Meetings every Sunday.—Corresponding Com.: A. C. Stanley and S. Stanley.

ROCKLAND (A. C. Church, Merrill's Hall, Lime Rock Street, north of Court House.)—Wm. M. Brewster, Cor. Committee.

RICHMOND.—Meetings in G. A. R. Hall.—Corresponding Com.: S. Bates, A. G. Collins, E. Smith.
D. H. Kilbreth.......... 4th Sunday in each month

SOUTH BERWICK (Great Works.)—Correspond with S. E. Goodwin and Eugene Ball.
Enoch Morrill.......... 1st Sunday in each month
George W. Brown.......... 3d Sunday in each month

SOUTH BERWICK (Emery's Bridge, Union Christian Church.)—M. M. and A. A. Young, Pastors.

SOUTH ELIOT.
Geo. W. Brown.......... 1st Sunday in each month

STEEP FALLS, ME. (New Chapel.)—Corresponding Committee: Robert Ridlon.
C. S. Shattuck.......... Sunday, Oct. 7

SOUTH WINDHAM (Union Chapel.)—D. J. Sawyer and H. C. Hawkes, Corresponding Committee.
F. W. Blackmer.......... 1st Sunday in each month
O. H. Wallace.......... 3d Sunday in each month

SOUTH HOPE.—H. E. Carter, Cor. Committee.

VINALHAVEN.—Corresponding Committee: Ezekiel Ames, Israel Green, Quincy Maker.

WEST BUXTON.—Wm. Partridge, Cor. Com.
A. G. Davis.......... 1st Sunday in each month

West Scarboro, Blue Point school-house.

Buxton Centre (Duck Pond Chapel) 1st Sunday in each month.
GEO. W. AVERILL.

Brunswick (Yellow school-house)..... Sunday, Oct. 7 (baptism.)
C. GOOD.

Kittery (No. 4 South school-house) 1st Sunday in each month. York (Groundnut Hill) 2d Sunday in each month. Maryland Ridge, Gray's Corner, Wells (Advent Chapel), 3d Sunday in each month. South Berwick (Grant's school-house) last Sunday in each month.
J. P. GOODWIN.

Alfred.......... Sunday, Oct. 7
V. A. HILL.

Richmond (Reed meeting-house)..... Sunday, Oct. 7
D. H. KILBRETH.

Sabattus...... Sunday, Oct. 14, and through the week
Livermore (where Bro. Dennen may arrange) Sunday, Oct. 21.
C. S. SHATTUCK.

Swan's Island Oct. 13th, and remain as the Lord wills. Bro. R. Hall is expected to be with me.
H. B. SEVEY.

CONNECTICUT.

ABINGTON.—(The Church of Christ.)
E. B. Card.......... 1st and 3d Sundays in each month

BRIDGEPORT.—Adv. Chris. Church, Temperance Hall, Beach Street, E. D.—J. W. Davis, Pastor. Residence 172 Park Street. Prayer meeting Tuesday evening at W. S. Days, 178 Barnum Avenue, E. D.

BRISTOL Adv. Chris. Church.—John C. St. John Pastor.

DANIELSONVILLE (Advent Chapel, corner of Academy and School Streets.)—N. Shumway and Wm. Eldridge, Cor. Committee.
A. S. Williams.......... 1st Sunday in each month
Leon Dudley.......... Sunday, Oct. 14
Mrs. E. L. Crumb.......... Sunday, Oct. 21
Wm. O. Hale.......... Sundays, Oct. 28 and Nov. 4

HARTFORD (Church on Summer Street, corner of High.)—Eld. D. T. Call, Pastor. Residence, No. 38 Lewis Street.
W. N. Tenney.......... Monday and Tuesday evenings, Oct. 29 and 30.

NEW BRITAIN (Chapel on Arch Street.)—E. W. Smith, Secretary.

NEW HAVEN.—(Beers Street Chapel.)—A. J. Wheeler, Pastor. Residence 41 Beers Street.
W. N. Tenney.......... Thursday evening, Oct. 18
"Illustrated Talk on the Life of Christ."

PROSPECT (New Chapel.) Mrs. Asaph Tyler, Cor. Com.

PUTNAM (Adv. Chris. Chapel.)—D. Mathewson Pastor.

SCITICO (Advent Christian Church.)—Corresponding Secretary: Dwight H. Cady, Thompsonville, Ct.
Geo. L. Teeple (communion).......... Sunday, Oct. 7

SOUTH NORWALK (Chapel on Van Zandt Avenue east side.)—F. S. Ainsworth, corresponding clerk.
B. St. John.......... Sunday, Oct 7
H. W. Bowman.......... Sunday, Oct. 14
Geo. L. Teeple.......... Sundays, Oct. 21 and 28

SQUARE POND (Second Advent Church.)—Orrin D. Newell, Corresponding Secretary.
E. S. Bugbee.......... Sunday, Oct. 7
Wm. O. Hale.......... Sunday, Oct. 14

SOUTHINGTON (Gospel Mission Chapel.)—O. D. Woodruff, Corresponding Secretary.

TORRINGTON A. C. Church (Banquet Hall.)—D. R. and E. S. Mansfield, Pastors. L. S. Breckenridge Secretary, Torrington, Conn.

THOMASTON (American Hall.)—G. G. Haynes, Pastor.

WATERBURY (Advent Chapel, No. 29 Cherry Street.) L. F. Baker, Pastor. Residence No. 29 Cherry Street.

WALLINGFORD.—(School-house on South Main St.)—Geo. M. Teeple, Pastor.

WOODSTOCK VALLEY.—P. S. Butler, Pastor.

WINSTED.—Meetings every Sunday afternoon and evening at Union Hall.

MINNESOTA.

Minneapolis (Messiah's Advent Church, corner of Second Avenue and Fourteenth Street South.)—W. J. Hobbs, Pastor. Residence 1409 3d Avenue South, Minneapolis, Minn.

High Prairie.—P. and H. and M. Ramer, Pastors
Monticello.......... every Sunday, at 10.30 A. M.
GEO. H. DEWING.

Brownsdale.......... Sunday evening, Oct. 21
Rose Creek every alternate Sunday morning at 11 o'clock a. m. S. S. every Sunday. Saints Rest every alternate Sunday evening.
G. T. WELLCOME.

PENN.

PHILADELPHIA.—*The Church of the Second Advent,* Friendship Hall, north-west corner Ridge and Girard Avenues. Edwin King President, 1741 North Twenty-second Street.

Wednesday, Thursday, Friday and Saturday evenings, Oct. 24, 25, 26, 27, and Sunday, Oct. 28, as Bro. Harry Marshall arranges.
W. N. TENNEY.

EAST BRANCH.—J. R. Eastman, Cor. Committee.
Edinboro.—O. M. Owen, Pastor.

KANSAS.

Liberty, second Sunday and Saturday night preceding of each month.
M. T. Franks, Pastor.

VERMONT.

VERNON.—A. H. Scott, Corresponding Committee.
J. Hemenway.......... Sunday, Oct. 7
M. A. Potter.......... Sunday, Oct. 21

BRIDGEWATER (Oak Chapel.)—A. L. Dinsmore, Corresponding Committee.

BARTON.—John Magoon, Pastor.

CASTLETON.—A. C. Johnson, Pastor.

HARTLAND, Densmore Hill (A. C. Church.)—James M. Densmore, South Woodstock, Vt., Cor. Com.

NORTH SHREWSBURY.—Geo. W. Wright, Pastor.

NORTH SPRINGFIELD (Advent Church of Christ.)—O. Beckwith, Pastor. Preaching every Sabbath.

SHARON.—P. G. Lord, Acting Pastor.—F. I. Sargent Corresponding Committee.
P. G. Lord.......... once in two weeks

STRAFFORD, VT. (Advent Christian Church.)—E. S. Moulton, Pastor.

ST. JOHNSBURY A. C. Church.—J. Ward, Pastor.

Stony Brook and Gaysville A. C. Church.—W. F. Harding, Pastor. Will preach every fourth Sunday in each month.

WARREN (A. C. Church.)—Chas. Brown, Clerk.—Preaching each alternate Sunday.

Factory Point.......... 2d Sunday in each month
Chittenden.......... last Sunday in each month
WM. J. BLANCHARD.

Hardwick, Advent Chapel, once in two weeks.—A. P. Drown, Pastor.
Newport, District No. 12, first Sunday in each month.—A. P. Drown, Pastor.

Morgan Centre (Union Church)... once in four weeks
G. W. CHAPMAN.

Cabot, Lower Branch (Advent Church)... Sun., Oct. 7
A. P. DROWN.

South Vershire (school-house) every Wednesday evening when pleasant. If not, Friday evening.
E. S. MOULTON.

RHODE ISLAND.

Anthony.—E. Cotton every 3d Sunday.

Bristol Advent Christian Church, High Street.

Escoheag Adv. Chris. Church.—E. R. Wood, Pastor.
E. Cotton.......... 3d Sunday in every month

Clark's Mills Adv. Chris. Church.—A. S. Williams, Pastor. Pulpit Committee: Fred. Kingsley, Varnum Tucker.

North Scituate, Advent Christian Church.
E. B. Card.......... 2d and 5th Sundays in each month

Providence Advent Christian Church, Hammond Street.—Norman P. Cook, Pastor.
A. S. Williams.......... Wednesday evening, Oct. 10

Riverpoint.—Eld. Joseph Northup, Pastor.
A. S. Williams.......... Thursday evening, Oct. 11

Woonsocket.—(Second Advent Chapel, corner of Green St. and Park Avenue.)—Joseph Miett, Pastor.
Lafayette.......... Sunday, Oct. 21
W. N. TENNEY.

Burrellville (as Bro. Robert Emsley may arrange) Tuesday evening, Oct. 9.
Woodville.......... Sunday, 3 p. m., Oct. 14
A. S. WILLIAMS.

NEW YORK.

East Shelby.—Meeting every Sunday at 11 o'clock A. M. Preaching each alternate Sunday. Correspond with Eld. C. H. Sweet or Lauren Grinnell.

Darien A. C. Church.—Geo. A. Streeter, Pastor.—Address Sawena, Genesee Co., N. Y.

Massena.—Geo. D. Stearns, Pastor.

Rochester A. C. Church (No. 40 Courtland Street, a few rods off Main Street.)—F. L. Piper, Pastor.—Residence and address 734 East Main Street.

Sandy Hill (Adv. Chris. Church, corner of Maine and Willow Streets.)—W. O. Higley, Pastor.

Springwater, Livingston Co.—G. F. Haines, Pastor.

Wallace, Steuben Co., preaching every two weeks A. M. and evening. S. E. Moose, Pastor.

Woodhull, Steuben Co., for the church of God in District No. 17, every alternate Sunday. D. B. HUNT.

Low Hampton.......... once in two weeks
JAS. FERRIS.

Rosa school-house, Steuben County, once in two weeks. Young Hickory school-house, Steuben Co., once in two weeks.
J. O. POTTER.

Hoosack.......... Sunday, Oct. 7
CHAS. A. PHELPS.

OHIO.

NEVADA (A. C. Church.)—A. N. Dunbar, Pastor.

CANTON.—M. Beck, Pastor.

Axtel (Adv. Chapel)..... 10.30 every Sunday morning
Birmingham.......... 6.30 every Sunday evening
"Church of God," Marysville.

Richwood (Adv. Chris. Church.)—A. Watson, Elder.

Preaching twice every alternate Sunday at Sparta and Stantontown.

Bucyrus A. C. Church (Bacon Chapel.)—A. N. Dunbar, Pastor. A. C. Church, Coldwater, Mercer Co.—A. N. Dunbar.

Quaker City (Mt. Zion Church.)—W. P. SHAMHART.

QUEBEC.

MAGOG (Ketcham school-house, Pond District) once in four weeks.—G. W. Chapman, Pastor.
Hatley (Old Church).......... once in four weeks
North Hatley, Maple Hill.......... once in four weeks
G. W. CHAPMAN.

Magog (Union Church).......... once in four weeks
MRS. N. W. COLBURN.

Montreal A. C. Church (No. 790 Craig Street.)—E. Buckingham, Pastor. Preaching every Sunday.

DANVILLE.—D. Gregory, Pastor.

EAST ANGUS.—H. Warner, F. Johnson, J. Sawyer, Committee.

Robinson A. C. Church.—H. W. Davis, Pastor.

Dudswell and Brookburg A. C. Church.—Preaching each alternate Sunday.—H. W. Davis, Pastor.

Scotstown.—Preaching every Sunday at 11 o'clock A. M. and 7 P. M. in the S. A. C. Chapel. Committee: Robert B. Scott, Sam Clark, T. Muir.

Ways Mills (Union Church.)—Chas. McClure, Pastor.—H. I. Hastings, Chas. Davis, and O. W. Heath, Corresponding Committee.

Dudswell A. C. Church—Preaching once in four weeks. Brookbury—Preaching once in four weeks.—H. W. Davis, Pastor.

Coaticook Sunday, Oct. 14, 10.30 a. m. and 2 p. m. or 7 p. m., as brethren may deem best, or both.
H. D. SELBY.

TENNESSEE.

MEMPHIS.—Advent Christian Church, 35 Seventh Street.—A. J. Sanderlin, Pastor.

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"I SHALL BE SATISFIED WHEN I AWAKE WITH THY LIKENESS."

Even now my heart is ravished
With my Saviour's precious love,
And, as hasting on to glory,
Daily I his sweetness prove,
Though he leads to living pastures,
And I taste a flowing tide,
Yet, until I see his beauty,
I shall ne'er be satisfied.

Many a song he gives to brighten
All the long and dreary night,
Many a cup of joy he gives me,
For in me he has delight.
Surely, with such love abounding,
I could give up all beside;
Still, I'm sure, until I see him,
I can ne'er be satisfied.

O, my heart, with grace uplifted,
Would each fiery trial stem;
But, to gaze upon the Victor,
Decked with many a diadem—
Him to see, I've sweet desirings,
Who for me once bled and died;
And I know, till I behold him,
I can ne'er be satisfied.

For with him, I know, are treasured
Rarest things, both new and old;
But his love, his heart's affection,
Choicer is than finest gold;
Changeless, too; than death, e'en stronger,
For my Lord was crucified;
And until these eyes behold him,
I can ne'er be satisfied.

Soon the day-dawn will be breaking,
And the shadows flee away;
Now, by faith, in joy and gladness,
I await the coming day;
For I know my soul is safely
Hidden in his wounded side;
And anon he sweetly tells me
I shall soon be satisfied.

Lo! He tells me now his secret,
Cheering with his heavenly smile;
Telling me, in love's low whisper,
It is but "a little while."
Yes, for soon to brightest glory
He will fetch away his bride,
Then I'll shine in his own likeness,
And be ever satisfied.

—*Selected by* R. M. A.

FOREIGN CORRESPONDENCE.

LETTER FROM J. C. SMITH.

Lord's day, Aug. 26, we had a good day in the Lord. Bro. Sawyer and wife were with us from Uckfield. We had three services. Bro. Sawyer gave us a good discourse in the morning, after which we had a number of live exhortations. In the afternoon we met again on the beach, and raised our chart, a new one father C. has kindly sent us, and bore testimony to the truthfulness of God's holy Word. Some of our enemies had complained that our old ones looked dirty, etc. But had they realized what that chart had been through for the last sixteen years of hard fighting for Jesus on the frontier, from place to place, amid tornadoes and cyclones, and the bursting of bombshells over our heads, and the pelting of rocks, and the continuous usage of it both summer and winter, he would not have wondered why it looked so dingy and worn. And had he realized the many victories that had been gained in the name of the great King under its prophetic teachings, he would have praised the great God as we do, that such a "Prophetical Chart" had ever been invented and commanded by the great head of the church, "to write the vision, and make it plain upon tables, that he may run that readeth it. For the vision is yet for an appointed time, but at the end it shall speak and not lie; though it tarry, wait for it, because it will surely come, it will not tarry. Behold, his soul which is lifted up is not upright in him; but the just shall live by his faith."

And now as we have a new, clean, beautiful chart, describing earth's kingdoms, the rise and fall of the same, and also showing our very nearness to the judgment scene, thousands look upon it with wonder and amazement and many with interest and consolation. And as we raise it day after day and night after night, many read and run swiftly on chariot wheels to tell it to others. A dear Bro. Williams and wife from Wimbleton, London, who has charge of a male choir of twenty-five, some of the finest singers in London, was directed of the Lord to come to Eastbourne, as he had a few days to spare from his toil as builder. He first thought of going to his wife's home in Wales, but the way hedged up there. Then he thought of going to another place, but something hindered, so he decided to come to E. He heard us on the chart and other subjects, became deeply interested, and said he "took in a good deal of what we had to say, and should go home and investigate further." He brought works to read, and aided us greatly in our singing, as he was one of the best singers that I ever heard. The Lord aids him in singing for Jesus and his glory. Brethren, pray for them, that as they have returned to their home they may have strength and grace given to sound out the glad anthems of praise and joy, that they may "sound the gospel of grace abroad."

Another noble man and his wife, by the name of Taylor, from Birmingham, listened with great interest, and drank in the truth to their thirsty souls. At the close they said that it had done them more good than anything else since they came to Eastbourne. [illegible] appreciation. They were eager to take tracts and papers home with them. They told me they had traveled much, had been in the States, St. Louis, Kansas, and many other places. Another man handed me the following note after speaking on the four universal temporary kingdoms of earth, and showing that the next would be the fifth, and that the kingdom of God. He was stirred up to write his opinion. It was as follows: "The fifth kingdom is the British Empire, which alone has broken the fourth, our Roman Empire. You will not make it inteligible to the people unless you put the return of the ten tribes, British Israel, to Palestine literal. They have to build the temple, and be in the land seventy years before Christ comes." These and many other strange notions are afloat here. But the Lord's truth shines out and exposes all. These man-made notions, which are visions only of fancy, will come to naught with every other speculating fable.

Monday, 27th, Bro. Sawyer tarried with us and spoke on the beach. We had two meetings and good attention, 29th we held two, 30th two, 31st two, Sept. 1st one. And it would have done you all good could you have seen the attention manifested, and the eagerness for tracts and papers at the close of each meeting. One noble man said at the close of one meeting, after speaking on the papacy, showing its corrupt system and great swelling words, "I fully accept all you have to say," and wanted tracts to read. Bro. and Sr. Reeds, and Bro. [illegible] from Uckfield, have been at a [illegible] of our meetings to encourage. Bro. Sawyer returned again to aid on Sunday, Sept. 2d, and we had a heavenly sitting together in Christ. At night, as the tide came in and the raging waves ran high, a multitude met on the ocean strand, and eight noble courageous souls came with the full determination to obey the Lord in baptism. A number of them had been sprinkled, but no longer considered this of any account, learning a more perfect way of "being buried with Christ in baptism, planted in the likeness of his death, and raised in the likeness of his resurrection." And with this gospel faith of Christ's death, burial, and resurrection for their justification and salvation, they decided to obey the Testator's laws, if old ocean did surge and foam, and waves run high.

The precious Lord gave me strength, so that I was not afraid of wind nor wave under his command. So Bro. Ritcher, a primitive M. E. preacher, a whole-souled man of God, who weighs, I think, over two hundred, went in first, and the Lord enabled me to bury him and raise him from the watery grave. Then Bro. Forsey, another primitive M. E. preacher, a true man, and one who has accepted the truth fully, obeyed next, and Bro. R., after he was baptized, aided in the administration. But the waves run so high that they nearly threw us down. Then came Bro. Baldwin, then the wives of all these brethren, and then Bro. R.'s little son, eleven years old, who had said, God had commanded him to be baptized, and had encouraged his mother to go with them. And the eighth was a dear young sister Marks, whom I have mentioned in my letter previous, who had become interested at our meetings on the Strand, and who is receiving persecution at the store where she works, and no sympathy from home. Pray for her. I tell you, dear brethren and sisters, it took courage for these dear ones to obey the Lord, for there were the roughest winds and waves that I ever experienced in baptizing. But how sweet the blessing, to have a "good conscience toward God by the resurrection of Jesus Christ." And in obedience to the divine command, peace followed. Sr. Forsey exclaimed, "I am glad that those folks ever came round, for now we are ready for the Lord's coming." So, Bro. Grant, you have great reason to thank God that you were ever sent to Eastbourne, and we as great, that the Lord has ever sent us as feeble instruments in following up the work, and raising our voices before the surging multitude that throng the strand from day to day.

After the baptism we met at our house, and had sweet songs of cheer and testimonies of strength, and set in order a church of twenty, and even twenty-three took the Bible as their only rule of faith and creed, church order and discipline, making Christian character our only test of fellowship and communion. The two preaching brethren R. and F. were unanimously chosen as elders. To the Lord be all the praise, for they are well reported without the camp among those with whom they have to do. Brn. Hudson and Hookham were chosen as deacons, and Brn. West and Hudson as Secretary and Treasurer. All the brethren and sisters say that they have received new life and vigor, such as they have never received before. Bro. Hookham for the last two weeks at the close of each week in paying off his men has given them each a tract, and invited them to meeting. Three others have spoken about going forward in baptism.

Yesterday, Sept. 3d, a noble preacher from the Salvation Army came to see us, and said he was not satisfied, and wanted to learn about these things we advocate. We conversed more than two hours, and at the close had a precious season of prayer. Then I filled his hands with truth to peruse and investigate, and he went away, saying, "Remember me in your prayers." This brother is spoken well of. Pray for him, brethren and sisters. Another primitive M. E. preacher has been to our meeting, and Bro. R. says he has given up eternal torment, and was well pleased with our meeting. So, brethren and sisters, while you are having your great annual Feast of Tabernacles at Alton Bay, and the Lord is blessing you, he also deigns to bestow upon us a shower of grace. In all of our ministry for the last twenty-two years we have never been able to scatter so much seed among so many in so short a time as we have here. Excursions come in from every quarter. Now we need tracts and papers to scatter among the perishing multitudes, and means to help some of these dear brethren out in the work, Bro. Forsey for one. He works daily for his family and only gets a little over five dollars per week. He is compelled thus to do. Now who will send to Bro. Andrews means to help in this great work, or to me, my address as given in *Crisis*? I will give acknowledgment, and put it to good use for the Master. Send in of your abundance, brethren, that the storehouse may be full. God bless you. Do not fail to respond for Jesus' sake. From your brethren and sisters in Christ.

PAUL IN ARABIA.

BY F. L. PIPER.

Some who are taking their first lessons in public work for the Lord, might learn many things from the experience of Paul. With some, after the conviction has settled on their minds that they should preach the gospel, their first work is to run down to some conference or ministerial committee, urging their claim for a license to preach or for ordination. They appear anxious lest the world may not discover that they are ministers, and give them their proper place.

Paul's experience betrays no such feelings. Previous to his converion, few men in Jerusalem or Judea were better known than Saul. But after conversion he does not even make use of his previous notoriety, but seeks without "official recognition"—save that from Heaven, and in a new country—to humbly labor for his new-found Master, unheralded and unknown. For a time he boldly preached in Damascus, but persecution drove him from the city. Here he had met with sufficient success to have commended him to the fellowship of the church and council in Jerusalem, but he does not seek it, and does not even put himself in the way of either their favor or reproof.

He at once started for Arabia, a difficult and uninviting field for the new gospel and [illegible] says, "But when it pleased God, who separated me from my mother's womb, and called me by his grace, to reveal his Son in me, that I might preach him among the heathen; immediately I conferred not with flesh and blood; neither went I up to Jerusalem to them which were apostles before me: but I went into Arabia, and returned again unto Damascus. Then after three years I went up to Jerusalem to see Peter, and abode with him fifteen days."

We cannot discover that Paul sought prestige or influence in Judea, where his previous life and fame gave him the opportunity to pose as a "reformer;" but in new fields, under the blessing of Christ, and on his own personal merits, rather than as an "accredited apostle," he patiently labored on. In time he was recognized and found his place, and the ages have felt the influence of his great work.

Let those who are entering the Lord's work study this experience. Be anxious first to know that God calls, and the best test of this will be found in your own work. Humbly, it may be unknown, work for the Lord, anxious not for yourself, but for his cause, and if by faithfulness you outgrow your present sphere, a larger field and better opportunities will seek you out. Seek Arabia, and its humble work and glorious walk with Christ, and let Jerusalem, its council and higher fellowship, seek you.

Rochester, N. Y.

SELECTED MISCELLANY.

THE BIBLE.

The Bible is no ordinary product of the human mind and the human heart. For some reason men have been tremendously interested in it. There have been martyrs for its truths. It has directed history for centuries. Its earlier writings record the story of that force which inaugurated the world-movement of Christianity. No man whosoever, infidel, non-believer, or of the faith, but admits willingly or necessarily that in this book there is something that has made it essentially different from all other books. This truth we are now beginning to realize. The last fifty years have witnessed a change in the attitude toward the Bible. We are beginning now to look at the Bible in other than the devotional light, to study it as an historical force, as a causative power in the record of progress. Our thought concerning the Bible is tending to become critical, scientific, philosophic, in a word, literary. This means that we are taking the Bible purely on its own merits, and are seeking to know what it intrinsically is.

History is the record of deeds; literature, the embodiment of life. We have both in the Bible. The study of history gives knowledge; that of literature instructs in wisdom. The critical study of the Scriptures will prove that they embody life, and are, therefore, literature in the truest sense of the word. Every good result that follows from the study of other literature will follow in greater or less degree from the study of this. It will broaden our sympathies, and this more perhaps than in the study of any other literature; for the Bible contains—it is well worthy of noting—the best remains of the literary products of the Semitic peoples. Therefore in studying it we are studying the constitution of the Semitic mind, the qualities, traits and peculiarities of the Semitic genius. Were this the only result of a literary study of the Bible there would still be in it reason enough for its pursuit.

Of this Semitic race the Hebrews, few as they were in numbers, have done more than any other division to change the constitution of society, more, indeed, than any other division of all mankind. Why this has been so the literary student must earnestly inquire. His first step is to find out where and how the Hebrews differed from the peoples all about them. Only thus can he arrive at that philosophical understanding of their literature which he desires. Only thus can he know why the Hebrews wrought a greater work for mankind than the Egyptians, the Assyrians or the Greeks, who were their contemporaries. He soon begins to realize that this was largely because the Hebrews cared for the matter rather than the manner, and at their best were lovers of the works of Jehovah rather than of those of man.

A POWER THAT CAN BREAK ANY CHAIN.

The fetters that the hammer of the gospel have broken off, if piled together, would make a mountain. The captives whom Christ has set free, if stood side by side, would make an army. Quicker than a ship-chandler's furnace ever melted a cable, quicker than the bayonets of revolution pried open the Bastile, you may be liberated, and made a free son or a free daughter of God. You have only to choose between serfdom and emancipation, between a chain and a coronet, between Satan and God. Make up your mind, and make it up quick.

When the king of Sparta had crossed the Hellespont, and was about to march through Thrace, he sent word to the people in the different regions, asking them whether he should march through their countries as a friend or an enemy. "By all means as a friend," answered most of the regions; but the king of Macedon replied, "I will take time to consider it." "Then," said the king of Sparta, "let him consider it; but meantime we march—we march!" So Christ our King, gives us our choice between his friendship and his frown, and many of us have long been considering what we had better do; but meantime he marches on.

ITS WEAKEST LINK.

[If] a chain can be made up of a thousand links, and nine hundred and ninety-nine are strong, but one is weak, the chain will be in danger of breaking at that one weak link. We may be strong in a thousand excellences and yet have one weakness which endangers us. That is the reason that we sometimes see men distinguished for a whole round of virtues collapse and go down. The weak link in the otherwise stout chain gave way under the pressure.

The first chain bridge was built in Scotland. Walter Scott tells how the French imitated it in a bridge across the river Seine. But there was one weak point in that chain bridge. There was a middle bolt that was of poor material, but they did not know how much depended on that middle bolt of the chain bridge. On the opening day a procession started, led on by the builder of the bridge, and, when the mighty weight of the procession was fairly on it, the bridge broke and precipitated the multitudes. The bridge was all right except in that middle bolt. So the bridge of character may be made up of mighty links strong enough to hold a mountain, but if there be one weak spot, that one point unlooked-after may be the destruction of everything. And what multitudes have gone down for all time and all eternity because in the chain bridge of their character there was lacking a strong middle bolt!

KISSING MOTHER.

A father, talking to his careless daughter, said: "I want to speak to you of your mother. It may be that you have noticed a care-worn look upon her face. Perhaps it was not brought there by any act of yours, still it is your duty to chase it away. I want you to get up to-morrow morning and get breakfast; and when your mother comes, and begins to express her surprise, go right up to her and kiss her. You can't imagine how it will brighten her dear face.

"Besides, you owe her many kisses. Away back, when you were a little girl, she kissed you when no one else was tempted by your fever-tainted breath and swollen face. You were not as attractive then as you are now. And through those years of childish sunshine and shadows, she was always ready to cure, by the magic of a mother's kiss, the little, dirty, chubby hands, whenever they were injured in those first skirmishes with the rough old world; and then the midnight kiss with which she routed so many bad dreams, as she leaned above your restless pillow,—these have all been on interest for long, long years.

"She may not be so pretty as you are; but if you had done your share of work during the last ten years, the contrast would not be so marked. Her face has more wrinkles than yours; yet if you were sick, that face would appear far more beautiful than an angel's, as it hovered over you, watching every opportunity to minister to your comfort; and every one of those wrinkles would seem to be bright wavelets of sunshine chasing each other over the dear face.

"She will leave you one of these days. These burdens, if not lifted from her shoulders, will break her down. Those rough, hard hands, that have done so many necessary things for you, will be crossed upon her lifeless breast. When those neglected lips, that gave you your first baby kiss, and those sad, tired eyes, are forever closed, then you will appreciate your mother; but it will be too late."—*Eli Perkins' Book.*

THE DEATH-BED.

You may never have a death-bed; but imagine yourself on a death-bed now. If you were, indeed, stretched on the bed from which you should arise no more, how would all your little frivolities, all your vices, and spites, and enmities, and hatreds, and worldly schemes seem to you then? Would they not shrivel into insignificance? Would they not seem to you small, poverty-stricken, base, as well as evil? What alchemy has death to transmute these into things of eternal value? Two children are sent into the fields to glean among the reapers. The one comes home laden with the ripe golden ears, happy with the results of toil and the sense of duty done; the other has played, and idled, and chased butterflies all through the long summer day, and comes back, sick and shamed and fretful and afraid, with nothing in its hand but a few acrid, flaccid, poisonous, withered poppies faded from scarlet into lurid blackness, which have poisoned its blood and stained its hands, and are only fit to fling away as hateful, not only valueless but vile.

Which child will your life resemble? I am speaking to some of the young. "Rejoice, oh, young man, in thy youth, and let thy heart cheer thee in the days of thy youth." I believe the advice was given seriously, not cynically, and in a world "wrapped round with sweet air, and full of sunshine, and abounding with knowledge," if you keep innocence you will find much happiness. Only "remember;" remember that the eternal hues of life's sunshine gleam on the solemn and awful background of the eternal realities. Ah, try now to look at the world and its allurements as they will seem in the last hour; to look at unlawful pleasures as it shall then seem, not only a disappointing, but a depraving and an envenomed thing; to look at the small aims of ambition as they shall seem when they have dwindled into their true paltriness. "Set your affections on things above, not on things of the earth, for the things which are seen are temporal, but the things which are not seen are eternal."—*F. W. Farrar.*

SILENCE TO GOD.

There is a suggestive little book written by Dr. Alexander Maclaren, and entitled "Week-day Evening Addresses." He says on one page: "It is to be observed that, literally rendered, 'Truly my soul waiteth upon God,' means 'My soul is silence unto God.' That forcible form of expression describes the completeness of the psalmist's unmurmuring submission and quiet faith. His whole being is one great stillness, broken by no clamorous passions; by no loud-voiced desires; by no remonstrating reluctance. There is a similar phrase in another psalm (109:4) which may help to illustrate this: 'For my love they are my adversaries, but I am prayer.' His soul is one supplication. The enemies' wrath awakens no flush of passion on his cheek or ripple of vengeance in his heart. He meets it all with prayer. Wrapped in devotion and heedless of their rage, he is like Stephen when he kneeled down among his yelling murderers, and cried with a loud voice: 'Lord, lay not this sin to their charge.'"

BISHOP SOULE ON DANCING.

Once, in Alabama, in a parlor filled with an intelligent and refined company, while the bishop was conversing with a group of friends, another group in a corner was discussing the innocence of modern dancing, most of them in favor of it. At length they agreed to leave it to the bishop, and approaching, asked his opinion. (Silence.) "Well, I never saw dancing but once, and I must confess I was pleased with it. (Great suspense, and glances exchanged.) I have been to Paris and to London, and most of our own land, but have never seen the exercise but once. (Eager attention.) While I was in Paris, among other things I saw several monkeys taught to dance and keep time; and I must confess I was pleased with it, for I thought it became them very much."

"IN HONOR PREFERRING ONE ANOTHER."

BY R. P. WOODWARD.

Competition is the watchword of business. Press to the front, crowd out the weak, trample down the poor, each one for himself. And so the struggle of life becomes a struggle for life, with the odds heavily against all but the favored few. This is the way of the world, the custom of "the Gentiles." "But it shall not be so among you." Your competition shall be that of brothers and friends, your rivalry shall be that of love. The strong should bear the infirmities of the weak, the rich should lighten the burdens of the poor.

This method of doing business would certainly be revolutionary. Even now men question its practicability. Nevertheless, this is the royal law, the law of love. And so far as it has ever been tried, the results are most satisfactory. This is not what I set out to say. The principle is a good one in business, but I had special reference to the church, and more especial reference to the ministers of Christ. For it is a sad fact that the spirit of rivalry and competition is not unknown among those who preach the gospel of peace and love. As of old, some desire to have the preeminence, and any opportunity for self-advancement is not apt to be neglected, even though it means the pulling down of some one else.

Brethren, if our work is of God, why should we strive to exalt ourselves? Why should we not quietly work the work of God, and then leave the whole matter in his hands? "In due time" he will exalt us if we deserve it, and if it is for the best. "If any man desire to be first, the same shall be last, and servant of all." There are few sadder sights in this sad world than the ambassadors of Christ, striving for power and place, indulging in petty jealousies, pushing and crowding the weak and timid, taking by sheer force positions otherwise unattainable. And some of the bitterest sneers which infidels utter against the religion of Christ are based on facts of this very kind. My brethren, these things ought not so to be.

But there is another side to the matter. Some noble souls there are, who have never descended into the mire of pollution of unseemly strife for place. I have in my mind the case of a minister of Christ, who is a bright and shining example of the better way. A man himself whom God has not favored with great worldly advancement and success, he never seemed to grudge any other the measure of success which may fall to him. He is always ready to give way to others, always prompt to recognize real merit, and give honor where honor is due.

In an acquaintance of years. I never could detect the slightest approach to self-seeking in his dealings with his ministerial brethren. In fact he seemed to be, so far as that was concerned, absolutely unselfish. And though men may not give him the honor he deserves, I know of one, at least, in whose memory his name will ever be a sweet perfume, a constant incentive to Christian unselfishness. Would God there [illegible] servants who had as much of the spirit of the Master! May God help us all to do his will, "in honor preferring one another."

Portland, Me., Aug. 27, 1888.

AN OPEN DOOR. WHO WILL ENTER?

In the city of Bath, Maine, there has existed for more than twenty years a small Advent church. It has, in times gone by, been a thriving and prosperous society, a light and a power for good in the surrounding community. For some years, under the faithful pastorate of Eld. Wm. Burch, it grew and flourished. After his departure, some five or six years ago, the church was, in many ways, exceedingly unfortunate. Trouble and discord were brought in, and thereby many who had previously labored and worshiped with them became disaffected and left. Most of the old pioneers of the faith, have one after another, ceased their labors and fallen asleep in Jesus. Many others of the younger and once active members have removed to other places. A few only of earnest, faithful, working members remain. But these few are holding on by faith, while longing and praying for a better condition of things.

This society has a fine, commodious, and centrally located house of worship, in good repair, and free of all incumbrances, with only a small annual rent to pay for the use of the land, which they do not own but lease. This little church sorely needs and earnestly desires a devoted, faithful, God-sent pastor and teacher, one who is more anxious to serve God and save souls than to secure a salary or gain renown. So far as earthly possessions are concerned it is poor indeed. And yet one of its members, alone, freely offers at his own expense, to board a minister, should one be obtained, and also to do something more by way of help. Others likewise will gladly do all that they can to support the stated preaching of the "good news of the coming kingdom."

The church for months past has been earnestly praying that God would speedily send them a pastor, a man of faith, full of the Holy Ghost and of power. For awhile, at least, they would probably be unable to do more than barely support a pastor without a family. Whoever may come, therefore, should come relying upon his own efforts with the blessing of God, to so increase the church and congregation as to thereby also secure an increase of his own pay as pastor. The writer has for a long time and without cost to the church preached unto them the Word when no one else could be obtained, as best he was able in his physical weakness and inability. It may, however, well be questioned whether such gratuitous preaching is, on the whole, wise and best for the people in view of the well known fact that usually "That which costs one nothing, is also to him worth nothing." Be this as it may, we are fully convinced that the time has come when the Advent church in Bath must either have a pastor who can, and will give his whole time and efforts to laboring with and among them, and in gathering others into the "little flock," or else they must soon close the doors of their chapel, sorrowfully disband, and reluctantly give up their existence as a church.

In conclusion the writer will only add that, for one, he, although not a member of this church, would feel exceedingly sad if compelled to witness such a result. For with the present constantly increasing tendency in most of the larger, and leading denominations, not only to depart further and further from many of the plain and literal truths of God's word, but also more and more in their modes of worship to adopt and glory in a mere elegant, ostentatious, and popular formalism, pleasing indeed to human pride and vanity, but nevertheless utterly devoid of divine power and the true spirit of humble and devout worship; with these undeniable tendencies upon us, how exceedingly important that those branches of the church which still hold to the literal Word, and to the primitive, apostolic simplicity of worship, should hold on and endeavor to stem this rapidly increasing current of religious scepticism, and churchly formalism.

And now, finally, in regard to a pastor for the little church at Bath, for which we write, our conviction is strong that if the right man (and if God sends one, as we trust he will, he will be the right one) can be secured, he will soon see the fruits of his labors in the increasing numbers both of the church, and of the society, and therefore, also in the constantly augmenting amount of his financial receipts. Now, what young man among the preachers of "the gospel of the soon coming kingdom," who may chance to read this communication, will be found ready to respond and come trusting in the Lord both for success and for pay?

A. C. P.

AURORA, ILL.

BY R. FORESTER.

I thank God for the opportunity of enjoying the meeting at Aurora. Being a stranger to nearly all present, we felt a timidity that interfered to some extent with our enjoyment, yet memory has been enriched by that which maketh glad. We feel more than ever that we are a part of the great Advent body of which Christ is surely the head. I certainly never saw so many representative men together, and at the same time so little egotism. They seemed truly to "be kindly affectioned one to another with brotherly kindness, in honor preferring one another." The heavenly injunction, "Let nothing be done through strife or vainglory, but in lowliness of mind let each esteem other better than themselves," never received a more beautiful and complete exemplification than it did in the conduct of those brethren. They seemed truly "to be subject one to another, and to be clothed with humility." May they continue steadfastly in the same mind, that "in due time they may be exalted."

It was truly a family reunion. The Orient and the Occident were together, the polite and accomplished East, and the "rowdy West" commingled and intermingled without friction; and more still, strangers needed an interpreter to enable them to distinguish between the people of the widely separated localities represented. Truly we were "of one heart and of one mind," "all speaking the same things." My daily prayer is that we may "be kept in the unity of the Spirit and the bonds of peace." "Thy will be done." "Be ye also ready." "Occupy till I come," were used as texts, and stand [illegible] There was a decided dissent to definite time theorizing, and as decided an assent to the position that we are occupying, that chronological period when we should "lift up our heads, knowing he is nigh even at the doors."

The duties of the present hour were felt to be threefold; to proclaim, "Behold the Judge standeth at the door; to make known the object of his coming, which involves the question of elective or conditional immortality, together with an eschatology that will stand the test of a biblical examination by a critical age. A present and full salvation is to be preached; a present salvation, deliverance from the guilt and dominion of sin, justified as to the past, sanctified as to the present. A full salvation involving a release from the effects of sin, which will be accomplished when we shall be glorified. Justification for the past, sanctification for the present, glorification in the future. "When he shall appear we shall be like him." May the dear Lord give us wisdom, grace, and strength equal to our needs, that this great work may be wrought successfully. Your fellow-servant.

FROM W. J. CUSTAR.

Bro. Stockman:—I feel impressed to inform you and all the *Crisis* family that our heavenly Father continues to bless the labors of his true and faithful ministering servant, in the convincing and converting power of his word and Holy Spirit. The good seed is being sown and finding lodgement in good and honest hearts, resulting in much fruit to the honor and glory of his dear name. One of our much esteemed young ministers, who was ordained at our annual conference in Sept. 1887, by our dear brother, J. A. Cargile, of Alabama, has been traveling through portions of Jackson, Roane, Clay, Kanawha, Braxton, and Nicholas counties, accomplishing much good in the Master's cause.

Another of our good brother ministers, S. S. Jones, of Island Branch church, left his home in Kanawha Co., and made a tour through the above named counties, from the third of August to the tenth, thence to their homes in time to attend our annual conference, which convened Sept. 6th, 1888, with the Pleasant Grove church, Jackson Co., W. Va. The results will be given in the report by our secretary, Bro. Munday. When those two brethren reached a place in Nicholas Co. (Beaver Mills) where they had an appointment, they met with bitter opposition by the so-called Orthodox minister and people, of the M. E. church and others. One preacher declared that such men ought to be burned at the stake, etc.

Notwithstanding all such threats of violence, our ministers were protected and their labors blessed at that place. At the close of the meeting held on Thursday night, Aug. 9th, some ten or twelve arose for prayers, when there was such an outpouring of the Holy Spirit that a great shout went up of praise to God and the Lamb. One dear sister was baptized in the likeness of Christ's death and resurrection, and came forth from the watery grave rejoicing in hope of the glory of God, in which all who were united in bonds of sweet fellowship and sympathy joined heartily.

Kentuck, P. O. W. Va.

Some prefer to rule rather than to serve.

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CHAS. H. WOODMAN, Agent.
Box 5140, Boston, Mass.

FROM MRS. W. H. GAUMER.

Bro. Stockman:—Please allow me a little space in the columns of the dear old *Crisis* to say that I love the dear *Crisis* and believe the dear Lord is coming soon. I was converted three years ago. I united with the United Brethren church as there was no Advent church at that time. The first Advent preacher I ever heard was Eld. [illegible] in Delta, Ohio. I was but ten years old. I was baptized by him. I have been baptized twice by Advent ministers, once by my uncle, Alexander Decker, from New Jersey. The next was Eld. Conant. He came here a stranger, and went to preaching. He shows that the Bible is fulfilled, and that Jesus is soon coming. Oh, how I love the appearing of Jesus. My Bible is a new book to me. We all love Eld. Conant and wife. We have Sunday School every Sunday, preaching afterward and prayer meeting Sabbath evening, and once during the week. The Spirit of the Lord is with us. There are only a small number of us that are looking for the soon coming of Jesus. We had the pleasure of hearing Eld. Bower, and also Eld. Burtenshaw was with us in June. We had a good meeting.

The Lord was with us in power. We are looking for them again this fall, if the Lord is willing, to hold a two weeks' meeting. Since Eld. Conant came here he has baptized about twenty persons. I am young in the faith of Jesus' soon coming but I love it. My husband is with me. Pray for us. Your sister in Christ.

Cold Water, Mich.

LIFTED ABOVE OURSELVES.

It is a grand prayer for every one, and worth offering oftentimes, "O Lord lift us above ourselves." The responsibilities of life are gauged not by what we are, but by what we may become. Every man's life is a sort of swamp acre. There are stones in it, a hundred loads. There are boulders, of tons weight. There is cold and wet soil. It is [illegible] life's work to cut the grass which grows of itself on this acre. Faith and work are to drain this soil, to pick off the stones, to blast the boulders, and to lift the plot up into dryness and fecundity. [illegible] not be done. Improvements are expensive and laborious. There is hardship, and sweat, and toil in them. These cowardly souls are everywhere. They are busy digging a little hole to hide their own talent because it is not ten. They are coming up every day to difficulties which they count impossibilities. They are groaning life away, with the monotonous cry, "I cannot." "Others are gifted," they say, "but we are not." Gifts carry responsibilities. Let others see to them. We are not eloquent—therefore never a word for Christ. Let others declare the salvation of God. We will hide it in our hearts. If God wants anything done for him which demands nerve, and pluck, and faith, let him raise up more of such men as Harlan Page, who, in common life, would do uncommon things for Christ. But average Christians are exempt. The few are armed men in God's host. The many are non combatants.

These words are no exaggeration. Would you prove them, look around in your own church—possibly in your own soul; and when you see the outcome of all this—what a nerveless, flabby, cowardly thing Christian life must be with such conceptions—then open the old Book and find what godliness is. Right through the Old Testament, God-fearing and God-serving are simple assaults upon the impossible. Abraham's faith finds it so. Moses must march over the sea with his ransomed millions, although the waters are not as yet divided. See the grand old judges and prophets and kings setting up their battering rams in front of impregnable walls. We cannot specify instances. The Bible is one continuous story of faith lifting men above themselves.

The same is true of real Christian life in all ages. Grace is a Hercules, working marvels in infancy, and moving through life amid prodigies of strength. This is true of great lives. It is true of smaller ones. He who doubts this has yet his alphabet to learn. He who has never met what at first he thought an impossibility, has never traveled out of sight of his spiritual nursery. The man who ventures only to the limits of his conscious force has simply gone to the front gate. He who has crossed sea and climbed mountains in his God-serving has all the while been a miracle-worker through the might of grace within him. Our prayer and our strain must be toward a single purpose—to rise above ourselves, above fear and distrust and sensitiveness and conscious inability. There is nothing short of this in a life worth calling Christian. We are in a dungeon. We must throw ourselves against the gratings, shouting, "Deliver me from my persecutors; for they are stronger than I. Bring my soul out of prison, that I may praise thy name." We are like St. Paul, in infirmity and suspense and struggle and wait. But we must climb the crumbling cliff, as Paul did, shouting with brave souls, "I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses, for Christ's sake! for when I am weak, then am I strong." "I can do all things through Christ, which strengtheneth me." If we do work in life worth doing at all, we must be lifted above ourselves. They who at last walk the golden streets will have climbed heavenward with many a tug.—*Sel.*

The World's Crisis
AND SECOND ADVENT MESSENGER.

"BEHOLD I COME QUICKLY: AND MY REWARD IS WITH ME."

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THE WORLD'S CRISIS is devoted to the exposition of all Bible truth; especially the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and final destruction of the wicked.

FOREIGN CORRESPONDENCE.

LETTER FROM J. C. SMITH.

Sept. 9th. Every night the past week we have had meetings, either on the ocean strand or at hall or at our home, and the Lord has signally blest our efforts. There is not a meeting passes but some one or more new hearers from London or some other place become interested, and often they walk with us over a mile to our home after meeting, and there we talk over the blessed things of the kingdom with them, and have a season of prayer, and sing our scriptural songs of praise and rejoicing, that welcomes our coming King. And not a night passes, when we are on the strand, but some one or more of our brethren return with us also. I can tell you, dear brethren and sisters, that this movement is of the Lord, and the children are like new-born babes. They desire the sincere milk of the Word, that they may grow thereby, and they are not afraid of the strong meat either. They love the "sound doctrine." And while many of our brethren and sisters that have come out have foes of their own household, and are persecuted for righteousness sake, some in stores and shops, yet they take it patiently.

We have had over eighty meetings since we came to Eastbourne. Bro. H., that we first baptized, notwithstanding he works hard, has missed but a very few meetings. Other brethren have to work in shops, and cannot come always, but all have the work at heart and would come if they were able. When all have a mind to work the blessing of God attends, and thus it is here. The statement of Nehemiah, "So built we the wall, and all the wall was joined together unto the half thereof, for the people had a mind to work," gives us great encouragement to press the battle, though we meet great opposition as Nehemiah did; for he said, "But it came to pass, that when Sanballat and Tobiah and the Arabians and the Ammonites and the Ashdodites heard that the walls of Jerusalem were made up, and that the breaches began to be stopped, then they were very wroth, and conspired all of them together to come and to fight against Jerusalem, and to hinder it. Nevertheless we made our prayer unto our God, and set a watch against them day and night because of them."

We have the same experience here as in the States since the church has been set in order, Bro. Ritcher and Forsey, having resigned from the Primitive Methodist, have met with some hard rebuffs, also others of the church, but the work goes on. On the ninth of September we had five meetings, and three happy souls obeyed the Lord in baptism, notwithstanding the heavy sea and roar of the ocean. But nothing daunted these young converts in going forth in obedience to the divine commission of our Saviour, and by thus doing they have obeyed that "form of doctrine" that has been delivered for all of God's children to walk in.

Sept. 16th. Another week has passed and gone as usual. Every night we have held meetings, and during the day we have scattered much seed in the city, and among the thousands that come here for health and pleasure. Bro. Ritcher tells me that the most intelligent from all parts of England come here; so we have had a grand opportunity to scatter this refreshing, God-given faith of Jesus' coming, of the crowning day so soon to dawn, when all the glories of eternity will be ushered in among them. Thousands have gone away to tell it to others. Every night good and orderly interest is manifested, and people will stand an hour. To-day at our service in the afternoon five of us spoke, and they stood over two hours at a time. Our hearts leap for joy to see the interest manifested. We praise the Lord for his power and grace to save, and for such a divine revelation as he has given us, so easily understood, and that gives peace in believing and joy in the Holy Ghost.

All through the past week we have had refreshing seasons. A number of others [illegible] dressmaker, Miss Paul, who has other helpers under her charge in London, has been directed here by the Lord. She heard the glad tidings on the beach. The Lord touched her heart, and she gladly put on Christ by baptism to-day after the P. M. service. Have had four precious seasons to-day. Brn. Ritcher, Forsey and Wiers, gave in testimony for God and his truth. The Lord has also raised up another, young Bro. Burton, a colporteur, some sixteen miles away, to sound out the good news of Jesus' coming. We saw an account of his speaking in one of the public meetings held at Bexhill, where a preacher was eulogizing some dead man and speaking of worldly things. He arose and gave him a good sound admonition, and told him that souls were perishing, and the coming of the Lord was nigh, and admonished him to preach the Word, and not to be found a slothful servant.

I thought that we would love to become acquainted with him, so on Wednesday last I bundled up an armful of tracts and papers, took cars and went out, but was disappointed in finding him away. We left tracts for him and our address, and scattered among the hundreds there what seed we had and returned. The second day after our return we received a letter from him with an order for four shillings' worth of tracts to scatter. Thus the Word of God runs swiftly. We are now being diminished greatly in our supply of tracts and papers.

Dear brethren and sisters, you that are able, send in to Bros. Andrews and Wellcome, that we may have a supply to scatter among thousands in this vastly populated country, where starvation as to the glorious truths we love is going on. Respond quickly, brethren, for some poor soul may perish before I can get a supply. Pray for us. As ever, yours in Christ.

LETTER FROM INDIA.

The following extract from a letter received from our missionary in South India, Bro. C. Masillamani, shows what is the result of the effort put forth by the Society in spreading the truth in the far off land of India.

E. M. A.

"*My Dear Sir:*—It is just six years since the publication and circulation of the life and Advent truths begun in this far away country. During this short period thousands of English tracts, journals, pamphlets, etc., have been received from America and England and extensively circulated all over India, Ceylon, and Burmah. Again, a great number of tracts and journals have been printed and published in Tamil, Telugu, and Malayalim, most of them being the translations of English productions. By the wide circulation of these tracts and journals, as well as by our preaching the glorious truths have been spreading in all directions.

In the space of these six years great numbers of Europeans and natives, by reading our publications, have been convinced of the truths advocated in them. Those who have openly embraced the truth have come forward to help us as tract distributers. I am glad to hear the names of certain government chaplains and European missionaries among the preachers of the truths pertaining to the near coming of Christ and life only in him. Praise God for raising up a good number of zealous and earnest workers from among the natives to preach the gospel truth and circulate our tracts in several places. Some of these voluntary helpers are personally well acquainted with me, and others whom I have never seen in person often write to me from different places, acknowledging their convictions of the truth which they have been led to embrace through the perusal of our tracts and journals.

By zealously teaching the truths they have received, and spreading the tracts and journals often sent to them, they openly show that they are believers of the doctrines relating to conditional immortality. Such friends, on their visits to Madras, came to my residence in order to get from me a clearer knowledge of the truth they have embraced, and on their departure carry with them numerous tracts and journals to circulate them in their own places. Roman Catholics and Hindus also sometimes come and get tracts from the repository and distribute them among their neighbors. An educated Roman Catholic, who has lately removed from Madras and settled himself in Burmah, now and then writes for our tracts and gets them through his friends and distributes them among his friends and neighbors in Burmah.

Two years ago a friend, an Advent believer, came to see me from Trunivilly, about 450 miles from here. In the course of our conversation he asked me to send some Tamil tracts and journals to his friend, one Mr. David, in North Trunivilly. Mr. David with an anxiously inquiring mind read the tracts and journals sent to him, and his mind, through the power of the Holy Spirit, was enlightened to find the truth. He wrote me a letter and thankfully acknowledged the receipt of the packets despatched to him, in which he says, 'I have very carefully read all the tracts that you have kindly sent to me, and most cordially adopted the scriptural views treated in them. Now I continue to teach them to my friends and neighbors, and all the tracts and journals that you kindly sent me have been circulated, and they are eagerly received and read by the people here. I am glad to inform you that some of my friends have embraced these truths and openly teach them to others. There is an increasing demand for these very interesting and instructive tracts which bring to light so many hitherto hidden truths of the gospel of our Lord. Many have been convinced of these truths by reading these tracts. Thus your tracts are doing a noble work in this region. We shall feel greatly thankful to you if you would regularly send us your [illegible]

WORDS OF TRUTH.

BY J. H. & M. T. NEFF.

In every age God has called his servants to lift up their voices against the prevailing errors and sins of the multitude. Noah was called to stand alone to warn the antediluvian world. Moses and Aaron were alone against kings and princes, magicians and wise men, and the multitudes of Egypt. Elijah was alone when he testified against an apostate king and a backsliding people. Daniel and his fellows stood alone against the decrees of mighty monarchs. The majority are usually to be found on the side of error and falsehood. The fact that doctors of divinity have the world on their side does not prove them to be on the side of truth and of God. The wide gate and the broad road attract the multitudes, while the strait gate and the narrow way are sought only by the few. John the Baptist was alone when he came forth as a voice of one crying, "Prepare ye the way of the Lord, make his paths strait. Repent ye for the kingdom of heaven is at hand." Jesus was alone when he preached eternal life, and "of the people there were none with him." He trod the wine-press alone. John the revelator was alone on the Isle of Patmos where he saw the celestial city.

While probation continues, they must expect that the world will know them not, "because it knew him not." Great and small, high and low, rich and poor are to be judged "out of those things which were written in the books, according to their works." Day after day, passing into eternity, bears its burden of records for the books of heaven. Words once spoken, deeds once done, can never be recalled. Angels of God have registered both the good and the evil. The mightiest conqueror upon the earth cannot call back the record of even a single day. Our acts, our words, even our most secret motives, all have their weight in deciding our destiny for weal or woe. Though they may be forgotten by us, they will bear their testimony to justify or condemn. They go before us to the judgment. The use made of every talent will be scrutinized. Have we improved the capital intrusted to us by God? Will the Lord at his coming receive his own with usury? No value is attached to the mere profession of faith in Christ, nothing is counted as genuine but that love which is shown by works. Love one another, for love thinketh no evil. God is love.

WHY AM I AN ADVENTIST?

BY H. POLLARD.

I am an Adventist because I am a Christian. A Christian is one who openly avows Jesus Christ as Lord and Saviour, and obeys him to the extent of his own knowledge and ability. To do this constantly is the supreme desire and object of my life. God helping me, I will be a true follower of Jesus Christ whatever that may require me to do or to be. Jesus Christ tells me in plain words by the inspired record, "If I go I will come again." John 14:3. He certainly went away literally, personally and visibly. He has not yet returned in that sense in which he went away. Many other scriptures assert his future advent as literal, as personal, as visible, and I cannot be a Christian unless I believe them and expect his coming. This constitutes me an Adventist.

I do not assume to judge those who say they are Christians, but deny that Christ will ever personally return to this earth. They have to deal with Jesus and his word, not with me. But I cannot myself be a Christian unless I am an Adventist. But there is a stronger sense in which I am an Adventist, and for the same reason, because I am a Christian. Jesus Christ has taught his followers to "know" when his second advent will be very near. He gave them predicted signs by which to be sure they are not mistaken. He commanded them to then hold themselves in instant readiness to meet him by sudden translation, warning them to remember Lot's wife, and avoid a similarly fatal carelessness, and he predicted a strange and general disbelief and indifference to this truth at that time. I cannot now take space for extended quotations to verify these assertions, nor are they necessary.

The credible testimony of history and of many witnesses informs me that the predicted signs have all occurred. All the great prophecies of Scripture, as interpreted by able scholars, combine to unmistakably confirm the words of Christ, and point to the very near future with thrilling power. The disbelief of the world and strange indifference of much of the church completes the evidence. Let those who will ignore these facts or explain them away; I neither wish nor dare to. I want eternal life, and to meet my returning Lord with joy. For me there is no alternative. If I am to be a Christian I must be an Adventist in believing that Christ is "now nigh at hand," "even at the door," and this belief I must openly confess.

Nor is this all. If I would be a sincere Christian I must be as consistent in my faith as I can. I cannot believe in the literal, personal, visible return of Christ in the near future, and ignore the revealed object of his coming, or the reasons which make it necessary. It is impossible to believe that for which we can assign no sufficient purpose or reason. Hence, to assist our faith inspired writers have told us both why Christ is coming again, and what he is coming to do. The great object of his coming is to reward his friends and punish his foes, and the only scriptural and possible reason why he comes *here* to do this, is that both his friends and foes *are here*, and not in another world called heaven or hell.

If Jesus' friends with few exceptions are all in heaven where he has gone, then they can be, and are already rewarded there. If his enemies have gone to a hell of punish[illegible], then they must have been already judged and remanded to a just recompense. Those friends and enemies yet in the flesh can also by physical death receive reward or punishment, and the scriptural object of Christ's second advent is then accomplished without that advent, and no reason whatever remains why he should come again. Believing that Christ is coming again, and soon, I cannot be a sincere Christian unless I believe that the resurrection of "all that are in the graves" is an essential condition to future rewards or punishment. I know there are Christians who do not thus believe. With their faith I have nothing to do. I am certain that in order to be a sincere Christian I must be a consistent Adventist.

But there are brethren whose faith is identical with my own who refuse to be called Adventists, lest they should sanction a sectarian name and promote sectarian divisions. Though claiming to be thorough Adventists in faith, they decline to be called by any name but Christian, and they would fain persuade me that I do wrong in calling myself an Adventist. But I fail to see how it can be wrong to be called whatever one truly is. If I am truly an Adventist, can it be wrong to be called by that distinctive term? It seems to me that the wrong, if it exists, must be in what I am and not what I am called. It cannot be wrong for me to bear the name American unless it expresses an untruth. How then can it be wrong to call myself an Adventist when I truly am one? The name Christian is a common heritage of all followers of Christ, and includes by common usage many who are utterly unchristian in character. That name no longer designates distinctive faith or character as it formerly did; yet we love it and bear it, and would rather die than disown it.

I am a Christian. I glory in that precious name, but I am also an Adventist just as truly as I am a Christian. Worlds would not tempt me to deny it. And since that name designates a distinctive and purely Christian faith, I cannot see how as a Christian I can consistently or truthfully refuse to be called an Advent Christian. To make a bug-a-boo of the name Adventist looks to me like a trick of Satan; if he can speciously persuade us to disown the name of our distinctive faith, we are then but a single step from denying that faith itself. If being a Christian is any reason for being an Adventist, as I have endeavored to show, then it cannot be wrong. And unless it is wrong to be an Adventist I must, because I am a Christian, gladly accept and bear the name that truthfully denotes the faith I love.

CHRISTIAN LABOR.

(*Continued.*)

How beautiful the *Revised Version* on the commission of Matt. 28:19—"Go ye therefore, and make disciples of all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." Each gospel minister is to "make disciples," else he is not divinely commissioned. He is either a backslidden minister, or has sadly mistaken his calling, who is not wise to win souls. Eld. Swan, the Baptist evangelist of southern New England, preached years without converts, thinking he was "sowing seed"; but when convinced that such was a worthless ministry, in the agony of his soul he besought the Lord to clothe him with a power that would reach the unsaved, and he entered into a revival grace that made all the churches marvel, gathering a thousand converts in a city of seven thousand inhabitants.

Charles Wesley reached a point in his ministry where he expected converts from every sermon. David Staner everywhere led sinners to Christ. Thomas Smith converted infidels more rapidly than an ordinary evangelist would Sabbath School children. Farrell's ministry led bigoted Catholics to a saving faith by scores in a single sermon. The converts of John Elias could be found in every town in Wales. Charles G. Finney sometimes closed a protracted meeting with every person in the place or region of country converted to Christ.

William B. Christie, by his quiet power, moved hundreds to give their hearts to the Lord under a single sermon. Benj. Abbott, or "Father Abbott" as he was called by the early Methodists, was sometimes obliged to discontinue his sermon and go to praying for alarmed sinners begging for mercy. E. B. Morgan passed sleepless nights in great spiritual distress, when an evening passed in protracted work and no sinners presented themselves for prayers.

Such men believed in immediate results, and constantly received them. A Methodist preacher, who saw constant revivals attend his labors in every place, would first call sinners forward for prayers, and if they did not come he would ask his church to come forward for a new conversion, till they could successfully travail in soul for the unsaved.

"Pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest." Said a distinguished preacher, "It is none of my business whether I see results of my labors or not." In some form this pernicious sentiment has often found utterance from the lips of an unsuccessful ministry. The Master makes his reapers responsible for the largest possible results. They are themselves to be a constant success in this great work of bringing in sheaves, and then, with burdened hearts and in the agony of faith, pray for yet other laborers to be associated with them in the harvest field. John Knox prayed, "Give me Scotland, or I die." God heard that prayer, as he did that of Patrick Hamilton, the gifted young Scotchman who, while burning at the stake, exclaimed, "How long, O Lord, shall darkness cover this realm?"

The brazen ball could stop the mouth of Paul Craw while burning at the stake, but it could not prevent the holy man from turning his face toward heaven, with the silent expression of prayer for Scotland. The first signal aid sent to Knox after his agonizing prayer for Scotland was the bold and saintly George Wishart. His prophecy, while burning at the stake, and its literal fulfilment, were as much inspired as the prayers of Knox, of Hamilton and of Craw. In fourteen short years thereafter Scotland was wrested from the power of Papacy, and years before the death of Knox became Protestant, with an evangelical ministry more constant than that of any other Protestant country, through the centuries that followed.

Some wonderful stories are found in religious biographies of spiritual laborers being sent both to individual churches, and also large regions of country, in answer to the prayer of faith. C. G. Finney collected quite a good number. Sick men upon their dying beds, lone women with wrestling faith, missionaries in heathen lands, have poured out their burdened desires into the ears of Jehovah, to see in return amazing answers in an almost incredibly short time. Sending for a noted revival evangelist is man's way, but praying the Lord of the harvest for spiritual help is the divinely ordained way of revival work. Cornelius prayed Peter from Joppa to Cesarea, and from a Jewish church to a Gentile congregation, in spite of Peter's prejudice against "anything common or unclean." When will the church learn God's way of supplying their needs?

The story of Acts 13 is a beautiful illustration of the thought. Antioch, the most spiritual of all the Gentile churches, contained "certain prophets and teachers, as Barnabas, and Simeon that was called Niger, and Lucius of Cyrene, and Manaen, which had been brought up with Herod the tetrarch, and Saul. And as they ministered to the Lord and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them. And when they had fasted and prayed, and laid their hands on them, they sent them away. So they, being sent forth by the Holy Ghost, departed unto Seleucia and from thence they sailed to Cyprus."

Five spiritual men, whose hearts were burdened and burning with missionary love, prayed with fasting for more laborers to be sent into the harvest field. The Holy Ghost immediately selected two of that number for evangelistic work, and Luke was the third that was quickly called to follow Barnabas and Paul. Niger and Manaen are only mentioned in this text. Josephus mentions a certain Manaen, of great wisdom, sanctity, and a prophet withal. Dr. Lightfoot thinks him to be the Manaen of this text. Thus honored were the disciples who prayed for laborers in God's field. The church at Thessalonica, in their work of faith, and labor of love, and patience of hope," became "ensamples to all that believed in Macedonia and Achaia, and from them "sounded out the word of the Lord, not only in Macedonia and Achaia, but also in every place . . . into the regions beyond."

All churches working under the guidance of the Holy Spirit carry holy, benevolent burdens for a lost world, pray for laborers to be sent into the great harvest field, and then respond in person when the Holy Ghost selects some of their number. Unto the faithful at Ephesus came a message direct from heaven, "I know thy works, and thy labor, and thy patience."

To the Hebrews Paul wrote: "God is not unrighteous to forget your work and labor of love which ye have showed toward his name, in that ye have ministered to the saints, and do minister." Here is a labor to relieve the bodily wants especially mentioned. Those who have a true love for men will, as the early Methodists tersely worded it, be engaged in "doing good to the bodies and souls of men." The two forms of labor belong properly together. All truly sanctified hearts are equally responsive in relieving physical suffering, or administering spiritual admonition and consolation, or engaging in "intercessions for all men." This is the first phase of sanctification, when the heart and hands and tongue and pocket all respond, as an awakened conscience and discerning eye and hearing ears discover a way for Christian labor.

Women, too, have a part in both these kinds of labor. Dorcas "was full of good works and alms-deeds which she did." When she died, so many widows whom she had relieved "stood by, weeping and showing the coats and garments which Dorcas had made when she was with them," that Peter concluded that she could not be allowed to remain in death's cold embrace, so by the power of God called her back to life again. Euodias and Syntyche labored in a directly spiritual way. Paul wrote of them, "I entreat thee also, true yokefellow, help those women which labored with me in the gospel."

In Rom. 16, Paul makes mention of not less than eight Christian women who labored in one or both of these capacities. He speaks of Phebe, "minister of the church which is at Cenchrea." "Greet Priscilla and Aquila [her husband], my helpers in Christ Jesus." "Greet Mary, who bestowed much labor on us." "Salute [the two sisters] Tryphena and Tryphosa, who labored in the Lord. Salute the beloved Persis, which labored much in the Lord." He mentions also the mother of Rufus, "Julia, Nereus and his sister." Paul frowned on ignorant, clamorous women at Corinth who sought to turn the church into a debating club, but everywhere encouraged works of love and spiritual labor, when bestowed by women of true piety, with no other restraint but to pray or prophesy with their heads covered.

Brethren in the ministry, suffer if you please words of counsel and admonition. Let us go forth in this divine labor, with hearts made tender and responsive by the constraining love of Christ, so forgetful of self and all selfish interests that we would gladly seek the meanest place in all the world, if we can thereby save the perishing. Let us learn the divine way of weeping between the porch and the altar, of travailing in birth for lost souls, till the awakening and wooing influences of the Spirit, combined with our own holy example and admonition, leads them to Christ. Let us keep constantly before the church the importance of continuous Christian labor, teaching believers how to come into a condition where they can leave all their petty, selfish burdens at Jesus' feet, and take instead "the burden of the Lord," and the wants and woes of the perishing.

Again, as you meet together in the capacity of conferences, associations, and all general gatherings, as well as in more retired fields of labor, "pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest. Say not ye there are yet four months and then cometh the harvest. Behold, I say unto you, Lift up your eyes and look on the fields; for they are white already to harvest." Let us join in Habakkuk's prayer, "O Lord, revive thy work," and in the apostle's motive power, "The love of Christ constraineth us."

V. P. SIMMONS.

IT is a wise remark of Bishop Wilberforce that "there is a blessed peace in looking for nothing but our daily task, and our portion of Christ's cross between this day and the appointed time when we shall fall asleep in him."—*Ex.*

BOASTING.

BY W. H. TENNEY.

"My soul shall make her boast in the Lord; the humble shall hear thereof, and be glad."—Psa. 34:2.

What an age of boasting and bragging this is, and in all departments of life too. But this boasting is not a very new thing. The great Goliath of Gath had this same spirit of boasting when he defied the armies of the God of Israel. "Am I a dog, that thou comest to me?" he asks with scorn and disdain, as the young David came with the sling and five smooth stones, but in the name and strength of God. "Is not this great Babylon, that I have built for the house of the kingdom by the might of my power, and for the honor of my majesty?" asks the proud king of Babylon, as in his greatness he surveys the great and beautiful city of his kingdom.

Boasting seems to be a common characteristic of human nature. Sometimes we hear people say, "I am saved. I am the Lord's, and he is mine. The blood of Jesus has washed all my sins away." To some this sounds like boasting. But is it? "You must not give such a positive testimony," say they. "It will discourage the weak ones." See here. Suppose a dozen persons were all sick with the same disease, and some one of the number should find a remedy and were cured, made every whit whole; would it be boasting, would it discourage the other sick ones for them to say, and very confidently too, "I am well. The remedy has cured me. I am saved from the disease?" Certainly not. They would all be glad to know that there was a remedy that was a cure, and that some one had been made well.

Sin is the most terrible of diseases. Jesus Christ was manifested to take away sins. Is he a cure? Will the remedy heal? "Is there no balm in Gilead? Is there no physician there? Why then is not the health of the daughter of my people recovered? If you have taken the remedy and it has cured you, it is but due the one who prescribed the medicine that you should tell of what it has done for you. On one of the journeys of the Great Physician, a woman came up behind him and touched the hem of his garment. She was immediately made whole. "Who touched me?" asks the Master. Then the woman came trembling and told how she touched him, and that she was healed immediately. He wanted a confession from her of his healing power.

It is not boasting to state a simple fact. If we came to Jesus with our sins and asked his pardon, and he has forgiven us and washed us in his blood, and put his Spirit into our hearts, it is not boasting to say so. "Let the redeemed of the Lord say so." It is simply honoring the Great Physician, if he has saved us, to say so, and we must do it, for "with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation." "My soul shall make her boast in the Lord." If we boast in ourselves it will amount to naught, but if in the Lord, "the humble shall hear thereof, and be glad. "Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through our Lord Jesus Christ."

If you take a positive stand for Christ, if you are out and out for him, you may disturb some lazy, lukewarm professor, or ambitious hypocrite, but you will not discourage any of the Lord's true disciples, however weak they may be. They will rejoice to know of the strength and keeping power of the dear Redeemer. "He that believeth on the Son of God hath the witness in himself." "The Spirit itself beareth witness with our spirit that we are the children of God." "And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." "Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that when he shall appear we shall be like him, for we shall see him as he is." "I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day." "Unto him that loved us, and washed us from our sins in his own blood, be glory."

"I'm a child of the King,
A child of the King.
With Jesus, my Saviour,
I'm a child of the King."

THE PROFESSION OF FAITH.

BY RUBY M. HARDING.

In this narrow way of life, the path of faith is sometimes very rugged and steep. Paul found it so, and in his letter to the Hebrews he says, "Let us hold fast the profession of our faith without wavering, for he is faithful that promised." What is faith? "Faith is the substance of things hoped for, the evidence of things not seen." Faith is recorded all through the New Testament. People with incurable diseases were healed by faith, and the dead were raised. So the sin-sick soul may be made whole to-day, by believing by faith on Jesus.

And faith without works is dead. "For if the body without the spirit is dead, so faith without works is dead also." Faith must go with works. Why did he give the admonition to hold fast without wavering? It was because they were subject to the trial of their faith in olden times, even as we at the present time. Paul has written thus: "I reckon the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us." He endured hardship, trial, suffering and imprisonment, "like a good soldier," saying, "I glory in tribulation, knowing that tribulation worketh patience, and patience experience, and experience hope." We cannot pluck all flowers from this narrow way. It may be that the plans we hold so dear may be withheld from us, because if given they would be of the greatest harm.

Trials will come. After bathing in the sunlight of God's mercy, trials like a dark cloud seem to settle around us. We should look to the one that never leaves or forsakes us, "knowing that the trial of our faith being much more precious than of gold that perisheth though it be tried with fire, might be found unto praise, and honor, and glory at the appearing of Jesus, our Saviour." "For he is faithful that promised." What has he promised? Peace that passeth understanding, and everlasting life. "To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God." Then let us hope on, pray on, and at last enter the pearly gates. Let us truly "hold fast the profession of our faith without wavering," and if we are discouraged, "Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need." "For we are not of them who draw back unto perdition, but of them that believe to the saving of the soul."

Brothers, sisters, the way may be dreary in the valley of trial, no one seems to care for your soul, yet the unseen hand of God guides you and protects you. He cares for your soul. When the hill of trial is surmounted, the clouds will all vanish, all will be sunshine, while beyond the river lies the beautiful city. Yes, it is all beautiful. "We shall be glad and rejoice with exceeding great joy," for the trials will be as nothing compared with "the glory that shall be revealed." Over by the fair crystal river, with the loved and blest, at home forever. Jesus is coming soon. The Saturday night of this life may be dark and the tempest may rage, but the last glad Sabbath morn is just ahead. Then the "Sun of Righteousness will arise with healing in his wings." We shall all know as we are known, when all the mists have fled away. May we be ready for the last great day, having "kept the faith," without wavering, and receive what he has promised, eternal life.

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BODILY PRESENCE.

BY C. R. COFF.

To those who look at the flesh more than unto spiritual things, bodily presence in a minister counts for more than God reckons it to be worth. The writer once heard a young man advised to preach, and among other things his portly and tall figure was mentioned as a great advantage in his favor. This was done by another preacher!

Not long since it came also to the writer's notice that a certain candidate for pastor of an orthodox church was objected to by a leading member because he was small! It occurred to me that that preacher was not out of proportion to that man's contribution to his predecessor's support. Indeed, it may be that some preachers might have grown larger if they had been fed better, worked and worried less by unspiritual churches. Perhaps it is not too late yet to try this experiment on some young fellow. But if it is meat that this world knows all about is what is wanted, then a sleek, plump, well-fed Catholic priest is a fair sample.

But then, after the wisdom of this world, bodily size is no criterion of ability. In the U. S. Senate there have been few superior in brilliancy and power of argument to Alexander H. Stephens of Georgia, who weighed but about ninety pounds. But it is needless to dilate here. Much less is it a reason why men should enter the holy and awful calling of being an ambassador for Christ more than another man who happens to be small of stature. We read of one man who happened to be small of stature that on a certain day *salvation came to his house;* and that certainly was one good qualification why he should preach above one who had not had such an arrival. It occurs to me that a bullet from a minnie rifle, well directed, will do more execution than a paper wad from a big gun.

One must know Christ, and Christ must know him, before the acquaintanceship will spread much. One may spread an *idea* from town to town, and after all the people may know no more of Christ by personal experience than they did before. What would you think of a man who should introduce another to your confidence whom he did not know himself? Well, if any man succeeds in introducing Christ to a people, they never fail to find Christ a true friend, and Paul rejoiced that Christ was preached anyhow; but will a man who does not know Christ by a personal experience of his own long succeed in preaching him to others?

Paul said of himself that his "bodily presence was weak, and his speech contemptible." Yet Christ did that for that man which makes his influence felt to-day, eighteen hundred years this side, as no other man's is in divine things. We have never read that he had two Ds. affixed to his name, though he was entitled to a whole string. He would probably have cast them to the dung heap, with all the rest of his many qualifications of which flesh might boast if they had been tendered him. Christ came up over the horizon to that man's vision with such almost unutterable effulgence that all other considerations passed into the deadly nightshade of total eclipse. He knew all that the rest knew, and more too—he knew Christ, and pressed for the mark of the high calling to know more of him and the power of his resurrection, if it were to die in conformity to his death.

O what an object is Christ for all our powers! "THAT I MAY KNOW HIM"! That is the great goal to which our willing feet should press. Who ever fathomed his love? Who ever measured his grace? Who ever understood him fully? To whom is he not yet "the mystery of godliness, God manifest in the flesh," though he has been preached well on to two centuries? Men have quarrelled about his nature, and have at the same time advertised their ignorance of him and missed the mark. He has been on hand many a time when least expected. That will be so again one of these days! Ah! unless to know him ourselves and present him to others is our chief aim, our Christianity is at a low ebb.

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E. A. STOCKMAN, Editor.

Boston, Wednesday, Oct. 10, 1888.

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SPECIAL.

☞ Please remember to send short obituaries. Please write with a pen, and write plainly. Brief items from the churches are welcome. E. A. S.

☞ ALL ARTICLES FOUND ON THIS PAGE WITHOUT A SIGNATURE, WILL BE EDITORIALS.

SPECIAL ATTENTION!

The paper is set up, and goes into the hands of the proof reader SATURDAY P. M.; therefore all NOTICES must be received at the Office as early as SATURDAY MORNING to insure insertion.

If our friends disregard this statement, and send their notices *too late for insertion*, they must not blame us.

VERY SPECIAL NOTICE.

We must not be expected to return manuscript that we do not publish. To do so would be to us five times the trouble that it would cost the writers to copy their articles before sending them. See "Golden Rule."

OUR DENOMINATIONAL POSITIONS.

We say *denominational* because by right of divine calling, no less than by ecclesiastical and historical necessity, we are a denomination. If we refuse to denominate ourselves, the communities in which we live and worship God will be swift to denominate, or *name*, us. Any people worthy of being called of Jehovah to a particular work, and invested with special trusts, are entitled to distinctiveness—to be known of men by virtue and within the scope of their divine appointment. To be *ashamed* of being properly denominated, or named, is to *shamefully* ignore the wisdom and grace of God in setting us apart to a special purpose.

The saintly and statesmanlike heroism of Moses in "choosing to suffer affliction with the people of God," in distinction from all other peoples on earth, ought to challenge our admiration. And the majestic example of St. Paul, who abnegated everything that was flattering in human prospects, that his great intellectual gifts and affluent learning might be effectual for the truth, and for the people "everywhere spoken against," should rebuke any flinching among *us*, from the open recognition of our position and the full responsibility of our faith, and our appointed work. Never making war upon others, we should always and everywhere be true to ourselves. For nothing else will the Lord spew a people out of his mouth so soon as for holding the truth in unrighteousness.

The grounds of our denominational distinctiveness are clearly marked, and very broad. What are they? First, Adventists are the only people under the sun who are a unit in belief of the necessity and certainty of the personal and literal return of the Son of God to this world. Scattered through the denominations, as wheat sparsely growing among tares, may be found those who have "turned from idols to serve the living God, and to wait for his Son from heaven." But what religious *people*, as such, excepting the Adventists, confront the skepticism and infidelity of this age with the scriptural doctrine of our Lord's second personal coming? Should the voice of the Advent pulpit and press be silenced, the world would straightway forget that the Saviour had promised to return, and the judgment day would crash upon a guilty race without adequate warning. The certainty, solemnity, importance and prominence with which the New Testament invests the second advent, furnish imperative reasons for our denominational distinctiveness. To allow ourselves to be absorbed by non-Advent peoples would frustrate the divine purpose of merciful warning, to this last generation, of impending doom. To be sure the Lord might swiftly raise up or call out another people to resume our forfeited trusts and finish our deserted work; but that would not hide our ineffable unfaithfulness, nor cover our guilt in the day of reckoning. We have received and accepted our solemn charge and high responsibility at the hands of the most high God, and we can retreat only at the peril of the hot displeasure of Him who hath called us and anointed us to proclaim his words, standing between his threatened wrath and the unsheltered multitudes of self-blinded men.

And, second, more exclusively still the Adventists stand for the *imminence* of the day of the Lord. Of the few, scattered among the great denominations, who admit the literalness of the second coming, small indeed is the number who are seriously affected by the evidences of the *nearness* of that amazingly awful event. The Adventists alone, as a people, discern the "signs of the times," realizing that we are at the grand centre of a majestic group of transpiring scenes, prophetical and premonitory, which leave no room to doubt that the consummation is "near, even at the doors." Delivered from traditional mysticism, and reading the Scriptures in their own light, our people are able to see the convincing and culminating proofs of deliverance at hand, and through them God shines, as through a pillar of fire, on the deep darkness of these times.

The Advent message of judgment near sustains the relation to the destiny of this generation which Noah's preaching held to the wicked before the flood. As God's antediluvian messenger was necessary to the divine faithfulness and mercy then, so are they who are set to proclaim the *final* destruction necessary to Jehovah's purpose of tender admonition to the race of this time, upon whom the end of all things is ready to fall. Should Advent voices be hushed, utter and fateful silence would enwrap the world as to the *imminence* of the last act in the sad drama of earthly history. How august our positions! How imposing our responsibilities! How appalling would our denominational defection be!

Some may affect to believe that in the grand scope of the divine and gracious economy *we* are of insignificant account. But the "gifts and calling of God" are never of trifling import; and on dispensational proclamations turn the destinies of whole generations.

Moreover, the Adventists—particularly the "*Crisis* Adventists"—are openly and unanimously committed to the key-stone doctrine of conditional immortality. Clearly discerning in the glowing and focal light of the Scriptures, both the Old and the New, the necessity of the resurrection of the dead, they naturally and necessarily accept the real nature of man, and immortality as the gift of God, through Christ only. And our *denominational* position on this question alone is sufficient warrant for distinctive recognition of our calling and work. It is not egotistic to say that our pulpits and our literature have been a potent influence in awakening the widely spreading interest and inquiry concerning this most scriptural and important doctrine now manifested in all the denominations. The great truth once discovered that man is not innately immortal, and that for eternal life he must look to Christ and the resurrection, the necessity of the Saviour's return is clearly apparent, and all the doctrines of the Bible fall into a golden line of wonderful and resplendent accord.

Now in these great and inclusive truths our denominational unity arises; and from these controlling centers of doctrine we must work in all directions and on all scriptural lines, employing every instrumentality within our reach, aiming in all we preach and write and testify to promulgate the things of most importance and best adapted to edify and strengthen the household of faith, and arouse the slumbering masses to a sense of the terrible scenes that crowd so closely upon us.

Towards other Christian peoples we should be respectful, courteous, charitable. Censorship of others, from whom we differ, is no part of our calling. Christ is judge, and at *his* bar all must answer for themselves. *Our* work is to "preach the Word," in the love and power of it; and our Lord will take care of all the rest. With "love for all, and malice for none," let us be true to *our* appointed trusts.

The feeling that we are appointed to criticise and denounce others, and that other feeling that our own denominational distinctiveness is of no importance, are antipodal but equal follies. To create opposition by uncalled for attacks, and then fight the foes we have made, is both impolitic and unchristian. The tidings of our coming King are solemn enough, grand enough, inspiring enough to exhaust all the faculties and forces of our being, leaving nothing in us for others but love and good will. May the glory of our calling and the majesty of our message *fill* our heads and hearts and hands.

☞ PLEASE CUT THIS OUT AND KEEP IT.

We do not believe that *one* of our contributors would *intentionally* impose upon us burdens which belong to *themselves*. But carelessness on the part of *many* writers for the *Crisis does* load us with *much* perplexity and hard work that belongs to the writers and not to the Editors.

Will you cut this out and keep it on your desk where you cannot fail of *seeing* it when you are writing:

1. Write on ONE SIDE of the page only.
2. Leave a wide MARGIN for CORRECTIONS.
3. NEVER ABBREVIATE; spell all words in FULL.
4. VERIFY all quoted TEXTS.
5. NEVER write matter for the paper and business on the SAME SHEET. Doing so gives us a world of trouble.
6. NEVER write with a PENCIL.

Now these few simple things all our writers, even the most illiterate, can observe if they *will*. If *you* will do *your duty* in these regards *we* will take special pains to present your articles in the paper at their *very best*. But if any will pay no attention to these fair and kind requests *they* must not be surprised if their communications do *not appear*.

Take Special Notice.

We can NOT *return* articles which we do *not* publish. What is not worth COPYING is not worth PRINTING. And all this we say in love, and for the good of the writers as well as for the good of the paper.

PERSONAL.

We visited our dear Brother S. G. Mathewson at his quiet home in Worcester, a few days since, and found him up and able to be about, and to ride out occasionally. He is feeling hopeful, and expects to live till the Lord comes. We tenderly commend him to the prayerful remembrance of God's people, specially to the many who have listened to his preaching with so much interest and profit.

"Fly swifter round, ye wheels of time,
And bring the welcome day."

PREMATURELY ELATED.

The Editor of the *Herald of Life*, in his last issue, says:

"A few weeks ago Eld. Albion Ross said to me, 'I wonder that the *Crisis* brethren do not come over to your side of the house in a body; for holding, as you do with them, the materialistic view of man's nature, your conclusions are the only logical ones.' Yes, that is true; and we will welcome all the spiritual minded ones of their number to our ranks. The sooner they come along the better."

We congratulate the Editor of the *Herald of Life* on that crumb of comfort, which is hardly a *crumb*, because it happens that Bro. Albion Ross is not authorized to commit the "*Crisis* brethren" to the dogma of the non-resurrection of the wicked dead and its cognate fallacies. It is quite possible that "*Crisis* brethren" may feel competent to decide for themselves in matters of doctrine, and that they will *abide* in the *truth* whoever else may be left to turn away from it. If our dear Bro. Ross cannot see the difference in the doctrinal position of the "*Crisis* brethren" and that of the *Herald* brethren, it is fortunate that others *can*.

MUCH IMPROVED.

The *Herald of Life* comes to our table this morning in its *changed* and *enlarged* form, making a much improved and very neat appearance. We congratulate the Managing Board and the Editor upon their enterprise and good taste.

THAT LECTURE COURSE.

Eld. and Mrs. L. C. Mc Kinstry will start next week on their Western Lecture Course. These lectures have given unbounded satisfaction in the East, and we hope our people in the West will be sure to avail themselves of the pleasure and *profit* to be derived from attending the full course.

WESTERN EDITORIALS.

GOING BEFORE TO THE JUDGMENT.

Why will some persist in speaking of *pardon* as "sins going before to the judgment," while admitting that the judgment is not yet in session, and will not be till Christ returns? Sins cannot go before to a day yet future—cannot go to the judgment day before that day arrives. The text which is so often perverted in this way relates not to the day of final judgment, but simply to a display of temporal judgment from the divine hand, in advance of the final judgment, not by way of pardon, but of wrath visited upon offenders beforehand. The *Revision* thus renders the text: "Some men's sins are evident, going before unto judgment [condemnation;] and some men also they follow after. In like manner also there are good works that are evident; and such as are otherwise cannot be hid." 1 Tim. 5: 24, 25.

Some men's sins, being open to the world, receive open strokes of temporal judgment, while others get no such open condemnation in this life. Likewise the special temporal favor of the Lord is openly bestowed upon some that do good deeds in this life, while others are not the recipients of such blessings here. This is the sentiment of the text, and accords with observation. W. S.

OUR PROPHETIC WORK.

John the Baptist, though a meagre integral part of the religious world in his day, was the prophetic "voice of one crying in the wilderness, "Prepare ye the way of the Lord," being the forerunner of the Messiah's first Advent. The recognized religious officials of the church did not sanction John, nor receive his message; but he was nevertheless "a man sent from God," with a message "from heaven"—their unbelief could not obliterate that fact, nor was its meagre magnitude a justiying reason for spurning it. So in our day, the Second Advent has been heralded in fulfillment of prophecy—a prophetic cry has been given, not by the modern Sanhedrim of the Gentile church, nor under their sanction—men sent of God, having the great message burning like fire shut up in their bones, have taken their lives in their hands, leaving their reputation in the rear, and have gone out to cry aloud, "Behold, the Bridegroom cometh," and God will honor the move in the end in spite of mistakes.

Brief Personal Retrospect.

When but a boy, in 1842, being in my thirteenth year, I first heard the preaching of the Advent of Christ at hand—was thrilled by it, and entered the service of the Lord, believing the message was of divine origin. In 1843, with many others, we looked for the Lord, being then a lad in my fourteenth year. Again, in 1844, we looked with renewed confidence on the strength of the Autumn types. But time rolled on. We subsequently entered the ministry. With impaired health, in the month of June of the present year, we entered the fortieth year of our ministry, during the first week of which we baptized two, married one couple, organized one small church, preached four sermons, and attended one campmeeting. Never have we seen the time when we wished for health to use in this work more than now. It has been our privilege to aid in sounding the prophetic trumpet in twenty-two different States of the Union, besides in the Canadas.

We have seen some strange apostacies from the cause during this time, but this has not created a doubt in our mind as to the origin of the message; there were apostacies during the lives of the apostles, while they were confirming their mission by actually raising men from the dead. Then why should these things stagger us now? But our work is not all done. Though misunderstood by some, deserted by some, and perverted by others, this prophetic work is due in this last generation, and somebody must do it: "Blessed is that servant whom his Lord, when he cometh, shall find so doing." Who will do this work, if its friends do not? It is true that "hope long deferred maketh the heart sick," and that such sick ones can be found in our midst—sick of waiting and watching for Christ, and propose to ungird their loins, and seek repose, relaxing into extreme indefiniteness, becoming almost as indefinite as the nominal church was before the cry first aroused us; and some seek an excuse for this indefinite position in the excessive definiteness of those extremists who boldly rush in where angels dare not tread, in pointing out the very day and hour of the event—so like the pendulum of a clock they swing to the other extreme.

There are strong points of prophetic probabilities that we have no right to shut our eyes to, using probabilities *as* probabilities; and past excesses should not prevent this, though we should learn modesty of expression from past overpositive expressions. We need not expect *knowledge* so definite as to preclude watchfulness, nor make watchfulness so elastic as to neutralize prophetic time—both themes are of divine origin, and should not be made to conflict. But to hold this prophetic proclamation all right *theoretically* is not enough. We need a baptism of its spirit that will set us to work for God, to rescue the perishing multitudes that are almost upon the threshold of the judgment day, and are minus of hope. "Faith without works is dead"—or, a faith that does not produce works is a dead faith—so a prophetic faith that does not lead to activity, to vigorous works, lacks the spirit of divine life. A faith that will theorize all day, and argue all night, and combat in public and private, and is a stranger to the closet, and does not weep between the porch and the altar, and make earnest and tearful pleas to the ungodly, is a faith without a spirit—a lifeless faith—a theory not divinely vitalized.

A prophetic faith of the right kind will do a right prophetic work—a work of earnestness, filled with the spirit of God. A mere mental faith, that simply assents to a fact, but does not feel, and impart that feeling to others, is a faith that needs a new element added to it—divinity imparted—that will make it operative; a faith that will cry unto God day and night, and entreat the lost to accept salvation before the close of mercy's door. W. S.

PROPHETICAL.

"AND FROM THE TIME."

BY S. HALL.

The angel, in concluding the work for which he was commissioned, gave in his last visit to the prophet Daniel some additional instruction upon a matter that he did not yet understand, but which he was especially anxious to know; a matter, too, that would be of interest to God's people in the future, by making known that a marked and strange event would some time transpire, from which time the fiery trials through which the saints would pass would be more severe than ever. But with this he also gives the assurance that from that point there shall be reckoned certain measures of time, which he proceeds to give, of sufficient length to include the entire pilgrimage of the militant church. Such being the case, the inquiry would very naturally be as to what that was, and when it occurred.

In regard to that marked event the angel had previously foretold that a power would arise in its time called a "little horn," that would subdue three of the ten kingdoms of divided Rome. The evident reason for this was, that the evil designs which that power had in view could be more successfully carried out if these opposing kingdoms were brought into subjection, including the coveted city of Rome. The *time* of their conquest, therefore, forms an epoch from which began the period reaching to the time of rest.

Among those who have spoken and written on prophetic events, there has been to some extent a question as to which were these three, and at what time they were subdued. With the Adventists of our day there seems to have been no doubt that the Vandals and Ostrogoths were two of them, but which was the other? As many as four different ones have been named, but by looking into the matter there seems no more difficulty in deciding which than in either of the other two.

After a large portion of the church had so far apostatized as to seek an alliance with some strong power, so that by the force of arms they could compel all others to accept of what they called the orthodox or catholic faith, aiming to make this universal, they were gratified to know that to the Franks they could now look for the help they desired. After the pretended conversion and baptism of Clovis the king in 496, followed then and soon after by his whole army, there existed such a condition of things as made it plainly evident that the predicted career of that "other king whose look was more stout than his fellows" was ready for work.

The church was elated with the prospect of such aid, and the Brit. Encyc. says, "From this moment the firm alliance between the church and the Franks began, an alliance which affected both; the church became more warlike and aggressive, the Franks grew more civilized." Kitchin, His. France, says, "The Franks became the sword of the church; the church made the fortune of the Franks." Bryce, Rom. Emp. says, "The eager sympathy of the priesthood enabled the Franks to vanquish their Visigoth and Burgundian enemies." Menzel says, "From this period the Franks and the Roman bishops or popes mutually supported each other." Guizot, His. France, says the Pope hasted to express his joy to Clovis: "The church, our common mother, rejoiceth to have born unto God so great a king. Continue, glorious and illustrious son, to cheer the heart of this tender mother; be a column of iron to support her, and she in turn will give thee victory over all thine enemies." Gibbon says, "The eldest, or rather, the only son of the church was acknowledged by the clergy as their lawful sovereign or glorious deliverer, and the arms of Clovis were strenuously supported by the zeal and favor of the Catholic faction."

Now it appears very evident that the Burgundian kingdom, always named as one of the ten of divided Rome, was the first of the three "plucked up" by this new and strange power. That they were Christians professedly weighed nothing as long as they were not Catholics. It was a religious war, instigated by this church, readily begun and prosecuted by the military arm of the Franks. Clovis began the war, defeated and laid them under tribute, but the kingdom was not completely subdued until his sons, after his death, renewed the conflict and overthrew them in 532 or 34.

The next kingdom that it was decided should be overthrown in the interests of the Catholic faith was that of the Vandals, who in their religious belief were Arians. For this work help was sought from the emperor of the east, Justinian, a bigoted Catholic, who despatched an army for this purpose in June 533, of over 100,000 men, and within seven months, or as Curteis says, "By the close of the year [illegible] the Vandal kingdom was at an end, and Africa was once more made a province of the Roman empire for one hundred and fifty years."

The third kingdom that stood in the way was that of the Eastern or Ostrogoths in Italy, who were quite a formidable nation, but they were not orthodox, and must be uprooted. Within one year an army was raised by Justinian, placed under the command of the same able general, Belisarius, and after a prolonged war with alternate successes and reverses they were brought to submission in 554. Hallam says, "The dominion of the Ostrogoths was annihilated by the arms of Belisarius and Narses, and that nation appears no more in history."

As all hindrances seemed to be now taken out of the way, the combined power of an apostate church with that of the civil arm could insist upon the acceptance of whatever was declared to be the true faith, and subject all who refused to the direst consequences. This project was fully carried out, and for long centuries Christ's true church had a sorrowful experience.

But an exception might be taken to the view here presented, as it is opposed to the theory of Bishop Newton, who thought that the ten kingdoms of Rome might exist at a later date. After quoting from several annalists, who gave the division of Rome into ten kingdoms by the year 500, he proposed to "fix these ten kingdoms at a different era from any of the foregoing, and see how they stood in the eighth century"—observing, however, "Not that there were constantly ten; they were sometimes more and sometimes fewer, but as Sir I. Newton says, 'whatever was their number afterwards, they are still called the ten kings from their first number.'" An accommodating view, certainly.

The reason why he was anxious to find these ten at so late a date, as he informs us, was because he supposed that by this time the Pope had gained such temporal or civil power as really to become the little horn. But the reason evidently is not sound. And the three horns that he said were then plucked up, and the manner of the work, only increases doubt of its correctness.

A church, it is submitted, even an apostate church, or any ecclesiastical hierarchy is not, of itself, the little horn of prophecy any more than any civil government of itself, is such. The Romish church disclaims ever having put heretics to death; her province was to decide who were such, and turn them over to the civil power she was at the time allied with. It is of little importance when the Pope had bestowed on him the precarious authority of a temporal prince over the patrimony of St. Peter in Italy, or how long he retained it.

But the Bishop includes in his list of ten kings in the eighth century the Burgundians and Goths. Surely this must be on his supposition that there were then "fewer" than ten, for he could not mean that these two then existed. Godwin, His. France, says, "The sons of Clovis fiercely assailed the Burgundians, and reduced their whole country to subjection." The Encyc. Brit. says, "The Burgundian kingdom lasted till 534, then incorporated into the empire of the Franks. Gundeman was the last of the dynasty." Gibbon calls their subjection by the sons of Clovis "the *final ruin* of that kingdom." Howell, His. Rom. Emp. 1685, says, "The Burgundian kingdom came to its end in 532; the last king was slain by the sons of Clovis, who took possession of their fair territories." Bruce, Rom. Emp. says, "The Burgundian kingdom founded in 406, was destroyed by the sons of Clovis in 534." Collier, 1688, says, "Their last king, Gundeman, was slain in 532 or 4," adding, "Thus ended the kingdom of Burgundy which had lasted 126 years after their coming into Gaul, . . . and the kingdom was possessed by the Merovingian line of France, and continued in that crown for above 340 years." This would be till towards the close of the ninth century, and there is no evidence that they were ever after this an independent nation.

As to the Goths, it was not of course the Westro, or Visigoths in Spain that were subdued, for they were Catholics, but the Ostro or Eastern Goths in Italy were, in 554, as found in the histories of those times by Gibbon, and Howell, and Bowers, and never after regained their kingdom.

Wherever any nation has been conquered, very many people of that race or stock could afterwards be found. So it has always been since the subversion of the kingdom of the Amalekites. Thus it was with each of these nations. Their government overthrown, but the race not extinct. They were spoken of for a long time afterwards, but always as in a condition of vassalage or servitude—no king or kingdom after their subjection at the time here given.

Bishop Newton includes in his list of ten kings found in the eighth century the Alemanic. There seems to be a failure of history to show that such a kingdom had an existence after it was overthrown by Clovis the Frank while he was a pagan conqueror, and before the little horn power was developed. Gibbon appears to have stated a fact, as other historians attest, in saying that their *last king* was slain, his people slaughtered and pursued till they threw down their arms in submission, and were then "graciously permitted to enjoy their peculiar institutions under the government of *official*, and at length, of *hereditary* dukes." The time during which these temporary or *official* dukes were appointed, continued till the seventh century, when, as we learn from Hallam, "the *hereditary* succession of their dukes was tolerably established."

The titles of duke and earl, as Collier says, were for a long time known under the empire, but "the empire declining, those dignities were abolished by some of the kingdoms, but kept by the Franks, who, probably to imitate the Romans, established some in their new conquests, as the Suabians or Alemanes when subjected by Clovis." Though in subjection, as they were a brave people they would very likely be sometimes employed in military exploits, as in the Gothic war.

Howell says, "The Franks had dominion over the Alemanes when two dukes, Leutharis and Butilanus, went to the assistance of the Goths in 552," and that they called Theodobald, the Frank, their king. *Their* kingdom had long since ended.

During the Gothic war there were engaged in it as allies, Franks, Burgundians, Germans, Alemanes, Lombards, and help [illegible] only as the Gothic war, as it really was. Justinian made no war upon any of these allies in distinction from the Goths, but of course his purpose was to conquer whoever composed the Gothic army.

It seems undeniable that the Burgundian, Vandal, and Gothic kingdoms were subverted by that little horn power; and if the records of the past make anything clear and to be relied upon, how shall it be doubted that the work foretold by the angel was accomplished in 554, or that there is the place for beginning the 1290 and 1335 years of Dan. 12.

Beginning thence, the 1290 would extend to 1844, at which time the sincere expectations and hopes of a large body of Christian people were suddenly checked. From misapprehending our position we believed, among other things, that we had come to the close of the 1335 years (beginning them, of course, at an earlier date), when we had only to come, as is now evident, to the close of the 1290 years; and under the sad disappointment there was from that time no other way for us but to wait; and wait we must until the lapse of time brings us to the end of the 1335 years, then the whole church of God is promised a rest.

Though on some prophecies opinions vary, there is here a general agreement that with the ending of these years, whenever that may be, comes the resurrection and restitution. And in this instance, at least, the angel Gabriel is authorized to promise a time of blessedness to the saints, and with the promise also to give the length of the time, from certain events named, that reaches to it.

Hartford, Ct.

A CARD.

Having recently fitted up a Job Printing Office in connection with our rooms at 144 Hanover Street, we desire to announce to the readers and friends of the "CRISIS" that we are now prepared to do

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CHAS. H. WOODMAN, Agent.

1000 NEW SUBSCRIBERS.

We wish to add ONE THOUSAND new names to our *Crisis* list before Jan. 1st. In order to do this we need the co-operation of every reader of the *Crisis*, and we would earnestly request our friends everywhere to make a special effort to obtain and send us at least *one* new name before that time. To assist in this work of obtaining new subscribers, we will offer the following

SPECIAL INDUCEMENT.

To all *new* subscribers sent us before Jan. 1st, with $1.50 to pay for the same one year, we will give credit to Jan. 1st, 1890, thus giving the *new* subscriber the *Crisis* FREE from the time we receive their subscription to Jan. 1st, 1889. Who will take hold of this work with the determination that they will send one or more names? Please let us hear from you at once.

We will be pleased to send sample copies of *Crisis* to all who would like them to use for this purpose. Who will be the first one to send us a new name to commence the list? Please write addresses *plainly* so as to avoid all mistakes.

CHAS. H. WOODMAN, *Agent.*

COMPLIMENTARY.

Bro. and Sr. Mc Kinstry have just closed the course of their interesting lectures on "Redemption" and the "World's Great Empires," and have endeared themselves to the people. At the close of Mrs. Mc Kinstry's lecture last Sunday evening, a resolution complimentary to them was adopted by a rising vote of the great congregation. So great has been the interest that it was thought best to have preaching in the same hall next Sunday, and Bro. Mc Kinstry is to send us a preacher. May the good Lord bless his word.

Resolved unanimously that the heartfelt thanks of this audience be tendered to Eld. and Mrs. L. C. Mc Kinstry for their wonderfully interesting and instructive course of lectures on "Redemption" and the World's Great Empires."

Resolved, that we appreciate their ability, masterly memory, and oratorical powers as well as the truths so clearly portrayed, and fully recommend them to all who may fortunately come within their reach.

Adopted by a rising vote by the great congregation, and voted to send a copy of the resolution to the *World's Crisis* for publication. SAMUEL BECK, Secretary.

Fiskdale, Mass.

REPORT OF LABORS.

Bro. Stockman.—I have been at Addison two Sundays, and have been able to preach to the people who love to hear the Bible promises repeated, even if they have heard them before. This morning we had a splendid hail shower of an hour. The hail-stones were not icy but snowy, and as round and as large as peas. They came thick and fast, but soon turned to snow and rain, and this depleted our congregation. But the hungry were there, some coming ten miles and more. We did the best we could to instruct them in the gospel that saves to the uttermost. We had a goodly number over fourscore to listen with a relish that inspires so that the words come easy and give you living notes to depend upon. I find that the old disciples come out when the younger ones stay at home.

It is a time when but few express a desire to be saved by the gospel of grace, especially if it must have the Lord's coming and the judgment, where we shall all appear, on the end of it. I shall remain awhile longer in this delightful Lake Champlain valley, doing what little I can for the blessed cause of my Master. Jesus and his coming is my theme. O that men would flee the wrath to come.

L. BOUTELLE.

FROM M. R. MILES.

Bro. Stockman:—I am glad you are still in the editorial chair. You would have had my vote if I had been at the convention. I suppose Bro. Haines cast the vote of New York the same as though all of the delegates had been there. We would like to have enjoyed the meeting, but thought we could do more good preaching the gospel where there were not so many ministers. We have been at home part of the summer, but we have done some mission work.

Since the last of May we have traveled several hundred miles, preached forty-four [illegible] tended thirty prayer meetings, baptized twenty-two and helped in building a chapel at Geneva, which will be ready for dedication soon. It will be a good, commodious house. We think it will be paid for when it is dedicated. We expect to attend the dedication and spend some time with the people at Geneva and vicinity, the Lord will. We are glad the *Crisis* is to be enlarged and that Bro. Couch is to have a corner to write on prophecy. It has been my mind for several years that the *Crisis* should be enlarged.

SOUTHERN GA. CONFERENCE.

Dear Brother:—Since writing the notice of our Southern Georgia Conference, to be opened on the 18th, the deluge of water upon the city of Augusta has caused the great National Exposition to be deferred to Nov. 10, to run till Dec. 15. So the Exposition will not be in operation at the time of our Conference, as stated in the notice. We hope the putting off of the Exposition will not cause any of the dear ones to fail to attend the Conference.

As several brethren abroad have inquired of me in regard to lands for sale suitable for comfortable homes in this part of Georgia, I will answer it in few words, that several homes can be purchased in this and adjoining counties, near enough to the Augusta market and railroad facilities, and I think on easy terms. We would be glad if our Northern brethren would procure homes among us. I, for one, feel that we all belong to one great family, with one common Father. Come, brethren, to the Conference, see for yourselves, and enjoy the feast. May the Lord bless and save us all in the kingdom. JNO. HOWARD.

Wrens, Jefferson Co., Ga.

INVITATION.

To the Brethren, Sisters and Friends of the No. Ill. Conf., Greeting:—The church in De Kalb extends to you a special invitation to be present at this session of Quarterly Conference, Oct. 11th to 14th. The church desires a full meeting, and is prepared to care for all that come. If you believe the coming of the Lord is near at hand, come. If you have a desire to labor for souls, and if love for the perishing is like fire shut up in your bones, come. If you are cold, subject to chills, or in any sense feel that you are below the full stature of a man in Christ, come. Make a special effort to come. If not met at the depot, inquire for the writer, or for Temperance Hall. For the church.

J. NELSON POTTER, Pastor.

READY FOR WORK.

I am at liberty to spend the coming winter in preaching the gospel. If any one would like me to visit them, please correspond with me at once, as I wish to get to work soon. I feel impressed to do more than ever before, believing as I do that the dear Saviour is even at the door, and what we do must be done quickly. Yours in hope, ELD. R. BURTENSHAW.

Hesperia, Newaygo Co., Mich.

REQUEST FOR PRAYERS.

Dear Editor:—Will you, through your paper, ask God's children to pray for two sisters in the Hartford Hospital—Mrs. Sexton and Miss Barber—who have been sick and confined to the bed for many, many years. Pray that they may be healed; that God will give them the faith necessary for their full restoration to health. One of his followers, MRS. G. E. LAWRENCE.

PERSONAL.

Those wishing to help in paying doctor's bills for Miss Mary F. Boutwell, can direct to Gaysville, Vt., P. O. Box 250. Or, as some have sent to me at Strafford, Vt., they can do the same, and I will see that she gets it. Yours waiting for the coming,

J. H. HARDING.

MARRIED.

FISK—FISK. In Springfield, Mass., Sept. 27th 1888, by Eld. G. H. Wallace, Marvin E. Fisk and Martha J. Fisk, both of Springfield.

LACEY—BURTON. In Santa Cruz, Cal., July 29th, 1888, by Elder C. H. Williams, Mr. Leroy Lacey and Mrs. Flora Burton, both of Santa Cruz.

McKEEN—PRESTON. In Denver, August 15th, 1888, by Elder A. N. Seymour, Mr. F. R. McKeen, of Denver, and Miss Artie Preston of Pipestone, Mich.

SECULAR NEWS.

FOREIGN.

PARIS, Oct. 4. It is officially stated that the government was much surprised by the impression produced abroad by President Carnot's decree in regard to foreigners intending to reside in France. It is pointed out that former cabinets have examined the question and came to a favorable conclusion in regard to it. No foreign power has offered any observation to the government in relation to the decree, the legality of which is based upon article 471 of the penal code.

DUBLIN, Oct. 4. Cardinal Moran, archbishop of Sydney, N. S. W., upon the occasion of his presentation with the freedom of the city of Dublin, declared that Australia, together with Ireland, would struggle for legislative freedom.

WHO IS THE WHITECHAPEL MURDERER?—The terrible series of eight murders in London has been productive of an extraordinary amount of theoretical discussion and apparently no effective, practical measures of discovering the murderer. In each case the scene has been in Whitechapel, one of the most dangerous regions of the city; the victim has been a degraded woman of the lowest class, and the process of murder has been accomplished with fiendish mutilation. Upon these evident facts there has been built a network of theories, chiefly in regard to the character of the murderer. One set of medical experts pronounce the unknown man a maniac, pure and simple. Others read the testimony of the inquests in a different way. They say that there were shown indications of anatomical knowledge which were only less indicated in consequence of haste, and that the work was done with a lust, it is true of the savage, but with a skill which was more that of a scientist than of a wandering lunatic. One physician declares that the Whitechapel murderer is a cannibal, and cites as authority of similar cases that of Giles de Rets, the original Blue Beard of the reign of Louis XV., who slaughtered 200 female children in the same way as the Whitechapel butcher. A return of the lowest instincts of cannibalism may be possible when "checks imposed by centuries of civilization are removed by disease or by defects inherited from degenerate parents."—*Her.*

ITALY AND THE PAPACY.—It is said that the Holy See regards as a fresh affront the new penal code which the Italian Chamber adopted almost unanimously. Article 173 declares punishable by a year's imprisonment and a fine of 1000 francs any minister of religion who, in the exercise of his function, shall publicly censure or vituperate the institutions or laws of the State, or the acts of the authorities. Article 174 prescribes imprisonment of from six months to three [illegible] of from 1500 to [illegible] francs, and permanent or temporary interdiction from his functions for an ecclesiastic who, "abusing the moral force derived from his ministry, shall excite others to ignore the institutions or laws of the State, or the acts of the authorities, or otherwise to transgress the duties owed to the State, or those attaching to a public office, or who shall prejudice legitimate patrimonial interests or disturb the peace of families."—*Her.*

—The superstition of the lower classes of Naples was recently illustrated in a striking manner. Some workmen who were engaged in repairs on a palace, in knocking down the stucco of the facade, discovered on the wall the picture of a Madonna and child, and soon uncovered the whole without injuring it. The rumor of the discovery soon spread, and in less than an hour the street was full of people. "Ah!" cried a woman, "look at those shining eyes, and that rosy, smiling mouth?" And she knelt down and began to recite the "Ave Maria." Other women went about crying "A miracle! a miracle!" and collected coppers wherewith to buy wax candles, and, as if by magic, a splendidly illuminated altar was soon erected beneath the picture.

DOMESTIC.

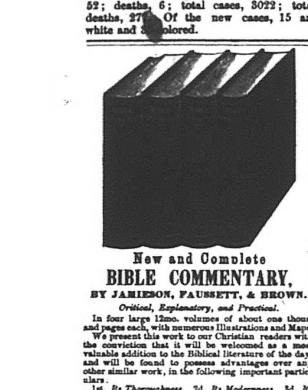
OSWEGO, N. Y., Oct. 5. A frightful collision occurred near Hannibal station, on the Rome, Watertown and Ogdensburg Railroad, at eight o'clock this morning. A Lehigh Valley passenger train, using the Rome, Watertown and Ogdensburg tracks between Oswego and Sterling Junction, collided with a wildcat train from Oswego on a curve in a deep cut. The wildcat was running, it is said, 50 miles an hour, and the Lehigh Valley train about 40. They come together with a terrific crash, and the two locomotives were smashed in a thousand

pieces and several cars were demolished. Engineer Slatterly of the wildcat remained on his engine with his hand on the lever and was instantly killed, the lever going through his body. His fireman, John Riley, jumped but was caught in the wreck and frightfully scalded. Conductor Moss and Brakeman Thomas Massey of the wildcat were also badly injured.

A. E. Hatch was the engineer of the Lehigh Valley. He and his fireman jumped. The latter escaped, but Hatch was badly cut about the head and scalded. Julius Smith, the baggageman, and M. Westgate, conductor, [illegible] in the baggage car eating lunch when [illegible] crash came. Both were injured, and Westgate may die. The wreck will not be cleared before night. It is said the crew of the wildcat attempted to make one more station than ordered.

St. Paul, Minn., Oct. 5. A horrible tale of widespread destitution comes from Ramsey Co., Dakota, where the entire population is said to be on the verge of starvation. Mayor Smith received yesterday an appeal signed by county officials and prominent citizens of Ramsey, urging the people of St. Paul to take steps at once to alleviate the distress existing in the county. The appeal for aid is accompanied by a statement to the effect that recent frosts destroyed thousands of bushels of wheat and left destitute the residents of all but one of the townships in the county. Application has been made to the county authorities for assistance, but it has been discovered that the want is so great that it would financially ruin the county to attempt to alleviate it.

Jacksonville, Fla., Oct. 8. Dr. Neal Mitchell, president of the board of health, has issued the following official bulletin for the 24 hours ending at 6 P. M.: New cases, 52; deaths, 6; total cases, 3022; total deaths, 27[illegible]. Of the new cases, 15 are white and [illegible] colored.



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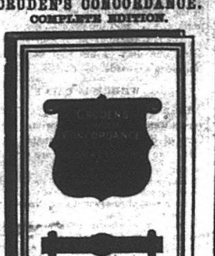

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BLANKS FOR CONFERENCE REPORTS.

The above blanks were prepared for the purpose of assisting Secretaries of Conferences in making their annual or quarterly reports. It is condensed, yet sufficiently comprehensive to meet all requirements. It should be universally adopted.

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NOTICES.

THE BIBLICAL INSTITUTE.

As a number have written us saying that they intended commencing the course of study in the A. C. G. B. I. this autumn, this is to say to all such, and to any others who intend or wish to do so, that we desire very much that all such inform us of their intentions at once, that we may arrange for them to commence. We wish also that all who have our examination questions will return them, whether answered or not, as they are of value and it is a great disadvantage not to have them.

L. C. McKINSTRY, Principal, Haverhill, Mass., Box D.

NEW HAMPSHIRE CONFERENCE.

The next annual session of the New Hampshire A. C. Conference will be held with the A. C. Church of Concord, N. H., Center Street Chapel, commencing Wednesday evening, OCT. 17th, and hold over the following Sunday. Tickets will be on sale at reduced rates as follows:

White Mountain Division: From Lancaster, Whitefield, Littleton, Lisbon, Warren Summit, Meredith, Lake Village and Northfield. Northern R. R., Canaan, Danbury, East Andover, Potter Place, Franklin. Concord & Claremont R. R., Newport, Mt. Sunapee, Bradford, Warner.

Concord R. R., Portsmouth, Newmarket Junction, Pittsfield, East Weare.

Tickets good on all the above roads from Oct. 17th to 22nd inclusive, at two cents per mile the round trip. Call for Conference tickets.

Every church is entitled to one delegate, and an additional delegate for every twenty-five of membership. We hope every church will be fully represented. Let every preacher report in person or by letter.

T. W. PIPER, President.
C. H. FLETCHER, Secretary.

NOTICE.—There will be a meeting of days at Hollis Centre, Me., commencing OCT. 18th, at two o'clock P. M., and hold over Sunday, and longer if the interest demands. All of the brethren and sisters in York County and vicinity are cordially invited, and especially all preaching brethren. Ample provision will be provided for all who come.

M. STEVENS, for the Church.

NOTICE.—The next annual session of the Vermont A. C. Conference will be held with the A. C. church at North Shrewsbury, commencing Thursday evening, OCT. 18th, and holding over the Sabbath. We desire every church to be represented, and let every minister be present. Come filled with the Spirit, and come to labor for God. All will be provided with homes. If any purpose coming by R. R., please correspond with the Secretary.

GEO. W. WRIGHT, President.
P. G. LORD, Secretary.

SOUTHERN GEORGIA CONFERENCE.—The next Annual Conference of our churches will be held with Minton's Chapel, in Johnson County, commencing OCT. 18th, and hold over Sunday. The great National Exposition will be in progress several days at the same time in the city of Augusta, Georgia, giving ample time to attend both with but a small amount over the expense of one. Can go by Railroad to Conference from Augusta, Ga., go on C. R. R. to Wadley, thence on Dunivan and Perkins R. R., about twelve miles, to Minton's Chapel. We hope to have the presence and counsel of the most zealous and consecrated Adventists. JER. HOWARD, Secretary.

NOTICE.—Brethren of the Prov. Quebec, Northern Vt., and Northern N. H. Conference, where shall our next annual meeting be held? The time is drawing nigh and will soon be here, if Jesus does not come before or by that time, and we want to be able to make the best arrangements we can with railroads, etc., and get the notice into the *Crisis* in good season. So please send in your invitations at once to Elder HARRY D. SELBY, Hatley, Quebec, Secretary of Conference.

NOTICE.—A special meeting will be held with the church at Middle Simonds, Carleton Co., N. B., commencing Thursday, OCT. 18, and continue over the following Sabbath. A general invitation is extended to all the brethren and sisters to attend and assist in the work of the Lord. S. WOODWORTH.

MAINE STATE CONFERENCE.

The annual session of the Maine State A. C. Conference will be held at Lewiston, Maine, OCT. 10th to 14th inclusive. The church at Lewiston have extended a unanimous and cordial invitation to the brethren and sisters in Maine to come up and worship the Lord together. And here we wish to say that this conference is not wholly nor mostly for business, but is, as our constitution specifies, to give the brethren and sisters an extra occasion to meet together for the worship of God and building up of his cause. We hope all will so regard it, and make an extra effort to attend, and that many churches and societies that have not heretofore will this year elect and send delegates, and we hope some of the preachers who have not attended before will come this year.

ART. 3, Sec. 2, of constitution reads: "Each church or society shall be allowed one delegate, and one additional delegate for every twenty actual members, said delegates to be elected by the church or society which they represent, and to be provided with a certificate of election attested by recording officer of the same. The time recording officer shall also with the certificate of election certify to the actual membership of the church or society. These delegates hold their membership until the next annual session of conference.

NOTE.—By church is meant a regularly organized body of believers in covenant relation, with properly appointed officers. By society is meant any body of believers working in co-operation with us, meeting habitually for the worship of God, and so far set in order as to have a properly appointed clerk, and a record of their doings as a body.

We would call the attention of our preachers to Art. 7: "It shall be the duty of each preacher to be present at the sessions of conference, and when not able, to report by letter."

We would also call attention to Art. 9, part of Sec. 3: "Candidates for ordination or license must present to the committee (of ordination or license) a letter of recommendation from a quarterly conference or church within the State."

Our conference has been growing in numbers and increasing in interest each year, and we hope for a large increase this year. The committee of entertainment are Frank E. Davis, Auburn; S. Collins, Jonas Street, Lewiston; and Henry W. Westcott, 122 7th Street, Auburn, who will see that homes are provided for all.

The Maine Central R. R. will give return tickets at one fare. Call for tickets to Maine State Advent Christian Conference. Tickets will be on sale only the 10th and 11th. We hope all will come then, but if any cannot come till later, they should purchase tickets on those days. We hope all the preachers who can will come at the first, and remain over Sunday, it takes away so much from the interest of the meeting to have many go away.

O. S. FRENCH, President.
E. O. DINSMORE, Secretary.

NOTICE.—The next session of the Kennebec County Advent Quarterly Conference will be held at the Booker meeting-house, South Gardiner, Me., commencing Thursday evening, OCT. 18th, and hold over the following Sunday. Homes will be provided for all who come. Call on Bro. Geo. E. Peacock and Lorenzo Totman, who will see that all are provided for.

F. E. BLAISDELL, Secretary.

NOTICE.—The Ministerial Committee of the Second Advent Christian Conference of New Hampshire, of 1887 and 1888, are requested to meet at Center Street Chapel, Concord, N. H., OCT. 17th, at two o'clock P. M. Also, all persons in Concord or elsewhere who have any unfinished business with the Ministerial Committee, or Conference, are requested to come to said meeting and hear and be heard.

A. ROSS, Chairman.

NOTICE.—The semi-annual A. C. Conference of Nova Scotia will be held with the church at Charlesville, Shelburne Co., commencing Thursday, OCT. 18th, and continuing over the following Sunday. The dedication sermon of the new church will be preached Sunday, OCT. 21st. A cordial invitation is given to all the brethren and sisters. Homes will be provided for all who come. Will some brother in the ministry come over from the States and help us? Fare from Boston to Charlesville via. Yarmouth, and return, $6.00. Take steamer Yarmouth at Boston for Yarmouth, and the steamship Latour at Yarmouth for Charlesville. At Yarmouth inquire for Elder F. A. Verge.

WM. HALLIDAY, President.

NOTICE.—The first Quarterly Meeting of District No. 2, State of Kansas, will be held at the Cole schoolhouse, six miles south of Greenleaf, in Washington county, commencing Friday, OCT. 26, and hold over Sunday. We hope every church in the district will be well represented at this meeting, and come filled with the love of Christ to do all we can for the Master.

HENRY SLATER, President.

NOTICE.—Brethren of the N. W. Nebraska, S. E. Dakota, and Northwest Iowa Conference: The time for our Annual Conference has come. Where shall it be held? If any of the brethren or churches wish it, write to Elder G. H. HEWES, LeMars, Iowa, President of Conference.

NOTICE.—The Advent Christian Conference will convene in Wesley, Me., Thursday evening, OCT. 18th, and continue over Sunday. All are cordially invited, and requested to be workers together with the Lord Jesus.

M. W. CORLISS.

NOTICE.—A district quarterly meeting for Southern District of Wisconsin will be held at Monticello (as Bro. J. Clark may arrange), to commence Friday evening, OCT. 19th, at seven o'clock.

B. N. MEIGS, Dist. Evangelist.

NOTICE.—The third quarterly session of the A. C. Conference of Michigan will be held with the church at the Leighton school-house, one mile and a half from Nashville, Barry Co., Mich., commencing Friday evening, OCT. 19, and holding over Sunday. All the brethren are cordially invited to attend.

A. L. FOX, President.
PETER L. SCOTT, Secretary.

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Nevada, Ohio	Oct. 14 to Oct. 21.
Sparta, Ohio	Oct. 21 to Oct. 28.
Stantontown, Ohio	Oct. 28 to Nov. 4.
Quaker City, Ohio	Nov. 4 to Nov. 11.
Springfield, Ohio	Nov. 11 to Nov. 18.
North Fairfield, Ohio	Nov. 18 to Nov. 25.
Reading, Mich	Nov. 25 to Dec. 2
Galesburg, Mich	Dec. 2 to Dec. 9.
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APPOINTMENTS.

☞ Appointments *must be received as early as* MONDAY MORNING *to insure insertion for the coming week, as our paper goes to press* EARLY TUESDAY MORNING.

Note.—If our churches who need a supply, and preachers who are at liberty for any Sunday, will send postal card to this Office specifying the same, we will try and accommodate each as far as we can. AGENT.

MASSACHUSETTS.

BOSTON ADVENT CHRISTIAN CHURCH. Chapel on Emerald Street.

E. A. Stockman............Sundays, Oct. 14th and 21
Rufus Wendell............Sunday, Nov. 4

ATHOL.

Geo. E. Tyler............4th Sunday in each month

BRIMFIELD.—Orus E. Parker, Corresponding Clerk.
Wm. O. Hale............Sunday, Oct. 21

BROCKTON Advent Christian Church (Mason's Block Centre Street.)—Eld. Wm. O. Hale, Pastor.
S. P. Hayward............Sunday, Oct. 14
A. W. Sibley............Sunday, Oct. 21

BRALEY'S STATION (Adv. Chris. Church.)—Corresponding Committee: Saml. B. Demoranville, Geo. F. Reynolds, Clifford, Mass.

CHELSEA (Adv. Chris. Church) Heard Street. E. M. Andrews, Pastor.

CLINTON (S. A. Church.)—Isaac Barnes, Cor. Clerk.

CHARLTON (Advent Chris. Church.)—L. A. Morse, Corresponding Committee, Box 290 Webster, Mass.
A. S. Withington....1st and 3d Sundays in each month

DANVERS (Advent Christian Church)—Charles A. Sprague, Corresponding Committee.
H. A. Mitchell............1st Sunday in each month
Chas. O. Pratt............2d Sunday in each month
N. Glidden............Sunday, Oct. 21
W. F. Pottle............Sunday, Oct. 28
S. Shaw............Sunday, Nov. 18

EVERETT.

Everett Square (Society Hall.)
I. I. Leslie............Sunday, Oct. 14
Chas Goodrich............Sunday, Oct. 28

EAST WEYMOUTH.—W. H. Crockett, Pastor.

FALL RIVER Adv. Christian Church.—(New Chapel on Coral St.)—Daniel Gadding, Cor. Committee.
I. I. Leslie............1st Sunday in each month

FAIRHAVEN.—Albert Jenney, Cor. Com.

HAVERHILL (Walnut Street Chapel.)—Ministerial Committee: John C. Snell, B. Frank Gardner, Daniel B. Rollins. C. W. Nutter, Clerk.
W. H. Mitchell............Sunday, Oct. 14
Geo. W. Sederquist............Sunday, Oct. 21
C. S. Shattuck............Sunday, Oct. 28
W. H. Mitchell............Sunday, Nov. 4 and 1st Sunday in each month.
E. N. Hinckley............Sunday, Nov. 11
Geo. W. Sederquist............Sunday, Nov. 18 and 3d Sunday in each month.
Rufus Wendell............Sunday, Nov. 25
J. Hemenway............Sunday, Dec. 9
G. C. Bowles............Sundays, Dec. 23 and 30

HUDSON.

A. Fogg............4th Sunday in each month

LAWRENCE.—(Advent Chapel, Concord Street.)
Rufus Wendell............Sundays, Oct. 14, 21, and 28 and Sundays, Nov. 11 and 18.

LYNN Second Advent Church.—(Chapel on Liberty Street.)—Geo. W. Sederquist, Pastor.—J. C. Leavitt, 44 Rogers Avenue, Corresponding Committee.
H. H. Tucker............Sunday, Oct. 21

LOWELL, Second Advent Church (Chapel 49 Grand Street, near Westford.)
J. Couch Pastor, 69 Grand Street.

MIDDLEBORO Adv. Chris. Church (Pierce Hall.)—Simeon Harlow, Box 378, Middleboro, Mass., Corresponding Clerk.
A. A. Fowler............Sunday, Oct. 28

MAPLEWOOD Second Adv. Church (Methodist Congregational Hall, Salem Street.)

MARBLEHEAD, S. A. C. Church (Advent Hall, 48 Pleasant Street.)—J. S. Doane, Cor. Com.
Frank Burr............Sunday, Oct. 28

MATTAPOISETT.—B. F. Shaw, Committee.

NEW BEDFORD (Advent Christian Church) corner of Kempton and Foster Streets.—Wm. A. Burch pastor, S. W. Corner North and Park Streets.

NEWBURYPORT (Shaw's Hall, Charter St.)—John E. Weare, Corresponding Committee.
A. Fogg............Sunday, Oct. 14

NORTH WILBRAHAM.

Wm. O. Hale............Sunday, Nov. 25

NORTH ADAMS.—C. E. Perkins, 17 Meadow Street, Corresponding Committee.
Chas. A. Phelps............Sunday, Oct. 14 and 2d Sunday in each month.

NORTH CARVER (A. C. Church.)—Webster D. Nash Corresponding Secretary.

NORTH RUTLAND.—(Adv. Chris. Church.)—A. S. Withington, Pastor.

Newton Upper Falls.—Church of Yahveh, Boylston Street.—L. T. Cunningham, Pastor.

PITTSFIELD Christian Adv. Church (Elpel Hall.)—J. E. Cross, Pastor. Residence 14 Adam Street.

PALMER.

D. C. Dudley............Sunday, Oct. 14
S. P. Hayward............Sunday, Oct. 21

PLYMOUTH.

Rufus Wendell............Thursday evening, Oct. 11
A. A. Fowler............Sunday, Oct. 21

SOMERVILLE, Second Advent Church.—(New Chapel on Putnam Street, near Summer Street.)
H. H. Tucker............Sunday, Oct. 14
A. W. Sibley............Sunday, Nov. 25

SPRINGFIELD.—(Advent Chris. Church, Evangelist Hall on State Street.)—G. H. Wallace, Pastor. Residence 394 Union Street.

SALEM.—(Church on Herbert Street.)—E. N. Hinckley, Pastor.

TAUNTON Advent Christian Church.—(Bank Hall, City Square.)—Mrs. Lucy J. Francis, Cor. Com.
W. Hadley............Sunday, Oct. 21

UXBRIDGE.—(Engine Hall.)
Wm. Leach............1st Sunday in each month

WHITMAN Adv. Chris. Church.—(Conant's Hall.)—W. E. H. Vaughn, Cor. Committee, Whitman, Mass.
F. S. Stanton............1st Sunday in each month

WORCESTER.—Ministerial Committee: E. G. Higgins, E. S. Gage, S. W. Lincoln.
Geo. H. Wallace............Sunday, Oct. 14
W. N. Tenney............Wednesday evening, Oct. 17 "Illustrated Talk on the Life of Christ."
John Couch............Sunday, Oct. 21
E. A. Stockman............Sunday, Oct. 28

WALTHAM.—Meetings in Reform Club Hall.

WEST WAREHAM (Advent Christian Church.)—Oren L. Waters, Secretary.
Frank Burr............1st and 2d Sunday in each month
F. S. Stanton............3d and 4th Sundays in each month

WESTFIELD.

J. Hemenway............Sunday, Oct. 21

WEBSTER (Advent Christian Chapel, corner of Park and Myrtle Streets.)

WESTBORO (Lower Town Hall.)—Wm. H. Bailey and Elison Braley, Committee.
A. S. Withington............1st Sunday in each month
S. G. Mathewson............2d Sunday in each month

WAKEFIELD.—(Union Hall, Post Office Building.)—Meetings at 10.30 and 2 P. M.

WEST DUXBURY (Tar Kiln.)—Mrs. M. S. Ransom, Pastor. Post Office address West Duxbury, Mass.

Franklin............Thursday, Oct. 11
GEO. W. KENT.

North Otis............Sundays, Oct. 14th and Nov. 4
ENOCH PHELPS.

North Hanson (Thomas Hall) 1st Sunday each month
F. S. STANTON.

New Boston (Winchendon) 1st and 3d Sundays in each month.
GEO. E. TYLER.

NEW HAMPSHIRE.

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J. T. Libby & C. H. Willey 3d Sunday in each month
A. Kidder............4th Sunday in each month

BELMONT.—Correspond with Asa I. Smith.

BIRCH INTERVALE (Union Chapel) J. Denton, Pastor.
J. Denton............2d and 4th Sundays in each month

BURLIN FALLS (Eagle Hall) correspond with Geo. H. Howard.

CONCORD (Centre Street.)
M. A. Potter............Sunday, Oct. 14
Geo. W. Brown............Sunday, Oct. 28
J. Hemenway............Sunday, Nov. 11
M. Stevens............Sundays, Nov. 18 and 25
Wm. O. Hale............Sundays, Dec. 2 and 9

DOVER.

Mark Stevens............1st Sunday in each month
Chas. Goodrich............2d Sunday in each month
Wm. H. Mitchell....3d and 4th Sundays in each month

DURHAM POINT (Brick school-house.)—Correspond with John R. Meader, Box 94 Durham, N. H.

DANBURY.—Abel Ford, Corresponding Committee.

EXETER.—John W. Weeks, Corresponding Committee.
S. Shaw............1st Sunday in each month
I. C. Wellcome............Sunday, Oct. 14
John G. Hook............Sunday, Oct. 21
A. W. Sibley............Sunday, Nov. 11
C. H. Fletcher............Sunday, Nov. 18
W. F. Pottle............Sunday, Dec. 9
Chas. Goodrich............Sunday, Dec. 16

EAST ROCHESTER.—J. Quimby and J. C. Shorey Elders.
B. S. Emery............1st Sunday in each month
Geo. W. Brown............2d Sunday in each month

EAST ALTON (F. W. B. Church.)—H. C. Tuttle, Corresponding Committee.

EAST WAKEFIELD (Woodman's.)—Mrs. Anna E. Waldron Corresponding Committee, Woodmans, N. H.
D. W. Stevens............4th Sunday in each month

East Sandwich.—Calvin Watson, Com.

FRANCONIA (Advent Chapel.)—H. H. Brown, Pastor.

FARMINGTON (Advent Chapel.)—N. L. Proctor, Corresponding Committee.
J. K. Clough............Sunday, Oct. 14
M. Stevens............Sunday, Oct. 28

HAMPTON.—Frederick L. Lamprey, Cor. Com.
Jared Whitman............Sunday, Oct. 14
Chas. Goodrich............Sunday, Oct. 21
N. Glidden............Sunday, Oct. 28

LAKE VILLAGE (North Church.)—W. N. Tenney, Pastor.—E. D. Smith, Corresponding Committee.
Simeon Roby............Sunday, Oct. 21
J. G. Smith............Sunday, Oct. 28

LOUDON.—Geo. W. Prichard, Cor. Committee.
John G. Hook............1st Sunday in each month
John Parsons............Sunday, Oct. 21

LOUDON RIDGE.

A. Kidder............2d Sunday in each month
Joseph Harvey............4th Sunday in each month

MANCHESTER, Arlington St., Second Advent Church.
C. R. Crossett, Pastor.—Residence and address 231 Pearl Street.
W. N. Tenney............Monday evening, Oct. 15 "Illustrated Talk on Life of Christ."

MEREDITH VILLAGE (Grand Army Hall.)—Meetings every Sunday.—Jacob G. Smith, Corresponding Com.
Daniel D. Page............Sunday, Oct. 21

NASHUA Advent Chris. Church (City Mission Hall, 72 Pearl St., corner of Maine.)—P. S. Ward, corresponding committee, 71 Walnut Street.
H. A. Mitchell............3d Sunday in each month

NORTHFIELD (Union Church) every fourth Sunday.
David Trecarten, Corresponding Committee.

NORTHWOOD NARROWS (New Chapel.)—Correspond with John Parsons, Pastor.
Wm. H. Mitchell............2d Sunday in each month
John Parsons............4th Sunday in each month

NEW HAMPTON (Advent Chapel.)
George H. Temple............Sundays, Nov. 4 and 11

PORTSMOUTH (Advent Chapel on Hanover Street.)—Ira C. Seymour, Corresponding Committee.

PENACOOK.

Daniel D. Page....1st and 2d Sundays in each month
Daniel D. Page............Sunday, Oct. 28

PITTSFIELD (at the Bethel.)
J. Hemenway............Sunday, Oct. 14
A. G. Davis............Sunday, Oct. 21
Geo. W. Sederquist............Sunday, Nov. 4
H. H. Tucker............Sunday, Nov. 11
E. A. Stockman............Sunday, Nov. 18

ROCHESTER, Advent Christian Church (Lower Hall in the Odd Fellows Block.)—C. D. Perkins, Corresponding Committee. P. O. Box 520.
Mark Stevens............2d Sunday in each month
W. Hadley............4th Sunday in each month

RYE.—S. G. Smart, Corresponding Committee.
Frank Burr............Sunday, Oct. 21
A. W. Sibley............Sunday, Oct. 28
Chas. Goodrich............Sunday, Nov. 4

SEABROOK.—James L. Walton, Cor. Com., Box. 61.
N. Glidden............Sunday, Oct. 14

SOUTH ROCHESTER (Advent Christian Chapel.)
J. T. Libby............1st Sunday in each month
Enoch Morrill............2d Sunday in each month

SUGAR HILL.—C. W. Dockham, Pastor.

SOUTH BARNSTEAD.

Wm. Bodge............1st Sunday in each month
John Parsons............Sunday, Nov. 11

SOUTH SUTTON (Advent Chris. Church.)—Meetings 1st, 2d and 4th Sundays of each month. Meetings at North Sutton the 3d Sunday of each month, at the house of Bro. Israel Andrews. A. CRESSY.

UNITY.—J. B. S. Pillsbury, Pastor.—Correspond with L. G. Kimball.

WOLFBORO (Central Block.)—A. F. Drake, Corresponding Committee.
A. W. Sibley............Sunday, Oct. 14
Charles Colman............2d Sunday in each month
D. W. Stevens............3d Sunday in each month
A. G. Davis............4th Sunday in each month

WATER VILLAGE (school-house.)
D. W. Stevens............Sunday, Oct. 14
Joshua Denton............Sunday, Oct. 21
C. Colman............4th Sunday in each month

WEST DEERFIELD.—Meetings every Sunday.
J. M. Quimby............Sunday, Oct. 14
Mrs. Alice Jones............Sunday, Oct. 21

WEST EPPING.—J. Frank Hartford, Cor. Com.
W. Hadley............Sunday, Oct. 14

Whitefield Advent Church.—Preaching Sunday, at 1 o'clock P. M. G. C. BOWLES.

Hooksett (Hackett Hill school-house) Sunday, Oct. 21
J. A. BRYANT.

Hooksett Village (Odd Fellow's Hall) Sunday, Oct. 14. W. P. DOW. GEO. GLOVER.

Alton (Gore school-house)............1st, 2d and 3d Sunday in each month.
Gilmanton (Longeestown school-house) 4th Sunday in each month. H. H. BICKFORD. G. F. DAVIS.

Woodman's Mills............1st Sunday in each month
Tuftonboro Neck............3d Sunday in each month
C. COLMAN.

South Wolfboro............2d Sunday in each month
Middleton Corners............4th Sunday in each month
T. L. CHURCHILL.

Lyme (as Bro. Hooland may appoint) Sunday, Oct. 14. W. F. HARDING.

New Durham Ridge............Sunday, Oct. 14
J. T. LIBBY.

Alton (White school-house on the mountain) 4th Sunday in each month. JOHN R. MEADER.

Tuftonboro Neck............1st Sunday in each month
Melvin Village............2d Sunday in each month
Sandwich............3d Sunday in each month
Melvin Village............4th Sunday in each month
T. W. PIPER.

Warner Gore (at Bro. Andrews)............Sunday, Oct. 28
SIMEON ROBY.

MICHIGAN.

Nashville (Leighton school-house.)—Preaching every Sunday by P. Holler.
Buchanan (Oak St. A. C. Church.) A. P. Moore, Pastor.

WISCONSIN.

ARENA.—Elder B. N. Meigs, Pastor.
Bangor.—G. W. Turner, Pastor.
Fairfield, 1st Sunday every four weeks. Baraboo, 2d Sunday every two weeks. Springville, 3d Sunday every four weeks. A. M. BARBER.
Mifflin.—W. H. Jackson, Pastor.
Magnolia A. C. Church.—Preaching every Sunday, at 11 a. m. Bass Lake (school-house.)—Preaching every two weeks.—Orrin B. Jenks, Pastor.

MAINE.

BREWER (Grant's Hall.)—E. B. Morrell, P. O. Box 182, Corresponding Committee.
Joshua Denton............Tuesday evening, Oct. 9
A. A. Robinson............Sunday, Oct. 14
J. E. Clough............Sunday, Oct. 21
E. Johnson............Sunday, Oct. 28

BANGOR, Advent Christian Church.—(Chapel corner of Centre and Cumberland Streets.)—J. F. Clothey Pastor.—Residence, 213 French Street.

BRIDGTON (Advent Chapel.)—A. W. Taylor, Pastor.

BATH (Middle Street Chapel.)—Wm. Blaisdell Corresponding Committee.

BELGRADE MILLS.—Thomas S. Golder, Cor. Com.

BIDDEFORD.—Jared Whitman, Pastor.
W. H. Lannin............Sunday, Oct. 14

BOWDOINHAM VILLAGE (Hinkley's Hall.)—Corresponding Committee: L. D. Small, G. Umverhind.
D. H. Kilbreth............3d Sunday in each month

Beal's Island, Jonesport (Adv. Chris. Church.)—Wm. Woodard, Frank Beal, corresponding committee.

CUMBERLAND MILLS (Berean Advent Church.)—O. H. Wallace, Pastor.

CAPE ELIZABETH (Advent Chapel.)—L. S. Roberts and W. H. Libby, Elders. P. O. 33 Temple Street, Portland, Maine.
Mrs. Jessie E. Jordan............1st Sunday in each month
Jesse Gay............2d Sunday in each month
I. C. Wellcome............3d Sunday in each month

CAMDEN (Washington Street Chapel.)

DOVER Advent Christian Church (New Chapel on High Street.)—O. S. French, Pastor.

EAST BOWDOINHAM.—E. O. Dinsmore, Cor. Com.

FAIRFIELD.—Committee: Henry A. Fish, Fairfield.

GOODWIN'S MILLS, (Union Hall.)—J. Hill, Pastor.
J. Hill............1st Sunday in each month, or supply
G. L. Tracy............2d Sunday in each month
J. Hill............3d Sunday in each month, or supply
Jesse Gay............4th Sunday in each month

GARDINER.—(Chapel corner of High and Winter Streets.)—E. S. Newell and Jesse Partridge Corresponding Committee.

HOLLIS CENTRE (Adv. Chris. Church.)—Corresponding Committee: Mrs. Frank Moulton and Mrs. L. S. Weymouth.
B. S. Emery............3d Sunday in each month
M. E. Kilborn............4th Sunday in each month

HOLLIS (Second Advent Church at Moderation.)—Corresponding Committee: Wm. Partridge, Frank Crockett, West Buxton, Me.

KENNEBUNK, Lower Village (Adv. Chapel.)—M. M. Day, Corresponding Committee.

KEZAR FALLS (Village Hall.)—John Seavey, Corresponding Committee.
Jesse Gay............3d Sunday in each month

LEWISTON (A. C. Church.)—Corresponding Committee: Samuel Collins.
E. P. Woodward (Lectures)..evenings, Oct. 11 and 12
A. W. Sibley............1st Sunday in each month
J. A. Libby............2d Sunday in each month

MECHANIC FALLS.

J. A. Libby............1st Sunday in each month
W. H. Lannin............2d Sunday in each month
Mrs. J. E. Jordan............3d Sunday in each month

NORTH WATERBORO.—A. C. Bradeen, Cor. Com.
A. G. Davis............3d Sunday in each month
E. Johnson............4th Sunday in each month

OTISFIELD GORE.—Daniel Brett and C. F. Work, Norway, Me., Corresponding Committee.

OLD ORCHARD (Adv. Chapel, near the Tower.)
Jesse Gay............1st Sunday in each month
B. S. Emery............2d Sunday in each month

PORTLAND Second Advent Church (Mechanic's Hall, Congress St.)—E. P. Woodward, Pastor, 305 Cumberland Street.

PORTER VILLAGE.—Meetings every Sunday.—Corresponding Com.: A. C. Stanley and S. Stanley.
Joshua Denton............1st Sunday in each month

ROCKLAND (A. C. Church, Merrill's Hall, Lime Rock Street, north of Court House.)—Wm. M. Brewster, Cor. Committee.

RICHMOND.—Meetings in G. A. R. Hall.—Corresponding Com.: S. Bates, A. G. Collins, E. Smith.
D. H. Kilbreth............4th Sunday in each month

SOUTH BERWICK (Great Works.)—Correspond with S. E. Goodwin and Eugene Ball.
Enoch Morrill............1st Sunday in each month
George W. Brown............3d Sunday in each month

SOUTH BERWICK (Emery's Bridge, Union Christian Church.)—M. M. and A. A. Young, Pastors.

SOUTH ELIOT.

Geo. W. Brown............1st Sunday in each month
V. A. Hill............Sunday, Oct. 14
J. E. Clough............Sunday, Oct. 21
B. S. Emery............Sunday, Oct. 28

STEEP FALLS, ME. (New Chapel.)—Corresponding Committee: Robert Ridlon.

SOUTH WINDHAM (Union Chapel.)—D. J. Sawyer and H. C. Hawkes, Corresponding Committee.
F. W. Blackmer............1st Sunday in each month
O. H. Wallace............3d Sunday in each month

SOUTH HOPE.—H. E. Carter, Cor. Committee.

VINALHAVEN.—Corresponding Committee Ezekiel Ames, Israel Green, Quincy Maker.

WEST BUXTON.—Wm. Partridge, Cor. Com.
A. G. Davis............1st Sunday in each month

West Scarboro, Blue Point school-house.

Buxton Centre (Duck Pond Chapel) 1st Sunday in each month. GEO. W. AVERILL.

Kittery (No. 4 South school-house) 1st Sunday in each month. York (Groundnut Hill) 2d Sunday in each month. Maryland Ridge, Gray's Corner, Wells, (Advent Chapel), 3d Sunday in each month. South Berwick (Grant's school-house) last Sunday in each month. J. P. GOODWIN.

Sabattus......Sunday, Oct. 14, and through the week
Livermore (where Bro. Dennen may arrange) Sunday, Oct. 21. C. S. SHATTUCK.

Swan's Island Oct. 20th, and remain as the Lord wills. Bro. R. Hall is expected to be with me.
H. B. SEVEY.

CONNECTICUT.

ABINGTON.—(The Church of Christ.)
E. B. Card............1st and 3d Sundays in each month

BRIDGEPORT.—Adv. Chris. Church, Temperance Hall, Beach Street, E. D.—J. W. Davis, Pastor. Residence 172 Park Street. Prayer meeting Tuesday evening at W. S. Days, 178 Barnum Avenue, E. D.

BRISTOL Adv. Chris. Church.—John C. St. John Pastor.

DANIELSONVILLE (Advent Chapel, corner of Academy and School Streets.)—N. Shumway and Wm. Eldridge, Cor. Committee.
A. S. Williams............1st Sunday in each month
Leon Dudley............Sunday, Oct. 14
Mrs. E. L. Crumb............Sunday, Oct. 21
Wm. O. Hale............Sundays, Oct. 28 and Nov. 4
Arthur W. Richards............Sunday, Nov. 11

HARTFORD (Church on Summer Street, corner of High.)—Eld. D. T. Call, Pastor. Residence, No. 38 Lewis Street.
W. N. Tenney............Monday and Tuesday evenings, Oct. 29 and 30.

NEW BRITAIN (Chapel on Arch Street.)—E. W. Smith, Secretary.

NEW HAVEN.—(Beers Street Chapel.)—A. J. Wheeler, Pastor. Residence 41 Beers Street.
W. N. Tenney............Thursday evening, Oct. 18 "Illustrated Talk on the Life of Christ."

PROSPECT (New Chapel.) Mrs. Asaph Tyler, Cor. Com.
G. L. White............Sunday, Oct. 21

PUTNAM (Adv. Chris. Chapel.)—D. Mathewson Pastor.

SCITICO (Advent Christian Church.)—Corresponding Secretary: Dwight H. Cady, Thompsonville, Ct.
Geo. A. Barker............Sunday, Oct. 14

SOUTH NORWALK (Chapel on Van Zandt Avenue east side.)—F. S. Ainsworth, corresponding clerk.
H. W. Bowman............Sunday, Oct. 14
Geo. L. Teeple............Sundays, Oct. 21 and 28

SQUARE POND (Second Advent Church.)—Orrin D. Newell, Corresponding Secretary.
Wm. O. Hale............Sunday, Oct. 14

SOUTHINGTON (Gospel Mission Chapel.)—O. D. Woodruff, Corresponding Secretary.

TORRINGTON A. C. Church (Banquet Hall.)—D. R. and E. S. Mansfield, Pastors. L. S. Breckenridge Secretary, Torrington, Conn.

THOMASTON (American Hall.)—G. G. Haynes, Pastor.

WATERBURY (Advent Chapel, No. 29 Cherry Street.)
L. F. Baker, Pastor. Residence No. 29 Cherry Street.

WALLINGFORD.—(School-house on South Main St.)—Geo. M. Teeple, Pastor.

WOODSTOCK VALLEY.—P. S. Butler, Pastor.

WINSTED.—Meetings every Sunday afternoon and evening at Union Hall.
G. H. Barker............Sunday, Oct. 28

IOWA.

New Hartford (A. C. Chapel.)—Preaching every Sunday morning and evening. Sunday School at 12 M. Prayer meeting Friday evening. A. J. Bolster, Pastor.

SENEY.—(Adv. Chris. Church.)—G. H. Hewes, Pastor.—P. O. address Le Mars, Iowa.
Emery school-house every two weeks. Pollock school-house, Sioux County, every two weeks.

SIOUX CITY (Advent Chris. Church.)—Corresponding Committee: J. W. Young or J. H. Culver

BURR OAK.—Preaching every Sunday.—J. Ridley, Pastor. Bluffton once in two weeks.

VILLISCA (Adv. Chris. Chapel) B. Forester, Pastor.—Preaching every Sunday evening. Sunday School every Sunday, at 3 P. M.

Lake Mills............3d and 4th Sundays in each month
WM. C. STEWART.

Ballard school-house, Floyd Co., once in two weeks a. m. and evening. Communion once in four weeks.
G. T. WELLCOME, Pastor.

NORTH CAROLINA.

Wilmington............J. P. King, Pastor.
Murtlegrove............J. S. Harvey, Pastor.
Mount Olive............I. W. King, Pastor.
Antioch............I. W. King, Pastor.
Wilmington (Brooklyn Second Advent Church.)—J. G. Dukes, Pastor.

VERMONT.

VERNON.—A. E. Scott, Corresponding Committee.
M. A. Potter............Sunday, Oct. 21

BRIDGEWATER (Oak Chapel.)—A. L. Dinsmore, Corresponding Committee.
W. F. Harding............Wednesday evening, Oct. 17

BRISTOL.—John Magoon, Pastor.

CASTLETON.—A. C. Johnson, Pastor.

HARTLAND, Densmore Hill (A. C. Church.)—James M. Densmore, South Woodstock, Vt., Cor. Com.

NORTH SHREWSBURY.—Geo. W. Wright, Pastor.
W. F. Harding......Oct. 18, and over Sunday, Oct. 21

NORTH SPRINGFIELD (Advent Church of Christ.)—O. Beckwith, Pastor. Preaching every Sabbath.

SHARON.—P. G. Lord, Acting Pastor.—F. L. Sargent Corresponding Committee.
P. G. Lord............once in two weeks

STRAFFORD, VT. (Advent Christian Church.)—E. S. Moulton, Pastor.

ST. JOHNSBURY A. C. Church.—J. Ward, Pastor.

Stony Brook and Gaysville A. C. Church.—W. F. Harding, Pastor. Will preach every fourth Sunday in each month.

WARREN (A. C. Church.)—Chas. Brown, Clerk.—Preaching each alternate Sunday.

Factory Point............2d Sunday in each month
Chittenden............last Sunday in each month
WM. J. BLANCHARD.

Hardwick, Advent Chapel, once in two weeks.—A. P. Drown, Pastor.
Newport, District No. 12, first Sunday in each month.—A. P. Drown, Pastor.

Morgan Centre (Union Church)......once in four weeks
G. W. CHAPMAN.

South Vershire (school-house) every Wednesday evening when pleasant. If not, Friday evening.
E. S. MOULTON.

West Fairlee (M. E. Church) 2 p. m., Sunday, Nov. 4
W. F. HARDING.

Newark (where Bro. Samuel Gray may appoint) Sunday, Nov. 11, and onward as the interest demands.
C. S. SHATTUCK.

RHODE ISLAND.

Anthony.—E. Cotton every 3d Sunday.
Bristol Advent Christian Church, High Street.
Escoheag Adv. Chris. Church.—E. R. Wood, Pastor.
E. Cotton............2d Sunday in every month
Clark's Mills Adv. Chris. Church.—A. S. Williams, Pastor. Pulpit Committee Fred. Kingsley, Varnum Tucker.
North Scituate, Advent Christian Church.
E. B. Card............2d and 5th Sundays in each month
Providence Advent Christian Church, Hammond Street.—Norman P. Cook, Pastor.
Riverpoint.—Eld. Joseph Northup, Pastor.
A. S. Williams............Thursday evening, Oct. 11
Woonsocket.—(Second Advent Chapel, corner of Green St. and Park Avenue.)—Joseph Miett, Pastor.
Lafayette............Sunday, Oct. 21
W. N. TENNEY.
Burrellville (as Bro. Robert Emsley may arrange) Tuesday evening, Oct. 9.
Woodville............Sunday, 3 p. m., Oct. 14
A. S. WILLIAMS.

NEW YORK.

East Shelby.—Meeting every Sunday at 11 o'clock A. M. Preaching each alternate Sunday. Correspond with Eld. C. H. Sweet or Lauren Grinnell.

Darien A. C. Church.—Geo. A. Streeter, Pastor.—Address Sawens, Genesee Co., N. Y.

Massena.—Geo. D. Stearns, Pastor.

Rochester A. C. Church (No. 40 Courtland Street, a few rods off Main Street.)—F. L. Piper, Pastor.—Residence and address 734 East Main Street.

Sandy Hill (Adv. Chris. Church, corner of Maine and Willow Streets.)—W. O. Higley, Pastor.

Springwater, Livingston Co.—G. F. Haines, Pastor.

Wallace, Steuben Co., preaching every two weeks A. M. and evening. S. K. Moose, Pastor.

Woodhull, Steuben Co., for the church of God in District No. 17, every alternate Sunday. D. B. HUNT.

Low Hampton............once in two weeks
JAS. FERRIS.

Rosa school-house, Steuben County, once in two weeks. Young Hickory school-house, Steuben Co., once in two weeks. J. O. POTTER.

OHIO.

NEVADA (A. C. Church.)—A. N. Dunbar, Pastor.
CANTON.—M. Beck, Pastor.
Axtel (Adv. Chapel)......10.30 every Sunday morning
Birmingham............6.30 every Sunday evening
"Church of God," Marysville.
Richwood (Adv. Chris. Church.)—A. Watson, Elder.
Preaching twice every alternate Sunday at Sparta and Stantontown.
Bucyrus A. C. Church (Bacon Chapel.)—A. N. Dunbar, Pastor. A. C. Church, Coldwater, Mercer Co.—A. N. Dunbar.
Quaker City (Mt. Zion Church.)—W. P. SHAMHART

QUEBEC.

MAGOG (Ketcham school-house, Pond District) once in four weeks.—G. W. Chapman, Pastor.
Hatley (Old Church)............once in four weeks
North Hatley, Maple Hill............once in four weeks
G. W. CHAPMAN.
Montreal A. C. Church (No. 780 Craig Street.)—E. Buckingham, Pastor. Preaching every Sunday.
DANVILLE.—D. Gregory, Pastor.
EAST ANGUS.—H. Warner, F. Johnson, J. Sawyer, Committee.
Robinson A. C. Church.—H. W. Davis, Pastor.
Dudswell and Brookbury A. C. Church.—Preaching each alternate Sunday. H. W. Davis, Pastor.
Scotstown.—Preaching every Sunday at 11 o'clock A. M. and 7 P. M. in the S. A. C. Chapel. Committee Robert B. Scott, Sam Clark, T. Muir.
Ways Mills (Union Church.)—Chas. McClure, Pastor.—H. I. Hastings, Chas. Davis, and O. W. Heath, Corresponding Committee.
Dudswell A. C. Church.—Preaching once in four weeks. Brookbury—Preaching once in four weeks.—H. W. Davis, Pastor.
Coaticook Sunday, Oct. 14, 10.30 a. m. and 2 p. m. or 7 p. m., as brethren may deem best, or both.
H. D. SELBY.

TENNESSEE.

MEMPHIS.—Advent Christian Church, 35 Seventh Street.—A. J. Sanderlin, Pastor.

MINNESOTA.

Minneapolis (Messiah's Advent Church, corner of Second Avenue and Fourteenth Street South.)—W. J. Hobbs, Pastor. Residence 1409 3d Avenue South, Minneapolis, Minn.
High Prairie.—P. and H. and M. Ramer, Pastors.
Monticello............every Sunday, at 10.30 A. M.
GEO. H. DEWING.
Brownsdale............Sunday evening, Oct. 21
Rose Creek every alternate Sunday morning at 11 o'clock a. m. S. S. every Sunday. Saints Rest every alternate Sunday evening. G. T. WELLCOME.

PENN.

PHILADELPHIA.—*The Church of the Second Advent*, Friendship Hall, north-west corner Ridge and Girard Avenues. Edwin King President, 1741 North Twenty-second Street.
Wednesday, Thursday, Friday and Saturday evenings, Oct. 24, 25, 26, 27, and Sunday, Oct. 28, as Bro. Harry Marshall arranges. W. N. TENNEY.
EAST BRANCH.—J. B. Eastman, Cor. Committee.
Edinboro.—O. M. Owen, Pastor.

OREGON.

Union school-house, Wasco Co., 1st and 3d Sundays in each month, 11 a. m. Eight Mile school-house, 1st and 3d Sundays in each month, 3.30 p. m.
Prattville, Wasco Co., 2d and 4th Sundays in each month, 11 a. m. and 7.30 p. m. E. H. CARMAN, Pastor.

MARYLAND.

Perryville ("Household of Faith" Church.)—P. G. Bowman, Pastor.

INDIANA.

Jeffersonville.—N. Field, Pastor. Otisco.—Geo. W. Green, Pastor. Forest.—E. C. Andrus, Pastor. Muddy Fork.—L. H. Warman, Pastor. Colfax.—F. W. Powers, Pastor. Volga.—A. H. Cooperider, Pastor.
Ballard school-house, Floyd Co., morning and evening Sunday, Oct. 14.
Floyd, Floyd Co............Sunday, Oct. 28
G. T. WELLCOME.

MISSOURI.

Union Ridge school-house (Parson Creek Township) every 1st Sunday, at 7.30 P. M. Fountain Grove, Linn Co., every 2d Sunday, at 7.30 P. M. Bethel school-house every 4th Sunday, at 4 P. M. JAMES F. DAY.
Frake's school-house, Linn County, 4th Sunday in each month, at 11 a. m. Post office address, Meadville, Mo. L. K. STODDARD.

ILLINOIS.

Denver Adv. Chris. Church.—Geo. J. French, Pastor.
Ionia, Warren Co. (Advent Christian Church.)—H. Pollard, Pastor.
AUBURN Adv. Chris. Church.—J. F. Adair, Pastor.
PALMER Adv. Chris. Church.—Eli Reynolds, Clerk.
Meetings every Sunday in the Advent Christian Church at Minonk.
McKeen (Spott's school-house)......once in four weeks
GEO. W. HURD.

CALIFORNIA.

SANTA CRUZ A. C. Church of the "Blessed Hope."—C. H. Williams, Pastor.
San Francisco (Church St., between 29th and 30th Streets.)—Benjamin Finney, Pastor. Residence 1711 Church Street.
Santa Clara.—Michael McFadyen, Pastor.
Tustin City, 2d and 4th Sundays of the month.—Virgil F. Hunt, Pastor.
San Benardino, 1st and 3d Sundays of the month.—Virgil F. Hunt, Pastor.

KANSAS.

Liberty, second Sunday and Saturday night preceding of each month. R. T. PEAKE, Pastor.

Business.

FOREIGN MISSIONS.

Mrs. A H Nelson, $5.00; Adaline Durgin, $5.00; Grace A. Esterbrook, $2.00; F E Barnett, .50; M S Smith, $5.00; W F Spencer, .50; J Bailey, .50; E A Stockman, $5.00; A S Williams, $5.00.

E. M. ANDREWS, Treasurer.

HOME MISSIONS.

R. I., $10.00; Bangor Sunday School, $3.50; Theodore Pease, $10.00; E W Bradley, $3.40; Adaline Durgin, $5.00; S B Andrews, $2.00; Grace A Esterbrook, $2.00; C Caplinger, .50; Lyman D Wait, $1.00; A F Allen, $5.00; Mrs D E Martin, $5.00; Mrs W A. Copeland, $5.00; J W Govier, .15; G W Courtney, .50; E A Stockman, $5.00; S Hale, $25.00; Miles Clark, $35.00.

E. M. ANDREWS, Treasurer.

THE SEVEN GOLDEN CANDLESTICKS; or, The Fulfillment of the Prophetic Epistles of Christ to the Churches, verified in the History of the Christian Church from his Ascension to the Present Time. By Henry F. Hill. 308 pp. Price, $1.25.

THE HOLY CITY.

BY THOMAS B. WILSON.

For thee to-night my heart is yearning,
Fair city of the loved and blest;
To thee my thoughts are ever turning,
Sweet home of peace and rest.

When shall I see thy starry portals,
Thy gates of pearl, thy streets of gold,
And with the shining ones immortal,
The city of my love behold?

When shall I see the crystal river,
Flowing from the throne of God,
The tree of life that blooms forever,
To bless the nations all abroad?

When shall I see the many mansions
In my Father's house so fair?
When shall I meet my blessed Saviour,
And his glorious image bear?

Here a pilgrim and a stranger,
Up and down the earth I roam,
Longing, 'mid my toil and danger,
To see my bright eternal home.

For thee to-night my heart is yearning,
Jerusalem, the blest above.
Dear Lamb of God, haste thy returning,
And bring the city of my love.

Roxbury, Mass.

MISSION WORK IN WESTERN NEW YORK.

BY C. H. SWEET.

Our tent meetings at Honeoye commenced Sunday, Aug. 26, and closed the following Sunday evening. The one Protestant church in the place so threw their influence against us that we found it quite impossible to get much of a hearing. The few who did attend became deeply interested, and were made sad by our early leave-taking. A member of one of the most ungodly families in the place came to me at the close of the last service, and extended to me her tearful thanks for the good the meeting had done her. Had we been in a hall instead of the tent, we would have remained longer; but we felt as though there were other localities where the tent could be used to much better advantage.

One of these localities was Carney Hollow, a district in the southeastern part of the town of Springwater, and I removed the tent to that place with the least possible delay. Bro. G. F. Haines was with me during the most of my stay at Honeoye, but could not assist me in removing to and commencing the work at Carney Hollow, his duties as delegate to the S. A. C. Association calling him to Aurora, Ill., just then. I succeeded in getting the tent repitched the following Thursday, but stormy weather and other unfavorable circumstances prevented our holding any public service before Saturday evening. Bro. F. L. Piper came to my aid the following Tuesday, and remained three evenings, not only affording me needed relief, but adding much to the interest and profit of the meetings.

We found only a very few Christians ready to enter at once upon the good work with us, but we were well received by the great mass of the people, and were accorded a much better hearing than any gospel minister has been able to obtain there for a number of years. The weather proved so cold and stormy that we were compelled to strike the tent before we had succeeded in working up very much of an interest, our closing service being held Sunday evening, Sept. 16th. What little work we did was productive of such apparent results as the thorough conversion of one of the most intelligent and influential ladies in the place, the return to the fold of God of two heart-wanderers, the complete deliverance from the power of Satan of one young man who arose for prayers during our tent meetings at Wright's, and such a revulsion of feeling towards Adventists as led to our being offered free access to a church which was once closed against our people, on the ground that we were not considered a Christian denomination.

I was not only urged to give them an appointment whenever I could, but was particularly requested to expound some of the doctrines which distinguish us as a people. During my stay at Carney Hollow, I was called upon to conduct the funeral services of a young man who was killed by falling from a high building, which he was engaged in painting. His home was at Wright's, and he was one of a goodly number who were deeply affected by our faithful preaching of the present truth when we were there with the tent. He did not make a public profession of religion, but he told several friends that he never before listened to preaching that commended itself to his judgment or stirred his heart as that did. He further declared himself fully convinced that we had the truth, and that he had decided to live a better life. Whether he so far acted up to his convictions as to seek and obtain a pardon of his sins is an open question with his surviving friends. A young man who was with him at the time of the accident, and who was also under conviction during the tent meetings, was so impressed with the danger of further delay that he embraced the first opportunity he had to publicly declare his determination to devote the remainder of his life to the service of Christ.

As I could remain in that section only about one week longer, and as it appeared to me that more could be accomplished at Wright's during that time than at Carney Hollow, I went over to the former place and commenced meetings in their school-house Tuesday evening, Sept. 18th, and closed them Sunday evening, Sept. 23d. In addition to the young man before mentioned as having been so much affected by the sudden death of his friend, a remarkably well-read man and his wife were converted, and took hold of the work of the Lord with such a well directed zeal as is not often seen among modern converts.

Circumstances compelled me to come home this week to hunt up a tenement and move my family, hence I could not follow up this work as I would have liked to do. But as soon as I have succeeded in getting my family settled in their new home, I shall return to that field we have been cultivating so successfully this summer. I think we can organize several new churches this fall, and arrange a circuit that will give some faithful Adventist minister a good support.

I wish to add that we are greatly indebted to our dear Bro. G. F. Haines for the success that has attended our tent work this summer. He has not only freely given very much of his time during the tent season, even at the expense of his already failing health, but had paved the way for the tent in the two places where we have been most successful, by the self-sacrificing efforts he has put forth there from time to time during the past year or two. Our thanks are also due to the church at Springwater for their kindly interest, as manifested in permitting Bro. Haines to be with me Sunday evenings, and also on their prayer meeting nights. Neither should we forget to thank Bro. F. L. Piper and the Rochester church for their sympathy and valuable assistance. May our heavenly Father richly bless and abundantly reward each and every one who has in any way contributed to the success of this summer's tent work in western New York.

The members of our Western N. Y., A. C. Home Missionary Society will be pleased to learn that we have got through the summer's campaign at an expense to the Society of less than ten dollars. I trust that the Executive Board will now see their way clear to put a man into the field with me, for I cannot believe that Western New York Adventists will withhold their contributions from a mission that is doing so much for the spread of the light of present truth, and for the salvation of sinners.

East Shelby, N. Y., Sept. 25, 1888.

YOUNG PEOPLE'S SOCIETY OF CHRISTIAN ENDEAVOR.

As no mention of this society has been made in our denominational paper, the *Crisis*, I have felt impressed to say a few words respecting it. About seven years ago the present month, the Rev. Francis E. Clark, then pastor of the Baptist church at Portland, Me., wishing to enlist the services of the young people of his community in religious work, organized the above named society, which has been so blessed of God that it has been enabled to encircle the globe, and persuade thousands of the young to enlist under its banners and bravely fight in the service of the great King.

The seventh convention has just closed at Chicago, where nearly five thousand young people, representing every State and Territory in the Union, as well as the lands beyond the sea, and embracing members of all denominations, met together in the great Armory Hall of Battery D. and expressed their determination to work for God while life should last, that they might win "a crown of glory that fadeth not away," and hear the glad "Well done" from the pure lips of the Master, when he shall come to make up his jewels.

The society is divided into two branches, the active force and the associate membership. It is required of each active member that he or she take some part, however slight, in each meeting. Thus it will be seen that these members are schooled to do efficient work in the vineyard of the Master, and by their lives are constantly whispering to their companions the beautiful sentence, "Remember now thy Creator in the days of thy youth." And these companions, seeing their good works, and that they are leading lives consistent with the glorious religion they profess, are many times led to enter upon that "strait and narrow way" that broadens and deepens as they wander therein, and finally ends in perfect peace, lasting happiness, abiding rest.

By the report of the Secretary at the convention it is learned that there are now over 4,879 Societies of Christian Endeavor at work in the world, with a membership of more than 310,000. In New York alone there are more than nine hundred of these organizations, and in Massachusetts nearly six hundred, and the movement is yet in its infancy. Is it not indeed pleasant to find so many of the young of the land actively at work for the upbuilding of the kingdom of God? Let us join hands with them, brethren and sisters, interest ourselves in aiding them to persevere in this good work, that promises to be fraught with so much good to frail humanity; and by so doing the number of those who shall sit down to the marriage supper of the Lamb will be increased, and God will bless us more abundantly, yea, our cup of gladness will be full to overflowing. C. J. BUDLONG.

Potter Hill, R. I.

OUR CONFERENCE.

The second quarterly session of the Bristol and Plymouth Counties A. C. Conference was held with the church in Fall River, Mass., commencing Tuesday evening, Sept. 18th, and holding through the following Friday evening. The session was quite fully attended, and was a season of blessing to the Fall River church and to many others. The dedication of the neat new chapel occurred Wednesday evening of this session, the sermon being delivered by Eld. Wm. A. Burch of New Bedford. The house was filled with people, and when the sermon closed Eld. Rufus Wendell made some remarks in such a way that there was pledged toward the indebtedness of the church $210. His *remarks* were highly appreciated by the Fall River church, as also by the Conference.

The preachers present during the session were Elders Wendell, Burch, Thatcher, Mosher, Stanton, and Bro. H. W. Bowman. The preaching was good and the congregations were excellent, notwithstanding the very unpleasant weather. We left the Fall River church much pleased with their new home and its location, and trust God will add unto them such as shall be saved. A business meeting was held Thursday morning, Eld. F. S. Stanton, President in the chair. After prayer by Eld. B. F. Mosher, Bro. H. W. Bowman was chosen Secretary *pro tem*.

The Treasurer's report was read and accepted. The report of labors of our Evangelist was given, and showed an encouraging condition of the cause in our little churches. Report was accepted. The following churches and interests were reported: Fall River, Taunton, Fairhaven, New Bedford, Attleboro Falls, Middleboro, Brockton, Plainville, Mattapoisett, Whitman, No. Hanson, Matthewson Sq., New Boston, Tinkhamtown, Braley's Station, Acushnet, Tremont and Plymouth. The reports were listened to with much interest.

A unanimous rising vote of thanks was tendered the Fall River church for their kind entertainment of this Conference. Reports of labors were given by Brn. Wendell, Burch, Bowman, Thatcher and Mosher. There were two business sessions during the Conference. Adjourned.

H. W. BOWMAN, B. F. MOSHER, Secretaries, *pro tem*.

IF we would be useful to others in a spiritual direction we must put on Christ. We must be animated by his Spirit, and go forth to our work in his strength.

FROM AN AGED "ANNA."

Bro. Stockman:—My eyes have grown dim by reason of advanced age, so that I cannot read the *Crisis* as I would be glad to do, but my hearing is quite good, and I have the privilege of hearing it read by the good people where I now reside—at Bro. Dunn's, North Springfield, Vt. The *Crisis* is a weekly visitor here, and I enjoy hearing it read very much. I was one hundred years old last August, the 29th day. The Lord's goodness and mercy have followed me, and been with me all this long journey, and I cannot find words to express my thanks and praise to his holy name.

I gave my heart to Jesus when only ten years of age, and he has been exceeding good to me, and always true to his promise. I love him still, and long to see him in whom my soul delighteth, and be made like him. I came out among the Methodists, and the first part of my religious life for many years was with that devoted people. Then they were humble and separate from the world, and could easily be known by their plainness and simplicity of dress and godly life. But, alas, I fear that many have in these last days departed from the simplicity of Christ, and drifted into pride and fashion. The Lord have mercy upon his professed people, and help them to continue in the faith once delivered to the saints.

I heard the message by Bro. Miller, "Behold, the Bridegroom cometh!" and I believed it because it was in the Bible. I embraced the truth, and although my mind did not fix upon definite time, I believed it very near. The Lord told me then, through his Word, "If the vision tarry, wait for it; for it will surely come, it will not tarry." So from that time until now I have been waiting like Simeon and Anna for the kingdom to come and for the consolation of Israel. I can say with the poet,

"Fly swifter round, ye wheels of time,
And bring the welcome day."

I feel homesick, and long to see how it looks in the new earth. I love his appearing, and as old as I am, I would rather live to see him come than to die and go down to the grave. But the Lord's will be done. I am not afraid to die, for if I do it will be only a little while, a short sleep, and with David "I shall be satisfied when I awake in his likeness."

The people here had an anniversary meeting on my one hundredth birthday, which I attended, and was blessed in so doing. It was an impressive meeting. The Lord bless it to all is my prayer. I have attended meeting at the A. C. Church here several times this summer to listen to the words of life, for which privilege I give praise to God. May the Lord help us to be faithful, and keep all the waiting ones from pride and all evil, so that when the King in his beauty comes, as he soon will, we may truly say, "Lo, this is our God, we have waited for him. This is the Lord, we will be glad and rejoice in his salvation."

LUCINDA FLETCHER.

CORRESPONDENCE.

FROM J. W. McCULLIN.

Bro. Stockman:—If you will be so kind as to allow me a little space in the dear old *Crisis*, I will endeavor to tell the Brn. and Srs. of like precious faith what the good Lord has done lately in this part of his vineyard, through the preaching of one of his servants. Our beloved and esteemed brother, Eld. Isaac W. King, of Wilmington, held a series of meetings with the two churches, Salem and Jones' Chapel, of both which he is pastor, commencing Sept. 15th, and continuing till the 24th. The meetings resulted in the conversion of nineteen who were baptized, and sixteen from other churches, some Methodists, some Missionary Baptists, some Quakers, a number of Freewill Baptists, and one Baptist preacher. These have all come out of the mist of darkness and have become the children of light through the preaching of truth.

Error has vanished and the true light now shineth. All glory be to God. There are yet more to come. They are almost persuaded, and will without a doubt board the old Advent ship at our next meeting. Baptism was administered at Williams' mills on the evening of the 23d, in the presence of a large and attentive congregation. Bro. King buried the candidates in a liquid grave, exhorting them that like as Christ rose from the dead, they also should rise to walk in newness of life.

Eld. King is a powerful preacher, and wields his sword mightily, to the dividing asunder of truth and error. The sectarian spirit was driven away like chaff before the wind, and all denominations seemed to join hands with us in perfect love and union. Brn. and Srs., pray to the good Lord to help us to do still more for the spread of his last message to a ruined world, and to make us able through faith and obedience to obtain a crown of life that shall not fade away. Your Bro. in hope of eternal life.

Mt. Olive, N. C.

FROM ELD. JAMES PERRIN.

Bro. Stockman:—I see in the *Crisis* of Sept. 12th, the heading, "Mission tent, northern Michigan," an appeal to the brethren and sisters for funds to start a mission tent, and to get it into the field at once. Now, dear friends, you that claim to be children of the coming King, do not let this appeal for means go unheeded. Come up to the help of the cause at once. Bro. English is as true to the cause as is the needle to the pole. Every cent that is donated will be judiciously used in the cause. The sign of the Son of man will soon be seen, as we verily believe. Then comes the fulfillment of Isa. 2: 19–21, "In that day a man shall cast his idols of silver, and his idols of gold, which they made each one for himself to worship, to the moles and the bats, to go into the clefts of the rocks, and into the tops of the ragged rocks for fear of the Lord and for the glory of his majesty, when he ariseth to shake terribly the earth."

May the Lord help us all to be found with the harness on. A word to Bro. English. When you get the tent in operation and can do no better in the line of help in preaching, send the writer word. All my charge will be to see that I have about $2 per week. That will board me. Had I means I would furnish my own board, for I had rather be found in a tent contending earnestly for these dispensational truths, than in any other place on earth. May God bless the effort.

Manchester, Mich.

FROM SR. ALICE R. PALMER.

I was thinking when I was reading the *Crisis* that I would like to write a few lines, as I have an opportunity to do so. I have a great many trials and temptations, but the Lord knows all about them. He knows where I am, and how I am and all my circumstances. I do thank the Lord that I have come out of darkness. I am just taking an interest in the words of our blessed Saviour. I do love to read the *Crisis* so much. Sometimes I carry it into the mill and read it. It is a blessed paper.

I was on the Springfield camp-ground this last season, and I shall never forget the kindness that dear Sr. Lord and her dear blind mother showed me. They did me so much good. Sr. Lord and Sr. Crum went down with me when I was baptized. That was the most glorious day that I ever experienced. I do thank the Lord that I have come out on the Lord's side, for the Lord has promised to be with those that are faithful to the end.

Jesus is coming soon, and I mean to be more faithful, so when he comes I may have a home in his blessed kingdom. "He that shall come will come and will not tarry." When Jesus comes he will wipe all tears from their eyes, and "there shall be no more death, neither sorrow nor crying, neither shall there be any more pain." Thank Jesus. Such a rest will be glorious. Your sister in Christ.

Three Rivers, Mass.

FROM M. A. ELLIOTT.

Dear Editor:—It is always cheering to read that God is blessing by his Spirit. Within a few weeks four of the Sunday School scholars have given their hearts to the Saviour, and obeyed him in baptism. We are glad to see the youth walking in the narrow way. Our hearts are often sad when we see "those who were once enlightened and have tasted of the heavenly gift" turn away. "He that often being reproved hardeneth his neck shall suddenly be destroyed."

The tide of evil increases each day, and professed followers of the Saviour disappear in the current. Read what is transpiring daily, not only among the lower classes of our world, but in higher circles. It seems that they lose all sense of moral obligations, domestic and financial, and yield themselves to him "who goeth about like a roaring lion, seeking whom he may devour." "A little while" and the scene will be changed. My prayer is often, "Come, Lord Jesus, put an end to sin and suffering."

Penacook, N. H.

FROM MRS. S. E. TEEPLE.

Bro. Stockman:—With your permission I will appear again in the columns of the dear old *Crisis*, to let the children of God know where I am and have been since I last appeared in its columns. I came to Bridgeport, Ct., to take charge of a small mission, called the Faith Church the first of April, and am to leave the first of Oct. I felt led of the Lord to come here and obeyed, and have been much blest in my work. The future alone will tell how much of the seed that has been sown will bear fruit to the glory of God.

And now I must go to another field and break up the fallow ground, and scatter the gospel seed, and so help get a bride ready to meet the Bridegroom. To God be all the praise for all his blessings that he is continually bestowing upon me. My P. O. address will be Torrington, Ct. Your sister in Christ.

Sept. 27, 1888.

CANADA A. C. MISSION.

Having had the privilege of attending a series of meetings held at Waterloo, P. Q., by the mission workers of Tent No. 2 of the Canadian A. C. Mission Society, I thought a few words might not be out of place in the columns of our dear paper, the *Crisis*, in reference to its success there. It came from Ontario to Waterloo quite unexpectedly to the several members of the church there, who had been praying the Lord to send whomsoever he would for the benefit of the cause and the salvation of perishing men. So now a way seemed to open as an answer to prayer to charge the enemy's ranks.

Accordingly arrangements were made. The tent was pitched in the park by a cordial consent of the mayor (Catholic) free of charge, and the meetings commenced with short notice, and the weather a considerable part of the time quite unfavorable, and some prejudice to meet. The prospect seemed somewhat discouraging. However, the meeting seemed to increase in interest even to the close. Several made a start to serve the Lord and to walk the narrow way. Fifteen persons showed their faith in death and the resurrection by putting on Christ by being buried in the liquid grave by Bro. I. W. Sornberger.

Prejudice gave way to the light of truth, and the multitude came and anxiously listened, the tent being unable to hold the throng the last Saturday evening and Sunday. The unsaved were heard to exclaim, "It is too bad to pull down the tent now"; for they never saw such an interest manifested as was now witnessed by all classes. Deep conviction rested upon others. Some were almost persuaded to yield to the service of the Master. I am of the opinion that the meeting should have continued longer. May the Lord bless the seed sown, and make it productive of fruitful results in the final harvest. Yours in hope.

C. D. JEWELL.

THE SOLID ROCK.—A gentleman once wished to examine a deep coal mine. Coming to the mouth of the shaft, he noticed a rope by which he supposed the miners descended. Taking hold slowly he let himself down. When at last he came to the end of the rope, he found to his horror that he had not reached the bottom of the mine; he realized that he had made a fatal mistake. He could not reascend, and to let go his hold was to fall, perhaps hundreds of feet to the rocks below. All around was darkness. He called wildly for help, but there came no response. At last, giving up to his fate, he let go the rope and fell. He dropped about six inches, and stood safe and sound upon the rock bottom of the mine. That rope was long enough for the tall miners, and the shortest of them had learned to have faith and let go without fear. They knew the firm rock would receive and hold them. Just so we may know that Christ will hold us, if we let go everything else and trust him.—*Ex.*

SELECTED MISCELLANY.

EVERYTHING goes to rebuke the confidence with which skeptics wrote a few years ago concerning references to Egypt and Canaan in the early books of the Bible. The facts mentioned in Scripture were treated as unsubstantial myths of an illiterate age. In the *Contemporary Review* of August, Prof. Sayce refers to "the great event of the season"—the discovery in Upper Egypt of letters and despatches sent by the governors and kings of Palestine, Syria, Mesopotamia, and Babylon to Egyptian monarchs. Evidences of this active literary intercourse go back to the date of the Exodus. Henceforth, instead of regarding the period of Joseph as fabulous, it is evident that schools of literature then existed; and Prof. Sayce avers that the discoveries are likely to have most important bearings upon the criticism of the Pentateuch.

BISHOP LATIMER, burned at the stake in A. D. 1555, said: "There will be a parliament in which Christ himself shall bear rule and not men, and which the righteous pray for when they say, "Thy kingdom come;" because they know that therein reformation of all things shall be had. Let us, therefore, have a desire that this day may come quickly. Let us hasten God forward. Let us cry unto him day and night. "Most merciful father thy kingdom come . . . That man or that woman that saith these words, "Thy kingdom come," with a faithful heart, no doubt desirest in every deed that God will come to judgment, and amend all things in this world, and put down Satan, that old serpent under our feet."

VOLCANO CRESTS.

When the eagle and the sparrow both shall build their only nests
On the hot, uncertain edges of unspent volcano crests,
What shall purge a poisoned nation, what assuage its giddy heat?
What shall calm avenging earthquakes boiling under bloody feet?
When the land is young no longer, but grown old in chronic sins,
When the strife of class with classes both for bread and breath begins;
When the poor shall swarm with riot, and the magic checks of trade
Stretch between the hungry worker and the work his hands have made;
When the social vultures thicken, and the strong the weak devour;
When the corpses of the people strew the stairways up to power;
When loud Faction sends its foxes blazing through the standing corn,
From the firebrands of the Furies who shall save a world forlorn?
Through the ages crieth Wisdom, and to-day she crieth long.
Make the sound of God's own pulses every nation's marching song
Who beholds the hasting judgment, who now feels what angels see,
Who in God as King has gladness, only he may dare be free. —*By Joseph Cook in "Our Day."*

THE celebrated French historian, William Cotch, in the introduction to his work entitled "Revolutions in Europe," on page twenty-four, says: "Moses, independently of his nativity, and the remote age in which he lived, merits implicit credit from the simplicity of his narrative, and from the circumstance that there has never yet been discovered on the surface, or in the internal structure of the earth, any organic evidence or a work of human art that can lead us to believe that the history of the world, or more properly speaking, of the human race, is antecedent to the age which the Jewish legislator has assigned it."

TO DERIVE any real advantage from a study of the Bible we must get out of our heads the idea that we are too wise to be taught by it. The more teachable we become, the more we learn in all schools, and especially in the divine school. Self-conceit is not a good preparation for any school. And it is also true that we shall fail to receive much spiritual profit from a diligent searching of the inspired volume, when that searching is made not so much from a desire to learn the truth, as to forge weapons against some one who happens to differ from us in matters of mere opinion, and that neither regard as of the first importance. We cannot get on much while searching the Scriptures in this spirit.

"GIE'S YOUR HAND."—Two members of the kirk in Scotland were good friends till they took different sides at the time of the Disruption. They were both thatchers by trade. When the dispute about the principle of their kirks grew hot, they ceased to speak to each other. But one day they were both employed at the same job. Each took one side of the roof; and when they had worked up to the top, there they were face to face. They couldn't flee; so at last Andrew took off his cap, and scratching his head, said: "Johnny, you and me, I think, ha'e been very foolish to dispute as we ha'e done concerning Christ's will aboot our kirks, until we ha'e clean forgotten his will aboot oor ain selves; and so we hae' fought and fought for what we ca' the truth, and it has ended in spite. Whatever's wrang, it's perfectly certain that it never can be right to be uncivil, unneighborly, unkind—in fac', tae hate ane anither. Na, na! that's the devil's work, and no God's. Noo, it strikes me that, maybe, it's wi' the kirk as wi' this house—ye're working on a'e side, and me on t'ither; but if we only do our work weel, we will meet at the tap at last. Gie's your han', neighbor." And so they shook hands, and were the best of friends ever after.

IT is related that one day, when Napoleon I. was reviewing his troops in Paris, he let fall the reins of his horse from his hands upon the animal's neck, when the proud charger galloped away. Before the rider could recover the bridle, a common soldier ran out from the ranks, caught the reins, stopped the horse, and placed the bridle again in the hands of the Emperor. "Much obliged to you, captain," said Napoleon. The man immediately believed his chief, and said, "Of what regiment, Sire?" Napoleon, delighted with his quick perception and ready trust in his word, replied, "Of my Guards!" and rode away. As soon as the Emperor left, the man laid down his gun, saying, "He may take it who will;" and, instead of returning to the ranks whence he so suddenly issued, he started for the company of staff-officers. They were amazed at his apparent rudeness and disobedience of orders, and one of the generals contemptuously said, "What does this fellow want here?" "This fellow," replied the soldier, proudly, "is a captain of the Guards." "You, my poor friend, you are mad to say so!" was the answer of the superior officer. "He said it," replied the soldier, pointing to the Emperor, still in sight. "I ask your pardon, sir," said the general, respectfully; "I was not aware of it." And so the soldier came duly to his post as captain of Napoleon's Guards.

WHERE IS CAIN?

DEAR BRO. CARPENTER:—The following verses were given me last winter by Bro. Cary of Kansas; they were written by some brother in Iowa, and I think are worth publishing.

"Is man such a mystery as theology would teach,
Possessing entities no human eye can reach?
Is man a soul, or possessor of a soul, and knows not this,
And must it always live in endless woe or bliss?
God made a man of dust, to this we all agree;
But did he add a soul or spirit man, of one man making three?
Does dust man return to dust again, and spirit man to God,
While the soul man down to hell is cast to writhe in fire and blood?
Then Cain, who died so long ago, must in this sad condition dwell;
One Cain in *dust*, one Cain with *God*, and the other Cain in *hell*."

Wamic, Or. A. W. STEERS.

OBITUARIES.

VERY SPECIAL NOTICE.

☞ Those who want extra numbers of the *Crisis* containing *Obituaries*, or other matter, must take notice when the obituaries appear, and *then*—not before—send their orders direct to the *Business Agent*, and they will be *promptly* filled. *Never send orders to the Editor.* That is not his business.

YOUNG. In Sioux City, Iowa, at his residence, 810 Prince St., Sunday night, Sept. 16, 1888, Capt. John Wesley Young, aged seventy-one years, eight months, and five days.

He was a believer and faithful witness of the Advent faith for almost a half century. He with his good wife, Annie C. Young, heard William Miller in Chardon St. Chapel, in 1842, and received the truth, from which they never turned aside. I attended the funeral of Sr. Young Oct. 9, 1881, and to-day laid away her husband to await the coming of Christ at the resurrection.

Capt. Young was born in Baltimore, Md., Jan. 7, 1817. He was left an orphan, and while quite young went to Scituate Harbor, Mass., to live with an uncle. He became a cabin boy, and before he was twenty-one years of age he rose to the office of captain. He was married in 1838 to Miss Anne Damon. He then settled in East Boston, where his children, May, Laura, John W., and George, with three others who sleep, were born. In 1855, like many of the old Adventists, he removed west, to the State of Illinois, where he engaged in business. In 1868 he removed to Sioux City. In all his business interests he was successful. But with all his care and toil the old family Bible was read every day, while he and his good wife kept up the family altar with its light and blessing in the household. In his last and painful illness he was watched over night and day by his good and faithful wife, with an unequalled wifely devotion to the last moment, together with his loving children. Tuesday, A. M., Sept. 18th, a large congregation, among whom were the leading citizens of the city, with the family and friends, gathered at the home of our deceased brother for the funeral. I read the Scriptures from 1. Cor. 15; and Rev Mr. Glass offered prayer. Among the hymns was, "We shall sleep, but not forever." I spoke on the "blessed hope" from Titus 2: 13, when we went to the graveyard, on the banks of the Floyd, and tenderly laid him away beside his wife, for rest till Jesus comes.

JOSHUA V. HIMES.

DUREN. At Fairfield, Me., June 29th, 1888, of paralysis, Benjamin Duren, aged seventy-eight years and ten months.

Another Simeon has departed in peace. My dear Bro. Duren was converted to God in 1843. For several years he was class leader in the M. E. church. He was a good man, and highly esteemed by all who knew him. He loved and believed in the gospel of the kingdom. Several years ago he was much renewed in the spirit of his mind, while Eld. Lovejoy and myself were holding meetings in Advent Hall. His home was a home for God's heralds of our soon coming King. Two years ago last May he was stricken with paralysis. He never walked again, and was a great sufferer until he fell asleep. He leaves a Christian wife, with sons and daughters, who deeply mourn his absence. But those noble sons and daughters, with their godly mother, sorrow not as others which have no hope. Funeral services by Eld. Curtice.

"He resteth now. No more his breast
Heaves with its weary breath:
Pain sits no longer on the brow
Where lies the calm of death.
Sunk to his rest, like tired child,
He lies in slumber deep,
Soft folded in the arms of Him
Who 'giveth his beloved sleep.'"

JOHN G. HOOK.

HINCKLEY. At West Alton, N. H., March 1st, 1888, our dear mother, Susan Hinckley, aged eighty-two years.

Our aged mother fell asleep to awake in the bright morn when death will be no more. In her youthful days she sought and found the Saviour, and united with the Free-Will Baptist church. When the Advent message was first proclaimed, she became interested in the truth, and loved the appearing of our Lord. This was her only hope, and as she said, "A little while and Jesus will come, then I will live to die no more." The life she lived told all who knew her that she was a child of God. We miss her, and those prayers which were offered in our behalf are still fresh in our memory. As we go to the old homestead it seems as though we could hear mother pray. We turn from her grave in hope. Yes, soon the sainted host will be reunited, never to part again. May the dear children be ready to meet mother on the Eden shore. E. N. HINCKLEY.

STRONG. In Darien, Genessee Co., N. Y., Aug. 30th, 1888, Mr. Miner Strong, aged sixty-five years.

He had been a great sufferer for many years, and at last grew weaker, which resulted in his death. As a business man he was equalled by no one. As a neighbor and friend he was much thought of, as was manifested by the very large congregation that gathered at his late residence on Sunday, Sept. 2nd, to attend his funeral. He has left a wife, who is a member of the A. C. church, one child, two brothers, and an aged mother, eighty-nine years old to mourn their loss. May this be sanctified to the bereaved family. Funeral attended by the writer.

GEO. A. STREETER.

BALL. In South Berwick Great Works, Me., Aug. 23, 1888, Mary Ball, aged seventy years nine days.

Sister Ball died very suddenly, being sick only a few days. She lived with her nephew four years, and he kindly cared for her. She had been a believer for a long time. Her presence and counsels will be sadly missed, but she rests in hope, and sorrowing friends are comforted with the hope of a speedy reunion. She leaves one brother and many friends to mourn her loss. Words of comfort spoken by the writers.

M. M. and A. A. YOUNG.

RHODES. In Lowell, Mass., Sept. 24th, Ethel May, only child of Arthur E. and Bertha F. Rhodes, aged two months and fourteen days.

Early taken from the chilling frosts of this blighted world, safely laid to rest where no jarring sound can disturb its quiet slumbers, the little one will sleep on until the glad resurrection morning, and then awake to sinless, painless, never ending life. May the mourning father and mother be ready then to join their sweet babe.

M. G. C.

ROBBINS. In Raymond, Maine, Aug. 27, 1888, Thomas Alden Robbins, aged seventy-eight years.

He sleeps in Jesus. MRS. J. E. JORDAN.

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THE INFIDEL'S WAGER.

A young man named Thorpe, who afterwards became an effective minister of that gospel which at first he ridiculed, was one of Mr. Whitefield's most insulting opposers; and, possessing an unusual talent for mimicry, he not only interrupted his sermons in public, but ridiculed them in private in convivial theatrical circles.

On one occasion, at such a gathering for revelry and wit, he and three of his companions laid a wager for the most effective imitation and ridicule of Whitefield's preaching. Each was to open the Bible at random, and deliver an extempore harangue from the first verse that presented itself, and the audience, after the profane exhibition, were to adjudge the prize.

Thorpe's three competitors each went through the game with impious buffoonery, and then it came to his turn. They had the table for their rostrum; and as he was about to step upon it, confident of his superior ability, Thorpe exclaimed, "I shall beat you all." They handed him the Bible, and when he opened it the invisible providence of God directed his eye at the first glance to the verse in the thirteenth chapter of Luke's Gospel—"Except ye repent, ye shall all likewise perish."

He read the words, but the moment he had uttered them he began to see and to feel their full import. The sword of the Spirit in that passage went through his soul as a flash of lightning. An instantaneous conviction of his own guilt as a sinner before God seized hold upon him; and his conscience was fearfully aroused. The retribution in that passage he felt was for himself, its terrors glared upon him; and out of that rapid and overwhelming conviction he preached.

His fervor and fire increased as he went on, the sympathetic gloom of his audience deepened the convictions in his own soul, and the sentences fell from his lips with such intense and burning imagery, and with such point and power of language, that, as he afterwards stated, it seemed to him as if his hair would stand erect with terror at their awfulness. Yet no man interrupted him, for all felt and saw, from the solemnity of his manner, what an overwhelming impression there was upon him; and though their astonishment gradually deepened into anger, yet they sat spell-bound, listening and gazing at him. And when he had finished a profound silence reigned in the whole circle, and not one word concerning the wager was uttered.

Thorpe instantly withdrew from the company, without speaking a word, and never returned to that society; but, after a season of the deepest distress and conflict, passed into the full light of the gospel, and at length became a most successful preacher of its grace.—*Dr. Cheever.*

WHERE TO FIND HEAVEN.—There was a Methodist preacher who preached one day on heaven. The next morning he was going down town and he met one of his old, wealthy members. This old fellow met the preacher and he said: "Pastor, you preached a good sermon about heaven. You told me all about heaven, but you never told me where heaven is." "Ah," said the pastor, "I am glad of the opportunity this morning. I have just come from the hill-top yonder. In that cottage there is a member of your church. She is sick in bed with fever; her two little children are sick in the other bed, and she has not got a bit of coal or a stick of wood, or flour or sugar or any bread. If you will go down town and buy fifty dollars' worth of things, nice provisions, and send them up to her, and then go up there and say, 'My sister, I have brought these nice provisions in the name of our Lord and Saviour;' if you ask for a Bible, and you read the twenty-third Psalm, and you then get down on your knees and pray,—if you don't see heaven before you get through I'll pay the bill." The next morning he said, "Pastor, I saw heaven, and I spent fifteen minutes in heaven as certainly as you are listening."—*Ex.*

TO THE man of a kindly spirit there is a bright side to everything he looks at; while to the ill-natured man not even the noonday sun is without its disfiguring spots. "Whence come wars, and whence come fightings among you? Come they not hence even of your pleasures that war in your members?" If you would improve your surroundings, you should improve your mental and moral eyesight; for if there were more good inside of you, things outside would look a great deal better to you.—*Ex.*

IS THERE a better secret than this for making the whole fabric of life perfect? "Any good thing that I can do;" that covers all our duty to God and to ourselves. "Any kindness that I can show to any human being;" that covers all our duty to our neighbor. Love to God and to our neighbor is the fulfilling of the law.—*Ex.*

IN the sight of God, greatness does not depend on the extent of our sphere, or on the effect produced, but on the power of virtue in the soul, in the energy with which God's will is performed, the spirit in which trials are borne, and the earnestness with which goodness is loved and pursued.—*Ex.*

WHEN Christ's Spirit dwells in the heart, it will shine out in the life, and every one who sees a true disciple will know that he has been with Jesus, and learned of him.

The World's Crisis
AND SECOND ADVENT MESSENGER.

"BEHOLD I COME QUICKLY: AND MY REWARD IS WITH ME."

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MISSIONS.

FOREIGN MISSION.

LETTER FROM J. C. SMITH.

Nov. 23d Bro. Horniman came from Brighton, a distance of twenty-five miles, on his tricycle. He was four hours making the trip, and rested an hour on the way. He was with us at our meeting, and gave us a very interesting account of how he received the truth from a neighbor while in Wisconsin, and what he had passed through in coming to this country on account of the truth he held. He spoke on points that our opponents meet us with. At the close of our meeting he stated that he had not been to such a meeting for twenty-five years, and that he should return to Brighton and tell his friends that he had been to a jubilee meeting. He also stated that he should want us to come up to B. and have meetings in his drawing room. He subscribed for the *Crisis* while with us, and took home books for the benefit of others.

Sunday, 25th, we had three interesting services, and the Lord blessed our gathering together and our waiting upon him. Bro. Forsey spoke in the A. M., and the Lord aided me to speak in afternoon and evening. We are now having a series of meetings every night through the week. Bro. Forsey has decided to leave all and follow Jesus. He has been at work for a firm that kept him at work early and late, so that often he could not attend meetings. They paid him twenty-two shillings per week; but we decided to make that up to him, as his family is depending on him for support. He has now entered the mission work for Jesus, to scatter the great and glorious truths we love as a people far and near, as the Lord shall open the way. Neighboring villages have already been visited by Brn. Hudson, Cunningham and myself, and tracts and papers scattered from house to house, and shop to shop. Now Bro. Forsey purposes to go into others and spread the good news. Had we means and tracts we would love to keep Bro. H. in the field also, as he is a capital hand as colporteur.

This country has long been neglected, and the straightforward gospel and its shining light of coming glory, very soon to be ushered in by the appearing of Jesus, with the destruction of the evil one, with all sin and sinners, are doctrines that are not known by the masses, and are ignored by the majority of the professed teachers. It has been told us that one of the preachers had much to say about us to-day, that it was a terrible thing for those missionaries to be scattering so much heresy. One man has written to me from Brighton, since we scattered the seed there. He states that he is not a papist. He received one of our tracts. By the way he writes I think he would gladly have my head taken off, as many had under the papal persecution, if it was in his power to do so.

Bro. Seymour handed me an item from the *Christian World* of Nov. 22d, headed, "The Church of the Future," in which Mr. Brooke Lambert spoke of the "glorious ideal of the Church of England as the successor of the papacy, the foster-mother of the Protestant churches of the globe." He would have the gates of the church made wide enough to satisfy the requirements of all. He complains of the dissenters going off on some new truth, and calls them "false liberalists of the nonconformist sects." While the Church of England is complaining in fear of losing their pasture, the Catholic church, with the pope at the head, is complaining bitterly of the Catholic prelates of England. Already the filial devotion of all Catholic pastors and people in all parts of the world, and also the free and healthy public opinion of all civilized nations, has rebuked and condemned this penal legislation. And we also add our protest to that of the civilized world, together with all Catholics, our detestation of such great injustice. It seems that the time has nearly arrived when the "kings of the earth and merchants are to bewail her and to lament for her when they shall see the smoke of her burning, standing afar off for the fear of her torment, saying, Alas, alas, that great city Babylon, that mighty city, for in one hour is thy judgment come. And the merchants of the earth shall weep and mourn over her, for no man buyeth their merchandise any more. The merchandise of gold and silver and precious stones and of pearls and fine linen and purple and silk and scarlet and all thyine wood, and all manner of vessels of ivory and all manner of vessels of most precious wood, and of brass and iron and marble. And cinnamon and odors and ointments and frankincense and wine and oil and fine flour and wheat and beasts and sheep and horses and chariots and slaves and souls of men, and the fruits that thy soul lusted after are departed from thee, and all things that were dainty and goodly are departed from thee, and thou shalt find them no more at all. The merchants of these things which were made rich by her shall stand afar off for the fear of her torment, weeping and wailing, and saying, Alas, alas that great city that was clothed in fine linen, and purple and scarlet, and decked with gold, and precious stones and pearls. For in one hour so great riches is come to naught." Rev. 18: 9-17.

Great events are just before us. Says the editor of the *Christian World*, a paper that has the largest circulation of any religious paper in Europe, under the heading of "A Simmering Continent," "Passing incidents continue to bear witness to the general state of unrest throughout Europe, and to the probability that before long the continent throughout its length and breadth will be one vast bonfire." This is certainly very strong language for such a popular paper to utter. But many wise men see the coming storm, both for the papacy and the political powers of earth." But the wicked shall do wickedly, and none of the wicked shall understand; but the wise shall understand." Dan. 12: 10.

What is needed in these closing moments of time is that every man, woman and child should stand with loins girded about and lights burning, and "ye yourselves like unto men that wait for their lord, when he will return from the wedding; that when he cometh and knocketh they may open to him immediately. Blessed are those servants, whom the lord when he cometh shall find watching." We need more tracts and papers to scatter for Jesus and his coming.

GLAD TIDINGS FROM AFAR.

The following letter from Bro. Masillamani, the missionary for the A. A. Mission Society in Madras, India, will give some idea of the work being done through the efforts of that society in far-off India. God bless the work and those who donate for its support. Brethren, pray for this work.

E. M. ANDREWS, Treasurer.

My dear Sir:—My hearty thanks are due to our Christian friends in America and England, who continue regularly to forward valuable papers, journals, magazines, tracts, etc., to my address, which after being read by myself, are loaned or given away to others who are equally interested in reading them. Our English as well as vernacular journals and tracts are most thankfully welcomed in all places where they are sent. Both Christians and non-Christians, in general, feel interested in reading them. Some educated Hindus express their high appreciation of the important doctrines advocated in our publications.

But I am sorry to say that some opposition has been experienced from able and wealthy Hindus, who have organized an association for preaching and propagating Hinduism, which they call "the true religion." They call their association "The Hindu Tract Society," and have sent messengers to preach in the open air and to advise the people against listening to the Christian preachers. On Sunday mornings the divine service is regularly conducted in my residence, which we call "The Advent Mission House." I read and expound the Scriptures to a few people who assemble to hear me.

I am glad to inform you that some of the sectarian pulpits and prayer meetings, which had been long shut up against me, have been recently opened to my preaching. The Spirit of God enables me on such occasions faithfully to preach the truths relating to life and immortality only in Christ and his soon coming to reign in his eternal kingdom on earth. Christians in general express their desire often to hear about the second coming of our Lord. Religious inquirers often come to my house, whom I receive and teach on the glorious truths of the gospel. They receive my words with earnestness. Often questions are asked on the misunderstood passages of the Scriptures, and answers are received to their satisfaction. Some invite me to their own houses to learn of me more of the truths contained in our tracts which they have read. As once a catechist remarked, "It is rare to see a Christian house where there are not found some tracts published by the Advent Christian believers.

When not otherwise engaged in the evening I go to the beach, general post-office, central station, and other thoroughfares to preach the gospel of the kingdom and distribute tracts. At such times people of different classes crowd around and listen to my words with attention, and thankfully accept the tracts offered them. Some of our unpaid helpers often come to the Tract Repository to get tracts for free circulation and to hear me. Our voluntary tract distributors are doing a great work in Madras and other places. They carry with them a great number of tracts and pamphlets and scatter them among the people in hospitals, poorhouses, public offices, railway stations, etc. Some of them accompany me when I go to preach to the Hindus, and help me in preaching and distributing tracts.

Two weeks ago a Christian teacher told me, "Day before yesterday a Roman Catholic Christian at Royapuram died at the advanced age of one hundred and ten years. There was a large gathering of people at his funeral. Your man, Mr. Israel, (one of our tract distributors came there with numerous tracts in his hands and scattered them among the crowd. The people with solemn earnestness received and read them, and discussed the subjects treated in them!" Bro. Israel often goes to the Egmore railway station and scatters numerous tracts among the passengers, which they carry with them to various places in South India. Bro. Brankhurst, the postmaster of the central station, distributed a vast number of the English and vernacular tracts among the numerous passengers who crowd there.

Bro. Gibson, the assistant traveling post-superintendent, every week carries with him a great many tracts and journals and scatters them for three hundred miles along the Madras railway. The passengers who get these tracts take them to their houses thousands of miles distant. Thus the seed of the gospel of the kingdom of God is spread far and wide. Bro. Ramalingum also takes hundreds of tracts which he specially circulates among the Christians in Madras.

I am glad to hear that in some places European missionaries and native ministers have come forward to preach the truths advocated in our tracts. Evangelists and catechists, who work under the missionaries, more boldly and openly come to our Tract Repository in order to get tracts to be distributed among their Christian friends and neighbors.

PROPHETICAL.

THE PROPHETIC PERIODS.

BY J. COUCH.

A period is a designated portion of time, as a week, a month, a year. A period is designed to measure the distance between two specified points, or the time of the continuance of an event or condition, as from the commencement to the end of a government; the beginning and end of a social condition, and the time required for the earth to make a revolution.

A prophetic period is a stated portion of time given in the sacred prophecies for the purpose of giving the chronological distance between certain specified events, or the length of the continuance of such events.

Has the Creator exhibited His estimation of the relative importance of such measurements to His church? He has emphatically, by interspersing them through all the divine dispensations, and so arranging them as to indicate *when* the most momentous events of earthly history, and the most signal epochs of His people's experience should occur.

God appointed and published the time for the flood, the burning of the cities, the exode, the taking of Babylon, the dedication of the New Tyre and the time of the First Advent of Christ. Many others, too numerous to mention here, were given in the same way.

That the rule by which these were given had a general application to the divine administration appears from the following testimony: "To every thing there is a season, and a time to every purpose under the heaven." Ecc. 3: 1. "Whoso keepeth the commandment shall feel no evil thing: and a wise man's heart discerneth both *time* and judgment. Because to every purpose there is *time* and judgment, therefore the misery of man is great upon him." Ecc. 8: 5, 6. "Surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets." Amos 3: 7.

Why has the "misery of man" been "great" on account of God's revealments of his purposes to bring upon the race chastisements and judgments and the "time" of their occurrence? Because such revelations were designed as forewarnings, giving rebels an opportunity to repent and escape the threatened punishment, so that when the number of those involved is relatively large the "misery" of the infliction is "great" because it involves a great number. Is it not scripturally true that, in all recorded cases of God's judgments upon men, he has given the requisite forewarnings, including the periods of the events? and is it not also true that in all cases a great majority of those warned refused to accept the warning, and by this means entailed upon themselves the threatened calamities? According to the Bible it is true. Did those events take on like characteristics because they were controlled by the same government? They did. Will future events, controlled by the same laws, executed by and upon the same characteristic classes, result in the same experiences? They will. Has Christ given any testimony upon this vastly important subject? He has. In his lament over the fatal error of the Jews he said: "For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side. And shall lay thee even with the ground, and thy children within thee, and they shall not leave in thee one stone upon another; *because thou knewest not the time of thy visitation.*" Luke 13: 43, 44.

God had foretold the coming of Christ, the period of its occurrence, the signs indicating it, the advantages and disadvantages to the Jews contingent upon their acceptance or rejection of the predictions relating to the great event. The real cause of their fatal step as Christ shows was their failure to accept God's revealed "time of their visitation." Christ in this case correctly represented a principle which must be general in the divine government, and which involves this rule: When God publishes an appointment of a period, during which specified events are to occur which will require specific action of the church, if the church occupying that period fails to accept that revelation she cannot do the special work required, and she brings upon herself the threatened chastisements. The Saviour states this point emphatically, and connects the general principle with the last judgment and coming of Christ by making the period of Noah and Lot like the period which shall end the gospel age.

The subject of God's revelations concerning the time and circumstances of the judgments He has sent upon men, as they relate to the importance of understanding them as their Author designed, is one of vast magnitude and vital interest to our race. It is easy to learn what God approves and disapproves as to the position He would have men take who occupy the periods when such revealments are being fulfilled, by learning what positions the classes took in the past when predicted judgments came, and whom He justified and whom he condemned.

The Bible record upon this point is unmistakably explicit, recording in every case justification of the class who sought to understand the revelations giving time and events, and by that means were prepared to meet them. In *every case* the class who disregarded such prophecies, and were not expecting the inflictions of judgments *when* they came, failed to prepare for the same and were overwhelmed in condemnation.

Will the immutable Jehovah change the principles of His government when the last generation shall come, and the final judgment is impending, so that a new line will be drawn between the justified and the condemned? No, the attributes of God, the characteristics of his government and every Bible testimony forbids it.

The vital importance of this subject causes the enemy to make special efforts to prostitute the subject by false interpretations, the folly of its friends, the unpopularity of its advocates, and every available influence so as to stamp into the dust and obliterate the great message which God will commit to be published by His last commissioned people.

As the Bible record shows that the church of the past ages had great responsibilities thrown upon her at the occurrence of every chastisement of men for their sins, and at all the great epochs in her history, by having committed to her the prophetic forewarnings of coming judgments and their chronological location, can we reasonably suppose that a changeless God would, when the greatest of all judgments is approaching and the greatest of all earthly changes is impending, fail to furnish the church with as definite predictions of time and events as at any previous period? It is both unreasonable and unscriptural.

Christ said of the last advent, "Watch, lest coming suddenly—unexpectedly—He find you sleeping"—unconscious of its approach. Again He said, "Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares. For as a *snare* shall it come on all *them* that dwell on the face of the whole earth."—Luke 21: 34.

This warning of Christ proves that it will be just as dangerous for the people of the last generation not to know *when* the last judgment is coming as it was for the people of Noah's, Lot's, Moses', and the Jews' time not to know the time of their *visitation.*"

The church is in all cases required to make an effort to understand the time of these judgment visitations just as definitely as they are revealed, for God designed that His Word should be understood as He gave it.

Is it true that the most noted Christian teachers have through the centuries taught that the Bible gives prophetic measurements running to the end of the gospel and the last judgment? It is true. A large class of these writers took the position that the church, as she draws near the end, will be furnished with means by which she will be enabled to understand more definitely when the consummation of the gospel plan will come than their predecessors could do. Prominent among these were Isaac Newton, John Wesley and George Whitefield.

If we have come to these last days, the church should now make an earnest effort to understand, as God has revealed it and no more so, the time when the last judgment will come. May the Lord give us wisdom not to indulge in [illegible] judge others by our conclusions, or make our faith which rests upon *collateral* proof the same as if it was supported by *positive* proof. The Lord has not given the year, as men reckon time, in which the end will come, but he has given the year according to His prophetic reckoning, therefore human reckoning must be adjusted to the prophetic, which depends upon circumstantial proof; for there is no prophetic proof of the year of our A. D. in which the end will come.

To say that we have the same faith that Christ will come in 1889, or any other year, that we have that there will be a resurrection of the dead is a misconception, for one rests upon direct promise or positive proof, the other upon circumstantial proof. Much saving Bible faith rests upon collateral proof, therefore the faith of 1889 may be a Bible faith.

A WARNING WORD.

BY A. ARMOUR.

"And there shall be a time of trouble." Dan. 12: 1. Is it still in the future? Most certainly it is. Michael has not yet stood up; nor have Daniel's people been delivered, every one found written in the book; nor have many, or any of them that sleep in the dust awaked, some to everlasting life, as must be the case if this time of trouble were in the past. It still lies before us, dark and dreadful. But we are apt to forget that. It is more pleasant to put all such times of trouble in the past, under the papacy, or the Mohammedans, and to say their times are ended; they cannot return again. In the days of Bunyan's pilgrim, giant Pagan had been long dead, and giant Pope had grown so infirm that he could only sit in his cave's mouth and grin at pilgrims as they went past, and bite his nails because he could not get at them. This may be so; yet we read: "And there shall be a time of trouble."

The poet Cowper wrote something like this:

"Six thousand years of sorrow have well-nigh
Fulfilled their tardy and disastrous course
Over a sin-sick world; and what remains
Is merely as the working of a storm
Before a calm, that rocks itself to rest."

This may be true in the main, but the Word of God asserts that "there shall be a time of trouble," and we had better believe it. The gospel ship is nearing the coast of the land of life and glory, but it is just as surely sailing into a storm. What then? Make ready for it. Take in the fair weather rigging. Make all snug, and double the lookout.

"Trouble." It is a world of trouble anyway. Trouble of body, disease; trouble of mind, anxiety; and trouble of estate, adversity. What kind of trouble is here spoken of? and what degree of trouble is worthy to be mentioned along with such weighty events as the judgment—deliverance of the people whose names are written in the book of life, and the resurrection of the dead? *Tsarah*, straitness, distress; from *tsar*, to bind, to vex. It is then trouble of outward circumstances. This will produce trouble of mind in those who mind earthly things. *Tsar* as a noun is very frequently rendered "enemy." *Tsarah*, the feminine form, is used for the abstract idea. An enemy is one who binds or restrains or hinders by opposing; the abstract noun related to "enemy" would be enmity, and from the root-meaning of the word enmity operating to produce restraint and distress. "Such as never was since there was a nation"; how long is that? I do not find any *goyim* before the flood, and the first occurrence of the word is in Gen. 10: 5 ("Gentiles" and "nations"); and Balaam said, "Amalek was the first of the nations." Num. 24: 20. [This Amalek should not be confounded with the descendants of Amalek the grandson of Esau, as Amalek was a people in the days of Abraham (Gen. 14: 7), who was Esau's grandfather.]

Perhaps the reader will have noticed in the Hebrew *Tsar* a spelling sometimes used for the title of the Czar of Russia. This is not without significance. Certainly the Czar is now the troubler of the nations. Russia is the nation which is liable to break the peace any day, and is certain to do so before long. No doubt the prince of Rosh (Gog of Ezekiel) is the Czar of Russia; and, strange to say, Agag was the title of the kings of Amalek. Haman (Esther 3: 1) was an Agagite, probably of the royal family of Amalek. A-gag and Gog are akin. The *Tsar*, by pre-eminence the "enemy" of Israel, the troubler, sits on the throne of Russia.

This is suggestive, as the mention of "since there was a nation" directs the mind to national trouble. I shall not enlarge further now, but if any desire more light let them meditate on Isa. 59, putting the Hebrew word *Tsar* in place of its English representative "enemy" in ver. 19. Also read Ezek. 38, and 39 in the Revised Version; and some time, and some where, I have much more to say, if the Lord will.

"There shall be a *time* of trouble," a duration of it, longer or shorter. Perhaps we have forgotten what the apostle James wrote about Capital and Labor in the last days. Though things are comparatively quiet now, that controversy is not yet settled. And Bunyan's old giant has quit biting his nails, and is getting his fingers into the national purses of the U. S., and other countries. His faithful children are getting into the teachers' desks of the public schools. He means to get hold of the reins of government in this very country, and is using every means to attain that end.

Without being an alarmist, and without endorsing the speculations of the Editor of the *Christian Herald* as to the dates and events of the future, it is well not to be lulled to sleep. Indeed, we should prepare to meet such a time. We will need God's keeping power and his helping hand then especially. "Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world to try them that dwell upon the earth. Behold, I come quickly: hold that fast which thou hast, that no man take thy crown." Rev. 3: 10, 11. See also Luke 21: 34-36.

Beloved brethren and sisters, we are not to be "carried to the skies on flowery beds of ease," nor is the millennium to dawn upon us by the gradual extension of Christianity as we glide peacefully along. What is revealed as to its nature and details I do not here attempt to unfold, but I do ask your most serious attention to the great fact that one "shall come to his end, and none shall help him. And at that time shall Michael stand up, the great prince which standeth for the children of thy people: and *there shall be a time of trouble*, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book. And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt." It is no fancy, but a revealed reality.

What then is our hope? For what should we pray? For what should we live? We should seek to be worthy to be caught up to meet the Lord and to stay above the storm, whenever he may come into the clouds to gather his saints unto him. And we know not at what time his coming may be. "Are you ready, should you hear the midnight call?"

JOHN 8: 36.

BY SR. T. B. LANG.

"If the Son therefore shall make you free, ye shall be free indeed."

While meditating on this subject, I thought with the help of the Lord I would write a few thoughts on it, as I understand the Bible teaches in harmony with what I have experienced. Thank the Lord, we can acquaint ourselves with him and be at peace, and thereby have good will come to us in this present world. Yes, praise God, it is one hundred fold in this life, with persecution, and in the world to come life everlasting. And signs that are unmistakable proclaim the time to be near when the people of God that have made a covenant with him by sacrifice shall be delivered, every one whose name is written in the book of life. Praise the Lord. That takes in every one that the Son has made free.

To be made free is to be made free in harmony with the word of God, for that is to judge us in the last day. Well, praise God, he makes me free from sin. "His name shall be called Jesus, for he shall save his people from their sins." He saves me from fear, for perfect love casteth out fear. He saves me from seeking to please men, for if we seek to please men we are not the servants of God. He saves me, praise the dear Lord, from the love of the world, for "if any man love the world the love of the Father is not in him." He saves me from pride, for "the day cometh that shall burn as an oven, and all the proud, yea, all that do wickedly shall be stubble, and the day that cometh shall burn them up."

He saves me from conforming to the fashions of the world. "Let not your adorning be that of plaiting the hair and of wearing of gold or of putting on of apparel." He saves me from care and anxiety, for Jesus says, "Cast all your care on me." This done there is none left. Praise the Lord. He makes me free from jesting and foolish talking. "Let your speech be always with grace, seasoned with salt." I am so glad the love of it is all taken out of my heart, and my joy and rejoicing is in the Lord, who bought this freedom for me with his own precious blood. He has made me free from fretting. "Fret not yourselves because of evil doers." He saves me from hatred, for God is love. Well, he does save me from the fruits of the flesh, which are manifest in every unregenerate heart to some extent. But by submitting fully to the Lord he does save me from all these things.

We read, "He is the same yesterday, today, and forever." Since I submitted fully, and by his precious blood was cleansed from all unrighteousness, and by faith received the second blessing, the baptism of the Holy Spirit, it has had the same effect on my life. Now this is just what Jesus did for me when he made me free indeed. It is not freedom from tears, sorrow, and death, nor trials or temptation; but, praise the Lord, I can count it all joy when I fall into divers temptation. I do praise the dear Lord for the freedom we can and do have here, and for the hope of soon having the Scriptures fulfilled, "Death is swallowed up in victory." My prayer is, hasten the time, bring in everlasting righteousness, and let the whole earth be filled with thy glory.

Whitefield, N. H.

MY PILGRIMAGE.

BY L. BOUTELLE.

Commissioned by my Lord to go,
And neither stop for rain or snow,
I have to run, leave all behind,
And preach glad tidings to mankind.
This cheering "message" we must bring,
Go tell of the soon coming King,
Give signs that show his coming near,
Declare the same and without fear.
By day and night I preach and pray,
My work is hard for every day;
A weary pilgrim, homeward bound,
Rest surely here cannot be found.
A missionary, the world my field,
The Spirit's sword I have to wield.
I'm like a man upon the wheel,
He must go round though bad he feel;
My wife and children, home and all,
I have to leave at Master's call.
Forty-seven years I've run the round,
And still upon this earth I'm found,
Beseeching men to turn and run
To Christ and pray, "Thy kingdom come!"
No salary promised, only bread
With water sure we shall be fed.
A bitter cup we have to drink,
'Tis a hard life I sometimes think;
Out in the world, no scrip nor purse,
Our friends look cold, and this is worse.
I look to Christ and then I see
One who was rich, made poor for me,
And foxes holes in which to rest;
The Son of man," I hear him say,
"No where his sacred head to lay."
My murmuring now has gone and fled,
I'll follow Christ, my living head;
I'll keep the faith and fight by grace,
And so I'll run the heavenly race;
We gird this gospel armor tight,
And keep the golden crown in sight.
We'll suffer on and will not fear,
The better day is almost here;
With cheerful hope we'll wait and sing
The coming of our rightful King.
Pilgrims and strangers we must be,
If we would live and reign with thee,
Sun, moon and stars do also say,
We soon shall see the blissful day.
Of other signs there is no lack,
Then we'll believe and not turn back.
And when this crowning race is run,
It's by grace alone that we have won.
The watchmen soon their work will leave,
And their reward they will receive.
Father, may it be thy will divine,
That in thy kingdom I may shine,
And with my Lord forever be
Clothed with immortality.

THE EFFECT OF FAITH.

BY FRANK BURR.

We are sometimes told that it makes no difference what a person believes, if he is only honest hearted and sincere in his faith; that character is not estimated by one's faith, but by his motives and life. No doubt a person's motives and conduct will be the things considered by the Lord in the day of judgment, and his eternal destiny will be meted out to him "according to his works," as is written in the Word, but upon a careful consideration of the subject perhaps it will be more clearly seen that a person's faith has much to do with his works, and that all character, whether good or bad, is more or less the result of one's acting out simply what he believes.

Some, to be sure, may through perverse *will* do that which they know will be an injury to them, but in such a case the person simply stultifies his own faith, and acts out that which may be another's faith, and which is contrary to his own conception of truth. He denies his faith by his deeds, doing that which he knows is evil and which brings him only evil in result, and he acts thus because he is either perversely wicked, or because he does not possess the strength of will to resist the temptation.

But another question arises at the outset in this line of thought, and that is, what *is* good character in the sight of God? Of what will the Lord approve, and what does he denounce? One might answer, he will approve goodness and denounce unrighteousness. True, but what is goodness in *his* estimation, and what is unrighteousness? As all mankind are to answer to the Creator for their deeds, it would be well for all to understand by what *law* we are to be judged; whether it is to be by a law of our *own* devising, or one which has been proclaimed from heaven.

The Lord speaks in his book of "the law of faith" (Rom. 3: 27), and he has declared that true *faith* is the basis of righteousness in his sight. Any one can understand what faith is; it is simply to *believe God.* To believe God from the heart is to *lovingly* believe his word. Suppose one denies the word of God; certainly he can not expect to be approved by the Lord, even if he is ever so kind, and good natured, and honest among men. He who denies the word of the Lord, or disputes it, is certainly rebellious, and not fit to live in God's kingdom when it is to be established on the earth. No one could find fault with a ruler who would shut out from his dominion those who will not believe him.

It is said that many good persons deny the Bible simply because they do not believe it is God's word. They would believe if they were convinced. But it is not for the lack of evidence that men are skeptical, but rather because they are not willing to let the evidence bear upon their minds. Most persons, if not all, who are skeptical, are thus because they do not want to believe. If they did believe, their *lives* would be affected by it, and they would confess and worship the Lord Jesus as their Saviour, which is just what they are determined not to do.

A person's faith is the foundation of his life, of his character. The ungodly believe in themselves, and they serve themselves as well as they can. They believe in this world, and they seek the things of this world. The godly believe in God and the Lord Jesus Christ, and they serve God and the Lord Jesus Christ. They believe in a "world to come" and they "seek first the kingdom of God and his righteousness."

But there is such a variety of creeds among Christian men that people often think it is a matter of little importance what a person believes, especially in relation to certain things that pertain to forms and future expectations. To such sprinkling is just as good as immersion as an ordinance, and to believe that a person's resurrection takes place at death is just as good as to believe in a future resurrection of the body, and much more of the same sort. *Has the Lord spoken?* If so, does it not make a difference whether we believe his word, or something contrary to it? The New Testament contains his word to us; sprinkling is not once mentioned in it as baptism, but immersion is positively declared in Rom. 6: 4 and Col. 2: 12. And the resurrection of the body is plainly declared in 1 Cor. 15: 44, 53. But if a person insists upon these truths he is considered bigoted, and called a crank. Is the Lord's word of any consequence? Is it not of the utmost consequence? Whoever thinks that a person's faith is a matter of little consequence, let him act out a Bible faith for awhile, and then he will know by his experience whether it is so or not.

TEMPTATION.

BY C. S. COFF.

Professed Christians will pray, "Lead us not into temptation, but deliver us from evil," and expect the Lord is going to do the whole job without their co-operation. It is a great mistake. God can do wonders independently of us, but there are many things which he does through us, and this battle of life against temptation is one of them. It is a fruitless task without his help; it is a grand success with his assistance. But, brother, you must paddle as well as pray. God helps those who show some disposition to help themselves. What can *I* do, you say, toward gaining the mastery over my temptation, my besetting sin? You can do much. Is it the temptation that comes from evil associates? To obtain the Lord's blessing in that direction you must come over on the Lord's side and quit the camp of sin. "No man can serve two masters." The man who undertakes to divide his smiles between holy conversation and filthy stories, will find the wear and tear too much for his spirituality. A righteous man not only ought to be pleased with much in this world, but vexed with a good deal that is going on. If you have not learned how to frown on evil, you do not know how the joy of salvation works. You cannot have a pass on the gospel train and be a stockholder or director in the Black Valley railroad. Quit keeping the devil's books.

In many cases of temptation it lies with man, aided by the Holy Spirit, to remove the cause. Some one of the five senses may furnish the avenue through which one may run right into temptation. David said, "I will set no wicked thing before my eyes." That will remove a large cause of trouble. What a man does with his stock and tools on hand will have something to do with his success in quitting the tobacco habit; and then if he comes in contact with it afterwards accidentally, let him testify against it, and shake off the dirt from his feet as he quits the place. What a woman does with her jewelry will have something to do, perhaps, with reviving the old passion to wear it when she has been convinced that wearing such gewgaws and Indian relics is no part of godliness.

If your eyes trouble your piety, look the other way. If your ears hear that which annoys you, stop them with your fingers, Bunyan-like, and run crying eternal life. Does your tongue trouble you? Give it plenty to do in praise of God and in kind words to others. Do the neighbors annoy? "Overcome evil with good." The untutored savage appreciates kindness, but resents abuses naturally enough. The mud in the stream may come from your fountain after all. The boy who treats an elephant to a chew of tobacco need not tell me afterwards that that elephant persecutes him. But when charity has suffered long and is kind, if nothing is to be bettered, move to some other locality; this is a big world.

Do your passions tempt you to evil? Look out how you feed them. It need not be surprising if a horse kept up in idleness and fed high is kinky and unmanageable when he gets out. Leave off the oats or do more work with him. Moreover, cry out to God with David to create within you a clean heart. But even then, when that is done, you are not to be beyond watchfulness. Above all run in the way of God's commandments, and then you will not have much time to go on the devil's errands. See that your feet are pointed the right way, prayer meeting night especially.

APOSTLES never wasted a moment on a gospel of patchwork. Their twofold text was, turn to the Lord, which meant repent-

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SPECIAL ATTENTION!

The paper is set up, and goes into the hands of the proof reader SATURDAY P. M.; therefore all NOTICES must be received at the Office as early as SATURDAY MORNING to insure insertion.

If our friends disregard this statement, and send their notices *too late for insertion*, they must not blame us.

VERY SPECIAL NOTICE.

We must not be expected to return manuscript that we do not publish. To do so would be to us five times the trouble that it would cost the writers to copy their articles before sending them. See "Golden Rule."

BIRTH OF THE MANGER KING.

The wings of the Roman eagle covered the known world. In his magnificent palace on the Capitoline Hill sat Cæsar the August, swaying the scepter of universal empire with greater power than had ever before fallen to the lot of mortal man, or ever since. At that same moment, slumbering in a manger at Bethlehem, was a strangely beautiful babe, before whose kingly majesty the thrones of the Cæsars and all the thrones of earth were destined to crumble and pass away; and the Roman gods and godesses—Jupiter, Juno, Venus, Bacchus, Diana—disappearing at the glory of his name, should vanish from the memory of men. Octavius Cæsar and all the Cæsars have long since closed their career and sleep in the common receptacle of the dead, where the dust of peasant and king knows no distinction. But the Babe of the manger still lives, waiting the appointed time when he shall sit upon a throne mightier than that of Cæsar the August, and be Prince of a realm broader and grander than universal Rome.

The birth of Jesus was the dividing line between two momentous ages. The ancient shadowy dispensation surged against that manger cradle and broke into a flood of glorious light, whose radiance filled all the earth. A new and grander order of things was born into this world, at the advent of the Son of Mary, within that rude but hospitable inclosure in the city of David. From those humble and obscure surroundings the Star of Bethlehem arose and shed its healing beams on a forlorn world.

"A star shines forth in heaven suddenly.
O, wondrous orb! Less than the sun, yet greater;
Less in its outward light, but greater in
Its inward glory—pointing to a mystery.
That morning star sent forth its beams afar
Into the land of those who had no light,
Led them as blind men in a way which they knew not,
Until they came and saw the light of men,
Offered their gifts, received the light of life,
Worshiped, and went their way."

Birth of the manger King! But slightly noticed under these mundane skies. A triple band of Magi from the land of the rising sun, star-guided, came alone to the Khan at Bethlehem, where Joseph and Mary and the young child were, bringing their gifts of gold, frankincense and myrrh. They alone, with two age-stricken children of Jacob, discerned the glory of their time. But up in heaven, where God and angels are, was sung anew the song of the morning stars, in measures set to "peace on earth and good will toward men." The "heavenly host" could not restrain their joy. Earthward they flew, on swiftest wing, and poured their richest numbers on the listening hills, and ears of wondering shepherds, waking from their midnight dreams, who alone of all the sons of men had hearts to catch that melody of peace and joy.

But through the circling centuries the holy name of that Babe of the manger has become a talisman of hope, the tower of strength, the solace in distress, the covert from the storm, the song of joy in the darkness of night, the refuge from sin, the light of life from the dead, the surety and seal of immortal years, the pledge of crown and palm and kingdom. Holy name! Name above all names but one! Let it be prattled by infant tongues! Let it be rehearsed by trembling lips of age! Let it be sung, in concert sweet, by old and young together! Under its charming power let sad hearts be joyful! Moved by its beneficence let the poor be rich, and rich as poor become! At its mention let the outcast find a friend, and the orphan feel the warmth of parental arms! Wherever it is recited let blessings be disbursed, and joy be the common lot! Let it ever be remembered, in prayer, in praise, in every gift and token of peace and love!

What if the holy angels, who struck their newest, sweetest, grandest notes at the birth of the manger King, sacred memorial keep; and when the smiling stars stand where they did of yore, attune their celestial voices to holy concert before the throne at whose right hand he sitteth, waiting the appointed day when earth shall again and forever be made glad by the glory of his presence?

The heavenly songsters know *just when it was*—whether in our December bleak and chill, or in our April bland and gay—they woke the echoes of Judean hill and vale with their mighty anthem over the newborn babe in the manger. Nor need we, because, in these distant ages, we know not at just what *moment* the wonderful advent occurred, therefore *withhold* our grateful memorial. We do know that he came to us, bringing life and salvation, at the time appointed of his Father. And gladly will we bring our meed of praise, and joyfully join *hearts* and *hands* in memory of His birth, and in *hope* of his early return.

"How bright appears the Morning Star,
With mercy beaming from afar!
The host of heaven rejoices!
O, Righteous Branch! O, Jesse's Rod!
Thou Son of man and Son of God!
We too will lift our voices.
Jesus! Jesus! Holy, Holy, yet most lowly!
Draw thou near us;
Great Immanuel! stoop and hear us,
Rejoice, ye heavens! thou earth, reply!
With praise, ye sinners, fill the sky,
For this his incarnation!
Incarnate One! put forth thy power,
Ride on, ride on, great Conqueror,
Till we know thy salvation.
Amen! Amen!
Hallelujah! Hallelujah!
Praise be given
Evermore by earth and heaven."

REVIVAL WORK.

We are informed that Bro. Tucker's new pastorate at East Norwalk, Conn., is opening very prosperously; quite a revival interest is in progress. So it may be, so it ought to be in all our churches. Now is the time to push salvation work.

A powerful work of grace is reported in the Advent church at Concord, N. H., under the labors of Bro W. O. Hale. There is a good prospect of large ingatherings of souls.

CHRISTMAS SONG.

BY O. W. SEDERQUIST.

'Twas eighteen hundred years ago that angels sang the birth
Of Jesus Christ, the Son of God, in Bethlehem on earth.
The child of hope so long foretold, Redeemer of our race,
Who came with blessings for the poor through God's abounding grace.

CHO.—Sing of his birth, ye mortals, sing,
The angels sang his birth;
Sing till he comes as Conqueror,
To reign o'er all the earth.

The wise men saw the guiding star, and hasten d to the stall,
Where lay the helpless infant Christ, the sovereign Lord of all;
They bowed the knee in reverence, presenting gifts of gold,
Frankincense, myrrh, as sacred things, in Scripture we are told.

A child of wisdom, love and grace, a friend of rich and poor,
His name is called the Prince of peace, he opens wide the door
To all mankind, to every tribe, and children young as we.
"Forbid them not," the Saviour said, "but bring them unto me."

He took not angels' nature, but the seed of Abraham,
For it behooved the Prince of life to be like fallen man.
As flesh and blood he lived and died, a Saviour for the lost,
That those redeemed from sin might see how much their pardon cost.

O wondrous love, that God should bless the world with grace so free,
In giving his beloved Son to die on Calvary
He slept in death like other men, he rose and left the grave,
Ascended to his Father's throne, the mighty Lord, to save.

WESTERN EDITORIALS.

THE OLD YEAR.

As the Roman count measures time, 1888 years of the Vulgar Era have ended, or the 1893rd since the true time of Christ's birth; but the Jewish count would terminate the year about the first of April. But with either count, the old year is drawing to its close, leaving the saint one year nearer the kingdom, and the sinner one year nearer the lake of fire. How many years more may elapse before the judgment day will arrive we know not, but the indications that the next may be the last, are deserving of candid attention, though we are far from favoring an over sanguine time mania. The claim that the 1335 days may terminate in 1889, is not without seeming merit, but should not be converted into a dogmatical faith. For many years we have been convinced that the 2300 days cannot extend beyond 1895-6—the 1900th year from the birth of Christ—and they may end previously. We cannot definitely end them next year, and yet we can see how they may possibly end even there.

With the exit of the old year, we may well make a "*Selah*"—pause and ponder. How much work have we done for God? Has our work been well done? Have we been letting our light shine? Are we "living epistles read and known of all men?" Are we ready for the judgment? These are questions that should receive consideration. There is still more work to do, for our absent Master is still saying to us, "Occupy till I come." He will not neglect to come, even if we neglect to occupy. At his return comes the inspection—let us be ready for it. W. S.

ZOE AND PSUCHE LIFE.

A correspondent inquires, "Is it true that the Greek term *zoe* always signifies eternal life, and that *psuche* always means temporal life, as some claim?" We reply that the claim is not tenable. Both words are sometimes applied to temporal life, and both are sometimes used to designate eternal life, as the following facts will show:

1. *Zoe* is used in the following texts in reference to temporal life: "For what is your *zoe*? It is even a vapor, that appeareth for a little time, and then vanisheth away." James 4:14. "Seeing he giveth to all *zoen*, and breath, and all things." Acts 17:25. "If in this *zoe* only we have hope in Christ." 1 Cor. 15:19.

2. *Psuche* is used in the following texts to bring to view eternal life. "He that loveth his *psuchen* shall lose it; and he that hateth his *psuchen* in this world shall keep it unto eternal *zoen*." John 12:25. "He that loseth his *psuchen* for my sake shall find it." Matt. 12:39. "But whosoever will lose his *psuchen* for my sake, the same shall save it." Luke 9:24, and other texts.

3. Death took away the *zoe* of Christ, and also his *psuche*—not two lives, but two names for one life. "In his humiliation his judgment was taken away: and who shall declare his generation? for his *zoe* is taken from the earth." Acts 8:33. "For the Son of man came . . . to give his *psuchen* a ransom for many." Mark 10:45.

The foregoing texts, and others that might be quoted, invalidate the claim that *zoe* always signifies eternal life, and that *psuche* never signifies endless life, proving that all men have *zoe*—life, and that death terminates it. Instead of having two kinds of life, we have the duration of life gauged by its *basis*; a *mortal* nature producing only *temporal* life, but the immortal nature, obtained at the resurrection, will produce eternal life: "This mortal shall put on immortality." W. S.

THE KEY TO THE APOSTOLIC SUCCESS.

The apostolic attitude and consequent success, what was it? In 2 Cor. 11:23-28, we have a long list of infirmities, reproaches, necessities, persecutions, distresses, which came upon Paul and some of his fellow-workers. How were they received? Paul expressly declares (2 Cor. 12:10) that he received each one with pleasure! Took pleasure in sitting down under them? in submitting to them? No, no! Pleasure in submitting them *to God*. Rejoicing in them as fresh opportunities for God to show himself the deliverer. "Most gladly therefore will I glory" in them "that the power of Christ may rest upon me" (verse 9). Glad to have a stake (see verse 7, Revised Version, margin; also Alford) driven through the flesh or self hood. The spiritual self which was in danger of exaltation through the abundance of visions and revelations thus impaled, for that is the figure; dead, thrust to death. Glad of this spiritual weakness which made Christ's opportunity. Henceforth, not an experience, even a third-heaven experience, but a living Christ,—his strength!

Glad of a day and a night in the deep," being drowned twenty-four hours gave opportunity for the mighty power of Christ, and nothing short of it, in resuscitation! Glad of "prisons oft," for they showed how prison walls and doors were nothing to the power of Christ, his people's deliverer! Glad of the weariness, painfulness, and hunger, for it gave God a chance to strengthen, heal, and feed; giving the living commentary upon the words, "My God shall supply all your need!" Thus also by faith did Paul wed "the power of Christ" to cold and nakedness; to perils by land and sea, from wild beasts and wilder men.

Thus we see him at Philippi surrounded by the fierce rabble, taking pleasure in that Christ whose "power" was yet to find among these blood-thirsty ones material for a Philippian church. Stripped naked, rejoicing that the "power of Christ" was to reclothe him. Beaten with many stripes, rejoicing in Jesus, who was to care for and heal the wounds. Imprisoned, feet in the stocks, Paul commends all to God and praises him that the devil's rage, inner prisons, impassable walls, give a grand chance for the "power of Christ' to set at liberty. "The power of Christ" does not disappoint him, though an earthquake is necessary to give the victory his faith has taken! God thinks it a little thing to make all the laws of nature subservient to the prayer of his believing children (See Psalm 18:5-19). But the moral earthquake is greater than the physical one. The "power of Christ, through the converted Roman Jailer, washes the wounds, feeds and cares for the bodies of Paul and Silas. No wonder they "take pleasure" in persecution and necessities which give the power of Christ such opportunities.

We can now understand Paul at Lystra (Acts 14:19). The stones of the infuriated mob cut deep into his flesh, the blood gushed forth, but there was a deeper gush from the well-spring of praise in his soul. "Most gladly therefore will I glory" in these distresses "that the power of Christ may rest upon me." Paul was thoroughly persuaded that the power of Christ over all the devil's work was now to have a fresh exhibition. Again he was not disappointed. Truly they stoned him to death and dragged his inanimate form out of the city: howbeit as his Christian companions stood around his dead body "he rose up and came into the city." God could raise the dead, he could not disappoint his child's faith. "And the next day he (Paul) departed with Barnabas to Derbe." "Out of weakness he was made strong" certainly, thus to rise up for a twenty or forty miles' journey, if not on foot, over roughest of roads in rudest of conveyances; a journey followed by continuous preaching and journeying (Acts 14:21, 22).

We hear his soul's song through those tempestuous days on the Mediterranean (Acts 27:14-20). Triumphant faith makes melody to the Lord. "I take pleasure" in "perils of waters" "that the power of Christ may rest upon me," now "I am weak . . . I am strong." The mighty response from the heart of the Infinite is, "Lo, God hath given thee all them that sail with thee." Not, "God hath given thee the bodies of them that sail with thee," but "them." Was not the whole precious cargo of living souls, plucked out of the enemy's power by being brought face to face with the mightiest "power of Christ;" and made recipients of the power of his love and his grace?

Cast on the Island of Melita, a deadly viper fastens on Paul's hand. As he begins to feel the pain of the venom run up his arm, "Most gladly," he whispers to Jesus, "will I glory" in this infirmity, "that the power of Christ may rest upon me," and these barbarians may see thy grace and might! Even while he sings he shakes off the beast into the fire and feels no harm. They who look to see the death of a murderer, whom vengeance suffers not to live, now change their minds and apply to him for supernatural aid. He introduces Jesus, the great healer, and Publius, "a chief man of the island," and others also which had diseases came and were healed." Paul counted that Jesus' "name, through faith in his name," had all power equally among Christians, barbarians, men, or devils. Glorious truth!

The God of the apostle still lives! Apostolic successes are still consequent upon the apostolic attitude. "These signs shall follow them that believe. In my name shall they cast out devils, they shall speak with new tongues, they shall take up serpents, and if they drink any deadly thing it shall not hurt them; they shall lay hands on the sick, and they shall recover" (Mark 16:17, 18). "Behold, I give unto you power over all the power of the enemy" (Luke 10:19).

Beloved, shall the time past of our lives suffice for discounting our God, his character, and his Word? Shall we to-day accept what our gracious God freely gives—Christ, a victorious power through all our spirit, soul, and body; our circumstances and labors? Shall Jesus have the joy of putting us in that 11 of Hebrews' list of those who, "through faith, . . . obtained promises?" "Amen, even so come, Lord Jesus."—E. SISSON, *in Triumphs of Faith.*

WE are not at liberty to avoid crosses; they are planted by the hand of a wise Providence, and to avoid them is to turn aside from God himself.

NEW SUBSCRIBERS.

We publish herewith a list of persons sending us new subscribers for the Crisis, with the number sent by each. We feel very grateful to our brethren and sisters for the assistance rendered us in the past in securing new names, and we hope all our readers will make an earnest effort to send us one new name before Jan. 1st, 1889. AGENT.

W. H. Deverell	1	Mrs. M. Barnard	1
E. E. H.	1	P. G. Lord	5
O. R. Jenks	1	Josiah Green	1
W. Roberts	1	W. H. Blount	1
E. M. Starratt	1	A. P. Moore	2
M. H. Peterson	1	W. A. Harvill	1
J. H. Cox	3	G. W. Ketchum	2
R. Johnson	1	J. C. Royer	2
F. Moenstermann	1	J. Couch	1
L. T. Clark	1	W. S. Howden	2
S. E. Mabey	2	S. O. Parker	3

Persons who have subscribed themselves.......... 5
Total for week.......... 40
Previously reported.......... 203

Total since Nov. 14th 243

BRO. VAN METER'S LETTER.

The very interesting letter of Bro. Van Meter to Bro. Grant, which was published in the *Crisis* of Nov. 7th, is put in tract form (envelope size) for general distribution. They should be scattered by the thousands. Price, 40 cents per hundred; $2.50 per thousand. For sale at the *World's Crisis* Office. AGENT.

A NEW YEAR'S GIFT.

The following generous offer has been made. Who will be the other nineteen. If you cannot give a hundred, give what you can. Make a New Year's gift to the Lord. All sums from a nickle to a thousand dollars can be profitably used in the mission work. Good results are reported from our missionaries now in the field. We could do ten times as much had we the means at our disposal. E. M. ANDREWS

THE OFFER.—I would be one of twenty to give one hundred dollars each for Home and Foreign Missions as a New Year's gift. If the Lord is coming so soon, we should show our faith by our works. Yours in hope, W. S. HOWDEN.

THE ADVENTISTS.

The Adventists are holding a very interesting series of meetings. Elder Miles Grant, of Boston, Mass., a very able minister of the gospel, is laboring with them. The general topics are lectures from the great prophetic and historical chart. This class of Christians are quite in earnest, and their meetings are full of lively interest. In common with other churches they teach the divinity of Christ, faith, repentance, and salvation through him alone, baptism, his second coming and the resurrection of the dead. They also hold that immortality is conditioned on character, and is not an inherited constitutional quality, possessed by all men, hence they hold that those who die in their sins will be destroyed instead of being tormented eternally. They state that this belief is spreading rapidly among Christian people in both Europe and America. According to the census reports, the Adventists are increasing faster than any other denomination. They have numerous and large campmeetings. The one at Springfield, Mass., has over two hundred tents and cottages; and the one at Alton Bay, N. H., between four and five hundred cottages. Several thousand people attend these meetings. Only about four years since they started in this State; now they have a conference of about ten churches, with nearly a thousand members. The church here in the city has made wonderful progress. The [illegible] and personal coming of Christ. Judging from their preaching and conversations, one must conclude that they believe that we are living in the last generation, and near its close.—*Southern Paper.*

CHURCH NEWS.

Bro. Stockman:—I came to Bangor to fill the desk for Bro. Clothey two Sundays, and I find the church in a prosperous condition under his faithful labors. The church thinks very highly of him. There has been a constant increase in numbers since he came here to look after the flock. Last Sunday was a blessed day in the Lord. We had a very large congregation all day, and in the evening two started anew for the kingdom of God. The Lord gave us great liberty in preaching his Word, and all expressed themselves as being greatly blessed in listening to the word of truth. We are having meetings evenings this week, and the power of God is with us. Some have come in from other churches and embraced the truth of the soon coming kingdom. Sinners are trembling at his word, and the brethren and sisters say it looks like old times when God's power was with them. We are to remain over Sunday and we expect to see more coming to the Lord. Praise his holy name. We will give him all the glory. Yours in hope. M. STEVENS.

Bro Stockman:—I am in the midst of a gracious manifestation of God's power here in Vershire, Vt., at the present writing—Dec. 4th. We commenced meetings here Oct 25th, and have held some forty services with glorious results, about thirty-five having started in the heavenly way, including a few backsliders. The weather has been dark and stormy most of the time, but it did not prevent the people from coming out to hear.

The whole town is stirred, and some remarkable conversions have occurred, a few whole families coming out on the Lord's side. Many more are under deep conviction. A dance which had been established has been discontinued, and a merchant has given public notice that no more goods are to be sold on the Sabbath. Brn. Moulton and Harding have been with me some, and worked faithfully. Jesus is soon coming. Our work is nearly done, and may it be well done is the prayer of your Bro., P. G. LORD.

Bro. Stockman:—We are in the midst of a glorious revival here. The church is in perfect harmony, and the Lord is blessing the people. A good number have been converted, and a large number of backsliders have been pardoned. For this we praise the Lord. Will all the Advent family hold us up by their prayers that God will save sinners in Concord, and prepare his people for his soon coming. Your brother in the work of the gospel. WM. O. HALE.

A glorious revival is now going on in Deer Island, Stinson Neck. The church is being revived, and backsliders and sinners are returning to the Lord, who abundantly pardons and fills them with his Spirit. All praise to Him who came to seek and save that which was lost! Brethren and sisters, pray for us. H. B. SEVEY.

MANY may be found who can tell of grace, but very few can be found who taste of grace. It is not every one who *looks* like a Christian that *lives* like a Christian.—ED.

"THE YEA AND AMEN PROMISES OF GOD."

BY MRS. M. A. TIBBETS.

To the human family the word legacy seems to possess a peculiar charm, for the reason, doubtless, that it embodies the idea of gain or riches of some kind. And the individual receiving such an intimation is very apt to manifest great anxiety until he comes into the possession of the promised inheritance. If, then, there is so much solicitude for the perishable treasures of time and sense, by those who only care for earthly things, may not the Christian who has the assurance that all "the promises of God are yea and amen in Christ Jesus," not only confidently look for their fulfillment in himself, but expect their accomplishment in the salvation of sinners? Do we not in general place too low an estimate on the divine legacy contained in the eternal and unwavering promises of God? Is not this one great reason why so little effort is put forth by the church in behalf of the perishing around us?

We have been commanded to be followers of those who through faith and patience inherit the promises. And if we would be benefited by their example, we must imitate them. Their zeal must become our own, their self-denial and devotion to the cause of Christ must be interwoven with our life and work. We often pray for the graces of faith, hope, and love, but prayer alone will not bring them. They must be wrought out in us by faith in God's promises and full consecration to his service. And we need not be concerned, so long as we lean on the promises of God, as to what portion of his vineyard we shall occupy or what kind of labor shall be assigned us.

For if in his providence ours should be a thorny pathway, or floods of tribulation be allowed to break in upon us, we have only to lay hold of the promise, "When thou passest through the waters I shall be with thee, and through the rivers they shall not overflow thee. When thou walkest through the fire thou shall not be burned, neither shall the flame kindle upon thee, because I am the Lord thy God, the Holy One of Israel, thy Saviour." O glorious hope, precious promise, "that no weapon formed against us shall prosper," so long as we fully trust in Jesus and let him guide us all along our pilgrim journey. And now that we are so near the consummation of our "blessed hope," the time of our glorious reward, the gift of immortality and eternal life, let us more than ever pray, "Come, Lord Jesus, come quickly."

AN ARMY OF ANGELS.

BY O. WATSON.

As I do not remember seeing an article on the above subject, I take the liberty to make a few remarks in reference to it. It may have been noticed that the Bible is almost silent regarding the names of angels. The name of the archangel is Michael, and that of another is Gabriel. The Mohammedans call the angel of death Azrael, and Milton speaks of Ithuriel, who touched Satan with a spear. Lucifer, the fallen potentate, was called "the son of the morning," and is the hero of "Paradise Lost,"

Military imagery is frequently used. Cohorts are not mentioned, but legions are referred to. A cohort consists of six hundred men, and a legion of six thousand. The Saviour said that more than twelve legions could be sent him, which would be more than seventy-two thousand. We are informed about the names of the cherubim who guarded Eden's gates with a flaming sword which turned every way," but they may have been dignitaries who have already been mentioned. Neither are we informed as to the name of the destroying angel in Egypt, or the one who went forth and slew Sennacherib's army. Nor do we know who visited "the cities of the plain," but they may have been the cherubim.

It will be the most magnificent spectacle that was ever witnessed when the heavenly hosts come upon the day of judgment. Perhaps it may not be improper to think of the infantry as having been marshalled into position by the archangel at the center. Gabriel and Azrael at the right and left, and the cherubim with the right and left wings. It may not lack cavalry, for chariots and horses of fire are mentioned; and what artillery may equal the tremendous detonation of the "great noise"? There will be a shout such as may "tear the sky's concave," and it will wake the sleeping for judgment.

RESOLUTIONS.

The following resolutions were passed upon the death of Sr. Keziah Wells by the Ladies' Tract and Mission Society connected with the Advent Christian Church of Kennebunk, Maine.

Whereas the hand of Divine Providence has removed our beloved sister, Keziah Wells, from our midst, and we are desirous of testifying our respect for her memory, and expressing our earnest and heartfelt sympathy with the family who are deprived by this dispensation of a wife and mother, therefore

Resolved that we tenderly condole with the family of our deceased sister in their hour of trial and bereavement, and devoutly commend them to the keeping of him who looks with pitying eye upon the afflicted.

Resolved that in our natural sorrow for the loss of a faithful and beloved sister, we find consolation in the belief that it is well with her for whom we mourn.

Resolved that these resolutions be spread upon the records of this Society, sent to the *World's Crisis* for publication, and transmitted to the family of the deceased, as a token of our respect for the Christian character of our sister who has gone to her rest, and of the interest felt by the Mission Society, of which she was a member, in those whom she loved and cherished.

Committee on resolutions: GEORGIA E. GOOCH, VICTORIA SEAVEY.

Kennebunk, Me.

IN AFFLICTION.

Bro. Stockman:—Our dear son is dead, and we are in affliction and sorrow. Will you and the dear brethren and sisters pray for us, that the dear Lord may give us grace to bear up under the dreadful blow; it is so hard to bear. We have had a good deal of sickness the past summer and fall. May God bless it all to our good. Your Bro. and Sr., DANIEL D. & MARY L. PAGE.

Penacook, N. H.

YOUR ADDRESS, PLEASE.

We are always thankful for all contributions to the tract mission work in which I am engaged, and I give certificates of membership and receipts by mail to all when they give me their address; and I often send them some new publications free. But when friends send me money, and do not give their address, I cannot reach them with a receipt, and they do not know that I get the money they send, I frequently get such letters. This week some one sent me twenty-five dollars for my mission work, but neither name nor town. Please give your address that I may make a correct record. I. C. WELLCOME.

Yarmouth, Me.

CORRESPONDENCE.

FROM BRO. W. J. CUSTAR.

Brethren and Sisters:—On reading the letters published in the *Crisis* from members of one common family, children of God and heirs of the soon coming kingdom, I feel to thank God that there are so many true and faithful witnesses to the precious truth of his holy Word, which assures us that all who believe in him and by patient continuance in well doing seek for it shall obtain glory, honor, immortality, eternal life. I can look by faith to the time when all the faithful in Christ who shall have finished their course, fought the good fight, and kept the faith will with Paul receive the crown of righteousness, that the righteous Judge will give to all that love his appearing. How cheering the thought. Jesus is coming. Yes, Jesus is coming, not death as all our theoretical friends teach. Dear friends, death is not the voice that Jesus sends to call us to his arms. Why should intelligent people so wrest the plain word of God as to allow the devil's lie to be substituted for God's truth, which was manifested that he might destroy the works of the devil.

All know, who know anything about the works of the devil, that death temporal and death eternal are the result of his lie to the first pair in the garden. I am so stirred with this wrong idea in the minds of the people that I feel like exclaiming in the language of the poet, "O that I could speak so loud that all the world might hear it." Life only in Christ, out of him death. I agree with the sister in the *Crisis* of Nov. 21 that without this Bible doctrine of the resurrection from the dead and eternal life in Christ our hope would be built on a sandy foundation. Christ is the center of all our hope. Often the heart is made sick by this hope delaying. But cheer up, pilgrim soldiers, the signs indicate the near coming of the Lord. My heart responds with that of the apostle, "Even so come, Lord Jesus, and come quickly." Thank God, there's a better day, there's a crowning day coming on. I by his grace intend to be there. Then let us be faithful and ever ready to hail the glad day. Yours looking, watching, and waiting for his glorious appearing.

FROM SR. S. A. CUNNINGHAM.

Bro. Stockman:—After reading so many letters from different ones in the dear old *Crisis*, our weekly visitor, I thought I would write this letter, which is my first attempt. Dear brethren and sisters, after taking a view of my past life, I feel it a duty to tell the world and all the *Crisis* family how I came to be an Adventist. I first joined the M. P. Church at the age of eleven years. I remained a member of that church until 1887. My brother, C. E Shafer, was the first of our family to embrace the grand and glorious truth of the soon coming Lord and kingdom, and the destruction of that old serpent the devil.

I thank God that through him this grand truth was brought to me. When this great truth began to make an impression on my mind, I tried to banish it away by thinking I would go to heaven as soon as I died. It seemed as if I could not give up my place in the Methodist church and the doctrine of eternal life in misery. So I was halting between two opinions. Then I resolved to search for the truth in this matter, and I thank God that I found it. I imagined I was like Paul of old when the scales fell off his eyes. I found that the blessed Lord said, "If I go and prepare a place for you I will come again." That made me an Adventist.

I found in 1 John 3 that when he appeared we should be like him, and so many other blessed promises that I cannot number them. My husband, N. D. Cunningham, is preaching this truth and warning the people to flee the wrath to come. Dear brothers and sisters, let us all have on the wedding garment when the Bridegroom comes. Hoping to meet soon in the kingdom of God, I remain yours in hope of eternal life.

Linden, Va.

FROM MRS. M. HOLT.

Bro. Stockman:—As I read the *Crisis* and see so many good letters, it cheers my soul to think that there are so many dear ones waiting and watching for our dear Saviour. I can say that I am one that is on the watch for him. How I long to see him. It is some eight years since I became a firm believer in the Advent doctrine. As I search the Scriptures I find that the time is near for his return, and it behooves us to keep our lamps trimmed and burning. O, that we may be weighed in the balance and not found wanting.

My husband and myself are the only ones in this part of the country who believe that Christ will soon return. We are ridiculed for such a belief. I have heard professors say that they were not anxious to see the end of time. Why not? When we have a dear friend gone a journey, we are longing for their return. Dear readers, is not our dear Saviour dearer than all earthly friends? I believe that when Christ comes he will give his saints immortality, and not before. I believe that I shall be here on this earth and meet him in the clouds, and ever be with him. Pray for me that I may be found ready. Yours in Christ.

Mingo, Ohio.

THESE very feet of ours are purchased for Christ's service by the precious drops which fell from his own torn and pierced feet upon the cross. They are to be his errand-runners. How can we let the world, the flesh, and the devil have the use of what has been purchased with such payment?—ED.

SECULAR NEWS.

FOREIGN.

ST. JOHN, N. B., Dec. 19. The snow storm of yesterday was the most severe for years, but no damage is reported in the province. The only inconvenience felt is the partial suspension of train service along the northern division of the Inter-colonial Railway. At Moncton more than a dozen trains were held because of the blockade north of Campelton. A snow slide at Metapedia covered a special train, but no one was hurt. A crew of shovelers dug out the train, which is now slowly making its way to its destination.

The Quebec train reached here last night, ten hours late. The train hands had a very severe experience. In some cases, owing to the blinding sleet and snow, relays of men had to be provided, and cuttings were often filled up when nearly open. A storm of such length has not been known on the road for years, and it will cost the company thousands of dollars to re-open communication.

LONDON, Dec. 20. A dispatch from Suakin says: The combined force of British and Egyptians made an attack yesterday upon the rebel position. They stormed the redoubts and trenches, and after a brilliant engagement, lasting half an hour, drove the enemy into the bush. The rebels are reported to have lost a thousand men killed. The British loss was slight. The British are encamped in the rebel position. The victory was complete. A later dispatch says: The British lost four men killed and two wounded during a gallant cavalry charge. The Egyptian and black regiments charged the trenches and carried them brilliantly, losing two men killed and thirty wounded. The only officers wounded in the attacking force were two Egyptians.

SUAKIN, Dec. 20. Before dawn this morning the British man-of-war Starling and an Egyptian steamer moved up the coast, with orders to cover the rebels at Handoub. At daybreak the forts opened fire upon the rebel trenches, and the troops advanced to the attack, the black brigade on the right flank and the cavalry and mounted infantry covering. The Scottish borderers, the Welsh regiment and the Egyptian brigade occupied an embankment between the forts, the British infantry being held in reserve. The forts shelled the trenches, keeping up a terrific fire. The enemy held their ground with intense courage until the black brigade charged the trenches, which fell after half an hour's hard fighting. The rebels fought with fanatical bravery. Two of the enemy's guns were captured. The naval brigade did splendid work. The Scottish borderers are now at work entrenching the rebel position. The enemy are retreating toward Hasbeen and Tamar. The British force numbers four thousand men.

—The final collapse of the De Lessep's canal scheme cannot be delayed many weeks. When it comes it will mean trouble on the Isthmus of Panama, when the thousands of half-civilized laborers are thrown out of employment. American citizens have important business interests on the Isthmus, and it is the wiser plan to have a naval force at hand strong enough to protect them, rather than to wait until perchance the property is damaged or destroyed and then put in a claim for indemnity. The frigate Richmond and corvette Ossipee, which were intended for the Haytien expedition, are not needed for that service. They, or other suitable vessels, should be sent to Colon.

DOMESTIC.

CONCORD, N. H., Dec. 19. Master Bridge Builder Patterson of the Concord Railroad, who was at Hooksett when the accident occurred this forenoon, has just reached here by special train. Particulars gleaned from him are as follows: A force of eleven men, including carpenters and helpers, were at work on the middle of the "twin bridges," when, at about eleven o'clock, the cracking of iron and timbers was heard, and before any one could escape the bridge moved, and was precipitated over the falls into the water. Nine of the eleven went over the falls, three of them being drowned. Two in some manner got on to the ice above and were not carried over. One of the drowned men was Silas Goodale of Hooksett, aged 35, who had been Mr Patterson's foreman several years. The other two were stonemen and belonged in Nashua. Mr. Patterson saw Mr. Goodale just before being carried over the falls, but discovered no trace of him later. The men who escaped did so by clinging to portions of the bridge and floating to places of safety, from which they were rescued in boats. Mr. Patterson succeeded in getting on a large boulder, where he remained until released. N. J. Bluto, a lineman of the Western Union Telegraph Company, who belongs in Northern New York, was on the bridge and went through the falls, and when recovered was found to be badly bruised about the lower limbs and in an exhausted condition from exposure. A laborer named Fleming, who belongs in Suncook, was also badly hurt. None of the rescued men were fatally injured. The bodies of the drowned men have not been recovered. The bridge was supposed to be firmly stayed by heavy timbers, and the accident is solely attributed to the ice and high water which started the supports.

CAMDEN, Me., Dec. 19. There was a pathetic scene in the Supreme Court at Rockland to-day, it being the divorce case of Gardiner vs. Gardiner, which has been in hearing for the past two days, on the custody of three children, all boys. The youngest, a handsome boy of ten years, was awarded his mother, which caused great grief, as all three boys wanted to go with their father, with whom they have been living in Camden since their return from France last summer. It appeared to the court to-day that after the court Tuesday Mr. Gardiner returned home to Camden with all three boys. Some hours later one witness for the defendant appeared at Gardiner's house by order of the court for the custody of the child. Gardiner made no opposition, but the ten-years-old lad stoutly refused to go or leave his father. The messenger was not empowered to use force, and was obliged to return to Rockland without the child. This morning, a writ of habeas corpus was served on the boy, with a summons for Gardiner to appear in court. Accordingly Gardiner and the boy both appeared, when the child was ordered to the mother's custody, but still refused to go. The Deputy Sheriff was ordered to deliver him to his mother's arms, who tried to hold him, but he got away and went back to his father. Then his mother's junior attorney caught and carried him out of the court fighting, kicking and screaming. The father appeared much affected at the painful incident of having his son taken away from him by main force. His wife walked triumphantly out of the court with her attorney, bearing her struggling boy.

Mrs. Gardiner is a daughter of Henry Carey Baird, a well-known Philadelphia publisher. The social position of the parties gives the case great interest.

WICHITA, KAN., Dec. 20. Thomas McConnelly, a young teacher who came to Andale, Kansas, a short time ago from the East, was yesterday fatally injured by one of his pupils. He had some trouble about the organization of the school, and had gotten the ill-will of some of the pupils. While explaining a problem at the blackboard he was called a liar by a pupil. He remonstrated with the young bully, when a free fight ensued, during which the teacher received a fatal blow on the head with a poker in the hands of one of the boys.

—Fire in the Central Railroad warehouses at Savannah, Ga., destroyed cotton valued at $200,000.

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1.	Four Angels and Four Winds,	12
2.	A Prophetic Echo,	12
3.	Is It Heresy?	12
4.	Bible Sanctification,	38
5.	The Hebrew In Prophecy,	40
6.	The End At Hand,	24
7.	Our Last Work,	8
8.	Anti-Eternal Torment,	12
9.	Time's Farewell,	8
10.	Golden Moments,	4
11.	Bible or Tradition,	12
12.	Salvation Neglected,	8
13.	Our Creed,	8
14.	One More Invitation,	4
15.	Scripture, or Popular Theology,	8
16.	Prepare to Meet Thy God,	4
17.	What Says the Gospel?	8
18.	Christ the Rightful Ruler of the World,	24
19.	The Transfiguration,	16
20.	Justice and Mercy,	10
21.	Moral Signs of Christ's Coming,	16
22.	Signs in the Heavens of the Second Advent Near,	12
23.	The Expectation of the Church,	16
24.	Why Are We A People?	24
25.	Scripture Teaching,	8
26.	Gospel Leaves, No. 1,	4
27.	Gospel Leaves, No. 2,	4
28.	Gospel Leaves, No. 3,	4
29.	Second Personal Coming of Christ,	12
30.	Prophetic Symbols, No. 1,	16
31.	Prophetic Symbols, No. 2,	16
32.	Prophetic Symbols, No. 3,	16
33.	Is the Soul an Immaterial Intelligent Being?	12
34.	Bible and Tradition Contrasted,	24
35.	Conditional Immortality,	12
36.	Questions on the Coming of the Lord,	4
37.	Repentance, (D. L. Moody,)	12
38.	Resurrection of Christ, (D. L. Moody,)	20
39.	Are There Any Signs?	4
40.	Atheism Confounded,	8
41.	Object of Christ's Second Coming,	12
42.	Gate to Glory,	36
43.	Brief Exposition of Prophecy,	8
44.	Our Loss in Adam, Our Gain in Christ,	40
45.	End of the Impenitent,	12
46.	The Seventh Day Sabbath Abrogated,	16
47.	Why Are You An Unbeliever?	8
48.	Thief on the Cross,	12
49.	Recurrence of Doctrine, (Rev. A. J. Gordon,)	20
50.	Is Christ's Second Advent in the Past?	8
51.	The Key of Truth,	16
52.	Ghostology,	44
53.	Papal Mysteries,	30
54.	Amazing Changes, or What Events Will Occur When the Saviour Comes,	24
55.	Reply to the Charge of Heresy,	28
56.	The Second Coming of Christ, (Moody,)	24
57.	Evidences of the New Birth,	20
58.	Resurrection and Judgment of the Unjust,	24
59.	The Spirits in Prison,	24
60.	The Harvest,	24
61.	Blind Bartimeus,	16
62.	Saint's Inheritance,	48
63.	Will the Wicked be Raised from the Dead?	16
64.	Rich Man and Lazarus,	16
65.	Gospel Baptism,	16
66.	The Second Coming of Christ,	16
67.	The King in His Beauty,	16
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69.	Holiness to the Lord,	24
70.	Life and Death,	24
71.	Victory,	20
72.	Conscience,	24
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74.	Jesus Only,	24
75.	Eternal Life,	16
76.	Misunderstood Passages of Scripture,	32
77.	We Shall See Him As He Is,	16
78.	Thy Kingdom Come,	16
79.	The Two Statements,	16
80.	Exposition of Revelation XX., (Boutelle,)	12
81.	Candid Words for Infidels,	8
82.	Great Events,	20
83.	Kingdom of God,	28
84.	Final Judgment,	8
85.	Plea for Systematic Christian Beneficence,	10
86.	What to Believe,	43
87.	When Jesus Comes,	12
88.	Christian Doctrine of Probation,	32
89.	Day Dreams,	16
90.	The Prayer of the Thief and the Answer by Christ,	12
91.	Important Theological Questions and Answers,	16
92.	Infidelity, or the Bible,	12
93.	Exposition of Phil. 1 23,	12
94.	Man in Death,	28
95.	Atonement,	24
96.	Is Man Immortal?	12
97.	Death as the Negative of Conscious Life,	20
98.	Personality and Immortality of Man,	48
99.	Approaching Consummation,	32
100.	Sign of His Coming,	4
101.	Daniel's Drama,	12
102.	Experience and Wonderful Conversion of Sam Small,	16
103.	Jesus the Christ: Was He Divine?	20
104.	Immortality, or Does Death Kill?	24

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BLANKS FOR CONFERENCE REPORTS.

The above blanks were prepared for the purpose of assisting Secretaries of Conferences in making their annual or quarterly reports. It is condensed, yet sufficiently comprehensive to meet all requirements. It should be universally adopted.

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THE CHRISTIAN BURDEN BEARER'S ASSOCIATION.—Incorporated and organized for the benefit of Christian people. *For particulars send* stamp and address to C. E. CROSSETT, *231* Pearl Street, Manchester, N. H.

MARRIED.

ANDREWS—SPEARS. In Chelsea, Mass., at the home of the bride, Dec. 12th, 1888, by Elder E. M. Andrews, Mr. Leverett H. Andrews and Miss Hattie H. Spears, both of Chelsea.

ABBOT—HITCHCOCK. In Clinton, Mass., Dec. 15th, 1888, by Elder S. P. Hayward, Oscar P. Abbot and Edna S. Hitchcock, both of Clinton.

HAMILTON—PRESTON. In Portland, Me., Dec. 4th, 1888, by Elder O. H. Wallace, Wilmot J. Hamilton, of Westbrook, Me., and Miss Mary I. Preston, of Portland.

GOODWIN—BILLINGS. At the home of the bride, in Berwick, Me., Nov. 28th, 1888, by Elder M. Stevens, John W. Goodwin and Bertha M. Billings, both of Berwick.

NOTICES.

NOTICE.—The Hoosick Valley A. C. Conference Quarterly Session will meet with the A. C. Church in Hoosick, N. Y., Thursday, **JAN. 10th**, and continue over the following Sunday. The brethren in Hoosick have warm hearts, and homes will be provided for all who come. Brethren and sisters, come prepared to work for the Master. Teams will meet those who come on cars at **Hoosick** the first day of meeting, at ten o'clock A. M., and those who come at noon at 3 o'clock P. M.,—not after that time. As there are three stations in Hoosick, be sure and stop at **Hoosick**, not at the Falls or Junction. By order of the President. MARY L. TOWER, Secretary.

NOTICE.—The next session of the Sagadahoc Co. Quarterly Conference will be held in Bath, Maine, to commence Thursday evening, **DEC. 27th**, and hold over Sunday. As this is the hardest season of the year for a Conference, we hope all who can consistently will come to help and be helped. Call on Bro. Morse, near the station, corner of Vine and Water Streets, who will see that entertainment is provided for all. I. C. WELLCOME, President. E. O. DINSMORE, Secretary.

NOTICE.—The next session of the Knox and Lincoln Quarterly Conference will be held at Round Pond, Me., commencing Thursday evening, **JAN. 3d**, and hold over the following Sunday. Those coming from abroad will please call on Sr. Beulah A. Smith, who will see that homes are provided for all. G. W. WEEKS, President. M. M. STEVENSON, Secretary.

NOTICE.—If there is a church in the Eastern District of the Massachusetts Conference that desires a quarterly session of the Conference held with them, please write immediately to the District Committee. A. W. SIBLEY, District Committee, Haverhill, Mass.

P. Q., No. Vt. and No. N. H. A. C. Conference.

The eleventh annual session of this Conference will convene with the Advent Christian Church of Waterloo, Quebec, in their new chapel, Tuesday, **JAN. 8th, 1889**, at ten o'clock A. M., closing Sunday evening, January 13th. Arrangements have been made with the following railroads:

The C. P. R. & Grand Trunk R. R. will pass and return at one and one-third fare, if twenty-five or more attend the meeting; if less than twenty-five, then one and two-thirds fare will be charged. All ministers, delegates, etc., passing over either or both of these roads, will please write to Secretary of Conference for a certificate (giving address), as you must have it to present to Ticket Agent, at starting point, for his signature, to insure the reduction on the return trip. Full fare will be charged going, and one-third returning, if these conditions are complied with. Those going over the Grand Trunk, will, I expect, need two certificates, as you will buy ticket to Sherbrooke, or nearest point to strike the C. P. R., where you will buy ticket again for Waterloo. All coming over Boston & Maine to Newport or Sherbrooke, will need certificates to present to Ticket Agent of C. P. R. Co., to be receipted by him. No certificate, no reduction on these two roads. The Boston & Maine R. R. will issue return tickets at two cents per mile from Hardwick and intermediate stations on St. Johnsbury & Lake Champlain Division to Newport, Vt., and from St. Johnsbury and intermediate stations to Newport, and from Stanstead Junction to Newport, and from Ayer's Flats and intermediate stations to Sherbrooke. All those coming over Boston & Maine line will take the C. P. R. at Newport or Sherbrooke.

Dear brethren and sisters in Christ, pray much for the success of this expected gathering. And you that belong to the Conference and live within its bounds, take the very good advice given to the old deacon by his son, after hearing him pray for the Lord to provide for the needs of the poor widow and her family at the top of the hill. Said he, "Father, you had better answer that prayer yourself. God has given you plenty of this world's goods, go and provide for them yourself." So come in the name of the Lord, expecting a feast of fat things from the table of the Lord, and be sure to bring a good supply yourself from the throne of grace.

D. GREGORY, 1st Vice President.
J. WARD, 2d Vice President.
H. D. SELBY, Secretary.

NOTICE.—The next quarterly meeting and Conference of the A. C. churches of St. Paul district, Minn., will be held with the A. C. church of Rockford, Wright County, commencing Friday evening, **JAN. 11**, at 7 o'clock, and holding over the Sabbath. We hope to see all the ministers of this district present, also delegates from all the churches. Come to work for the Master and his cause. Officers to be chosen for the year. M. WELLCOME, President. G. H. DEWING, Clerk.

NOTICE.—The Northern Indiana and Southern Michigan Conference will meet with the church at Union Mills, Thursday evening, **JAN. 10**, and hold over the following Sunday. Let as many as can be present in the name of the Lord, to work for the salvation of men. Come at the commencement. A. P. MOORE, President. GEO. E. PULLEN, Sec.

NOTICE.—The Franklin County A. C. Quarterly Conference will hold their next meeting at East Madrid, Me., Perham Stream Settlement, to commence Thursday evening, **DEC. 27th**, and hold over the following Sunday. Brethren and sisters are cordially invited to attend. S. S. WAKEFIELD, President. E. H. STAPLES, Secretary.

NOTICE.—The next quarterly meeting of the Conference of New Brunswick will be held with the church at Woodstock, beginning Thursday, **JAN. 17**, and continuing over the following Sabbath. A cordial invitation is extended to all the saints. S. WOODWORTH.

NOTICE.—At the annual meeting of the Second Advent Christian Church of Worcester, Mass., the preaching committee was re-elected, and Bro. H. D. Law was elected Secretary and Treasurer. For the Church, L. SHERMAN.

NOTICE.—I hope to be able to do some mission work during the winter, as the way may open, and as home duties will permit. Those wishing to correspond with me can address me at Auburn, Sangamon County, Ills. J. F. ADAIR.

NOTICE.—My address hereafter until further notice will be Marmaton, Kansas. Any books, papers or tracts for gratuitous distribution will be gladly received and carefully bestowed. E. F. PEAKE.

NOTICE.—A few believers are worshiping at the old school-house in Litchfield, Maine, on Oak Hill. If any of the preaching brethren would like to come and help us, please correspond with Cyrus C. Burke or F. E. Mitchell, Sabattus, Maine (Oak Hill).

NOTICE.—I am now ready to preach as the way may open in old or new fields. Any wishing my labors can address me at Amboy, Lee Co., Illinois. D. S. CLARK.

POST OFFICE ADDRESSES.

DANIEL D. PAGE—Porter, Maine.
S. P. HAYWARD—East Pepperell, Mass.
H. [illegible] TUCKER—East Norwalk, Conn., Box 22.
D. M. LEAVITT—Haverhill, Mass.
E. O. DINSMORE—East Bowdoinham, Me.

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Elder McKinstry occupies the first Sabbath in *THREE* Lectures. Mrs. McKinstry, from Monday evening over the following Sabbath in *NINE* Lectures. Only the Sabbath dates are given, the others being understood.

Pittsfield, N. H.....Jan. 13 to 20.
Auburn, N. H.....Jan. 20 to 27.
Northwood Narrows, N. H.....Jan. 27 to Feb. 3.

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Haverhill, Mass., Wednesday and Thursday evenings, Dec. 26 and 27.

APPOINTMENTS.

☞ Appointments *must be received as early as* MONDAY MORNING *to insure insertion for the coming week, as our paper goes to press* EARLY TUESDAY MORNING.

Note.—If our churches who need a supply, and preachers who are at liberty for any Sunday, will send postal card to this Office specifying the same, we will try and accommodate each as far as we can. AGENT.

MASSACHUSETTS.

BOSTON ADVENT CHRISTIAN CHURCH. Chapel on Emerald Street.
D. T. Taylor.....Sunday, Dec. 30

ATHOL.
Geo. E. Tyler.....4th Sunday in each month
M. A. Potter.....Sunday, Dec. 30

BRIMFIELD.—Orus E. Parker, Corresponding Clerk.
W. M. Boyden.....1st Sunday in each month
Wm. O. Hale.....3d Sunday in each month

BROCKTON Advent Christian Church (Mason Block, Centre Street.)
F. S. Stanton.....Sunday, Dec. 30
Geo. Kent.....Sunday, Jan. 6
S. P. Hayward.....Sunday, Feb. 3

BEALEY'S STATION (Adv. Chris. Church.)—Corresponding Committee: Saml. B. Deboranville, Geo. F. Reynolds, Clifford, Mass.

CHELSEA (Adv. Chris. Church) Heard Street. E. M. Andrews, Pastor.

CLINTON (S. A. Church.)—Isaac Barnes, Cor. Clerk.

CHARLTON (Advent Chris. Church.)

DANVERS (Advent Christian Church.)—Charles A. Sprague, Corresponding Committee.
H. A. Mitchell.....1st Sunday in each month
Chas. O. Pratt.....2d Sunday in each month
W. F. Pottle.....Sunday, Dec. 30
Moses Lapham.....Sunday, Jan. 20

EVERETT. Everett Square (Society Hall.)
S. P. Hayward.....Sunday, Jan. 6

EAST WEYMOUTH.—W. H. Crockett, Pastor.

FALL RIVER Adv. Christian Church.—(New Chapel on Coral St.)—Daniel Gladding, Cor. Committee.
I. I. Leslie.....1st Sunday in each month
L. W. Smith.....Sunday, Jan. 13
W. H. Crockett.....Sunday, Jan. 13
A. Bissell.....Sunday, Jan. 20
W. O. Hale.....Sunday, Jan. 27

FAIRHAVEN.—Albert Jenney, Cor. Com.
Geo. L. Teeple.....Sundays, Jan. 13 and 20

HAVERHILL (Walnut Street Chapel.)—Ministerial Committee: John C. Snell, B. Frank Gardner, Daniel B. Rollins. C. W. Nutter, Clerk.
W. H. Mitchell.....1st Sunday in each month
E. P. Woodward (Lectures)..Wednesday and Thursday evenings, Dec. 26 and 27.
G. C. Bowles.....Sunday, Dec. 30

HUDSON.
A. Fogg.....4th Sunday in each month

LAWRENCE.—(Advent Chapel, Concord Street.)
Rufus Wendell.....Sunday, Dec. 30
J. A. Gardner.....Sundays, Jan. 6 and 13

LYNN Second Advent Church.—(Chapel on Liberty Street.)—Geo. W. Sederquist, Pastor.—Residence, No 11 Howard Street.

LOWELL, Second Advent Church (Chapel 49 Grand Street, near Westford.) J. Couch Pastor, 69 Grand Street.

MIDDLEBORO Adv. Chris. Church (Pierce Hall.)—Simeon Harlow, Box 375, Middleboro, Mass., Corresponding Clerk.

MAPLEWOOD Second Adv. Church (Methodist Congregational Hall, Salem Street.)

MARBLEHEAD, S. A. C. Church (Advent Hall, 43 Pleasant Street.)—J. S. Doane, Cor. Com.

MATTAPOISETT.—B. F. Shaw, Committee.

NEW BEDFORD (Advent Christian Church) corner of Kempton and Foster Streets.—Wm. A. Burch pastor, S. W. Corner North and Park Streets.

NEWBURYPORT (Shaw's Hall, Charter St.)—John E. Weare, Corresponding Committee.
D. M. Leavitt.....Sunday, Dec. 30

NORTH WILBRAHAM.
Wm. O. Hale.....Sundays, Jan. 13 and 27

NORTH ADAMS.—C. E. Perkins, 17 Meadow Street, Corresponding Committee.
Chas. A. Phelps.....2d Sunday in each month

NORTH CARVER (A. C. Church.)—Webster D. Nash Corresponding Secretary.

NORTH RUTLAND.—(Adv. Chris. Church.)—A. S. Withington, Pastor.

Newton Upper Falls.—Church of Yahveh, Boylston Street.—L. T. Cunningham, Pastor.

PALMER.
Enoch Phelps.....Sunday, Jan. 13

PITTSFIELD Christian Advent Church (Ethel Hall Burbank's new block, North St.)—J. E. Cross, Pastor Residence 14 Adam Street.

PLYMOUTH
A. A. Fowler.....Sunday, Jan. 20

SOMERVILLE, Second Advent Church.—(New Chapel on Putnam Street, near Summer Street.)
A. W. Sibley.....Sunday, Dec. 30
E. A. Stockman.....Sunday, Jan. 27

SPRINGFIELD.—(Advent Chris. Church, Evangelist Hall on State Street.)—G. H. Wallace, Pastor. Residence 394 Union Street.

SALEM.—(Church on Herbert Street.)—E. N. Hinckley, Pastor.

TAUNTON Advent Christian Church.—(Bank Hall, City Square.)—Mrs. Lucy J. Francis, Cor. Com.
A. A. Fowler.....Sunday, Jan. 6

UXBRIDGE.—(Engine Hall.)
Wm. Leach.....1st Sunday in each month

WORCESTER.—Ministerial Committee: E. G. Higgins, E. S. Gage, S. W. Lincoln.
Wm H. Mitchell.....Sunday, Dec. 30
E. A. Stockman.....Sundays Jan. 6 and 13
Geo. H. Wallace.....Sunday, Jan. 20
Geo. L. Teeple.....Sunday, Jan. 27

WESTFIELD.
D. T. Call.....Sunday, Dec. 30

WHITMAN Adv. Chris. Church.—(Conant's Hall.)—Wm. Warren Vaughan, Cor. Com., Whitman, Mass.
F. S. Stanton.....1st Sunday in each month
Frank Burr.....Sunday, Dec. 30

WALTHAM.—Meetings in Reform Club Hall.
S. P. Hayward.....Sunday, Jan. 20

WEST WAREHAM (Advent Christian Church.)—Oren L. Waters, Secretary.
Frank Burr.....1st and 2d Sunday in each month
F. S. Stanton.....3d and 4th Sundays in each month

WEBSTER (Advent Christian Chapel, corner of Park and Myrtle Streets.)
J. L. Thomas.....2d and 3d Sundays in each month
Mrs. Chas. Stevens.....4th Sunday in each month

WESTBORO (Lower Town Hall.)—Wm. H. Bailey and Elison Braley, Committee.
E. Curtis.....1st Sunday in each month
Wm. W. Boyden..3d and 4th Sundays in each month

WAKEFIELD.—Meetings are now held at Bro. Adams, No. 1 Church Street.

WEST DUXBURY (Tar Kiln.)—Mrs. M. S. Ransom, Pastor. Post Office address West Duxbury, Mass.

North Otis.....Sunday, Jan. 6
ENOCH PHELPS.

North Hanson (Thomas Hall) 1st Sunday each month
F. S. STANTON.

Granby.....Sunday, Dec. 30
GEO. L. TEEPLE.

New Boston (Winchendon) 1st and 3d Sundays in each month. GEO. E. TYLER.

IOWA.

New Hartford (A. C. Chapel.)—Preaching every Sunday morning and evening. Sunday School at 12 M. Prayer meeting Friday evening. A. J. Bolster, Pastor.

SEKEY.—(Adv. Chris. Church.)—G. H. Howes, Pastor.—P. O. address Le Mars, Iowa. Emery school-house every two weeks. Pollock school-house, Sioux County, every two weeks.

Sioux City (Advent Chris. Church.)—Corresponding Committee: J. W. Young or J. H. Culver.

Burr Oak.—Preaching every Sunday.—J. Ridley, Pastor. Bluffton once in two weeks.

VILLISCA (Adv. Chris. Chapel) B. Forester, Pastor.—Preaching every Sunday evening. Sunday School every Sunday, at 3 P. M.

Lake Mills.....3d and 4th Sundays in each month
WM. C. STEWART.

Ballard school-house, Floyd Co., once in two weeks a. m. and evening. Communion once in four weeks. G. T. WELLCOME, Pastor.

MISSOURI.

Union Ridge school-house (Parson Creek Township) every 1st Sunday, at 7.30 P. M. Fountain Grove, Linn Co., every 2d Sunday, at 7.30 P. M. Bethel school-house every 4th Sunday, at 6 P. M. JAMES F. DAY.

Drake's school-house, Linn County, 4th Sunday in each month, at 11 a. m. Post office address, Meadville, Mo. L. K. STODDARD.

OREGON.

Union school-house, Wasco Co., 1st and 3d Sundays in each month, 11 a. m. Eight Mile school-house, 1st and 3d Sundays in each month, 3.30 p. m. Prattville, Wasco Co., 2d and 4th Sundays in each month, 11 a. m. and 1.30 p. m. E. H. CARMAN, Pastor.

NEW HAMPSHIRE.

ALTON (Jones' Hall.)—George E. Varney, Isaac L. Stockbridge, Committee.
N. Glidden.....1st Sunday in each month
J. T. Libby & C. H. Willey 3d Sunday in each month
A. Kidder.....4th Sunday in each month

BELMONT.—Correspond with Asa I. Smith.

BIRCH INTERVALE (Union Chapel) J. Denton, Pastor.
J. Denton.....2d and 4th Sundays in each month

DUBLIN FALLS (Eagle Hall) correspond with Geo. H. Howard.

CONCORD (Centre Street.)—M. A. Potter, Pastor.

DOVER.
Mark Stevens.....1st Sunday in each month
Chas. Goodrich.....2d Sunday in each month
Wm. H. Mitchell..3d and 4th Sundays in each month
Wm. P. Israel.....Sunday, Dec. 30

DURHAM POINT (Brick school-house.)—Correspond with John R. Meader, Box 94 Durham, N. H.

DANBURY.—Abel Ford, Corresponding Committee.

EAST CONCORD.—Correspond with J. W. Welsh.
J. C. Smith.....Sunday, Jan. 13

EXETER.—John W. Weeks, Corresponding Committee.
S. Shaw.....1st Sunday in each month
B. S. Emery.....Sunday, Dec. 30
A. W. Sibley.....Sunday, Jan. 13

EAST ROCHESTER.—J. Quimby and J. C. Shorey Elders.
B. S. Emery.....1st Sunday in each month
Geo. W. Brown.....3d Sunday in each month

EAST ALTON (F. W. B. Church.)—H. C. Tuttle, Corresponding Committee.

EAST WAKEFIELD (Woodman's.)—Mrs. Anna K. Waldron Corresponding Committee, Woodmans, N. H.
C. Coleman.....2d Sunday in each month
D. W. Stevens.....4th Sunday in each month

East Sandwich.—Calvin Watson, Com.

FARMINGTON (Advent Chapel.)—N. L. Proctor, Corresponding Committee.
M. Stevens.....Sunday, Dec. 30

HAMPTON.—Frederick L. Lamprey, Cor. Com.
Jesse Gay.....Sunday, Dec. 30
Daniel Leavitt.....Sunday, Jan. 13
B. S. Emery.....Sunday, Jan. 27
A. W. Sibley.....Sunday, Feb. 3
E. M. Andrews.....Sunday, Feb. 17

HOOKSETT VILLAGE (Odd Fellows Hall.)

LAKE VILLAGE (North Church.)—W. N. Tenney, Pastor.—E. D. Smith, Corresponding Committee.

LOUDON.—L. H. Pettingill, Cor. Committee.
John G. Hook.....1st Sunday in each month and at Watch Meeting Dec. 31st.

LOUDON RIDGE.
A. Kidder.....3d Sunday in each month
Joseph Harvey.....4th Sunday in each month

MANCHESTER, Arlington St., Second Advent Church. C. E. Crossett, Pastor.—Residence and address 231 Pearl Street.

MEREDITH VILLAGE (Grand Army Hall.)—Meetings every Sunday.—Jacob G. Smith, Corresponding Com.
Simeon Roby.....Sundays, Dec. 30 and Jan. 6

NASHUA Advent Chris. Church (City Mission Hall, 71 Pearl St., corner of Maine.)—P. S. Ward, corresponding committee, 71 Walnut Street.
H. A. Mitchell.....3d Sunday in each month

NORTHFIELD (Union Church) every fourth Sunday. David Trecarten, Corresponding Committee.

NORTHWOOD NARROWS (New Chapel.)—Correspond with John Parsons, Pastor.
John Parsons.....4th Sunday in each month

NEW HAMPTON (Advent Chapel.)

PORTSMOUTH (Advent Chapel on Hanover Street.)—Ira C. Seymour, 13 Bow Street, Corresponding Com.

PENACOOK.
Simeon Roby.....Sundays, Jan. 27 and Feb. 3

PITTSFIELD (at the Bethel.)
M. Stevens.....4th Sunday in each month

ROCHESTER, Advent Christian Church (Lower Hall in the Odd Fellows Block.)—James R. Downing, Corresponding Committee. P. O. Box 530.
John R. Meader.....3d Sunday in each month
W. Hadley.....4th Sunday in each month

RYE.—S. G. Smart, Corresponding Committee.
Chas. Goodrich.....Sunday, Jan. 20
D. M. Leavitt...4th Sunday in each month after Dec

SEABROOK.—James L. Walton, Cor. Com., Box. 51.

SOUTH ROCHESTER (Advent Christian Chapel.)
J. T. Libby.....1st Sunday in each month
Enoch Morrill.....2d Sunday in each month

SUGAR HILL.—C. W. Dockham, Pastor.

SOUTH BARNSTEAD.
Wm. Bodge.....1st Sunday in each month

UNITY.—J. B. S. Pillsbury, Pastor.—Correspond with L. G. Kimball.

WOLFBORO (Central Block.)—A. F. Drake, Corresponding Committee.
Charles Colman.....1st Sunday in each month
Mark Stevens.....2d Sunday in each month
A. W. Sibley.....3d Sunday in each month
T. W. Piper.....Sunday, Dec. 30

WATER VILLAGE (school-house.)
C. Colman.....4th Sunday in each month

WEST DEERFIELD.—Meetings every Sunday.

WEST EPPING.—J. Frank Hartford, Cor. Com.

Whitefield Advent Church.—Preaching Sunday, at 1 o'clock P. M. G. C. BOWLES.

Alton (Gore school-house).....1st, 2d and 3d Sunday in each month.
Alton, Stockbridge Corner.....every 4th Sunday
H. M. BICKFORD.

South Wolfboro.....3d Sunday in each month
Middleton Corners.....4th Sunday in each month
T L. CHURCHILL.

Alton (where Oscar Davis appoints) Saturday evening, Jan. 5. Alton (White's school-house) Sunday, Jan. 6. J. R. MEADER.

Tuftonboro Neck.....1st Sunday in each month
Melvin Village.....2d Sunday in each month
Sandwich.....3d Sunday in each month
Melvin Village.....4th Sunday in each month
T W PIPER.

Water Village.....Sunday, Jan. 13
D. W. STEVENS.

CONNECTICUT.

ABINGTON.—(The Church of Christ.)
E. B. Card.....1st and 2d Sundays in each month

BRIDGEPORT Advent Christian Church (corner of Barnum Avenue and Brook Street, E. D.)—J. W. Davis, Pastor. Residence, 172 Park Street.

BRISTOL Adv. Chris. Church.—John C. St. John Pastor.

DANIELSONVILLE (Advent Chapel, corner of Academy and School Streets.)—N. Shumway and Wm. Eldridge, Cor. Committee.
J. L. Thomas.....Sunday, Dec. 30
Wm. O. Hale...Sunday, Jan. 6, and onward as pastor

EAST NORWALK.—H. H. Tucker, Pastor.—Residence, East Avenue.

HARTFORD (Church on Summer St., corner of High.) Eld. D. T. Call, Pastor. Residence, No. 38 Lewis St.
A. E. Phelps.....Sunday, Dec. 30

NEW BRITAIN (Chapel on Arch Street.)—E. W. Smith, Secretary.

NEW HAVEN.—(Beers Street Chapel.)—A. J. Wheeler, Pastor. Residence 41 Beers Street.

PROSPECT (New Chapel.) Mrs. Asaph Tyler, Cor. Com.
S. Woodruff.....Sunday, Dec. 30

PUTNAM (Adv. Chris. Chapel.)—D. Mathewson Pastor.

SCITICO (Advent Christian Church.)—Corresponding Secretary: Dwight H. Cady, Thompsonville, Ct.
D. C. Dudley.....Sunday, Dec. 30
Geo. L. Teeple.....Sunday, Jan. 6

SQUARE POND (Second Advent Church.)—Orrin D. Newell, Corresponding Secretary.

SOUTHINGTON (Gospel Mission Chapel.)—O. D. Woodruff, Corresponding Secretary.

TORRINGTON A. C. Church (Banquet Hall.)—D. R. and E. S. Mansfield, Pastors. L. S. Breckenridge Secretary, Torrington, Conn.

THOMASTON (American Hall.)—G. G. Haynes, Pastor.

WATERBURY (Advent Chapel, No. 29 Cherry Street.) L. F. Baker, Pastor. Residence No. 29 Cherry Street.

WALLINGFORD.—(School-house on South Main St.)—Geo. M. Teeple, Pastor.

WOODSTOCK VALLEY.—P. S. Butler, Pastor.

WINSTED.—Meetings are now held at Union Hall every Sunday forenoon, afternoon and evening.

CALIFORNIA.

SANTA CRUZ A. C. Church of the "Blessed Hope."—C. H. Williams, Pastor.

San Francisco (Church St., between 29th and 30th Streets.)—Benjamin Finney, Pastor. Residence 1711 Church Street.

Santa Clara.—The church have services every Sunday.

First Sunday of each month, at 11 a. m., San Bernardino. Afternoon of same day in Redlands, at 2.30 p. m. Third Sunday in Redlands, 2.30 p. m. V. F. HUNT.

WASHINGTON TERRITORY.

Columbus Christian Advent Church, Klikitat Co.—Preaching every Sunday.—Wm. Chapman, Pastor.

NORTH CAROLINA.

Wilmington.....J. P. King, Pastor.
Martlegrove.....J. S. Harvey, Pastor.
Mount Olive.....J. W. King, Pastor.
Antioch.....J. W. King, Pastor.
Wilmington (Brooklyn Second Advent Church.)—J. G. Dukes, Pastor.

PENN.

PHILADELPHIA.—The Church of the Second Advent, Blessed Hope Chapel, south-west corner of Twelfth and Dickinson Streets.—C. C. [illegible], Pastor, 1603 Mt. Vernon Street.—J. H. D[illegible], Secretary, 225 [illegible] Street, Camden, N. J.

EAST BRANCH.—J. B. Eastman, Cor. Committee.

Edinboro.—O. M. Owen, Pastor.

INDIANA.

Jeffersonville.—M. Field, Pastor. Otisco.—[illegible] Green, Pastor. Forest.—E. C. Andrus, Pastor. [illegible] Fork.—L. H. Wertian, Pastor. Colfax.—[illegible], Pastor. Volga.—A. H. Coopersider, Pastor.

MAINE.

BERWICK (Grant's Hall.)—E. B. Morrell, P. O. Box 182, Corresponding Committee.
J. K. Clough.....3d Sunday in each month
J. Denton.....Sunday, Dec. 30
Chas. Goodrich.....Sunday, Jan. 6

BANGOR, Advent Christian Church.—(Chapel corner of Centre and Cumberland Streets.)—J. F. Clothey Pastor.—Residence, 213 French Street.

BRIDGTON (Advent Chapel.)—A. W. Taylor, Pastor.

BATH (Middle Street Chapel.)—Wm. Blaisdell Corresponding Committee.

BELGRADE MILLS.—Thomas S. Golder, Cor. Com.

BIDDEFORD.—Jared Whitman, Pastor.

BOWDOINHAM VILLAGE (Hinkley's Hall.)—Corresponding Committee: L. D. Small, G. Umverhind.
D. H. Kilbreth.....3d Sunday in each month

Beal's Island, Jonesport (Adv. Chris. Church.)—Wm. Woodard, Frank Beal, corresponding committee.

CUMBERLAND MILLS (Berean Advent Church.)—O. H. Wallace, Pastor. Residence, 29 Haskell Street.

CAPE ELIZABETH (Advent Chapel.)—L. S. Roberts and W. H. Libby, Elders. P. O. 33 Temple Street, Portland, Maine.
Mrs. Jessie E. Jordan.....1st Sunday in each month
I. C. Wellcome.....3d Sunday in each month
Mrs. Mary E. Kilborn.....Sunday, Dec. 30

CAMDEN (Washington Street Chapel.)

DOVER Advent Christian Church (New Chapel on High Street.)—O. S. French, Pastor.

EAST BOWDOINHAM.—E. O. Dinsmore, Cor. Com.

FAIRFIELD.—Committee: Henry A. Fish, Fairfield. E. P. Woodward (Lectures) Monday and Tuesday evenings, Dec. 17 and 18.

GOODWIN'S MILLS, (Union Hall.)—J. Hill, Pastor.
J. Hill.....1st Sunday in each month, or supply
J. Hill.....3d Sunday in each month, or supply
Jesse Gay.....4th Sunday in each month

GARDINER.—(Chapel corner of High and Winter Streets.)—E. S. Newell and Jesse Partridge Corresponding Committee.

HOLLIS CENTRE (Adv. Chris. Church.)—Corresponding Committee: Mrs. Frank Moulton and Mrs. L. S. Weymouth.
B. S. Emery.....2d Sunday in each month
M. E. Kilborn.....4th Sunday in each month
John R. Meader.....Sunday, Dec. 30

HOLLIS (Second Advent Church at Moderation.)—Corresponding Committee: Wm. Partridge, Frank Crockett, West Buxton, Me.

KENNEBUNK, Lower Village (Adv. Chapel.)—Elder H. H. Brown, Pastor.

KEZAR FALLS (Village Hall.)—John Seavey, Corresponding Committee.
Daniel D. Page.....Sunday, Jan. 20

LEWISTON (A. C. Church.)—Corresponding Committee: Samuel Collins.

MECHANIC FALLS.
J. A. Libby.....1st Sunday in each month
W. H. Lannin.....2d Sunday in each month
Mrs. J. E. Jordan.....3d Sunday in each month

NORTH WATERBORO.—Geo. P. Chase, Cor. Com.
A. G. Davis.....3d Sunday in each month
E. Johnson.....4th Sunday in each month

OTISFIELD GORE.—Daniel Brett and C. F. Work, Norway, Me., Corresponding Committee.

OLD ORCHARD (Adv. Chapel, near the Tower.)
Jesse Gay.....1st Sunday in each month
B. S. Emery.....3d Sunday in each month

PORTLAND Second Advent Church (Library Hall, Mechanic's Building, corner of Congress and Casco Streets.)—E. P. Woodward, Pastor, 305 Cumberland Street.

PORTER VILLAGE.—Meetings every Sunday.—Corresponding Com.: A. C. Stanley and S. Stanley.
Joshua Denton.....1st Sunday in each month

ROCKLAND (A. C. Church, Merrill's Hall, Lime Rock Street, north of Court House.)—Wm. M. Brewster, Cor. Committee.

RICHMOND.—Meetings in G. A. R. Hall.—Corresponding Com.: S. Bates, A. G. Collins, E. Smith.
D. H. Kilbreth.....4th Sunday in each month

SOUTH BERWICK (Great Works.)—Correspond with S. E. Goodwin and Eugene Hall.
Daniel M. Leavitt.....1st Sunday in each month
Enoch Morrill.....2d Sunday in each month
George Brown.....3d Sunday in each month
Jer. Hill.....4th Sunday in each month
V. Hill.....Sunday, Dec. 30

SOUTH BERWICK (Emery's Bridge, Union Christian Church.)—M. M. and A. A. Young, Pastors.

SOUTH ELIOT.
Geo. W Brown.....1st Sunday in each month and Sunday, Dec. 30
E. M. Andrews.....Sunday, Jan. 13
O. A. S. Mayberry.....Sunday, Jan. 20
I. C. Wellcome.....Sunday, Jan. 27

STEEP FALLS, ME. (New Chapel.)—Corresponding Committee: Robert Ridlon.
D. W. Stevens.....Sunday, Dec. 30

SOUTH WINDHAM (Union Chapel.)—D. J. Sawyer and H. C. Hawkes, Corresponding Committee.
F. W. Blackmer.....1st Sunday in each month
Jer. Hill.....Sunday, Dec. 30

SOUTH HOPE.—H. E. Carter, Cor. Committee.

VINALHAVEN.—Corresponding Committee: Ezekiel Ames, Israel Green, Quincy Maker.

WEST BUXTON.—Wm. Partridge, Cor. Com.
A. G. Davis.....1st Sunday in each month

West Scarboro, Blue Point school-house.

Buxton Centre (Duck Pond Chapel) 1st Sunday in each month. GEO. W. AVERILL.

Kittery (No. 4 South school-house) 1st Sunday in each month. York (Groundnut Hill) 2d Sunday in each month. Maryland Ridge, Gray's Corner, Wells, (Advent Chapel), 3d Sunday in each month. South Berwick (Grant's school-house) last Sunday in each month. J. P. GOODWIN.

North Norway and Otisfield.....4th Sunday as usual
J. ALBERT LIBBY.

Hollis (Moderation).....Monday evening, Dec. 31
North Waterboro.....Tuesday evening, Jan. 1
Porter.....Wednesday evening, Jan. 2
Woodman's Mills.....Thursday evening, Jan. 3
J. R. MEADER.

MICHIGAN.

Nashville (Leighton school-house.)—Preaching every Sunday by P. Holler.

Buchanan (Oak St. A. C. Church.) A. P. Moore, Pastor

OHIO.

NEVADA (A. C. Church.)—A. N. Dunbar, Pastor.

CANTON.—M. Beck, Pastor.

Axtel (Adv. Chapel).....10.30 every Sunday morning
Birmingham.....6.30 every Sunday evening
"Church of God," Marysville.

Richwood (Adv. Chris. Church.)—A. Watson, Elder. Preaching twice every alternate Sunday at Sparta and Stantontown.

Bucyrus A. C Church (Bacon Chapel.)—A. N. Dunbar, Pastor. A. C. Church, Coldwater, Mercer Co.—A. N. Dunbar.

Quaker City (Mt. Zion Church.)—W. P. Shammart.

QUEBEC.

MAGOG (Ketcham school-house, Pond District) once in four weeks.—G. W. Chapman, Pastor.
Hatley (Old Church).....once in four weeks
North Hatley, Maple Hill.....once in four weeks
G. W. CHAPMAN.

Montreal (Adv. Chris. Assembly Hall, 2369 St. Catharine St.)—Preaching every Sunday evening by Eld. Wm. W. Robertson.

DANVILLE.—D. Gregory, Pastor.

EAST ANGUS.—H. Warner, F. Johnson, J. Sawyer, Committee.

Robinson A. C. Church.—H. W. Davis, Pastor.

Dudswell and Brookbury A. C. Church.—Preaching each alternate Sunday.—H. W. Davis, Pastor.

Scotstown.—Preaching every Sunday at 11 o'clock A. M. and 7 P. M. in the S. A. Q. Chapel. Committee, Robert B. Scott, Sam Clark, T. Muir.

Ways Mills (Union Church.)—Chas. McClure, Pastor.—H. I. Hastings, Chas. Davis, and O. W. Heath, Corresponding Committee.

Dudswell A. C. Church—Preaching once in four weeks. Brookbury—Preaching once in four weeks.—H. W. Davis, Pastor.

Waterloo.....Saturday evening, Jan. 5 and Sunday, Jan. 6. H. D. SELBY.

MARYLAND.

Perryville ("Household of Faith" Church.)—P. G. Bowman, Pastor.

WISCONSIN.

Arena.—Elder B. N. Meigs, Pastor.

Bangor.—G. W. Turner, Pastor.

Fairfield, 1st Sunday every four weeks. Baraboo, 2d Sunday every two weeks. Springville, 3d Sunday every four weeks. A. M. BARBER.

Mifflin.—W. H. Jackson, Pastor.

Magnolia A. C. Church.—Preaching every Sunday, at 11 a. m. Bass Lake (school-house,)—Preaching every two weeks.—Orrin R. Jenks, Pastor.

ILLINOIS.

Denver Adv. Chris. Church.—Geo. J. French, Pastor.

Ionia, Warren Co. (Advent Christian Church.)—H. Pollard, Pastor.

AUBURN Adv. Chris. Church.—J. F. Adair, Pastor.

PALMER Adv. Chris. Church.—Eli Reynolds, Clerk.

Meetings every Sunday in the Advent Christian Church at Minonk.

Basco (in Baptist Church) Friday night before the second Sunday in each month. Denver (in Advent Chapel) 2d and 4th Sundays, at 11 a. m. and 7 p. m. Mounds (at M. E. Church) 3d Sunday in each month, at 7 p. m. GEO. W. HURD.

MINNESOTA.

Minneapolis (Messiah's Advent Church, corner of Second Avenue and Fourteenth Street South.)—W. J. Hobbs, Pastor. Residence 1409 3d Avenue South, Minneapolis, Minn.

High Prairie.—P. and H. and M. Ramer, Pastors.

Monticello.....every Sunday, at 10.30 A. M.
GEO. H. DEWING.

Rose Creek every alternate Sunday morning at 11 o'clock a. m. S. S. every Sunday. Saints Rest every alternate Sunday evening. G. T. WELLCOME.

TENNESSEE.

MEMPHIS.—Advent Christian Church, 35 Seventh Street.—J. J. Sanderlin, Pastor.

VIRGINIA.

Black Walnut.—N. Durgin, Pastor. Cole's Ferry.—[illegible] Durgin, Pastor.

VERMONT.

VERNON.—A. E. Scott, Corresponding Committee.
J. Hemenway.....Sunday, Dec. 30

BRIDGEWATER (Oak Chapel.)—A. L. Dinsmore, Corresponding Committee.

BRISTOL.—John Magoon, Pastor.

CASTLETON.—A. C. Johnson, Pastor.

HARTLAND, Densmore Hill (A. C. Church.)—James M. Densmore, South Woodstock, Vt., Cor. Com.

NORTH SHREWSBURY.—Geo. W. Wright, Pastor.

NORTH SPRINGFIELD (Advent Church of Christ.)—O. Beckwith, Pastor. Preaching every Sabbath.

SHARON.—P. G. Lord, Acting Pastor.—F. I. Sargent Corresponding Committee.

STRAFFORD, Vt. (Advent Christian Church.)—E. S. Moulton, Pastor.

ST. JOHNSBURY A. C. Church.—J. Ward, Pastor.

Stony Brook and Gaysville A. C. Church.—W. F. Harding, Pastor. Will preach every fourth Sunday in each month.

WARREN (A. C. Church.)—Chas. Brown, Clerk.—Preaching each alternate Sunday.

Factory Point.....2d Sunday in each month
Chittenden.....last Sunday in each month
WM. J. BLANCHARD.

Hardwick, Advent Chapel, once in two weeks.—S. P. Brown, Pastor.

Morgan Centre (Union Church)....once in four weeks
G. W. CHAPMAN.

South Vershire (school-house) Tuesday evenings, at seven o'clock, unless stormy. E. S. MOULTON.

RHODE ISLAND.

Anthony.—E. Cotton every 3d Sunday.

BRISTOL Advent Christian Church (corner of High and Church Streets.)—Wm. A. Thatcher, Pastor.—S. School 10.30 A. M. Preaching P. M. and evening. Prayer meeting Wednesday and Friday evenings.

Escoheag Adv. Chris. Church.—E. H. Wood, Pastor.

Clark's Mills Adv. Chris. Church.—A. S. Williams Pastor. Pulpit Committee: Fred. Kingsley, Varnum Tucker.

North Scituate, Advent Christian Church.
E. B. Card.....2d and 5th Sundays in each month

LAFAYETTE.
L. W. Smith.....Sunday, Dec. 30

Providence Advent Christian Church, Hammond Street.—Norman P. Cook, Pastor.

Riverpoint.—Eld. Joseph Northup, Pastor.

Woonsocket.—(Second Advent Church, corner of Green St. and Park Avenue.)—Joseph Miett, Pastor.

NEW YORK.

Darien A. C. Church.—Geo. A. Streeter, Pastor.—Address Sawens, Genesee Co., N. Y.

Hoosick Church.—H. K. Flagg, Pastor. Residence Hoosick, but address *Hoosick Falls, N. Y.*

Massena.—Geo. D. Stearns, Pastor.

Rochester A. C. Church (No. 40 Courtland Street, a few rods off Main Street.)—F. L. Piper, Pastor.—Residence and address 734 East Main Street.

Sandy Hill (Adv. Chris. Church, corner of Maine and Willow Streets.)—W. O. Hervey, Pastor.

Springwater, Livingston Co.—A. F. Haines, Pastor.

Wallace, Steuben Co., preaching every two weeks A. M. and evening. S. E. Moose, Pastor.

Woodhull, Steuben Co., for the church of God in District No. 17, every alternate Sunday. D. B. HUNT.

Low Hampton.....once in two weeks
JAS. FERRIS.

Ross school-house, Steuben County, once in two weeks. Young Hickory school-house, Steuben Co., once in two weeks. J. O. POTTER.

KANSAS.

Liberty, second Sunday and Saturday night preceding of each month. R. T. PEAKE, Pastor.

Business.

FOREIGN MISSIONS.

Missionary Zeal, $3.00, Katie Ma[illegible] .50, A Friend, $2.00, E. S[illegible], $5.00, [illegible], $5.00, W. [illegible] Howden, $20.00, Mrs. V. Gardner, $1.00, [illegible] Savage, $10.00; Worcester S. School, $[illegible], E. Carman, $1.00; J. A. Brooks, $1.00, F. D. Tyler, $[illegible].

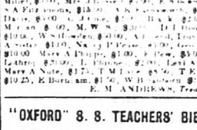
E. M. ANDREWS, Treasurer.

HOME MISSIONS.

One of the Least, $5.00, [illegible] $2.00; Missionary Zeal, $1.00, J. M. W[illegible], $3.00, Mrs. [illegible] Bragg, $5.00, [illegible], $1.00, [illegible], $1.00, Elizabeth Miller, $5.00, Mrs. J. [illegible], $5.00, [illegible], $5.00; S. A. Fitz[illegible], $15.00, [illegible], $1.50, J. Davis, $5.00, [illegible], $[illegible], [illegible], $2.00, S. E. M[illegible], $[illegible], M. W. S., $3.00, D. [illegible] Houghting, $10.00, W. S. Howden, $50.00, [illegible], $5.00; A Sister, $1.00, Nancy P. Pease, $5.00, Geo. Savage, $10.00, Mary A. Phelps, $1.00, [illegible] Pew, $3.00, M. A. Lathrop, $3.00, L. Phinney, $2.00, Levi Ames, .20; Mary A. Nute, $1.75, T. M. [illegible], $5.00, T. E. Arnold, $10.25, E. Burnham, $1.00, W. [illegible], $20.00.

E. M. ANDREWS, Treasurer.

"OXFORD" S. S. TEACHERS' BIBLES.



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We're a band of waiting ones,
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Watching for his coming,
According to his word;
The curse is lifted from the earth,
And Eden is restored
At the appearing of Jesus.

CHO.—Glory! glory! now the Saviour's near;
Glory! glory! soon he will appear;
With pearly clouds and glory bright,
He will our vision cheer,
And then he rewards all his children.

When Jesus comes to earth again,
We'll meet him in the air;
And with him is a city,
With mansions bright and fair;
And during earth's great final woe,
Will dwell securely there,
And be forever with Jesus.

From caverns rude and dreary wilds,
From east and west they'll come;
And from the ocean's bed they'll wake,
And be with Christ at home;
The sanctuary then is cleansed,
And saints no more shall roam
At the appearing of Jesus.

The living changed, the dead are raised,
A great and mighty throng;
Crowns on their heads, and waving palms,
They sing redemption's song;
From mountain heights and valleys green,
They'll sing both loud and long,
At the appearing of Jesus.

CORRESPONDENCE.

FROM SR. HATTIE M. CHASE.

Bro. Stockman:—I will now endeavor to write a few lines for the *Crisis*. This is my second letter. I am glad to tell you that I am still saved and do God's will by simply trusting in him. I have proved, on looking back upon five months spent in serving Jesus, that God has blessed me wonderfully. I am determined to go forward. I have proved that God's grace is sufficient for me. Though ofttimes the way looks dark and dreary, and our dear friends are called away, we have some one to sustain us and help us to bear our burdens. None can be happy until they lay their sins at the Saviour's feet and receive a full salvation. Some think more of fashion than they do of God. Fashion will not save them. Ladies spend hours at the mirror, dressing themselves in finery when they had better be praying to God to pardon their sins and reading their Bible.

God wants our hearts and our souls. I never have regretted the day when I gave my heart to God, for I go on my way rejoicing. No one has ever received the fulness of joy but those who have gone right down to the foot of the cross and got saved. Do you wish to be happy? Do you wish to enjoy life? Do you wish to give up your sinful ways? Do you wish to find a true friend, one that will never forsake you? Then cast your poor soul at the Saviour's feet. He is mighty to save, he is able to raise you to newness of life. Cast your care upon him. Come out of the darkness and enter into the light. Some will not come to Christ because they are afraid they will go back into the world. They need not think this if they are convinced that they will give up all for him and do his blessed will. They can try at any rate. Others are drifting along the shore, longing to be Christians, but cannot be reconciled to it. Others are out in the deep.

Thank God, I am out in the deep, and mean to keep there until Jesus comes to gather us home to his heavenly kingdom. They can scoff and sneer now, but when the day of judgment comes they will wish that they had served their God. But it will be too late. God will have to leave them behind to be dropped into the burning lake. Come, sinner, come to Jesus and find rest. He died that you might live. It makes me feel joyful to see the Salvation Army soldiers spreading salvation through the streets and all over the world, trying to bring sinners to the Saviour. May God bless them.

East Holden, Maine.

FROM ELD. J. RIDLEY.

Bro. Stockman:—There are various subjects that I want to write upon, so I will write this letter and let it cover the whole matter. I want to say for the benefit of those who have wondered at my long silence, that it has not been on account of a lack of interest that I have not written, but because of my having so much to occupy the attention of my hands, head, and heart. My all is on the altar. I am seeking day by day to know the will of God and to do it.

Our late quarterly meeting and the protracted meeting which followed were seasons of refreshing and profit. Bro. Bolster was with us three weeks. He rendered efficient service. The church was quickened into renewed activity, wanderers returned, and quite a number confessed their desire and purpose to serve the Lord. I baptized one young woman Sunday, Dec. 2. There were quite a number more who ought to have gone forward, but they put it off. We fear for some of them, lest they by refusing or neglecting to come out boldly and confess Christ and follow in his commandments fail of the grace of God which he is so willing to bestow upon the willing and obedient, and thus be led again captive by Satan. I am now (Dec. 11) helping Bro. Bolster and the New Hartford church. Various circumstances have worked against the interest of the meeting, but there are omens of good. The work is the Lord's and we expect to "press the battle," trusting in the Lord to give us the victory.

Now a few lines about our Western paper. I want to say to all, as I have repeatedly said to those who privately inquired, that I am heartily in favor of a Western paper for the S. A. C. A., to be controlled by a committee or publishing society of Western men, provided there is a good prospect of its being self-sustaining. We do not want any more experiments or lame sickly enterprises, to be kept alive by continual begging, nor any more side issues. I could not well attend the Aurora meeting, and so do not know how much financial help is "in sight," or what the prospect of establishing it upon a self-sustaining basis is.

I have just written to Bro. Armour concerning the matter, but will say here that I will do what I can, though it may not be much, in the way of getting subscribers and furnishing material for its columns. As to the place of permanent publication, I think it should be somewhere west of the Mississippi, Des Moines, Iowa, would be, I think, a suitable location. I desire, before closing, to return our thanks to those who so generously assisted in paying the expense of removing a cancer from my wife's face. Upward of $80.00 has been received. The operation has apparently been successful, and the place has already entirely healed. Yours waiting for the Life-giver.

Burr Oak, Iowa.

FROM G. C. CHAMBERS.

Dear Bro:—For the relief of my mind I have decided to write a few lines to the dear brethren and sisters of the *Crisis*. I have been impressed for some time to write, but for fear I could not interest them I have not done so until now. I hope to be guided by the Holy Spirit. I hope that I am not guided by the spirit of bigotry, but I pray that I may be guided by the Holy Spirit of God. My dear brethren, the Saviour says, "My kingdom is not of this world." This declaration was fully witnessed and made manifest by the prophets and apostles, of whose lives and teaching we are thoroughly informed. Let us see when this kingdom was prepared for his people. We find in Matt. 25: 32, 33, 34, that it was before the foundation of the world. Is not this encouraging, to think that the kingdom was prepared so long ago, and that the mansions were there.

What loving kindness the Saviour had, bearing all our sins, even until he said, "It is finished." Let us be submissive and bear the cross and the trials, and resist temptations. We can in the strength of grace. Jesus makes the yoke easy and the burden light. In conclusion I will say, contend earnestly for the faith once delivered to the saints. We have no little to contend with. Read Eph. 6: 12. But thanks be to God, an armor is prepared. "Wherefore take unto you the whole armor of God," and face the foe, and Jesus being our captain we will, with the shield of faith and the sword of the Spirit, conquer. God give us the victory through our Lord Jesus Christ. Dear brethren and sisters, pray for me. May God bless and keep you is my humble prayer.

Lake Ogden, Fla.

FROM SR. MOLLIE GROVE.

Dear Brn. and Srs. of the Crisis Family:—As the holidays approach, and we commemorate that time by making many hearts happy by gifts of love, let us remember not only our religious duty but our Christian privilege of remembering those who are not blessed with health and strength as we are. Do not use all your money to buy presents for those who will give you one in return, but give to those who cannot recompense you and "you shall be recompensed at the resurrection of the just." I speak of that other member of our family, Sr. Theria B. Weaver, of North Dana, Mass., whose sufferings, since attacked with cancer, are dreadful beyond description.

Truly her case is one deserving of all the love and sympathy which we can bestow upon her, and in her deep affliction let us make glad her heart by remembering her in a substantial way, and not let her be burdened by meeting necessary expenses not knowing where the money is coming from. You know when our Lord returns we will want our hearts made glad by hearing the "Well done" from him who will say, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." Your sister hoping for eternal life.

FROM SR. M. S. CASWELL.

Bro. Stockman:—I thought I would pen a few lines to your precious paper, the *Crisis*. I am looking for the soon coming of the Saviour. I used to hear it said that when the world came to an end it would be burned up, and I used to fear in warm weather, but when winter came I thought I was all right, for it could not burn up with so much snow. But when I heard Brn. Harding and Lord preach the true gospel, I found that nothing was impossible with God. I was baptized by Bro. W. F. Harding, Oct. 9th, 1887. I feel that the Lord is my shepherd and I shall not want. The Saviour will soon come and set up his kingdom, and I hope we all will be ready to meet him when he comes. I desire an interest in all your prayers. Your Sr. in Christ.

Gaysville, Vt.

THE ADVENT CHRISTIAN SUNDAY SCHOOL CONVENTION.

A meeting of the above Association was held at Waterbury, Conn., Dec. 6th, 1888. The attendance was very good, and the exercises interesting and helpful to those interested in Sunday School work. After the opening prayer by Bro. Henry Stone, and introductory remarks by the President, Bro. Thomas Fitzsimons, Bro. H. H. Tucker addressed the convention, his subject being, "How shall we get the children into the Sunday School?" Several valuable suggestions were offered upon the subject, which formed the basis of a very interesting discussion by the delegates at the close of the address. This closed the forenoon session.

At 1.30 o'clock P. M., the meeting was again called to order by the President. After prayer by Bro. J. W. Davis, a temporary constitution was read and adopted.

Voted, that a committee of five be appointed by the Chair to draft a Constitution to be substituted for the one just adopted.

The following brethren were appointed: H. H. Tucker, Geo. C. Arms, Henry Stone, Dr. B. St. John, and L. F. Baker. Thirty-five Sunday School workers then signed the constitution, and the convention thus formed proceeded to elect its officers for the ensuing year, which resulted as follows: President, Thomas Fitzsimons; Vice Presidents, H. H. Tucker and L. F. Baker; Secretary, Geo. M. Teeple; Treasurer, J. W. Davis.

After the election of officers, Bro. L. F. Baker addressed the meeting upon the following subject: "The importance of teaching our children Bible views. What help shall we use?" The address was very interesting, and the discussion which followed profitable, as it brought out many thoughts of value to Sunday School workers. Bro. L. F. Baker then offered the following resolution, which was adopted by vote of the convention:

Resolved, That in the judgment of this convention it is expedient that our Publishing Board provide quarterlies adapted to the needs of our intermediate scholars. Reports from several schools were then listened to respecting their methods of conducting the school and keeping the pupils' interest. After voting to accept the invitation to hold the next meeting at Winsted, the meeting adjourned to the call of the Chair.

In the evening Bro. H. H. Tucker preached a very interesting sermon, after which several manifested a desire for the prayers of God's children. God has thus far manifested his approval of the work, and our prayer is that he may still lend his aid until many of the little ones who are now exposed to the danger of being wrecked by the false lights of these last days may see the "blessed hope," and be safely guided into the haven of eternal glory.

GEO. M. TEEPLE, *Secretary.*

WORTHY OF CONSIDERATION.

The following testimony from Joseph H. Brown, Marlboro, N. H., is worthy the careful consideration of all the friends of Jesus. He says:

"I was a Master Mason twenty years, a Royal Arch Mason fifteen years, and an Odd Fellow eight years, during which time I was a minister of the gospel, and as I believe, 'a Christian.' I believed in and defended those organizations. Soon after I experienced entire sanctification, the Holy Spirit enabled me to see the whole subject of secret societies in a new light.

Except a short conversation with an old friend, I neither read nor heard anything from others respecting the matter while reinvestigating it. After much reflection and prayer, it appeared to me that I must withdraw from, and renounce all secret societies, or come into condemnation. That was the first time the matter was presented to me in that light. My heart was consciously free from inbred sin, and the light of the Holy Spirit filled my soul. Other things also which I had previously considered harmless, then appeared wrong. My spiritual perception was greatly clarified.

Under a deep sense of humiliation, bordering at times on agony, after delaying action until my opinions ripened into convictions, I took steps whereby I obtained certificates of honorable withdrawal from all secret societies. With them there came to my heart a sweet sense of God's approval, which grows sweeter and stronger as time advances. I shall now mention but one of the several reasons which prompted my action, namely: According to my understanding, Free Masonry and its offspring, Odd Fellowship, in their religious teachings, antagonize orthodoxy, and foster unscriptural views of the requisite preparation for heaven. This is done throughout their ritualistic work generally, and especially in their burial services, by assuming and implying that all who perform their covenant obligations as members of those orders go to heaven, in consequence thereof, with no other conditions required, at death.

While studiously avoiding all allusion to Jesus Christ and the Holy Spirit, and their redemptive work, under guise of neutrality as to religious creed, and while inculcating correct moral precepts, the theological atmosphere which is breathed in the work of the Lodges of those organizations is that of salvation by works, and not by faith. To the average mind, unevangelical doctrine is thereby inculcated, carnal security is fostered, and the seeds of spiritual ruin are sown.

My range of facts convinces me that, in not a few instances, the influence of the Lodge operates as a dry rot on the spirituality of professors of religion, and as an opiate on the religious creed and consciences of unprofessors. I profoundly believe that much of the subtile and fatal skepticisms of the times relative to the essential points of orthodoxy, is due to secret societies more than to anything else.

JOSEPH H. BROWN."

The voice from heaven says: "Be ye not unequally yoked together with unbelievers. . . . Come out from among them, and be ye separate saith the Lord, . . . and I will receive you and be a Father unto you, . . . saith the Lord Almighty." 2 Cor. 6: 14–18.

M. G.

CONFERENCE REPORT.

The Second Advent Christian Conference of Southern Georgia met in Minton's Chapel in Johnson County on Thursday, the 18th day of October, 1888, at 11 A. M. After singing, and prayer by Eld. John A. Cargile of Stevenson, Ala., introductory sermon by Eld. Miles Grant of Boston, Mass., text 1 Thess. 4: 3, and many testimonies.

The Conference was called to order by the President, Eld. S. C. McGahee. Invited visiting brethren to seats with us, and received delegates with letters from the following churches, to wit: Avara—S. C. McGahee, J. A. Vause and William Hewett. Minton's Chapel—Dr. J. S. Bell, Whorry Coursey, J. T. Fortner, M. Bell, John Pollet, G. J. Minton, John Mays, J. Williams and J. J. Flanders. Howard Chapel—J. Howard. Iron Hill—J. S. Wren, A. B. McGahee, M. W. Young and E. T. Green. Shilo—Dr. J. H. Sherod, A. W. Gillis, Ellen Ricks, W. Herndon, W. Phillips, L. Hutchenson and A. T. Holten. Sellars Arbor—letter. Brunswick—H. V. Skipper.

Admitted into the Conference the following churches with delegates, to wit: Augusta—W. D. Beckum, W. C. Rhodes and T. P. Reynolds. Cushman's Chapel, S. C., Petition by Pastor W. C. Rhodes. Rocky Cumfort—William McDaniel, L. B. Bryant and D. A. Davis. Shilo (col.)—By proxy.

Elected officers for ensuing year, to wit: Eld. S. C. McGahee, President; Eld. B. G. Fortner, Vice President; Eld. Jer. Howard, Secretary and Treasurer; Dr. J. S. Bell, Director; Eld. J. J. Thompson, Evangelist.

Appointed the following committees, to wit: On Devotion, J. L. Wren, Dr. J. H. Sherod, L. B. Bryant, G. J. Minton and John J. Flanders. On Order of Business, M. Bell, H. V. Skipper and J. J. Thompson. On Credentials, Dr. J. S. Bell, Whorry Coursey and A. B. McGahee. On Finance, Eld. J. Howard, John Mays and Wm. McDaniel. Adjourned to meet to-morrow at 9 A. M.

Friday, 9 A. M. Met pursuant to adjournment. Prayer by Bro. J. P. McCarthy. Committee on order of business reported same order as used last year, which was adopted. Appointed a committee on temperance, to wit: Eld. B. G. Fortner, M. W. Young and W. P. Coursey.

On motion, Griffin Chapel in Glasscock County was admitted into the Conference. Appointed committee on Sunday Schools, to wit: Eld. L. B. Lightfoot, B. F. McCarthy and E. Ricks. Admitted Bear Creek church. Delegates, Brn. Thomas Rowlins and Thomas Cooper. Treasurer's report for past year received. Admitted Green's Chapel in Ware County with Eld. J. White pastor. Heard a report of labor by ministers for the past year; favorable.

Report of committee on credentials received; after some discussion it was decided to be unscriptural to license a minister as a licentiate, but to "lay hands," and that "not suddenly." Adjourned to meet to-morrow 9 A. M.

Saturday, A. M. Met as per adjournment. Prayer by Bro. W. D. Beckum. Motion prevailed to recommend to the pastorate of Mitchell Hill Church, S. C., Eld. W. D. Beckum, of Augusta, Ga.

On motion of Bro. J. L. Wren, it was ordered that the Secretary have printed two hundred minutes of our proceedings with our Constitution and By-Laws for distribution among the churches to be paid out of said money, and balance paid to himself for his services.

On motion of Bro. H. V. Skipper, it was ordered that the next annual Conference be held with Brunswick church in the city of Brunswick, Ga., commencing at 11 A. M., on Thursday before the 3d Sunday in Oct. 1889, if the Lord should not come before.

On motion of Dr. J. H. Sherod, it was ordered that the first Quarterly Conference be held with Shilo church in Emanuel Co., at 11 A. M., on Friday before the second Sunday in January, 1889.

Resolved, that the thanks of this body be tendered this church and community for their kindness and hospitality during our pleasant session. Adjourned.

S. C. McGAHEE, *President.*
JER. HOWARD, *Secretary.*

SELECTED MISCELLANY.

IMPRISONED AT CHILLON.

The old dungeon at Chillon, which Byron immortalized in his famous poem, has to-day a prisoner of a somewhat different stamp from him of whom the poet wrote, as will appear from the following, taken from the *Pall Mall Gazette*: "The prisoner of Chillon" at the present moment is Miss Charlotte Stirling, an English young lady of good family, who two years ago left a home of comfort and luxury to serve in the Salvation Army in Switzerland. She is now "doing her time"—one hundred days—in the famous old fortress on the shores of Lake Leman, where Bonnivard was imprisoned, and which is familiar to every one from Byron's lines:

"Chillon! thy prison is a holy place,
And thy sad floor an altar."

Miss Stirling had held some children's meetings at Orbe, and she was asked to visit the deathbed of one little twelve-year-old who had learned to sing "I love Jesus" at her meetings. For this offense, under an old law of 1834, one of those which, like the act *de Heretico Comburendo* which disfigured the English statute book until recently, still disgrace the laws of some Swiss cantons, Miss Stirling was condemned to one hundred days' imprisonment. She went to jail at the head of a triumphal procession, the processionists singing hymns as they marched up to the iron-barred gates of the prison.

LOST IN SIGHT OF HOME.

A few months ago during one of the severe storms that visited Colorado, a young man perished in sight of home. In his bewilderment he passed and repassed his own cottage, to lie down and die almost in range with the "light in the window," which his young wife had placed there to guide him home. All alone, she watched the long night through, listening in vain for the footsteps that would come no more, for, long before the morning dawned, the icy touch of death had for ever stilled that warm loving heart. The sad death was made still sadder by the fact that he was lost in sight of home. Lost, when he had almost reached the haven of safety and rest. How many wanderers from the Father's house are lost in sight of home, in the full glare of the gospel light! They have the open Bible, overflowing with its calls and promises, the faithful warnings from the sacred desk, the manifestations of God's providence—all tending to direct their steps heavenward—and yet from all these they turn away, waiting for the more convenient season, and are lost at last in sight of the many mansions.

WHOM NOT HAVING SEEN, YE LOVE.

We sometimes form a very strong attachment to some earthly friends whom yet we have never seen. We hear of their works; we catch their spirit; we see numerous and most expressive manifestations of it; and our interest in them is scarcely less than if we had seen them with these eyes. There are multitudes of holy men, living and dead, for whom we cherish the deepest affection and regard. How many precious spirits among the patriarchs, prophets, and apostles do we admire and love! for our souls have been trained and tuned to gratitude, submission, adoration, and praise by the sweet words in which *their* hearts once gushed and poured forth their rich devotions. Hence we feel as if we knew them. In fact, we are scarcely less acquainted with them than if we had seen them.

Yet, while we know them much, we have known Jesus more. The streams have been good; the fountain incomparably better. We have gone to them for instruction, but to Jesus much more; and for many other things than mere instruction. Their example has been valuable; that of Jesus has been priceless. We have not seen him; but we have seen and have felt the proofs of his unutterable love for us. We see such grace and such goodness and self-devotion to our race, such unsurpassed moral excellence, we cannot but admire, love, and adore him as if there were nothing else to be loved and adored on earth or in heaven.

Though our mortal eyes have not seen him, yet he has not left himself without witness to our hearts. His Spirit is commissioned to take the things of Christ, and show them to us. Perhaps in such a world as ours, this is as good as to see Jesus with our own eyes. In fact, he told his disciples it was better. It was "expedient for them that he should go away," and give scope for the Comforter to come. This great divine Teacher knows how to put our minds in a right position to see Jesus. He can give us the stand-point of facile and impressive observation, whence his beauties shine most sweetly, and whence his qualities as a Saviour are revealed so impressively that you cannot help seeing their wonderful adaptation to such a sinner as yourself. We have no reason to be dissatisfied with such visions of Jesus as we may have through the ministrations of his own commissioned and most competent Teacher.

When we have well improved these means and methods of cultivating our love for Jesus, we shall go higher. Having loved him here without the open vision of his glories, that open vision will be our ultimate reward. Just as it is precious to meet the friend whom we have loved without having seen on earth, so will it be most precious and blessed to see Jesus as he is. We shall know him then with a knowledge in which no imperfection can mingle, with a love which nothing can mar, with a fulness of soul which will leave nothing more or better to be desired. *Soon*, SOON, the visions of that perfect glory will burst upon our waiting eyes and longing hearts. Come, Lord Jesus, in thine own best time.—*Oberlin Evangelist.*

THE ALABASTER BOX.

Do not keep the alabaster boxes of your love and tenderness sealed up until your friends are dead. Fill their lives with sweetness; speak approving, cheering words while their ears can hear them, and while their hearts can be thrilled by them. The things you mean to say when they are gone, say before they go. The flowers you mean to send for their coffins, send to brighten and sweeten their home before they leave them. If my friends have alabaster boxes laid away, full of perfumes of sympathy and affection, which they intend to break over my dead body, I would rather they would bring them out in my weary hours and open them, that I may be refreshed and cheered by them when I need them. I would rather have a bare coffin without a flower, and a funeral without an eulogy, than a life without the sweetness of love and sympathy. Let us learn to anoint our friends beforehand for their burial. Post-mortem kindnesses do not cheer the burdened spirit; flowers on the coffin cast no fragrance backward over the weary days.—*Talmage.*

KNOW THY OPPORTUNITY.—There was a motto on the temple of Delphos which read: "Know thy opportunity." This is one of the great lessons of life which should be learned early. Many do with opportunities as children do at the seashore—fill their little hands with sand, and let the grains fall through, one by one, until all are gone. After all, it is contact of soul with soul that wins; and there is an open highway to every soul; and you shall find it, if you search for it in the spirit of the Master. God brings men of all classes close to us, that we may love them, and reach them with the truth. Some are scarred all over with sin and crime; are so degraded and repulsive that we shrink from contact with them; but they are men, and down deep within them there is a yearning for the life of God. This is your time to warn and save. Here is your opportunity. Don't miss it. You cannot do to-morrow the work of to-day. He whom you would save will be elsewhere, or other things will engage you.

DR. ARMITAGE, of New York, author of the latest history of the Baptist denomination, in an address last week to the students of Bristol college, said the man who was not ambitious to rise above the ordinary level of his profession had better not enter it. They must not be content to be ordinary students if they want to be extraordinary ministers. He also expressed the opinion that the attempt to expose and answer in the pulpit the arguments of skepticism, had made more infidels than all the press in the present day. Jesus Christ never argued with skeptics. There is no need to take hold of every hot poker which every fool heats for you. The preacher's business is to handle the Word of Life, and not hot pokers.

"I GIRDED thee, though thou hast not known me." Is. 45: 5. A little boy sat in front of his father, and held the reins which controlled a restive horse. Unknown to the boy, the reins passed around him and were also in his father's hands. He saw occasion to pull them. With artless simplicity the child looked around, saying, "Father, I thought I was driving; but I am not, am I?" Thus it is often with men who think they are shaping a destiny which a higher hand than theirs is really shaping. They do their own will, but they also do the will of God. A stronger hand guides them; a mightier power holds the helm of their vessel and saves from rock and wreck. Happy are they who quietly yield to the guidance of an Almighty hand.

"BLESSED ARE THE MERCIFUL."—Yesterday was the coldest day yet, and its sharpness furnished occasion for a very graceful act, of which the historian was witness. In a West End horse car sat a poor mother with a child in her arms. The clothes of the mother were thin, and could hold little or no more mending. The child, whose bandaged eyes suggested that the mother had been to see a doctor, was wrapped in a miserable little shawl that would be but as a sieve against a sharp wind. A lady on the other side of the car arose to leave; on her arm was folded a comfortable looking shawl. In passing she spread this over the child. "*Keep it*," she said in a low voice as she passed out.—*Boston Evening Record.*

A BEAUTIFUL THOUGHT.—God knows what keys in the human soul to touch, in order to draw out its sweetest and most perfect harmonies. They may be the minor strains of sadness and sorrow; they may be the loftiest notes of joy and gladness. God knows where the melodies of our natures are, and what discipline will call them forth; some, with plaintive song, must walk in the lowly vales of life's weary way; others, in loftier strains, shall sing of nothing but joy, as they tread the mountain-tops of life; but they all unite without a discord or jar, as the ascending anthem of loving and believing hearts finds its way into the chorus of the redeemed.

HOLINESS.—It is not necessary that we travel down into the valley to find the Pool of Siloam, and wait for the coming of the angel to trouble the waters, and for some strong man to lift us and put us in. No; the fountain is all around us, and flows divinely clear. The Son of God is waiting at this very moment to wash all our sins away. Have you a single stain upon your heart?—come to the fountain. Have you trouble and sorrow?—come at once and receive joy and comfort.—*Bishop Simpson.*

A MAN was seen one day going in a boat on a river with a large dog, which for some reason or other he wished to get rid of by drowning. He succeeded in throwing the animal into the water, but the creature sought with all diligence to re-enter the boat. As the man was attempting to beat off the dog from the boat he fell overboard, and would have been drowned had not the dog seized him by his coat and brought him to the shore. What a lesson does the action of this dumb animal teach all Christians—to return kindness for all acts of evil which may be committed against them.

WHEN the celebrated Hayden was asked how all his sacred music was so cheerful, the great composer replied: "I cannot make it otherwise; I write according to the thoughts I feel. When I think upon God, my heart is so full of joy that the notes dance and leap, as it were, from my pen; and since God has given me a cheerful heart, it will be pardoned me that I serve him with a cheerful spirit."

THE more grace any man hath, the more humble, meek and merciful he is; the more light any of us have, the greater discovery it makes of what is amiss in ourselves and others; the more truth dwells in us, the less fraud and deceit is wrought by us.

OBITUARIES.

BUNN. At half past three P. M., on Saturday, Nov. 10th. 1888, LaFayette Norris, son of Burris H. and Florence A. Bunn, and grandson of LaFayette and Harriet E. Norris, fell asleep in Jesus, aged one year and twelve days, at the residence of LaFayette Norris.

Little Fay, as we called him, was a remarkably intelligent and sweet-dispositioned child. He was a little sunbeam to all who came into his presence. It seemed that nothing could ruffle his constant good nature. To see him was to love him. The gaze from his large blue eyes and sweet, smiling countenance went right to the heart. We read that "they that turn many to righteousness shall shine as the stars forever and ever," and I believe that little Fay will have some stars in his crown, for I have no doubt that his short life has been and will be the means of turning some to righteousness. Indeed, I consider it quite possible that the wavelet that he made on the great ocean of time shall roll on and gather power until many shall owe their salvation in part to little Fay's short, sweet life.

An earnest desire has sprung up in his sorrowing mother's heart to share with her "dear little angel man," as she often called him, the glories of a never-fading life. I trust that others who have been cheered by little Fay's sweet ways, and who now sadly miss him, will also conclude that they want to again meet with him in that glorious home that awaits him but a little way in the future. In view of that glad moment when I shall again see little Fay, and other loved ones who now sleep in Jesus, my heart cries out, "Come, Lord Jesus, and come quickly." A funeral discourse was preached on Sunday, Nov. 18, by Elder Louis Hubbell, from Jer. 21: 16. Bro. Hubbell presented the gospel hope of a resurrection from the dead in a clear and forcible manner. And as it was the first Adventist funeral sermon ever heard by most of those present, they gave marked attention. The words spoken were very encouraging to the mourners.

CHAPMAN. In Savanna, Ill., Saturday, Dec. 1, 1888, Hanan W. Chapman, aged fifty-eight years, eleven months and nine days.

The subject of this notice was born in Hillsborough, Highland County, Ohio. At an early day he came to Illinois, and was a soldier in the late war. Since that time he has been a farmer by occupation. My acquaintance with him has been pleasant. I am compelled to say with one of old, "A good man has perished out of the earth." At a time he was much interested in what was presented in [redacted] was the only sis [redacted] and D. Mathewson. She is at [redacted] the morning of life, and the coming [redacted] Jesus Christ.

D. M.

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TEMPERANCE.

THE DEACON'S ERROR.

Had Deacon R—— been a man of less prominence in the village it would have mattered little as to the manner of life lived by himself and family; but when a man is singled out by his fellow-citizens to represent them in the law-making bodies of the country, as well as a leader in the church and in society, his doings and sayings, all his omissions and commissions, are noted and commented. Deacon R. was a man of more than ordinary ability. Genial and kind in his intercourse with his neighbors, broad in his views, liberal with his means and of boundless hospitality.

It was in the winter of 18— when the great temperance revival swept over our land, that the village of B—— had its stagnant life stirred to the depths by a wave of reform that came to it in the mighty upheaval. Large and enthusiastic meetings were held in the churches, pledges were circulated, and much earnest work was done by the friends of the cause. It was a matter of surprise that Deacon R's youngest daughter was a constant attendant at these meetings and surprise deepened into wonder when she openly allied herself with temperance people, by signing the pledge and throwing all the ardor of her young life into the cause.

The morning following this bold step, when Nannie came down to breakfast, her pleasant good morning received a very chilly response from her father, and as soon as the blessing was asked, he said to her: "I am sorry indeed that a child of mine should find it necessary to join in with a lot of fanatics, who, because they are too weak to control their appetites, bind themselves by a solemn pledge neither to touch, taste nor handle; but since you have confessed your weakness we will try not to throw temptation in your way, and will therefore drink our wine after you retire from the table."

Nannie's face crimsoned at this biting sarcasm, but she replied, very quietly: "You know, papa, I never drink anything but water, but I wanted to lend my little might of influence against this dreadful curse. I fear it will yet bring us sorrow, [redacted]r, oh, papa,—Charlie—do you think [redacted]harlie was quite temperate when he was [redacted]ome last, papa?"

"Come, come, daughter, it is rather pre[redacted]mptuous in you to criticise your brother [redacted]ho is older than you, and entirely competent [redacted]etent to take care of himself. Let us hear [redacted] more of this." Then in a more kindly [redacted]ne: "You are at liberty to do as you like [redacted]cut this teetotalism, but remember the [redacted]me liberty must be accorded to the other [redacted]mbers of the family. As to Charlie, [redacted]ng men will sow their 'wild oats,' but [redacted]u will see that your brother will make [redacted] man to be proud of; so don't bother [redacted]ur little head about reforming those who [redacted]e older and wiser than yourself."

[redacted]A few months later an event of consider[redacted]le importance to Deacon R's family fur[redacted]bed an occasion on which the deacon's [redacted]ory as to moderate drinking received a [redacted]st damaging blow. The thirty-third an[redacted]ersary of his marriage came in the holi[redacted]ys, and it pleased the deacon to celebrate [redacted]e event by giving a party such as had [redacted]ver before gathered in B——. Invita[redacted]ns were issued for several hundred guests, [redacted]l when the evening arrived, the well[redacted]ed rooms of their spacious residence sug[redacted]sted that few had failed to avail them[redacted]ves of this opportunity to congratulate [redacted] worthy couple who were now beginning [redacted]travel the down grade that leads so rap[redacted]y to old age. Seated in a conspicuous [redacted]ce in one of the brilliantly lighted par[redacted]s, surrounded by their friends and neigh[redacted]s, their faces beaming with serene en[redacted]ment and the content arising from con[redacted]us integrity duly appreciated, while [redacted]ir beautiful and accomplished daughters [redacted]ceived and entertained the guests, the [redacted]ne was one to gladden the heart of any [redacted]e. "Have you seen Charlie?" whispered [redacted]nnie, as she passed her sister in the wide [redacted]ll that led into the room where their par[redacted]ts sat. "O Mary! see—he is —" and [redacted] she stopped, her cheeks blanched and [redacted]e tottered and fell against the stairway. [redacted]astily recovering herself she passed up the [redacted]irs, and Mary turned to see the brother [redacted]vancing, or rather staggering, towards [redacted]ere his parents sat, with a vacant leer on [redacted] fine face that but too plainly told that [redacted] was intoxicated. When he had pushed [redacted] way through the crowd that was about [redacted] father and mother, he made an obse[redacted]ious bow, extended his hand, and in a [redacted]d voice made a silly speech full of ex[redacted]vagant expressions of love and venera[redacted] for his "honored parents." Had a [redacted]underbolt fallen upon these wretched par[redacted]ts they could scarcely have seemed more [redacted]mpletely and suddenly turned to stone; [redacted]t from between the white, set lips of the [redacted]ther came the command to leave the [redacted]om and the house.

[redacted]"Ha, ha!" laughed the inebriated youth. [redacted]The Governor (hick) is a little (hick) er[redacted]tic this evening (hick)!" and bowing [redacted]in in the same obsequious manner he [redacted]ered from the room, and some of his [redacted]anions hurried him away until reason [redacted]d, and with it a sense of the over[redacted]helming shame he had brought upon the [redacted]rents whom he did in truth respect, and [redacted]sters whom he devotedly loved.—*Un*[redacted]*Signal.*

THE WORLD'S CRISIS

AND SECOND ADVENT MESSENGER.

"BEHOLD I COME QUICKLY: AND MY REWARD IS WITH ME."

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THE WORLD'S CRISIS is devoted to the exposition of all Bible truth; especially the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and final destruction of the wicked.

PROPHETICAL.

A RIPE WORLD.

BY J. COUCH.

"And another angel came out of the temple, crying with a loud voice to him that sat on the cloud, Thrust in thy sickle, and reap: for the time is come for thee to reap; for the harvest of the earth is ripe."—Rev. 14: 15.

The text represents the human family by the figure of a field of ripe grain. The word *ripe* expresses a stage of progression;—a perfected condition. It is a state where a radical change of condition necessarily takes place. It is a transition point, passing from a preparatory process to the accomplishment of that for which the thing was designed. The cereals are sown that food may be produced. The food cannot be obtained until the plant has passed through certain progressive stages, into the condition of ripeness, when that progression ceases; it can then be converted into bread, as designed.

As the Creator has chosen this figure to represent the human race, the principal points of the illustration should be looked for in the history of that family. Humanity must advance through certain stages, or distinct conditions of experience, before reaching ripeness; and there the preparatory experience ceases. The figure presents humanity in the concrete, and not individually; for it includes in the harvest all the earth.

As human experience in this world has several distinct departments, as the religious, the national, the moral, etc., it is important to learn in this investigation if all the departments are included, or only one. We answer: The Bible teaches that all are included, but separately,—the national leading.

Let us now look at the symbol of the text as used by other prophets. Isaiah gives it thus: "In the day shalt thou make thy plant to grow, and in the morning shalt thou make thy seed to flourish: but the harvest shall be a heap, in the day of grief and of desperate sorrow. Woe to the multitude of many people, which make a noise like the noise of the seas; and to the rushing of nations, that make a rushing like the rushing of mighty waters! The nations shall rush like the rushing of many waters: but God shall rebuke them, and they shall flee far off and shall be chased as the chaff of the mountains before the wind, and like a rolling thing before the whirlwind. And behold at evening-tide trouble; and before the morning he is not. This is the portion of them that spoil us, and the lot of them that rob us." Isa. 17: 11–14.

Here the seed is sown in the morning of the progressive day, and the harvest is at the evening-tide, or close of the day. At that time there will be "grief and desperate sorrow"; not a golden age of universal peace. The grief will be caused by the "*rushing of many people*"—"*nations*," when they will become "as the chaff of the mountains," to be swept away "like thistle-down before the whirlwind." The same figures of chaff and wind are used by Daniel, in presenting the demolition of the last Gentile government upon the earth, for beyond them is the kingdom of God "under the whole heavens," which will be "an everlasting kingdom." Both prophets present the destruction of the same nations to be experienced at the same time, and this change is the transition represented in the figure of the text.

Joel takes up the same figure, and presents it thus: "Proclaim ye this among the Gentiles: Prepare war, wake up the mighty men, let all the men of war draw near; let them come up. Beat your ploughshares into swords, and your pruning-hooks into spears: let the weak say, I am strong. Assemble yourselves, and come, all ye heathen, and gather yourselves together round about: thither cause thy mighty ones to come down, O Lord. Let the heathen be wakened, and come up to the valley of Jehoshaphat; for there will I sit to judge all the heathen round about. Put ye in the sickle, for the harvest is ripe; come, get you down; for the press is full, the fats overflow; for their wickedness is great. . . . The sun and the moon shall be darkened; the stars shall withdraw their shining. . . . The heavens and the earth shall shake; but the Lord will be the hope of his people." Joel 3: 9–12, 15.

Here again the symbol of growing grain and its harvest is applied in the national department. God sends a forewarning message to the Gentiles, announcing that uncommon preparations for war will be made, and that this will extend to all the heathen: and that in connection with this war movement "mighty ones will come down" from the Lord; which corresponds perfectly with what the Revelator describes in his nineteenth chapter. By this we learn that Joel made the same chronological application of this symbol as did Isaiah. Joel continues his description, and gives identically the same symbols as are given in the text: The sickle, the ripe condition, and the harvest. The likeness is so perfect, that it is supposed that John, or the angel, quoted from Joel. Joel next presents "multitudes" just as did Isaiah, and locates them where the day of the Lord is near. The Revelator also refers to this day of the Lord, and calls it "the great day of his [the Lamb's] wrath." It is the day of the execution of his law upon rebels; it is the same day that Peter calls "the day of the Lord," who declared that in it "the heavens shall pass away with a great noise, and the elements melt with fervent heat; the earth also, and the works therein be burned up." 2 Peter 3: 10.

Again, Joel next gives the celestial signs which will indicate the approach of the woful day of the Lord's harvest scene, showing that they will be the darkening of the sun, and moon, and stars.

Christ, in presenting the time of his coming, when all the tribes—nations—of the earth shall mourn, gave as signs of the approach of that day the same given by the prophet, and in the same order. If Christ and Joel foretold the same signs, and it is evident that they did, then the chronology of the harvest is settled; for the Saviour gave these signs to show when he would come, and the gospel end.

Jesus, the perfect teacher, introduces in a clear and convincing manner this same symbolism, in the parable of the wheat and tares; and as an understanding of the application of the figure was so important, he gave an explanation of it which must be literal. He said: "He that soweth the good seed is the Son of man; the field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked one; the enemy that sowed them is the devil; the harvest is the end of the world; and the reapers are the angels. As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world. The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity; and shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth. Then shall the righteous shine forth in the kingdom of their Father. Who hath ears to hear, let him hear." (Matt. 13: 37–43.) No ingenuity of argument or sophistry can invalidate the proof here given by him who could not mistake or mislead, that this divine symbolism was designed to represent the human family divided into two classes,—righteous and wicked. It is direct proof, also, that the harvest was located at the *end* of the world; or as the revised margin, "the consummation of the age." The *age* is the gospel dispensation, and the *consummation* is the completion of the redemptive work of the gospel. The harvest, therefore, represents the events to transpire at the close of the gospel. The proof given by Christ in the illustration that the wheat and tares—righteous and wicked—are to continue unseparated unto the harvest, shows that there can be no period of universal righteousness and peace before the work of the gospel shall be finished. But every statement and illustration in the New Testament shows that wickedness will not only continue through the gospel age, but that the last days of that age will be the most wicked and perilous.

This interpretation of Christ presents the wicked at the harvest in the same condition as did Isaiah and Joel,—suffering the final punishment of the last judgment. The ultimate reward of the righteous, which is glory in the kingdom of God, is connected by Christ with the earth's great harvest.

The Revelator, in connection with the text, gives a very definite foreshadowing of the harvest scenes. He says: "And he that sat on the cloud thrust in his sickle on the earth; and the earth was reaped. And another angel came out of the temple which is in heaven, he also having a sharp sickle. And another angel came out from the altar, which had power over fire; and cried with a loud cry to him that had the sharp sickle, saying, Thrust in thy sharp sickle, and gather the clusters of the vine of the earth; for her grapes are fully ripe. And the angel thrust in his sickle into the earth, and gathered the vine of the earth, and cast it into the great wine-press of the wrath of God. And the wine-press was trodden without the city, and blood came out of the wine press, even unto the horse bridles, by the space of a thousand and six hundred furlongs." (Rev. 14: 16–20.) This passage, as in Matthew, presents in strong contrast the two classes, and, as in other cases, the history of the wicked is made specially prominent.

To make a clear distinction between the two classes, two angels are taken to represent the harvesting agencies, and two kinds of fruit—grain and grapes—are chosen to illustrate the different conditions and modes of harvesting the classes. The terrible destruction of the vast armies of rebels against God, is here set forth. They are trodden down under the crushing instrumentalities of final judgment, as grapes are trodden in the wine-press. O the flood of human gore, when the besom of destruction shall sweep our world from pole to pole!

Are there indications that the harvest is nearly ripe? We answer, *There are.* How do we know when the grain in the field is ripe? When we see that it has passed through certain stages of growth, and arrived at a certain condition, we know it is time for the reaping process. There are four natural stages of development of wheat, and these are named in the Bible, "blade," "stalk," "ear," and "full corn in the ear." (See Isa. 4: 24; Mark 4: 28.) Every agriculturist has witnessed these distinct stages, and that they come in changeless order. When it has reached its full size, it then dries or ripens.

As God gave this figure for the expressed purpose of showing the time of the ripe condition of human society, we are authorized to expect that God has somewhere furnished the prophetic history of society, in which four distinct stages, corresponding to the figure are given. And, as we find by the testimony of the inspired witnesses upon the harvest, that they made prominent the *national* conditions, we are invited to look for the four departments in political, consecutive prophecy.

As Daniel and the Revelator are the only consecutive prophets, we must look to them for the four departments. John's consecutive lines commence and end in the gospel dispensation; but Daniel's commence with the first human government of which there is any record, and ends with the gospel. Daniel presents four kingdoms of specific character, spanning the whole time of human governments, down to the great harvest. The four kingdoms exactly meet the requirements of the four stages of the grain. The prophetic ending of the fourth kingdom perfectly corresponds with the Bible account of the events of the harvest, and also with their chronology. Each ends all Gentile governments, and each connects with the signs of the last judgment, and each introduces the triumph of the saints, and the establishment of the kingdom of God. The proof, therefore, is incontrovertible, that the fourth kingdom, Rome, ends in the events of the harvest.

From this standpoint, when can the ripe condition of human society be looked for? We answer emphatically, when Rome has reached the last stage of its Bible history. All will admit that we have passed the first, second, and third kingdoms—Babylon, Persia, and Grecia, and that each exactly filled its prophetic mold. All must, also, acknowledge that the fourth kingdom—Rome—came at its appointed time, and in its order, and that it arose to fill its position more than nineteen hundred years ago. It is plain that Rome's prophetic history requires that its first development be that of a united imperial power, followed by a subdivision into a number of segmentary kingdoms, among which would be an intolerant power, inflicting martyrdom upon dissenters to its creed, and that its dominion to "*wear out the saints*" would continue twelve hundred and sixty years, when, under severe judgments from God, it would lose that dominion, and not regain it "*unto the end*."

The last period of Roman Bible history presents its segmentary kingdoms as "partly strong," and "partly brittle," *i. e.*, partly united and partly antagonistic, while the intolerant power is shown to lose its civil control, and become like a "*widow*," without political support or protection.

Has Rome passed through these experiences as foretold? She has. Her imperial throne was established with universal power, and so remained until four seventy-six (476) A. D. A change then came, and soon the empire was divided into a number of kingdoms, and has remained so unto this day. There arose an intolerant Roman power, which put to death more than sixty millions of dissenters to its creed. This was exactly what God foretold. That persecution, authorized by national enactments, ceased between 1773 and 1780 A. D. According to the Word of God, the Roman kingdoms at the present time are "*partly strong*," being in a nominal alliance, and are "partly broken," *i. e.*, in a chronic condition of antagonism. These are exactly the conditions God has shown Rome will be in when the great harvest comes.—*Journal of Prophecy.*

MISSIONS.

ADVENTISTS OF NEW HAMPSHIRE.

BY F. L. PIPER.

At the State Conference recently held in Manchester, a plan was outlined for opening a vigorous campaign of earnest work in our State. There were many who wanted to see fresh conference and protracted meeting fires blaze all over the State this winter, and a tent secured and put into the field another summer. The Conference took steps to have, if possible, all churches set in gospel order with officers and an enrolled membership, thus placing the work on a substantial basis. A State evangelist is to be put into the field, who will work in new or old places, preaching, gathering together and setting in order, and exercising over the churches that are without pastors something of a Presiding Elder's watch care.

Now to the point. The Mission Committee with whom this matter is left for arrangement, first of all need funds. The Committee consists of F. L. Piper, D. M. Leavitt, J. W. White, Charles Willey, and G. M. Little. At the Conference one hundred dollars was pledged; now we want to see the amount swell to five hundred dollars at once. Will every church and every Adventist in New Hampshire note this appeal and respond at once. Let those who can send money, and all send pledges of what you can do for the year to come; this will furnish us a basis on which to plan our work. Three persons have already pledged twenty-five dollars each for the work. Who will now follow with similar or smaller amounts? Let pledges be taken in all our churches in the State, and let the scattered believers also respond. All our churches in the State have been founded by mission work; let us now take up the work of building permanently and vigorously extending our borders.

The Committee feel the burden of this work, and are devising liberal measures for its extension. Shall we have the prompt co-operation of the Adventists of New Hampshire? Any member of the Committee will receive money or pledges.

That all lines of the work may be moving, the committee ask for correspondence from places where meetings may be held in new localities, or old interests strengthened, and where lacking, gospel order established in the churches.

May New Hampshire once more thrill with enthusiasm for mission work, and heartily respond from every quarter.

Melvin Village, N.H.

ROME AND TURKEY.

The confession is frequently made, that the hardest missionary field is in Papal countries; and we read of similar confessions in regard to Mohammedan lands. The subjects of the Pope and the votaries of the false prophet are alike hard to win. This is according to prophecy. Papacy and Mohammedism are both destined to go down under the judgment of God.

The following is significant in this view. It is from the *Christian Commonwealth*: "It is not too much to say that missions among the Turks are the forlorn hope of the Christian churches. Who hears at any time of the conversion of a Mussulman to Christianity? All over the world the gospel is making progress among heathen tribes. Idolatry is everywhere surrendering; but it cannot be said that there is any sign as yet of the collapse of Mohammedanism. As a political power, the cult of the False Prophet is as effete an anachronism as that of the Beast. It was among the corruptions of the Eastern churches that the 'Little Horn' rose up as if for providential chastisement, and that, as all students of ecclesiastical history mark with wonder, at the very same period as the ten-horned beast sprang into being by reason of the apostacy of the Church of the West. The seventh century witnessed the birth of Popery and Mahommedanism together; and, to complete the parallel, these two systems as secular usurpations have each received their mortal wounds in the nineteenth century, with a coincidence in point of time which is again a chronological marvel.

"It is evident that the present period is a spiritual crisis for the world. At this juncture Turkey, and especially Asiatic Turkey, ought to be the most important missionary field in the world. Many of our readers may not know that it is a favorite field with some of the American mission agencies, which are carrying on great enterprises in various parts of the Sultan's dominions. There is one thing which is most singular about mission work in Turkey, viz., that it is almost confined to attempts at the conversion of Christians to Christianity! This may sound like a ridiculous anomaly, but it is the anomaly of facts. The truth is that the Turks never allow, and they never will if they can help it, any liberty of action which encroaches on Mahommedanism. Turkey is open to all missionaries. Yes; but none of these must seek in any way to convert the believers in the Prophet! Let Protestants, Catholics, Greeks and Jews all go to work to convert Armenians, Druses, Marionites, *or each other*, and the Sultan and the Pashas smile with complacency. But should some young Mussulman be converted, there is a blaze of furious fanaticism forthwith. It is a fact that the most interesting country in the world is the most hermetically sealed, as yet, against the gospel, no matter what professed liberty is enjoyed."—*The Watchword.*

THERE is a little church at Benita, Africa, where on Sunday morning a number of boys and girls are to be seen with slates in their hands, taking notes of the sermon; and some of the elder ones copy their notes on paper and give them to other native Christians, that they may use them at meetings they hold in the towns near.—*Ex.*

ON the west coast of Africa there are now about two hundred churches, thirty-five thousand converts, one hundred thousand adherents, two hundred and seventy-five schools, and portions of scripture have been translated into thirty-five languages.—*Ex.*

THIBET is the only known country on earth not open to missions. It has an area of 750,000 square miles, about as large as the United States east of the Mississippi River.—*Ex.*

A S Field.

Selected Miscellany.

CHURCHYARD MUSINGS.

Solemnly, sadly, sullen and strange,
  Rustles the graveyard grass;
Something of sorrow and something of change,
  I hear it when I pass;
And the ivy taps on the mouldering stone,
And the wind in the trees gives a dismal moan,
  Like monks in the chapel at mass,
  And all things seem to sigh, "Alas!"

How sound each sleeps in his daisy bed!
How little that's thought, or felt, or said,
  Do they think, or feel, or know!
So tenderly tread o'er the dead;
For, a few years fled, and a few eyes red,
With tears forgotten as soon as shed,
  And we all must soon lie low!
  'Tis a way that the best must go—
  It has been ever, and must be so.

It will and it must, but not for long;
For faith is sure and hope is strong,
And man and his Maker have suffered wrong,
  And Death will have had his day;
And the world will undergo repair,
And all be made pure, and all be fair;
And sin and sorrow shall have no share,
  But in things that are passed away—
  Hasten the time, dear Lord, we pray.

—*Christian Herald.*

THE RIVER JORDAN.

There are a hundred rivers in the world more majestic, picturesque, broad, and deep than the Jordan. Yet none so wonderful in its historic memories, none so hallowed in its sacred associations, none so remarkable in its physical features. It is the venerated river of the Holy Land. The first sight of the Jordan winding swiftly through the plain of Jericho, like a silver band, fills the mind with deep and uncontrollable emotion, for it has been associated with some of the greatest events of Scripture history from the patriarchs to the apostles. On its banks have occurred the most stupendous miracles of judgment, power, and love ever witnessed on earth. Its name is engraven on many pages of sacred history. Great poets have loved to sing, great painters have loved to paint this swift-flowing and sweet-winding river.

The Jordan is the sacred stream of the Jew who has Moses and the prophets, of the Christian who treasures the memories of his Lord and Master's life on earth, of the cast-out Ishmaelite who has dipped his wandering, bloody foot in this river since the days of Hagar, and of the faithful followers of Mahomet. The name of no other river is known so long and so far away as this. It has been translated into many a language, is the heritage of millions, and calls up the holiest thoughts from the Mahomedan on the burning plains of Africa and India, the Greenlander, in his long Arctic winter, and Lap amidst his mountains of eternal snow. The name Jordan not only calls up memories of the past, but it speaks to us in strange, shadowy truths of the future, happier land that lies beyond the cold stream of death. It would almost seem as if God had from the very first prepared this river to be the scene of wonderful events. It is the most remarkable river of the earth in its physical and geographical features. The name Jordan means "swift-flowing." It takes its rise in the north of Palestine, in a cave at Bainas, at the base of Mount Hermon. It descends rapidly through its whole course, for it is the swiftest-flowing river on earth. Another fountain is that at Can Tel-el-Kadi, or "hill of the Judge," called by Josephus Lenu Jordan, and a third spring is Nahr Hasbany, rising near Hasbeiya on Mount Hermon. The Ghor or valley through which the river flows is extremely tortuous. After flowing through a course of not less than one hundred and forty miles from Bainas the Jordan reluctantly pours its waters into the sea of death which has no outlet.

The whole valley of the Jordan is thus a huge rent in the earth's crust. Though its course is not much more than one hundred miles in length, at its northern end on the brow of Hermon we have a region of perpetual snow; at its southern end, along the shores of the Dead Sea, there are the climate and productions of the tropics.

Both banks of this wonderful river are bordered with rich, deep, green vegetation, acacias, oleanders, silver poplar, willows, terebinths, and other trees in which the fowls of the air have their habitation and sing among the branches. The river travels a course of country of about eighty miles, but so winding and tortuous is the stream that it actually travels a course of three hundred miles. When it reaches a distance of two or three miles from the Dead Sea its rich vegetation dies away, and the water rushes with terrible rapidity. This is now known in the religious language of Christendom as "the swelling or glory of the Jordan." This holy river was regarded by the Israelites as the glory of their country, for it is the only river in Palestine that always flows in a copious stream. Its appearance is exceedingly varied. Now it sweeps gracefully round a green meadow, softly kissing with its rippling waves the blushing flowers of oleander as they bend over it; now it clasps a wooded islet in its shining arms; now it flows swiftly against opposing rocks, and dashes madly forward in sheets of foam. Contrasted with the bare grey hills around, here and there are many spots of solemn beauty.—*Restitution.*

HUMBLE HEROISM.

An Incident of the Flood in the Alabama River during the Spring of 1886.

Negroes frequently exhibit a wonderful heroism in times of danger. An incident of this I witnessed in the spring of 1886, when a freshet in the Alabama river caused the country on each side to be overflowed by water for many miles.

The negroes on the river plantations were the greatest sufferers. Their cabins would be under water almost before they knew that danger threatened them, and hundreds of them were sometimes found huddled together on some knoll sufficiently elevated to be above the water. There they often remained two or three days and nights without food, and exposed to a soaking rain.

Many relief expeditions were sent out from the neighboring towns to rescue them. These consisted of one or more boats, manned by expert oarsmen and swimmers and filled with cooked provisions, blankets, etc. One day the news came that the negroes on a certain plantation had sought refuge upon a corn barn, around which the water was rapidly rising, and so rendering their condition exceedingly precarious. Two boats started out at once to their assistance. In one of these I went, accompanied by another white man and a negro. Just before dark we sighted the corn barn, upon which a mass of black humanity clustered like a swarm of bees. A heavy rain was now falling, and daylight beginning to fade away.

But we did not appreciate their extreme peril until the boat struck against the frail log building which was in the water to the edges of the roof and visibly shook and tottered. The poor creatures commenced to clamber hurriedly down to the boat.

"Stop!" I cried. "The women and children first."

The men obediently resumed their seats. We took in first the children and then the women, and were about to push off, telling the men we would hurry back for them as quickly as possible or send the first boat we met, when a very old woman (I noticed she was the last to get in the boat and had done so reluctantly) seized the corner of the house, and looking anxiously into my face, said: "Marster, ain't you gwine to take my old man?" "No, auntie," I answered; the boat is too full now. He must wait till we come back."

The words were hardly out of my mouth when, with a sudden spring, she was up and on the roof again. It shook as she scrambled on it and took her seat by a little, withered old black man, whose hand she seized and held as if she was afraid we would tear her away from him.

"Come, auntie," I cried, "this won't do. We can't leave you here, and we can't wait any longer on you."

"Go on, marster," she replied; "I thanks yer, en I pray de good Lawd to fetch you all safe home; but I am gwine to stay wid my ole man. Ef Simon got to git drownded, Lyddy gwine git drownded too. We dun bin togedder too long to part now."

And we had to leave her, after throwing some blankets and a lot of provisions to them.

As we rowed off in the rain and night, a high falsetto voice, tremulous with age, came across the waters from the crib where we left the almost certainly doomed group in the blackness of darkness. They dared not have a light for fear of setting fire to their frail support. We stopped our oars to listen to the song. It came clear and distinct. First Lyddy's trembling voice and then a chorus of a dozen or more of the deep bass voices of the men:

"We're a clingin' to de ark,
  Take us in, take us in;
Fur de watah's deep en dark,
  Take us in, take us in;
Do de flesh is po' en weak,
  Take us in, take us in;
'Tis de Lawd we gwinter seek,
  Take us in, take us in;
Den, Lawd, hole out dy han',
  Take us in, take us in;
Draw de sinnahs to de lan',
  Take us in, take us in."

We could wait and listen no longer to the weird sounds, but struck our oars in the water and hurried away.

Most fortunately, we came across a boat bent upon the same errand as ourselves, which went immediately to the barn and saved all of its living freight. The building had apparently been held down by their weight, for as the last one left it turned over and floated away to the gulf.

Their rescuers told us afterwards that as they neared it the first sound they heard was an old woman's voice singing:

"De Lawd is hyah'd our cry,"

answered by the men:

"Take us in, take us in;
En He'll save us by en by,
  Take us in, take us in."

To this simple-hearted old creature divorce courts and separations were unknown. With her it was "until death do us part."—*Our Dumb Animals.*

SYMPATHY OF OCCUPATION.

I advise you to cultivate sympathy of occupation. Sir James Mackintosh, one of the most eminent and elegant men that ever lived, while standing at the very height of his eminence, said to a great company of scholars, "My wife made me." She ought to be the advising partner in every firm. She ought to have a right—she has a right—to know everything. If a man goes into a business transaction that he dare not tell his wife of, you may depend that he is on his way to bankruptcy or moral ruin. There may be some things that he does not wish to trouble his wife with, but if he dare not tell her, he is on the road to discomfiture. On the other hand, the husband ought to be sympathetic with the wife's occupation. It is no easy thing to keep house. Many a woman that could have endured martyrdom as well as Margaret, the Scotch girl, has actually been worn out by home management.

There are a thousand martyrs to the kitchen. It is very annoying, after the vexation of the day around the stove or table, or in the nursery or parlor, to have a husband say, "You know nothing about trouble; you ought to be in the store half an hour." Sympathy of occupation! If the husband's work cover him with the soot of the furnace or the odors of the soap factories, let not the wife be easily disgusted at the begrimed hands or the unsavory aroma. Your gains are one, your interests are one, your losses are one; lay hold of the work of life with both hands. Four hands to fight the battles. Four eyes to watch the danger. Four shoulders on which to carry the trials. It is a sad thing when a painter has a wife who does not like pictures. It is a very sad thing when a wife is not suited unless her husband has what is called a "genteel business." As far as I understand a "genteel business," it is something to which a man goes at ten o'clock in the morning and comes home at two or three o'clock in the afternoon, and gets a large sum of money for doing nothing.

That is, I believe, a "genteel business," and there has been many a wife who has made the mistake of not being satisfied until the husband has given up the tanning of the hides or the turning of banisters, or the building of the walls, and puts himself in the circles where he has nothing to do but smoke cigars and drink wine, and get himself into habits that upset him, going down in the maelstrom and taking his wife and children with him.—*Zion's Watchman.*

THE FEVERISH HAND.

It was a Monday morning, and a rainy one at that. "Mother" was busy from the moment she sprang out of bed at the first sound of the rising-bell. Others besides children get out of bed "on the wrong side,' as this mother can testify. She began by thinking over all that lay before her. It made her "feel like flying." Bridget would be cross, as it was rainy; there was a chance of company for lunch, so the parlor must be tidied, as well as dining-room swept, dishes washed, lamps trimmed, beds made, and children started for school. Her hands grew hot as she buttered bread for luncheons, waited on those who had to start early, and tried to pacify the little ones and Bridget.

"My dear, you're feverish," said her husband, as he held her busy hands a moment. "Let the work go, and rest yourself; you'll find it pays."

"Just like a man!" thought the mother. "Why, I haven't time even for my prayers!" But the little woman had resolved that she would read a few verses before ten o'clock each day; so, standing by her bureau, she opened to the eighth chapter of Matthew, and read these words: "And he touched her hand, and the fever left her; and she arose and ministered unto them."

It seemed to that busy wife as if Jesus himself stood ready to heal her—to take the fever out of her hands, that she might minister wisely to her dear ones. The beds could wait till later in the day, the parlor might be a little disordered, she must feel his touch! She knelt, and he whispered, "My strength [not yours, child] is sufficient. As thy days so shall thy strength be. . . . My yoke is easy [this yoke you have been galled by is the world's yoke, the yoke of public opinion or housewifely ambition], take my yoke upon you and learn of me. . . . Ye shall find rest."

The day was not brighter, the work had still to be done; but the fever had left her, and all day she sang, "This God is our God, my Lord and my God."

It is true that, when the friends came to lunch, no fancy dishes had been prepared for the table, but the hostess's heart was filled with love for them as members, with her, of Christ, and they went away hungering for such a realization of him as they saw she had.

"Ah," said her husband, when he held her hands once more, "I see you took my advice, dear; the fever is quite gone."

The wife hesitated. Could she tell her secret? Was it not almost too sacred? Yet—it was the secret of the Lord (not hers), and would glorify him. Later on, when the two sat together, she told him what had cured her fever, and said quietly:

"I see that there is a more important ministry than the housekeeping, though I don't mean to neglect that."

"Let us ask the Lord to keep hold of our hands," said her husband. "Mine grow feverish in eager money-making, as yours in too eager housekeeping."

This is no fancy sketch. Dear mothers, busy, anxious housekeepers, let us go again to him, that he may touch our hands, lest they be feverish, and we cannot minister, in the highest sense, to those about us.—*Congregationalist.*

"WORK, FOR THE NIGHT COMETH."

We long to do *great* things, so we neglect
Ofttimes to do the little things we can—
The common daily duties—while we plan
  Some grand and high effect.

Our eyes are on the future, as we fail
To heed the stumbling-blocks along the way,
That fret our own and neighbors' feet; we say,
  What do small deeds avail?

We dream of coming years that shall be fair
With fruitful harvests, though we sow no seed
Of toil, prayer, self-denial, kindly deed,—
  And time goes unaware.

O dreamer, wake and work! thy place is best
For thee; the passing hour alone is thine;
Do thou what thou canst do; no more repine;
  Work, and so earn thy rest!

—*Christian at Work.*

RELICS OF THE STONE AGE.

Marblehead rock, with its black and white beacon constructed partly of stone and partly of wood, is as familiar to yachtsmen and North Shore navigators as any object along the coast. It bears southeast by east half south from Marblehead lighthouse, and distant one-fourth of a mile. There is a clear middle passage, with five fathoms of water, between it and the point of Marblehead Great Neck, sometimes called Nanepashemet. This precipitous mass of rock, rising above the ever-restless water surrounding it, and containing, including the western half, about four acres of surface, is unquestionably of volcanic origin, if not the three-chimneyed crater of an active volcano in past eons. Vitrified rock, volcano ashes, both hardened and unhardened, with traces of lava flow and a mixing of the component parts into a remarkable conglomerate, show abundant traces of intense fiery action. Near the summit are three deep depressions, which, if not craters, must have been formed when the entire mass of rock was in a very soft or molten condition; the northeasterly one of these is now the bed of a pond, about twenty five feet in diameter, four and a half feet deep, with an overflow through a seam.

The second depression is larger and deeper than the others, supporting a swampy growth of bushes above its thick mud. The crater nearest the summit is from seven to twelve feet above the others, ninety feet in circumference, and somewhat sheltered from the easterly gales by the rocky crown on which stands the beacon. This crater is filled with comparatively dry earth, whose surface is level and covered with a sod of golden-rod, ivy, woodbine and other plant roots, with the undecaying heart of red cedar roots, which must have flourished here a very long time ago.

During the early days of autumn, Capt. J. C. Carter, a summer resident at the "Neck," discovered here many evidences of prehistoric occupation, and a removal of the entire sod and earth to a depth of two feet disclosed the site of a workshop, where human industry had prospered at the hands of the people of the stone age. Their rude implements, fashioned for war or the chase, after a rest of untold centuries, were again brought to the light of day.

The earth-stained and corroded condition of many of the articles proved conclusively that this had been a working-place for the ancient people through long generations. Deepest in the earth were numerous large and very rude spear-heads, which had become soft and chalky on their exterior surface through age, while some, which were accidentally broken by blows from the pickaxe, showed the interior full of the sparkling feldsite crystals, and as hard and flinty as ever. Here were found great stores of unused hammer-stones, which had been selected and placed in heaps containing twenty or more, but not used, and other scores scattered through the great mass of chippings, whose well-battered ends showed the marks of the innumerable blows they had dealt the hard feldsite quartz and sienite in the making of arrow and spear-heads therefrom. This rocky island must have been a bold headland of the mainland during the days of prehistoric occupation, and from its commanding outlook the dwellers there could watch both land and sea for enemies or game, and for these they were ever preparing spear and arrow. It is hardly probable that they would have carried in their frail canoes such quantities of material and climbed the precipitous sides of this rock to establish a stone-clipping shop on its airy height. How many thousands of years have passed since they were there, no man knoweth or ever will know, but undoubtedly it was a long time before the hungry, invading ocean had eaten enough of the land to make an island of Marblehead rock.

It is said to be the captain's intention to give the lot to the Peabody Academy of Science in Salem, if he has not already done so. It is said by those who have seen the articles to be the most remarkable find of very old stone implements ever made in the county of Essex.

WATCH!

"Unto them that look for him shall he appear the second time without sin unto salvation." Heb. 9:28. A friend recently returned from New Mexico, told me one morning, rising early for a day's hunt, he saw, dimly outlined against the gray sky, the form of a man. Fearing some sinister designs, my informant quickly called the attention of his friend, a resident of that region.

His fears were at once dispelled. "The man you see," said he, "is indeed a watcher, placed there for a purpose. But he is not a spy upon our actions. He is a descendant of the ancient Aztecs, the memory of whose glory still lingers in the darkened minds of this degraded people. They recall the golden age of Montezuma, their heaven-descended king, and cherish with fond hearts the tradition that he will come again to restore their ancient glory. This man is a sentinel placed on that height to watch for Montezuma, who is to come some morning at the exact moment when the sun first kisses those lofty peaks."

Such was the pathetic legend by my friend. Do you wonder that instantly there flashed into my mind the apostle's statement from which the title of this article has been taken? "Unto them that look for him shall he appear a second time without sin unto salvation."

As we may imagine Montezuma rewarding the fidelity of the sentinel by granting him the first vision of his beauty, so we are here told Jesus will reveal himself first of all to those who have been faithful to his command.

"Watch ye, therefore; for ye know not when the Master of the house cometh, at even, or at midnight, or at the cock-crowing, or in the morning; lest coming suddenly he find you sleeping. And what I say unto you I say unto all, Watch!" Mark 14:35, 36.

What Christian heart, pondering these promises, does not exclaim with the Apostle John on Patmos, "Even so, Lord Jesus, come quickly!"—*A. P. Cobb.*

ABLE TO SAVE THIEVES.

Mr. Willington says: "Some time ago I was preaching in a tent, and at the after-meeting a young man professed to be converted. While I was speaking to him, and striving to show him the way to Christ, he said to me, 'You do not know me; you do not know what sort I am, nor what I was going to do to-night.' 'No, I do not, but God does,' I replied; and he continued, 'I and others were going to break into the house of—,' and here he mentioned the name of the manager of a great railway company. Then he told me they had the plans of the house, how they had obtained them, and that on Wednesday night they were going to 'crack the crib.' I and two other gentlemen called on the manager, and told him of the purposed raid upon his house. He did not say much then, but on the following Saturday he called upon me and said, 'I am very much obliged to you for your warning; we have got the other three burglars fast.' Christ, who saved the thief on the cross, is able to save thieves anywhere, and not only thieves, but all who come to him imploring salvation; whatever the sin may be, Christ has purchased a full and perfect pardon for them."—*Christian Herald.*

IT is very sweet sometimes when sorrow is intense, just to pillow our head upon the Saviour's bosom in subdued, silent trust. There is comfort ever in simply resting in the "everlasting arms." But the richest of God's comfort comes from his Word. To neglect the Bible, when seeking divine comforting, is really closing our ears to the consolation he sends.

THERE are 200,000 people in the United States who have artificial legs or hands. This number does not include the veterans of the Union or the Confederate Army. In New York city and vicinity there are about five thousand men and women who have supplied the place of lost limbs with the manufactured article.

WE should measure our gifts in money by our receipts in grace. When the cause of Christ comes up for help, we should think what we owe Christ. "Freely have ye received, freely give."

WE often speak of being "settled in life." We might as well think of casting anchor in the midst of the Atlantic ocean, or talk of the permanent situation of a stone that is rolling down hill.

LETTERS.

FROM BRO. J. F. MORRISON.

To the loved ones scattered abroad, *Greeting:*—As I meditate on the goodness of the Lord and all that he has done for us, this Sabbath morning, I must speak of his mercies to me. I am so glad that the Lord has endowed me with an understanding sufficient to grasp the glorious truths taught in his Word, for now I am enabled to rejoice in the blessed hope once delivered to the saints in all its purity, yea, even by the dear Saviour himself. When I realize my condition as a child of nature, my helplessness, my utter unworthiness, and on the other hand what the dear Lord has done for me that I might have forgiveness of sins, and that for rendering obedience to him in my weakness he has promised eternal life, with all the joys, happiness, and blessings that are consequent upon, or spring from such a life, I am overwhelmed with wonder, joy, and thankfulness.

When I realize that life is a gift of God through Christ, that we must seek for glory, honor, and immortality, eternal life, by a continuance in well-doing, or forever fail to obtain it, that in order to obtain it, Christ has promised to come again to earth to raise the dead, to destroy the wicked, to renovate or renew the earth, establish his kingdom, and give to us our rewards, my thankfulness and rejoicing are beyond power of tongue to express, and I can truly say that, such being the case, I can be nothing but an Adventist. I glory in it because it is truth; I love it because it is the embodiment of the only true hope. I am willing to labor in weakness amid persecution, abuse and mockery; and am willing to be unpopular, to be almost friendless in this state of existence, to endure poverty or anything else, if thereby I can obtain the plaudits of my Master in the blessed resurrection morn. These are the fruits of Adventism.

I state for the benefit of the dear ones that I am doing all I can for the cause of the Master, considering I am poor, and have to work all the time to obtain a support for my family. I have a monthly appointment in a new field and hope to get some to see the truth. One thing I am able to rejoice in is, that my own brother has commenced to preach the grand truths we love. That is some reward for my labors. Bless the Lord for all his mercies. Brethren, I need books and tracts setting forth the truths of God's Word. I know of some good that has come from scattering them. I am not able now to buy. I have calls for them often. God bless you all, and bring us safely into the kingdom at last.

Huntsville, Ala.

FROM BRO. H. W. DAVIS.

Bro. Stockman:—Our last report left us at Wales, Ontario, where we remained until Sunday, Oct. 13th, when we closed up the tent work for the season. The weather was very cold and wet most of the time during our work at Wales, until the last Sunday, when we had immense crowds and blessed meetings. We enjoyed a precious season around the table of our absent Lord in memory of his death. Two happy souls were buried in baptism in the likeness of Christ's death, and three others on Monday. There are many others who desire to be baptized soon.

Our meetings at Wales were good. Some new ones came to Christ and the children of God were strengthened and built up in the truth of God. Thus closed up the tent work for the season, which has been the grandest of any I have ever witnessed. The last of June Brn. F. W. Fairbanks, H. T. Jackson, W. W. Ross, and myself and wife left our homes ~~and~~ came here to this province among entire strangers. As results we have seen over one hundred and eighty start in the service of Christ, and of these eighty are hopefully converted, besides many backsliders being reclaimed, and seed sown of which the day of God will reveal the fruits.

We have been enabled to establish regular services in all the localities where the tent has been pitched. We leave Bro. Fairbanks in charge of the work until the society shall have time to take action in the matter. The chance for work here is good for the winter months, if we only had the means to go on with. The expenses are very low here in proportion to work done. The total expenses of the season, including everything except the remuneration of the workers, only amounted to $147.71. And to offset this we received by collections in the meetings $65.32, reducing the expenses to the society to $81.39.

We made fifteen hundred visits, talking and praying with the people, and scattered with discretion about one hundred and fifty pounds of papers and tracts. I trust, dear brethren and sisters, that you will feel interested in this field of labor, and send in your means to Bro. H. I. Hastings, Ways Mills, P. Q., that we may be able to go on with it. We thank you and the Lord for what you have done in this matter. We desire to give God the praise and glory for all that has been done. Your Bro. in the work.

Wales, Ontario.

FROM ELD. N. SMITH.

Bro. Stockman:—Please give me a little space in the *Crisis*. I have been laboring some part of the time for fifteen years. Nine years ago I organized the church here at Jonesport with thirty members. It now numbers ninety-nine. There has been an addition of twenty-four this year. The church is running in good order with full house and spiritual meetings. Jonesport is one hundred miles from my home.

Feeling it my duty to travel into other destitute fields to labor for the cause of Christ and to be with my family more, I deem it necessary to withdraw my pastoral care from the church. By their request I agree to visit them and preach when I can. Any ministers coming to the place will first correspond with the committee. The church does not want any minister unless he is sound in doctrine. I leave them with my prayers and best wishes. Your brother in Christ, watching and waiting.

FROM B. FORESTER.

Bro. Stockman:—We just closed a splendid meeting of two weeks at Amity, Mo. We found a noble band of Christian workers at Amity and a fine class of people. We enjoyed our work there very much. The meetings grew in interest to the last. There were some additions to the church, and a number more will soon unite. May the blessing of heaven be upon the little band at Amity. The Amity brethren do not forget that the minister has temporal needs, while they receive spiritual things of him.

FROM D. D. REED.

Dear Old Crisis:—I wish to let you know that we are not dead nor asleep on this coast. We have been laboring this summer with our tents, one in the southern part of the State, the other in the northern, and the Lord has blest our labors abundantly. Four churches have been raised up, sound in the faith, looking for redemption, wide awake for the world to come.

We are what you can call sound Adventists on this coast. We believe the whole truth, and nothing but the truth, and we preach the same. We are united touching this very thing. Jesus is soon coming, then glory and eternal life comes, and not at death. "O hail, happy day!"

Santa Clara, Cal., Oct 15, 1889.

FROM T. W. MALONE.

Bro. Stockman:—We are a little band, organized at Shilo school-house, with only eight members in July, started here by Bro. Joshua Miller, of Collin Co., Texas. We had no more preaching till the fourth Sunday in September; then Brn. Miller and Taylor held a ten days' meeting. We had a good meeting with five conversions. Two more added to the church, seven in all. We are to have preaching again on the 4th of November next. We have hope of some others at that time, and hope and trust the Lord for new conversions. We have plenty of persecution of course, but we hope by the grace of God to bear it all for Christ's sake. We hope to have regular meetings for another year. Brethren, pray for us that we may continue to grow in faith. As ever yours.

Fremont, Texas.

FROM ELD. H. SLATER.

Dear Bro.:—Please allow me space in the *Crisis* for a short report of my labors in western Kansas. I have the pastorate of three churches. There have been twenty additions in the past three months. I have just closed a three weeks' meeting in a new field. When I went there, there was not one person professing Christianity in the district

There were seventy who came out and confessed Christ. I baptized thirty-seven, and set in order a church of forty-four members. I am to commence a protracted meeting in the south part of Smith County the twenty-first of this month. Pray for me that the Lord will continue to bless.

Reamsville, Kansas.

FROM ELD. G. W. ENGLISH.

Bro. Stockman:—Please let me say to the readers of the *Crisis*, that I am now in Alpena, Mich., pretty well north in the State. The weather being so cold, I had to pack the tent and rent a hall to hold meetings in. When I came here I found five Adventists in this city, a place of some twenty thousand inhabitants. A little flock indeed, but the Lord has added five more to their number. Bless his name. And the good work is still going on, and others are deeply wrought upon. We expect to continue for some time, the Lord willing. Give us your prayers that the Word of the Lord may have free course, run, and be glorified.

THAT which was to "the Jews a stumbling-block, and to "the Greek foolishness," Paul preached as the wisdom and power of God. What was this? It was the doctrine of "Christ crucified" for sinners, in which doctrine he believed, and to the propagation of which he devoted the best energies of life. Let every minister do likewise.—*Ex.*

CHURCH NEWS.

Bro. Stockman:—I wish to tell the *Crisis* family how thankful we are that God ever sent an Advent preacher here to preach the gospel truths. Brn. Joshua Miller and F. B. Taylor came here Sept. 20th. They stayed over two Sundays, preached ten times, and had several prayer meetings. Many were made happy. While here Bro. Miller baptized eight souls. Three were converted during the meeting. There is a band of fifteen here who are trying to serve the Lord with the Bible for their guide. We are praying and watching, that we may be ready and waiting when Jesus comes.

A. A. MURPHY.

Fremont, Parker Co., Texas.

Bro. Stockman:—I have never written to a paper before, and perhaps I should not do so now, as I am not even a Sr. as yet, but expect to be one as soon as possible. A young lady friend and myself were baptized (immersed) at this place by O. M. Owen, of Edinboro, last May. I intend to join the Plum church. I think my friend will do the same if possible.

Our church has not been making much progress lately, as we have had no preacher the past year. We have had a good, though small Sunday School all summer. It closed two weeks ago. Sr. Mollie Grove, who embraced the cause of the Lord under Sr. L. M. Stoddard, has been doing some grand work the past year. She has been preaching every other Sunday in Titusville all summer, also three Sundays at Fauncetown, and two at Dempseytown.

The A. C. Conference of Western Pennsylvania convened at Wallaceville, Venango Co., Pa., last week, the 4th, 5th, and 6th of October. Although held in the schoolhouse, as they could not get the M. E. church, those who were there said it was the best meeting ever held in this Conference. There were over sixty people from the following places: Edinboro, Blooming Valley, East Branch, Geneva, Titusville, Hydetown, Cherry Centre, and Plum.

Eld. Steele delivered two sermons, Friday and Saturday evenings. Eld. Owen of Edinboro addressed the people Sunday morning and evening. Eld. John T. Ongley of Cherry Centre also was present. The Lord's Supper was celebrated in the morning. The speaking meeting, which was a success, was taken charge of by Eld. Steele. There were a number of young people there from Edinboro and Blooming Valley. How odd it seems, and yet so pleasant, to have the young people take an active part in the work of the Lord.

I have written so much now that I fear the kind editor will consign me to the waste basket. As I have a terrible fear of that useful article I will close this somewhat lengthy epistle, and perhaps come again sometime. If not, I hope to meet all the dear friends when the Lord comes. I am your sister in the A. C. faith. I. G.

Plum, Pa.

Conference Reports.

KENNEBEC CO. CONFERENCE.

The last session of the Kennebec County Advent Quarterly Conference was held, according to appointment, in Cornville, Me., East Ridge. The attendance from abroad was quite small, but in the immediate vicinity a goodly number attended the meetings and were deeply interested in the word spoken. God's Holy Spirit was present to help in presenting his truth, and for the comforting of those who were willing to be saved by the way of the cross. All was harmonious from beginning to end.

Preachers present: F. E. Blaisdell, D. R. Hargraves, and Otis Trundy. If any one desires the December session, please inform J. R. Hall or F. E. Blaisdell.

J. R. HALL, President.
F. E. BLAISDELL, Secretary.

NOR. INDIANA AND SO. MICHIGAN CONFERENCE.

The annual meeting of the A. C. Conference of Northern Indiana and Southern Michigan was held with the church at Buchanan, Mich., Oct. 11th, 12th, and 13th.

The following ministers were present: A. P. Moore, C. Pike, James Ferris, George E. Pullen, Sr. L. H. Perkins. Delegates present: Buchanan, A. Richards, Robert Mead, Jay Glover, Srs. Norah Woods and Ada Spencer; Union Mills, Sr. Hilton; Galesburg, Sr. L. H. Perkins; Cassopolis, Bro. Melling. Devotional committee: A. Richards, Robert Mead, Sr. M. E. Hilton.

The following officers were elected: President, A. P. Moore; Vice President, C. Pike; Secretary, George E. Pullen; Treasurer, Alfred Richards. Directors: M. H. Garwood, Robert Mead, N. J. Winchell.

The Conference appointed A. P. Moore and C. Pike as delegates to the convention to be called by the publishing committee of *Our Hope* at some future time.

Bro. and Sr. Mansfield requested letters to the A. C. Conference of Connecticut. Their request was granted.

The State Campmeeting held at Galesburg, Mich., was reported by Bro. Moore and Sr. Perkins. Much interest was awakened at Galesburg by this meeting, which was well attended throughout. Members of other churches were deeply interested in the glorious truths proclaimed. It was decided to hold another Campmeeting here next summer if time continues.

Bro. Pike reported the tent meeting at Kingsbury, Ind. The attendance was large and interest good. A goodly number rose for prayers. Two were immersed and others are expected to follow. Several members of other churches will unite with us. The Conference adjourned *sine die.*

GEORGE E. PULLEN, *Secretary.*

OBITUARIES.

EMERSON. In Charleston, S. C., Aug. 4, 1889, of typhoid fever, Mr. Elijah Fay Emerson, son of Sr. J. C. Emerson, of Somerville, Mass., in the twenty-sixth year of his age.

The subject of this notice was a young man of exceeding promise. He possessed natural integrity and uprightness, and on his death bed gave evidence that his sins were forgiven, and he accepted Jesus as his Redeemer. His brother Alfred was a devoted attendant during his sickness, but all that a loving wife and affectionate brother could do for him, with able medical skill, could not save him from falling asleep in death. He lies buried in Chelsea, Mass. Funeral services were held by the writer at the house of his brother John, in East Boston. He leaves a widow and little son, three brothers, one sister, and a Christian mother to mourn their loss, who were all present at his burial. FRANK BURR.

CORNELL. Fell asleep in Jesus Oct. 5, 1889, at Ft. Edward, N. Y., at the age of one year, ten months, and eleven days, Walter Reuben, son of F. W. and Etta Cornell.

The frailty and uncertainty of human life has been very markedly illustrated in this death. Little Walter was well and very playful Friday evening, and was dead before midnight the following evening. He had convulsions until his strength was exhausted, when he quietly breathed out the life which God had given, and parents, a little brother, and sympathizing friends realized that death had accomplished his work. Our thoughts at once reverted to the promises of God telling of a resurrection and eternal life in the kingdom of God. This bereavement falls with crushing weight upon the parents, but they do not mourn without hope. We loved him, and expect to meet him in the palace of the King. The writer tried to comfort the mourning ones with words of divine promise. W. O. HIGLEY.

LINDSAY. At the residence of E. H. Lebaron, in Massiwippi, Quebec, Oct. 10, 1889, Stuart H. Lindsay, son of Rebecca T. Lindsay, aged fifteen years

Stuart was a good boy, loved by all who knew him. He was the only son. His mother was not able to go and see him in his sickness nor to attend the funeral, which was a very sore trial to her. He was living with his only sister at the time he was taken sick, and died there. He leaves a mother, one sister, and a large circle of friends. Services by the writer. CHAS. MCCLURE.

HASTINGS. In Barnston, Que., Sept. 25, 1889, at the residence of her son, H. I. Hastings, Sr. Sally P. Hastings, widow of the late Bro. Asa Hastings, aged nearly seventy three years.

Sr. Hastings has been a great sufferer at times, but was very ambitious, and attended the Campmeeting in June at Beebe Plain. She was the first member that has died in the church at Ways Mills since its organization. Their ranks have been broken by the loss of one that was loved by all. She leaves three daughters, two sons, one of them Elder Moses Hastings of Dakota, and quite a number of grandchildren to mourn their loss. May the Lord sustain them in this hour of trial. Services by the writer. Subject from 1 Cor. 15: 20. So we laid her by the side of her husband to wait the sounding of the trumpet.

CHARLES MCCLURE.

WARREN. Eld. John Warren died at the residence of his son, Charles Warren, in Bury, Quebec, Sept. 27, 1889, aged eighty years.

Eld. Warren was very widely known through the eastern townships. He was one of the early settlers in Bury, and was used to the hardships that are so common to those that come from the old country here and take up their farms. He came here with about four hundred emigrants forty years ago, and soon after landing embraced the Advent doctrine. Enduring the scoffs, he stood the test, was faithful to his trust, and died in the triumphs of faith. The writer has visited him in his declining years a number of times, and always found him very zealous for the truth. He leaves one son, his companion, one sister, and other friends to mourn their loss. Services by the writer. Subject from Job 19: 25–27. We laid him by the side of his companion to wait the sounding of the trumpet. CHAS. MCCLURE.

BURNHAM. In Palmer, Mass., Sept. 13, 1889, Mrs. Harriet F. Burnham, aged seventy-eight years.

Through her painful affliction (cancerous affection) she evidenced an unchanged faith and trust in Jesus. She desired to live and watch for his appearing. Funeral at her residence. Text, Job 14: 15. H. C. SMITH.

EMMONS. In Magnolia, Wis., Sept. 4th, 1889, Jessie May, youngest child of Mr. and Mrs. Chas. Emmons, aged one year, nine months and eight days.

Cruel death has again taken one of the fairest, but God says, "They shall be mine in that day when I make up my jewels." On account of the absence of the pastor, the funeral sermon was preached by Eld. E. P. Graves to a large congregation of relatives and friends. O. R. JENKS.

COOK. At his home in Greenfield, Saratoga Co., N. Y., Sept. 10, 1889, of heart and kidney troubles, Edward C. Cook, aged seventy-two years, one month, and ten days.

He rests in hope. E. J. COOK.

PILLSBURY. In Boston, Mass., Oct. 9, 1889, William Harold, only child of Walter F. and Carrie E. Pillsbury, aged one month, four days.

M. P. BOWLES.

TEMPERANCE.

THE MOTHER'S PROTEST.

The sun is down; dark is the night;
'Tis growing late; the stars are bright;
I see the dram-shop windows' light:
  The air is cold and chilly;
The door is shut, but mirth is there,
Sweet sound of music fills the air,
While thronged within is manhood fair:
  God keep my boy, my Willie!

The fiery glass is filled again,
While tears of anguish fall like rain,
And orphans wail in helpless pain,
  While roars the north wind chilly.
And here I kneel with hands upraised,
And look to where the martyrs gazed,
And swear by Him whom Israel praised,
  They *shall* not have my Willie!

I know the dram-shop's halls are bright,
Its wine gleams redly in my sight,
And mirth is there, and hearts are light,
  While pass the night hours stilly;
And hearts may break, while loud the air
Resounds with joyous revels there;
By Him who helps us do and dare,
  They *shall* not have my Willie!

My bright, brave boy! thy blue eyes shine
With youth and love almost divine.
In pain I bore thee, thou art mine!
  Though fate may use thee illy.
And must I see thy young head bow
Beneath the demon wine-cup—thou
Who art so pure and sinless now?
  They *must* not have my Willie!

A VICTIM OF BRANDY.

But three years have passed since Mr. Paul Felix Labarriere was leaning back in a comfortable easy-chair in the inner room of a law office. The quiet of a tranquil city made a pillow for his existence, which was each day rendered more delightful by the liberality of his numerous clients.

To-day Paul Felix Labarriere is sitting upon a dirty bench in the eleventh tribunal of the Seine. His cheeks are sunken, his brow is wrinkled; he recounts his past, babbling in his speech, now pleading for mercy, now weeping for his lost honor.

What, then, has made so vast a difference in only these years? A very small matter truly—only a few bottles of brandy! Brandy has transformed the successful lawyer, the employee of government, into a malefactor.

The lawyer drank; his business forsook him. Having sold out the office where his credit had failed, he went to Paris. He persevered in his worship of the genius of the wine bottle. He sought for work. A merchant who employed him observed the depth of his potations and dismissed him. Another acquaintance took pity on him and delayed to some degree his ruin. But anon Labarriere became a thief. He discovered in the desk of his patron certain sums of money, and he appropriated them. When his deadly thirst increased on him, he must have brandy. His own funds were expended; he stole money for drink. Grown desperate, he took his employer's silverware and pledged it at the brandy seller's. And now behold him leaving the police court in charge of two constables!

Consider to what depths he has descended. Felix Labarriere is thirty-six. Hitherto his family name was unstained. In his abasement he has not lost consciousness of the deeds he has committed. He turns as he leaves the bar and begs pardon. "My appetite," he says, "was too strong for my will." But the law cannot condone his offences, and with a long groan he hears his sentence, and turns away to meet the penalty he has dared.—*Ex.*

QUESTIONS TO THE MAN WHO DRINKS.

Who has turkey stuffed with oysters and all the fixtures, Thanksgiving day—you or the man who sold you beer or whisky? Who has the fat of the land, all that money can buy—you or the saloon-keeper? Who keeps a horse and takes his wife and children out riding—you or the man who takes your money for drinks? Who wears good clothes—you or the saloon-keeper? Whose children are dressed nicely, and have all that childrent want to make life comfortable—yours or the saloon-keeper's? Who eats stale bread because it is cheap? Who buys cheap meat, buys cheap bones, and everything that is a little poor because it is cheap? Is it the saloon-keeper? When you are hauled up before the police court for being drunk and disorderly, whom does the judge smile upon, bow to and treat with deference—you or the man who jingles your weekly wages in his trouser's pockets? Who pays your fine—the man who has your money, or your poor, broken-hearted wife, who earns a few dollars extra by washing?

What good has come to you from drinking? Has it made you a better man? Has it made you a better father? Does your family love you because you drink? Are the men who get your money friends to whom you can turn in time of need? Is your head clearer, your soul purer, your intellect brighter, your hand steadier, your pocket fuller, your home happier, when you drink beer and whisky? These are a few points of hundreds for your consideration.

Nebraska Watchman.

The World's Crisis

AND SECOND ADVENT MESSENGER.

E. A. STOCKMAN. Editor

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☞ ALL ARTICLES FOUND ON THIS PAGE WITHOUT A SIGNATURE, WILL BE EDITORIALS.

BOSTON, WEDNESDAY, OCT. 30, 1889.

SPECIAL ATTENTION!

The paper is set up, and goes into the hands of the proof reader SATURDAY P. M.; therefore all NOTICES must be received at the Office as early as SATURDAY MORNING to insure insertion.

If our friends disregard this statement, and send their notices *too late for insertion*, they must not blame us.

VERY SPECIAL NOTICE.

We must not be expected to return manuscript that we do not publish. To do so would be to us five times the trouble that it would cost the writers to copy their articles before sending them. See "Golden Rule."

SPECIAL.

☞ Please remember to send short obituaries. Please write with a pen, and write plainly. Brief items from the churches are *welcome*. E. A. S.

PROPHECY---SIGNS.

What is prophecy? What are signs? If we have prophecy, what *need* of signs? If signs, what *need* of prophecy? Has the Divine Father given us two orders of evidence concerning the same events? Then which should engage our attention?

Prophecy is prediction, foreknowledge expressed. Prophesying is foretelling coming events; and it may include the character and time of the events. Prophecy may be far-reaching, covering long periods of history; it may be consecutive, it may be fragmentary, it may be simple and direct, it may be involved, complex.

Prophecy is the basis of all revealed truth. Eliminate it from the Scriptures and the entire colossal structure of divine revelation would fall to pieces. Obliterate prophecy and the Christian is dumb before the Jew, and the redemption of man is a problem without a solution. To discredit prophecy is to deny the spirit and import of all the sacred writings.

Signs are tokens—something by which another thing is shown or represented; a wonder, miracle, phenomenon; any visible thing or appearance which indicates the existence or approach of something else. Signs may be the subjects of prophecy, and so include the force both of prediction and token. Signs in Scripture history usually *immediately* precede the events to which they relate.

As applied to our Lord's second coming prophecy assures the event, and describes, more or less minutely, intervening history. *Signs* show the *near approach* of the event, and are in the nature of warning to immediate preparation. The *signs* were not intended as a *substitute* for prophecy, but as a *supplement* to prediction. Christ, as a prophet, did not supersede Daniel, but supplemented, corroborated him. Still, the signs are not less important than the prophecy. The prediction, being written, may be wholly ignored, left unnoticed; but the signs, being visible and phenomenal, must be witnessed, and whether their import be heeded or not, they stand as witnesses for God which cannot be obscured. Thousands who disdain to read Daniel or John were forced to witness the darkening of the sun, and the falling of the stars—*lesser lights*.

The signs predicted by Christ (Matt. 24) were for the church no less, certainly, than for the world. And it is very significant that the Saviour—that Great Prophet—in direct answer to the question of the disciples as to the *time* of his coming, instead of turning their attention, to any extent, to any of the old prophets, predicted a series of miraculous events which should immediately *precede* and be the *tokens* of his return at hand. Any one carefully reading Matt. 24, with the corresponding accounts in the other gospels, will be irresistibly convinced that the Saviour's purpose was to turn the *attention* of his people, just before his appearing, to the *signs* as the special ground upon which they should know the event to be "nigh even at the doors." Let us reverently listen to his words:

"And as he sat upon the mount of Olives, the disciples came unto him privately, saying, *Tell* us, when shall these things be? *and* what shall be the *sign* of thy coming, and of the end of the world?"

These questions cover the destruction of the temple, Christ's coming, and the end of the world. By "When shall *these things* be?" they meant his prediction of the time when "there shall not be left here one stone upon another, that shall not be thrown down." (Verse 2.) And his answer was: "When therefore ye see the abomination of desolation, which was spoken of by Daniel the prophet, standing in the holy place (let him that readeth understand), then let them that are in Judea flee unto the mountains," etc., etc. And so they *did*.

By "What shall be the sign of thy coming, and of the end of the world?" they meant precisely what their plain and definite question stated. And this was their Lord's answer: "But immediately after the tribulation of those days the sun shall be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken; and then shall all the tribes of the earth mourn; and they shall see the Son of man coming in the clouds of heaven with power and great glory." (Verses 29, 30.) "Now from the fig tree learn her parable: when her branch is now become tender, and putteth forth its leaves, ye know that summer is nigh; even so ye also, when ye shall *see* all *these* things, know ye that He is nigh, even at the doors." (R. V., verses 32, 33.)

In this answer the Saviour predicted a series of *special signs* or tokens, locating them immediately antecedent to his coming, and then told his disciples that by *these things* the nearness of his return should be known. "When ye shall see all *these things*, KNOW ye that He is nigh." And in Luke: "But when *these things* begin to come to pass, look up, and lift up your heads; because your redemption draweth nigh."

Is it not very clear that our Lord's purpose in answering his disciples in this way was to fasten the attention of his people, in the last of the days, upon *these* predicted tokens as the evidences of the immediateness of his return.

But if it shall be said that Christ's predictions do not point out the exact time of his coming, the answer is that he made them as definite as he desired them to be; and *his* statements, taken together with other lines of prophecy, ought to satisfy all who are looking and longing for his appearing. What we need, as it seems to us, is to study Old Testament prophecy *not less*, but New Testament prophecy *more*. And in the blending light of the Old and the New no sincere, humble seeker of the truth ought to be led very far astray.

O to *know*, by the *infallible tokens* foretold by Him who never erred, that his coming and kingdom are "nigh, even *at the doors*," is enough to fill all saints with transporting joy.

CURRENT THOUGHT.

Prof. Olin A. Curtis, in his inaugural address before the School of Theology, Boston University, Oct. 9, 1889, said:

"All the questions growing out of eschatology are becoming more important; but of them all, the doctrine of the Intermediate State demands the most searching consideration. Valuable monographs have been written, but the doctrine must be given a larger place in a systematic theology, and so related carefully to other parts of the system. The Romish doctrine of purgatory is too coarse; and the doctrine of a *post-mortem* probation is, as we believe, both unscriptural and unphilosophical. Two things must be protected: First, the significance of this life as a probation; second, a fair chance for every responsible creature. This can be done by saying that all decision bearing upon trend of character must be made *here;* but this decision may mean to some only what Dr. Whedon has called 'the spirit of faith, and the purpose of righteousness.' Here I would bring to bear a true doctrine of the intermediate state, showing how a fixed purpose of righteousness may *there* work out completely through personality, and the spirit of faith become an actual faith in Christ. In short, all that here in this life is implicit becomes explicit when we are 'absent from the body and present with the Lord.'"—*Zion's Herald.*

It may be due to our obtuseness; but if Prof. Curtis' propositions do not strongly and irresistibly imply the very "*post-mortem*" probation which he seeks to deny we cannot understand the meaning of words. The Prof. says: "Two things must be protected: First, the significance of this life as a probation; second, a fair chance for every responsible creature. This can be done by saying that all decision bearing upon the trend of character must be made *here;* but the decision may mean to some only what Dr. Whedon has called 'the spirit of faith and the purpose of righteousness.' Here I would bring to bear—continues Professor Curtis—a true doctrine of the intermediate state, showing how a fixed purpose of righteousness may *there* work out completely through personality, and the spirit of faith become an actual faith in Christ."

Now these propositions, stripped of rhetoric, mean simply that all a sinner needs to do in this life to insure ultimate salvation is to "*purpose righteousness*," and in the "*intermediate state*" that "purpose of righteousness" and "spirit of faith" may "become actual faith in Christ."

Thousands of persons in this life, more or less definitely, "*purpose righteousness*," but finish their earthly probation unregenerated. But, according to the Professor's theory, that "*purpose*" will, in the intermediate state, "*work out*" into "*actual faith in Christ*," and so result in certain salvation.

If that is not Futureism—probation after death in an intermediate state—who can tell what it is? If any process occurs in an intermediate state by which salvation is secured or completed, then Christ must be a Saviour in that state, and still be carrying on the work of salvation after death.

It is remarkable that Prof. Curtis fails to give a single text of Scripture in support of his views.

What would primitive Methodism have said to this new philosophy of an intermediate state? Surely Andover and Boston are coming to see eye to eye. And this is the theology taught in a Methodist University to-day.

WANTED.

Short, fresh, earnest articles for the *Crisis*. Communications on practical and experimental themes preferred. We do *not* discard prophetical and historic articles, but of *these* we usually have a sufficiency. *Doctrinal* articles, if clear and pointed, and not too long, will be very acceptable. Come, brethren and sisters, let us hear from you *all around*. And our special contributors—where are they? We are waiting to hear from you. We are in *want* of original matter. *Please* help us to give variety and freshness to the paper.

CHURCH NEWS.

Please send us Church News—not dissensions, dearth, or questions to be answered, but news of revivals, baptisms, additions, union, growth. But if these last mentioned conditions do not exist, then let us have news of humiliation, fasting and prayer; of confession of faults one to another, and strong cryings to God for forgiveness and the outpouring of the Holy Spirit. And good news will soon follow.

MISSION WORK.

The Boston Mission on Hanover Street, in charge of Bro. and Sr. Sherman, is doing well. The meetings are well attended and interesting; some conversions are reported.

The Emerald Street church, Boston, has organized a Church Mission Society, and has already made an appropriation of funds to the mission work. A good example.

Western Editorials.

THE DAILY AND THE ABOMINATION.

If the "daily" of Dan. 8 signifies the Jewish sacrificial daily, and if the "desolation" there mentioned means the Roman desolation, what does the "daily" and the "desolation" of Daniel 11 and 12 signify? Just the same precisely; but it should be remembered that the Roman desolation existed in two phases—its Pagan phase desolating Jerusalem, and its Papal phase desolating the church of Christ—and it is from this *last* phase that 1290 days are reckoned. Arms took away the Jewish daily about A.D. 70, and arms subsequently placed the Papal "abomination of desolation," but there was an interim between the two events of several centuries; and the measurement does not begin with the taking away of the Jewish daily, but rather with the setting up of the Papal "abomination of desolation"—a later event: "And from the time the daily shall be taken away, and the abomination that maketh desolate shall be set up [at a later date], there shall be 129 days"—that is, from the last event specified. We cannot measure the 1290 days from two events so remote from each other, and must begin with the last mentioned. Not simply after the daily should be taken away, but also after the placing of the abomination, there should be 1290 days.

W. S.

ENDING OF THE 2300 DAYS IN 1889.

Having conclusively shown that if we jointly commence the seventy weeks and 2300 days with the Haman Edict, in the 12th of Artaxerxes, and then assume that Artaxerxes' 12th year was B.C. 412, in order to make the 2300 days end in 1889, that the sixty two weeks reckoned from the erection of Jerusalem's wall in the 32d of Artaxerxes, would reach therefrom to A.D. 43 for the Cross, the counter claim has been made that Josephus places the erection of the wall in Artaxerxes' 23d year; and that by allowing Artaxerxes' 12th year to be B.C. 412, his 23d year would be only 401 B.C.; and sixty-two weeks (434 years) reckoned therefrom would end in A.D. 33, at the Cross—we reply:

1. No; this would certainly then reach to A.D. 34, in which year the Passover preparation day fell on Tuesday; so by placing the crucifixion in that year, Christ would have been kept in the grave five nights prior to "the first day of the week," on which he rose. This consideration shows the incorrectness of the claim. And if, in order to escape this conclusion, an effort should be made to make the 23d of Artaxerxes synchronize with B.C. 400, in order to get the Cross in A.D. 33, the same claim would place the 12th of Artaxerxes in B.C. 411; and the 2300 reckoned from that date would have ended last year, instead of ending this year.

2. But the fact is, Josephus does *not* put the building of Jerusalem's wall in Artaxerxes' reign at all, in *any* year, but rather in the reign of his father Xerxes; and not even in the 23d year of *his* reign, but rather in the 25th to the 28th—in flat contradiction to the Bible as to the king and as to the time.

Which shall we believe? Josephus says that Nehemiah "came to Jerusalem in the twenty-and-fifth year of the reign of Xerxes." He adds: "For in so long a time was the wall built, in the twenty-and-eighth year of the reign of Xerxes." If we should *guess* that Artaxerxes was meant, and assume that his 12th year was B.C. 412, then his 25th year would be B.C. 399, and his 28th year would be B.C. 396, which end the sixty-two weeks (or 434 years to the Cross) reckoned from the first date, in A.D. 36; and reckoned from the last date, in A.D. 39—both of these endings being after the end of the rule of Tiberius, Caiaphas and Pilate, who were all living at the crucifixion. These facts are invulnerable, and rebuke this false chronology.

The Jewish daily sacrifice was *not* permanently restored under Cyrus, nor under Ezra; the efforts to this end were abortive, and Nehemiah had the work to do; and his enemies at first met him with ridicule, saying, "Will they sacrifice?" Neh. 4: 2. But Nehemiah succeeded.

Josephus disagrees with the Bible, not only concerning the name of the king who should build Jerusalem's wall, and the year of his reign in which it should be built, but also regarding the length of time employed in building it—he making it two years and four months, while the Bible makes it twelve years: "Even the time that I was appointed to be their governor in the land of Judah, from the 20th year even unto the 3d year of Artaxerxes the king, that is twelve years . . . I continued in the work of this wall." Neh. 5: 14-16. That settles the question, if testimony can do it. Moreover, the shocking assumption that the 12th of Artaxerxes was B.C. 412, would make Artaxerxes' first year to be B C 424, and that would make his father Xerxes to reign seven years after the beginning of the Peloponnessian war, which is fixed infallibly to B C. 431, while a strong array of history shows that Xerxes' grandson was then reigning, instead of Xerxes, besides giving a long list of events between Xerxes' death and this war; which facts rebuke the rashness of this assumed chronological location of Artaxerxes' reign, and show the consequent incorrectness of all measurements reckoned therefrom. W. S.

IGNORANCE OR DISHONESTY—WHICH?

Ever and anon some "fresh water" Adventist may be heard to say, "*We* don't believe in setting time"—ignorantly or purposely leaving the impression that *other* Adventists *do* believe in setting time—a thing that has never been done except by a few irresponsible fanatics; but the *Lord has set the time*, with approximate definiteness at least, and what Adventists have repeatedly attempted to do has been to find out the Lord's time. Shall we ignorantly say, We don't believe in trying to find out what the Lord has revealed on this point, and what he has given us a scriptural record of, having commanded us to search the record, and concerning which the affirmation is made, "The wise shall understand"? Some, it is true, have been unjustifiably positive, from premises that were untenable, and have likewise been unwarrantedly definite in their conclusions; but even these mistaken efforts to find out what the Lord has revealed cannot correctly be called setting time; it is only an incorrect argument; and does this argue that it is wrong to make a correct one? Very far from it indeed. Certain extravagances have been connected with these efforts, which are greatly to be deplored—dogmatism, excessive definiteness, and the like; but these, though seized upon by unbelievers as a pretext for discarding time computations altogether, are only human appendages, and do not result from a wise effort to comprehend prophetic instruction.

Now and then some fanatic has set the time, claiming to have had a revelation in vision that the end would come on a certain day; but this is a different thing from an effort to find out what the Bible reveals about the matter. God made the Bible to suit himself, and saw fit to put time into it, and we cannot take it out; and while it remains in the Bible it is the property of the church, and no amount of sickly talk about setting the time can obliterate the fact, and a score of mistakes about the matter could not change the prophetic programme. God's time, placed in the Bible so long ago, and "sealed up till the time of the end," when knowledge should "be increased"—not coming all at once—is the property of the last section of the church, and cannot be scoffed down. Never will a definiteness be obtained that shall end watchfulness, but sufficiently definite to be a light to the church, corroborating the signs of the times; and that light is already shining, and will shine clearer in spite of protests against setting time, or fanatical extremes. W. S.

ANSWER TO QUERIES.

Bro. Sheldon:—Will you please answer the following questions in the *Crisis?*

1. Do you think Turkey is the King of the North referred to, that shall come to an end with none to help him?

2. If so, do you consider that he will leave Europe before the Lord shall come?

3. Do you expect the Lord to come before a general war shall begin?

Respectfully, Geo. Watson.

Reply.

We give a brief reply without here giving our arguments, which would require too much space for a brief note.

1. We do not regard Turkey as the king that is to come to a helpless end.

2. Therefore we do not wait for Turkey to be driven out of Europe before Christ can come.

3. We know of no prophecy that demands a general war before the Lord can come, though we have carefully read all the claims made on that line. "The battle of the great day" must be *in* the great day, and not before it arrives. W. S.

A SPECIAL OFFER.

At a late meeting of the Board of Managers of the A. C. P. Society we were authorized to make the following *special offer*, namely: Any subscriber who is in arrears for the *World's Crisis*, and will pay the same, and one year in advance before Jan. 1st. 1890, shall be credited at the rate of $1 50 per year for the whole time. This offer to remain good till Jan. 1st, 1890, only.

Our friends will readily perceive by the above offer that the Society makes a special reduction of 50 cents per year on the arrearages, thus giving everybody a chance to pay what is due at the same rate as though paid in advance. We earnestly hope that all our subscribers will avail themselves of this special offer, and forward us without delay a sufficient sum to pay all dues and one year in advance.

The above offer will remain good till Jan. 1st only. After that time the terms will be $2 00 per year for arrearages as formerly. All who wish the benefits of this offer should act *at once*. Do not delay till it is too late. Remit now by Registered Letter, Money Order, Bank Check, or Express Money Order. Make all remittances payable to

Chas. H. Woodman, *Treasurer*.

Boston, Mass., *Oct* 30, 1889.

THE SECOND ADVENTIST ANNUAL is the name of the proposed book to be issued every year till the Lord come. Now, just now, will every Adventist minister, Church, and Conference clerk, Society, and Association Treasurer, who have not received a blank which the undersigned committee have sent to all such officials as far as their addresses are known to them, send for, and fill out said blank. Brethren, please attend to this at once. We can have a complete and useful register, or very incomplete. We depend upon you for statistics from which to compile this much needed book. Committee: Elder C. R. Crossett, 231 Pearl Street, Manchester, N. H., for territory east of the Mississippi, and west of New England. Eld. F. S. Stanton, 62 State Street, New Bedford, Mass., for Massachusetts, and west of the Mississippi. Eld. Geo. H. Wallace, Springfield, Mass., for Canada and New England except Massachusetts.

PERSONAL.

Bro. Stockman:—I wish to say through the *Crisis* that it has been some time since I have been able to go out in the gospel field, on account of my health and that of my wife. But the Lord has been very gracious to us in restoring us to health again. Now I wish to say to any desirous of my labors that I am ready to go. I feel, dear brethren, that this is the time for activity. The harvest field is not the place for rest or sleep, for we are in the time Daniel spoke of when we are to be purified and made white and tried. The blessed hope looks brighter and brighter as we see the great day of the Lord approaching. "Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip." Let us fight the good fight of faith and lay hold on eternal life, which is in Christ. "The Lord make you to increase and abound in love one toward another and toward all men, even as we do toward you; to the end he may stablish your hearts unblamable in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all his saints." Yours hoping for eternal life through Jesus Christ our Lord.

Lynn, Mass. A. Fogg.

To whom it may concern:—The A. C. church of Auburn, Ill., wishes to express a word of appreciation and gratitude for the services of their beloved pastor, J. F. Adair, who is about to retire from this part of the Lord's vineyard to labor in other fields. As he bids adieu to this church we desire him to feel that he has the good will and best wishes of every member, and that his work and labor of love for the past five years have been appreciated by his congregation. We trust that in that great day he will receive a crown of glory for his reward. As he leaves us we now recommend him to any church in need of a faithful and energetic pastor.

B. F. Workman.
Mintie W. Gordon.
Auburn, Ill. J. W. Dodd.

DID ANY ONE FIND IT?

LOST on Alton Bay camp-ground, this year, a Teacher's Bible, nearly as good as new, flexible covers, containing the name of Chester F. Smith on the fly leaf. If found, will the finder please send it to Eld. J. C. Smith, Newton Upper Falls, Mass., and all expenses therefor will be paid by Bro. Smith. By request, F. B.

DEATH OF SISTER BISSELL.

Bro. Stockman:—Our dear brother, Archibald Bissell, of Lowell, was on last Saturday evening thrown into deep affliction by the sudden death (from paralytic stroke) of his beloved wife. The writer was a guest of the bereaved household at the time of the sad occurrence. An obituary will be furnished later. J. HEMENWAY.

Oct. 24, 1889.

SECULAR NEWS.

FOREIGN.

MONTREAL, Oct. 24. A serious explosion took place here at 6 30 this morning. At that hour a large quantity of dynamite stored in a small building at the corner of Panthalion and St. Jean Baptiste streets, in the northern district of the city, where main sewers were in course of construction, exploded. This building and adjoining one were blown to pieces, while upward of one hundred houses were either partly or wholly destroyed. The early hour at which the explosion occurred alone prevented it from being terribly fatal, but as it was, only one man, Jules Chartrand, was killed, while several men, women and children living in the demolished dwellings and stores were slightly injured. The whole district presents the same appearance as if an earthquake had been at work, or else the city had gone through a bombardment. Not a pane of glass remains in the whole district, which is almost a mile square.

PESTH, Oct. 23. The Pesther Lloyd says that, in a recent interview with Prof. Vambery, the Sultan of Turkey declared positively that the Porte would not join the triple alliance. Turkey, he said, desired to maintain a neutral attitude, and to be on the most friendly terms possible with all the powers. He regarded the coming of the Emperor William to Constantinople as an important and fortunate event. The Sultan said he was strongly opposed to autonomy for Armenia, because two-thirds of the inhabitants were Mohammedans, whom it would be unjust to ignore for the sake of the Christian inhabitants. Prof. Vambery describes the Sultan as an extremely conscientious and painstaking ruler.

BERLIN, Oct. 23 The St. Petersburg correspondent of the Cologne Gazette says he learns from official circles that the interview between the Czar and Prince Bismarck was devoted by the latter chiefly to correcting the Czar's erroneous views in regard to the triple alliance, and persuading him that its aims are peaceful. The Vienna Fremdenblatt, believing that Prince Bismarck succeeded in correcting the Czar's views, expresses the hope that the Czar's clearer insight will leaven Russian political parties.

BERLIN, Oct. 23. A cable dispatch has been received from Capt. Wissman stating that reliable news has been received concerning Emin Pasha and Henry M. Stanley, Sig. Casati and six Englishmen. They are all expected to arrive at Mwapwa the latter part of November. A dispatch received at Brussels confirms Capt. Wissmann's advices regarding Stanley and his party.

SYDNEY, N. S. W., Oct. 25. Advices received here from Apia, under date of the 15th inst., state that a battle is reported to have taken place on the island of Savali between forces of Malietoa and Tamasese. Three hundred men were engaged on each side. Several were killed and a number wounded. Which party won the victory is not known.

YOKOHAMA, Oct. 23. Count Ocuma, minister of foreign affairs, upon whose life an attempt was made a few days ago, was more seriously wounded than was at first supposed. Amputation of the leg became necessary.

ROME, Oct. 23. It is stated that Louis Kossuth, the Hungarian patriot, will become a naturalized Italian citizen, and that he will be nominated for senator.

ATHENS, Oct. 23. The Prince and Princess of Wales arrived here to day. They were met at the railway station by King George and the Czarewitch, and were given an enthusiastic reception by the populace.

LISBON, Oct 23. The funeral of the late King Luis will take place at 9 o'clock Saturday morning.

—The condition of Otto, the insane King of Bavaria, is precarious; he is unconscious, and his physicians are able to administer nourishment only at irregular intervals.

DOMESTIC.

CHICAGO, Ill., Oct. 23. In the midst of a heavy northeast gale and a high sea, the Evanston life saving crew, composed of students of the Northwestern University, rescued 29 seamen and one woman last night. Three vessels had gone ashore, and the men in two of them were in imminent peril. The vessels were the steam barge David Ballantyne of Cleveland, the schooner Ironton of Cleveland, and tug Protection of Chicago. The work of rescue was impeded by the dense fog which prevailed. Three trips were made, and all the men from the Protection and Ironton were brought ashore. Another trip was then made to the steamer Ballantyne, but the captain and men thought the ship could weather the gale, and preferred to remain on board.

JOHNSTOWN, PA., Oct. 21. The citizens of Johnstown have raised $5 000 to continue the search for the dead. James McMillen, of the Cambria Iron Company, and A. J. Moxham, of the Johnson Company, subscribed $1,000 each. The work of cleaning out Stony Creek River, where the State forces have left off, will be commenced at once and continue as long as the weather will permit. The flood commission meets in Philadelphia to-morrow, and unless some hitch occurs at the meeting it is probable that the final distribution will be commenced on Wednesday or Thursday.

PLEASE REMEMBER.

Appointments for preaching, and all Notices, should be sent to **CHAS. H. WOODMAN, Agent,** Box 5140, Boston, Mass. *Appointments* and matters of *Business* should *never* be sent on the same sheet of paper.

Articles for Publication should be sent to **E. A. STOCKMAN,** EDITOR of *The World's Crisis*, Box 5140, Boston, Mass. Never send *Business* letters to the *Editor*.

Remittances for the *World's Crisis*, the *Young Pilgrim*, *The Blessed Hope Quarterly*, and for Books, Tracts, etc., should be sent to **CHAS. H. WOODMAN, Treasurer,** in Post Office Money Order, Bank Check or Draft, Express Money Order or Registered Letter.

Silver should never be sent in a letter. It is almost sure to wear a hole in the envelope, and be lost or stolen. Persons sending silver must do it on their own responsibility and risk.

Addresses should always be written *plainly*, and given in *full*, including Name, Post Office, County, and State.

Change of Address. Persons desiring us to change their paper from one Post Office to another, must *always* send us the name of the Post Office where their paper has been sent as well as the one where it is to be sent.

All Correspondence to the *Editor* or *Business Agent* should be written in *ink*. Never write with a pencil, as it soon becomes defaced and quite impossible to read.

By following these instructions you will confer a great favor on us as well as advance your own interests.

In order to secure more space for reading matter, we are obliged to condense as much as possible the appointments, which necessarily occupy considerable room. Preachers and church committees are kindly requested not to send appointments more than four weeks in advance. Please send only the name of the chairman of the committee for insertion. Appointments must be received as early as **Monday morning** to insure insertion for the coming week.

Note.—If our churches who need a supply, and preachers who are at liberty for any Sunday, will send postal card to this Office specifying the same, we will try and accommodate each as far as we can. AGENT.

APPOINTMENTS.

MASSACHUSETTS.

ATHOL.
Geo. L. Teeple............3d Sunday in each month

ACUSHNET—Augustus White, Com.
F. S. Stanton.......4th Sunday afternoon each month

Boston (Gospel Hope Mission, 164 Hanover Street.)
MR. & MRS. ROGER SHERMAN, *Missionaries.*

Boston Advent Christian Church, Emerald Street.
E. A. Stockman..............Sunday, Nov. 17

BROCKTON Church.—J. T. Shepard Clerk, Campello.
S. P. Hayward..............1st Sunday in each month
H. A. Mitchell..............Sunday Nov. 10
Chas Goodrich..............3d Sunday in each month
E. A Stockman..............Sunday, Nov. 24

BRIMFIELD.—Orus E. Parker, Corresponding Clerk.
Wm. O Hale..............3d Sunday in each month

BEALEY'S STATION.—S. B. Demoranville, Clifford.

CHELSEA (Adv. Chris. Church) Heard Street.—N. P. Cook, Pastor.—Residence, 643 Broadway.

CLINTON (S. A. Church.)—Isaac Barnes, Cor Clerk.
S. P. Hayward..............Sunday, Nov. 24

DANVERS A. C. Church.—Charles A. Sprague, Com.
H. A. Mitchell..............1st Sunday in each month
C. O. Pratt..............2d Sunday in each month and Sundays, Oct. 20 and 27.

EVERETT (Society Hall.)—R. S. Sidelinger. Clerk.
W. G. Ruggles..............Sunday, Nov. 3
L. Boutelle..............Sunday, Nov. 10
W. F. Frazier..............Sunday, Nov 17
R. S. Sidelinger..............4th Sunday in each month

EAST WEYMOUTH.—W. H. Crockett, Pastor.

EAST BROOKFIELD.—H. J. Nicholas, Committee.
Wm O. Hale..............1st Sunday in each month
R Curtis..............2d Sunday in each month
J. H. Baston..............3d Sunday in each month
Arthur W. Richards..............4th Sunday in each month

FALL RIVER (Coral St.)—Daniel Gladding, Com.
F. S. Stanton..............2d Sunday in each month

FISKDALE (Otis Hall.)—Arthur T. Adams, Secretary.
Wm. O. Hale,..............2d Sunday in each month

FAIRHAVEN.—Albert Jenney, Cor. Com.
C. H. Sweet..............Sunday, Nov. 3

HAVERHILL Adv. Chris. Church (Walnut Street.)—C. S. Shattuck, Pastor. Residence, 11 Ford Street.

LAWRENCE.—(Advent Chapel, Concord Street.)—J. A. Gardner, Pastor. Residence, 14 Green Street.

LYNN Second Advent Church, Liberty St.—Geo. W Sederquist, Pastor. Residence, 23 Ireson Street.
E. A. Stockman..............Sunday, Nov. 10

LOWELL Second Advent Church, 49 Grand Street.
J. Hemenway..............every Sunday for the present

MIDDLEBORO (Pierce Hall.)—Simeon Harlow, Com.
B. F. Mosher..............for the present

MARBLEHEAD, 43 Pleasant Street.

MATTAPOISETT.—B. F. Shaw, Committee.

NEW BEDFORD Advent Chris. Church (corner of Kempton and Foster Streets.)—Wm. A. Burch, Pastor.

NEWBURYPORT (Charter St.)—John E. Weare, Com.
E. N. Hinckley..............2d Sunday in each month
E. A. Stockman..............Sunday, Nov. 3
A. W. Sibley..............Sunday, Nov. 10
H. A. Mitchell..............Sunday, Nov. 24

NORTH WILBRAHAM.
Geo. L. Teeple..............2d Sunday in each month
Wm. O. Hale..............4th Sunday in each month

NORTH ADAMS.—J. E. Cross, Pastor. Preaching every Thursday evening.

NORTH CARVER (A. C. Church.)—W. D. Nash, Com.

NEW BOSTON (Winchendon.)
Geo. E. Tyler....1st and 3d Sundays in each month

Newton Upper Falls.—Church of Yahveh, Boylston Street.—L. T. Cunningham, Pastor.

PALMER.—E. J. Wood, Cor. Com.

PITTSFIELD (3d floor Reed's Block, North Street.)—J. E. Cross, Pastor.

SPRINGFIELD.—(Advent Chris. Church, Evangelist Hall on State Street.)—G. H. Wallace, Pastor.

SALEM.—(A C. Church Herbert St.)—G. F. Haines. Pastor. Residence, 27 Balcomb St.
C. R. Crossett..............Sunday, Nov. 10

SOMERVILLE Second Advent Church, Putnam St.
E. A. Stockman..............Sunday, Nov. 3
H. D. Seiby..............Sunday, Nov. 10

TAUNTON (Bank Hall, City Square.)—Mrs. Lucy J. Francis, Com.
Frank Burr..............3d Sunday in each month

UXBRIDGE.—(Armory Hall.)
Wm. Leach..............1st Sunday in each month

WORCESTER.—J. Couch, Pastor. Residence 169 Austin Street.

WHITMAN (Conant's Hall.)—Mrs. W. E. H. Vaughan, Clerk.
F. S. Stanton..............1st Sunday in each month
O. S. Waters..............Sunday, Nov. 10
A. F. Smith..............3d Sunday in each month
F. Burr..............4th Sunday in each month

WEBSTER.—(Corner of Park and Myrtle Streets.)—A. S. Williams (Pastor) Sunday, Nov. 10 and onward

WEST WAREHAM.—Oren L. Waters, Secretary.
Frank Burr.........1st and 2d Sunday in each month

WAKEFIELD.—Meetings at Bro. Adams, 1 Church St.

WESTFIELD.—John C. St. John, Pastor.

WALTHAM.—Meetings in Reform Club Hall.

Plainville.............4th Sunday evening each month
F. S. STANTON.

Granby Sunday, Oct. 27. Let those desiring baptism come prepared. GEO. L. TEEPLE.

MAINE.

BERWICK (Odd Fellows Hall.)—G. S. Foye, Com.
J. E. Clough..............1st Sunday in each month
Morrell Goodwin..............3d Sunday in each month
Mark Stevens..............5th Sunday when it occurs

BANGOR Advent Christian Church (corner of Centre and Cumberland Streets.)—J. F. Clothey, Pastor.

BATH (Middle Street Chapel.)

BELGRADE MILLS.—Thomas S. Golder, Cor. Com.

BRIDGTON (Advent Chapel.)—N. A. Staples, Clerk.
F. W. Blackmer..............1st Sunday in each month
A. A Abbott..............Sunday, Nov. 10
Joshua Denton..............Sundays, Nov. 17 and 24

BOWDOINHAM VILLAGE (Hinkley's Hall.)—Corresponding Committee: L. D. Small.
Mrs. V. A. Hill..............1st Sunday in each month

Beal's Island, Jonesport—Frank Beal, Com.

BIDDEFORD.—Jared Whitman, Pastor.

CUMBERLAND MILLS (Berean Advent Church.)—O. H. Wallace, Pastor. Residence, 29 Haskell Street.

CAMDEN (Washington St.)—L. O. Wadsworth, Com.

CAPE ELIZABETH (Advent Chapel.)—L. S. Roberts, Com. P. O. 33 Temple Street, Portland, Maine.
Mrs. Jessie E. Jordan..............1st Sunday in each month
I. C. Wellcome..............4th Sunday in each month

DOVER (High Street.)—O. S. French, Pastor.

EAST ELIOT (Advent Chapel.)—J. P. Goodwin, Corresponding Committee.
Wm. P. Israel..............onward for the present

EAST BOWDOINHAM.—E. O. Dinsmore, Cor. Com.
Mrs. V. A. Hill..............Sunday, Nov. 10

FAIRFIELD.—Henry A. Fish, Committee.

GOODWIN'S MILLS, (Union Hall.)—J. Hill, Pastor.
J. Hill....1st and 3d Sundays in each month or supply
Jesse Gay..............4th Sunday in each month

HOLLIS CENTRE.—John H. Berry, Com.
B. S. Emery..............2d Sunday in each month
M. E. Kilborn..............4th Sunday in each month

HOLLIS (Moderation.)—Wm. Partridge, Com., West Buxton.
A. G. Davis..............1st Sunday in each month

JONESPORT (Adv. Chris. Church.)—N. Smith Pastor.

KEZAR FALLS (Village Hall.) M. F. Norton, Com.
Mrs. M. E. Kilborn..............2d Sunday in each month

KENNEBUNK, Lower Village.—H. H. Brown, Pastor.

LEWISTON (A. C. Church.)—Cor. Com. G. F. Richards, No. 9 Drummond Court, Auburn.
D. H. Kilbreth..............Sunday, Nov. 3

MECHANIC FALLS.—J B. Mason, Com.
J. A. Libby..............1st Sunday in each month
Mrs. J. E. Jordan..............3d Sunday in each month
A. A. Abbott..............4th Sunday in each month

NORTH WATERBORO.—Geo. P. Chase, Cor. Com.
O. A S. Maybury..............Sunday, Nov. 3
A. G. Davis..............2d Sunday in each month

North Bucksport.—B. S. Smith, Cor. Com.

OTISFIELD GORE.—D. Brett, Norway, Com.

OLD ORCHARD (Adv. Chapel, near the Tower.)
Jesse Gay..............1st Sunday in each month
O. A. S. Maybury..............2d Sunday in each month
I. C. Wellcome..............Sunday, Nov. 10
Mrs. V. A. Hill..............3d Sunday in each month
W. H. Mitchell..............4th Sunday in each month
Daniel D. Page..............5th Sunday (when it occurs.)

OCEANVILLE (Stinson Neck.)—S. Stevens, Com.

PORTLAND (Library Hall, corner of Congress and Casco Streets.)—E. P. Woodward, Pastor.

PORTER VILLAGE.—A. C. Stanley, Com.
Daniel D. Page..............Sunday, Nov. 3
D W Stevens..............Sunday, Nov. 17

ROCKLAND (A. C. Church, Merrill's Hall, Lime Rock Street.)—Wm. M. Brewster, Committee, 12 Bunker St.
Jesse Gay..............2d Sunday in each month

RICHMOND VILLAGE.—Solon Bates, Cor. Com.

SOUTH BERWICK (Great Works.)—S. E. Goodwin, Com.
T. L. Churchill..............Sunday, Nov. 3

SOUTH BERWICK (Emery's Bridge, Union Christian Church.)—M. M. and A. A. Young, Pastors.

SOUTH ELIOT.
Geo. W. Brown..............1st Sunday in each month
E. N. Hinckley..............4th Sunday in each month

STEEP FALLS.—Mrs M. A. Ridlon, Com.
R. G. Watson..............3d Sunday in each month

SABATTUS (Jones' Hall.)—Thos. Dodson, Cor. Com.
Jane Benson..............Sunday, Nov. 3
Mrs. Jessie E. Jordan..............Sunday, Nov. 10

VINALHAVEN.—Ezekiel Ames, Cor. Committee.

West Scarboro (Blue Point school-house.)—T. J. Coolbroth, Cor. Com.

Sebago Lake (Chapel) Sunday, Nov. 3, a. m. and evening, and at Blake school-house, Gorham, p. m. same date. L. F. ANDREWS.

Kittery (No. 4 South school-house) 1st Sunday in each month. South Berwick (Grant's school-house) last Sunday in each month. J. P. GOODWIN.

North Norway and Otisfield.......4th Sunday as usual
J. ALBERT LIBBY.

Peak's Island..............1st Sunday in each month
West Gorham..............Sunday, Nov. 17
I. C. WELLCOME.

Waterville (Golden Cross Hall)..............every Sunday
J. H. WILSON.

NEW HAMPSHIRE.

ALTON (Jones' Hall.)—B. F. Whitehouse, Com.
N. Glidden..............1st Sunday in each month
J. T. Libby & C. H. Willey 3d Sunday in each month
J. R Meader..............Sunday, Nov. 10
A. Ross..............Sunday, Nov. 24

BELMONT.—Correspond with Asa I. Smith.

BIRCH INTERVALE (Union Chapel) J. Denton, Pastor.
J. Denton..............2d and 3d Sundays in each month

CONCORD (Centre Street.)
Chas. Goodrich..............Sunday, Nov. 3

DOVER.
Mark Stevens..............1st Sunday in each month
Wm. H Mitchell....2d and 3d Sundays in each month
Chas. Goodrich..............4th Sunday in each month

DURHAM POINT (Brick school-house.)—Correspond with John R. Meader, Box 94 Durham, N. H.

DANBURY.—Abel Ford, Corresponding Committee.

EAST CONCORD.—Correspond with J. W. Welch.
Lewis Brown..............3d Sunday in each month

EAST ROCHESTER.—J. Quimby and J. C. Shorey Elders.
W. H. Mitchell..............1st Sunday in each month
G. W. Brown..............2d Sunday in each month
E. N. Hinckley..............3d Sunday in each month

EXETER.—John W. Weeks, Corresponding Committee.
S. Shaw..............1st Sunday in each month

EAST ALTON (F. W. B. Church.)—H. O. Tuttle, Com.
F. Willand..............2d Sunday in each month

EAST WAKEFIELD (Woodman's.)—Mrs. Anna E. Waldron Corresponding Committee, Woodmans, N. H.
C. Coleman..............2d Sunday in each month
D. W. Stevens..............4th Sunday in each month

East Sandwich.—Calvin Watson, Com.

FARMINGTON.—N. L. Proctor, Committee.
E. N. Hinckley..............Sunday Nov. 3
Mark Stevens..............Sunday, Nov. 17

HAMPTON.—Frederick L. Lamprey, Cor. Com.
J. G. Smith..............Sunday, Nov. 3
R. S. Sidelinger..............Sunday, Nov. 17
B. S. Emery..............Sunday, Nov. 24

LAKE VILLAGE (North Church.)—E. D. Smith, Com.
Simeon Roby..............Sundays, Nov. 10 and 17

LOUDON RIDGE.
A. Kidder..............2d Sunday in each month
Joseph Harvey..............4th Sunday in each month

LOUDON.—L. H. Pettingill, Cor. Committee.
John G. Hook..............1st Sunday in each month

MANCHESTER, Arlington St.—C. R. Crossett, Pastor.

MEREDITH VILLAGE (Grand Army Hall.)—Jacob G. Smith, Corresponding Com.

NORTHWOOD NARROWS.—John Parsons, Pastor.
Chas. Goodrich..............Sunday, Nov. 10
John Parsons..............4th Sunday in each month

NASHUA Advent Chris. Church.—P. S. Ward, Com.
Simeon Roby..............Sunday, Nov. 3
H. A. Mitchell..............3d Sunday in each month

NEW HAMPTON.—F. D. Sanborn, Cor. Com.

NORTHFIELD every 4th Sunday.—B. C. Stevens, Com.

PORTSMOUTH.—W. H. Lannin, Pastor, 9 Summer St.

PENACOOK.
G. W. Tabor..............Sunday, Nov. 3, and onward

PITTSFIELD (at the Bethel.)
Geo. W. Sederquist..............Sunday, Nov. 10

ROCHESTER (Odd Fellows Hall.)—H. B. Lary, Corresponding Committee, 371 Portland St.
Joshua Denton..............Sunday, Nov. 3
Daniel D. Page..............Sunday, Nov. 10
John R. Meader..............3d Sunday in each month
Geo. W. Brown..............Sunday, Nov. 24

RYE.—S. G. Smart, Corresponding Committee.
A. W. Sibley..............Sunday, Nov. 3

SEABROOK.—Edward D. Felch, Cor. Com.
G. L. Tracy..............Sunday, Nov. 3
Harmon Goodwin..............Sunday, Nov. 10
S. Shaw..............4th Sunday in each month

SUGAR HILL.—C. W. Dockham, Pastor.

SOUTH ROCHESTER (Advent Christian Chapel.)
J. T. Libby..............1st Sunday in each month
Enoch Morrill..............3d Sunday in each month

SOUTH BARNSTEAD.
Wm. Bodge..............1st Sunday in each month
J. E. Clough..............Sunday, Nov. 10

SOUTH SUTTON.—A. Cressy, Pastor.
C. H. Fletcher..............Sunday, Nov. 3

Tuftonboro Corner.—Correspond with Harrison Dow.

WOLFBORO (Central Block.)—A. F. Drake, Com.
Charles Colman..............1st Sunday in each month
Mark Stevens..............2d Sunday in each month
A. W. Sibley.....3d and 4th Sundays in each month

WATER VILLAGE (school-house.)
C. Colman..............4th Sunday in each month

WEST DEERFIELD.—Meetings every Sunday.

WEST EPPING.—J. Frank Hartford, Cor. Com.
F. S. Knowlton..............Sunday, Nov. 3
J. C. Smith..............Sunday, Nov. 10

Littleton..............each alternate Sunday
G. C. BOWLES.

Alton Mountain (White school-house) 3d Sunday in each month. Middleton Corner 2d and 4th Sunday in each month. T. L. CHURCHILL.

Meredith Village..............evening, Nov. 1

Moultonboro Neck Road (Middle school-house) Sunday, Nov. 3. Upper school-house evenings, Nov. 4 and 5.

Tuftonboro Corner (where Bro. H. Dow may appoint) Thursday evening, Nov. 7, through the week, and over Sunday. J. L. CHUTE.

Oak Hill..............Monday evening, Nov. 4
J. DENTON.

East Weare..............Sunday, Nov. 3
D. M. LEAVITT.

Strafford (Robert's District) 1st Sunday in each month
ENOCH MORRILL.

North Chichester...2d and 4th Sunday in each month
N. B. MCMURPHY.

Melvin Village..............2d Sunday in each month
Sandwich..............3d Sunday in each month
Melvin Village..............4th Sunday in each month
T. W. PIPER.

Duncan Lake..............Sunday, Nov. 3
Oak Hill..............Sunday, Nov. 10
D. W. STEVENS.

VERMONT.

BRATTLEBORO (Grand Army Hall.)

BRIDGEWATER (Oak Chapel.)—A. L. Dinsmore, Com.
B. B. Chedel..............Sunday, Nov. 3
F. L. Sargent..............Sunday, Nov. 10

BRISTOL.—John Magoon, Pastor.

CASTLETON.—A. C. Johnson, Pastor.

HARTLAND, Densmore Hill (A. C. Church.)—James M. Densmore, South Woodstock, Vt., Cor. Com.

Hardwick—A. P. Drown, Pastor.

NORTH SHREWSBURY.—Geo. W. Wright, Pastor.

NORTH SPRINGFIELD.—O. Beckwith, Pastor.

SHARON.—P. G. Lord, Pastor.—F. L. Sargent, Com.

STRAFFORD.—Mirvin Wilmot, Committee.

ST. JOHNSBURY A. C. Church.—J. Ward, Pastor.

Stony Brook and Gaysville—W. F. Harding, Pastor. Preaching the fourth Sunday in each month.

VERNON.

VERSHIRE A. C. Church.—Daniel Johnson, Com.

WARREN (A. C. Church.)—Chas. Brown, Clerk.—

Chittenden..............last Sunday in each month
WM. J. BLANCHARD.

RHODE ISLAND.

Anthony.—H. B. Woodmansee 2d Sun. in each month.

BRISTOL (corner of High and Church Streets.)—Wm. A. Thatcher, Pastor.
Geo. W. Kent..............Sunday, Nov. 3

CLARK'S MILLS (A. C. Church.)—E. R. Wood, Pastor. C. K. Sullivan, Com.
A. S. Williams..............Sunday, Nov. 3
E. R. Wood..............every 4th and 5th Sunday

Escoheag Adv. Chris. Church.—E. R. Wood, Pastor.

LAFAYETTE (Advent Christian Church.)
Rufus Wendell, Pastor. Address: Lafayette, R. I.

North Scituate, Advent Christian Church.
E. B. Card........2d and 5th Sundays in each month

Providence, Hammond Street.—E. M. Lord, Com.
L. C. McKinstry..............Sunday, Nov. 3
Mrs. L. C. McKinstry..............Nov. 4 to 10
F. L. Piper..............Nov. 17 and 24 inclusive

Riverpoint Adv. Chris. Church.—John Jeffrey, Pastor.

Woonsocket.—(Corner Green Street and Park Avenue.)—J. Miett, Pastor.

CONNECTICUT.

ABINGTON.—(The Church of Christ.)
E. B. Card........1st and 3d Sundays in each month

BRIDGEPORT (corner of Barnum Avenue and Brook Street, E. D.)—J. W. Davis, Pastor.

BRISTOL.—Geo. M. Teeple, Pastor.

DANIELSONVILLE (Advent Chapel, corner of Academy and School Streets.)

EAST NORWALK.—H. H. Tucker, Pastor.—Residence, East Avenue.

HARTFORD (Church on Summer St., corner of High.)

HOTCHKISSVILLE.—Joseph P. Mason, Committee.
W. N. Tenney..............for the present

NEW BRITAIN (Chapel on Arch Street.)—E. W. Smith, Secretary.

NEW HAVEN.—(Beers St. Chapel.)—A. J. Wheeler, Pastor.

NEW LONDON (55½ Bank Street.)—E. Slocum, Com.

PUTNAM (Adv. Chris. Chapel.)—D. Mathewson Pastor.

PROSPECT (New Chapel.) Mrs. Asaph Tyler, Cor. Com.
S. Woodruff (Communion.)..............Sunday, Nov. 3

SQUARE POND. Orin D. Newell, Com.

SCITICO.—S. G. Parker, Com., Somersville, Conn.
A. S. Steele..............Sunday, Nov. 3
H. W. Perkins..............Sunday, Nov. 10

SOUTHINGTON.—O. D. Woodruff, Com.

TORRINGTON A. C. Church (A. C. Chapel, Barber Street.)—D. R. and E. S. Mansfield, Pastors.

THOMASTON (G. A. R. Hall.)—A. Barker, Com., Plymouth.

WATERBURY (29 Cherry St.)—L. F. Baker, Pastor.

WINSTED.—Meetings at Union Hall every Sunday.

WOODSTOCK VALLEY.—P. S. Butler, Pastor.

WALLINGFORD.—(School-house on South Main St.)

Roxbury (Town Hall) Wednesday evening, Oct. 30
Roxbury Station (Independence Hall) Thursday evening, Oct 31. "Chalk-Talk" both evenings.
W. N. TENNEY.

NEW YORK.

Darien.—Geo. A. Streeter, Pastor. Address, Sawens.

Hoosick Church.

Massena.—Geo. D. Stearns, Pastor.

Rochester A. C. Church (40 Cortland Street.)

SPRINGWATER.—E. M. Andrews, Pastor.

Sandy Hill (Maine & Willow St.) W. O. Higley, Pastor.

Low Hampton once in two weeks. JAS. FERRIS.

Woodhull, Steuben Co., for the church of God in District No. 17, every alternate Sunday. D. B. HUNT.

Corinth (Monroe school-house)......every two weeks
D. W. HALL.

Ross school-house, Steuben County, once in two weeks. Wolf school-house, Steuben Co., once in two weeks. J. O. POTTER.

Hebron..............3d Sunday in each month
MRS. E. A. WARREN.

PENN.

PHILADELPHIA.—Corner of Twelfth and Dickinson Streets.—C. C. Ramsey, Pastor.

EAST BRANCH.—J. B. Eastman, Cor. Committee.

Edinboro.—O. M. Owen, Pastor.

MARYLAND.

The "Household of Faith" Church, near Perryville. Mrs. H. F. Hough, Secretary, Aiken, Md.

INDIANA.

Jeffersonville.—M A. Stevens, Pastor. Otisco.—G. W. Green, Pastor. Forest.—E. C. Andrus, Pastor. Muddy Fork.—L. H. Warman, Pastor. Colfax.—F. W. Powers, Pastor. Volga.—A. H. Cooperider, Pastor.

TENNESSEE.

MEMPHIS.—35 Seventh St.—A. J. Sanderlin, Pastor.

VIRGINIA.

Black Walnut.—N. Durgin, Pastor. Cole's Ferry.—N. Durgin, Pastor.

OHIO.

NEVADA (A. C. Church.)—A. N. Dunbar, Pastor.

CANTON.—M Beck, Pastor.

Richwood (Adv. Chris. Church.)—A. Watson, Elder.

Bucyrus A. C. Church (Bacon Chapel.)—A. N. Dunbar, Pastor. A. C. Church, Coldwater, Mercer Co.—A. N. Dunbar.

Mansfield A. C. Church.—L. A. Palmer, Clerk.

Quaker City (Mt. Zion Chapel.)—A. C. Kagon, Sec.

Preaching twice every alternate Lord's day at Sparta and Stantontown. W. P. Shamhart, Pastor.

NORTH CAROLINA.

Wilmington—J. P. King, Pastor. Murtlegrove—J. S. Harvey, Pastor. Mount Olive—I. W. King, Pastor. Antioch—I. W. King, Pastor.

Wilmington (Brooklyn Second Advent Church).—J. G. Dukes, Pastor.

ILLINOIS.

Denver Advent Christian Church.

Ionia, Warren Co.—J. Nelson Potter, Pastor.

AUBURN Adv. Chris. Church.—W. H Jackson, Pastor.

PALMER Adv. Chris. Church.—Eli Reynolds, Clerk.

Minonk.—Meetings every Sunday.

Hickory Ridge each Sunday, 11 a. m. Elba 3.30 p. m. each Sunday. G. H. DE BOIS.

Basco (in Baptist Church) Friday night before the second Sunday in each month.

Denver....2d and 4th Sundays, 11 a. m. and 7 p. m.

Mounds (at M. E. Church) 3d Sunday in each month, at 7 p. m. GEO. W. HURD.

MISSOURI.

Kansas City S. A. C. Mission, corner of Penn. and 16th Streets. H. D. Fillmore, 1614 Washington St. Missionary. E. M. Hayhurst, P. O. Box 60, Secretary.

MICHIGAN.

Nashville (Leighton school-house.)—P. Holler.

Buchanan (Oak St. A. C. Church.) A. P Moore, Pastor.

Schofield (Schofield school-house) preaching every Sunday. JAS. PERRIN.

Galesburgh....Tuesday evening, Oct. 22, and onward over two Sundays. C. PIKE.

IOWA.

New Hartford.—A. J. Bolster, Pastor.

SENEY.—G. H. Hewes, Pastor. Address, Le Mars.

Burr Oak.—J Ridley, Pastor. Bluffton once in two weeks. Floyd once in four weeks.

VILLISCA (Adv. Chris. Chapel) B. Forester, Pastor.

Lake Mills........3d and 4th Sundays in each month
WM. C. STEWART.

Ballard school-house, Floyd Co., once in four weeks. Floyd, once in four weeks.—G. T. Wellcome.

WISCONSIN.

Arena.—Elder B. N. Meigs, Pastor.

Baraboo.—A. M. Barber, Pastor.

Bangor.—G. W. Turner, Pastor.

Magnolia A. C. Church.—Preaching every Sunday, at 11 a. m. Bass Lake (school-house,)—Preaching every two weeks.—Orrin R. Jenks, Pastor.

Mifflin.—Wm. Wonn, Church Clerk.

MINNESOTA.

Minneapolis.—Corner of Second Avenue and Fourteenth Street South.)—W. J. Hobbs, Pastor, 2626 1st Avenue South, Minneapolis, Minn.

High Prairie.—P. and H. and M. Ramer, Pastors.

Rose Creek every alternate Sunday morning at 11 o'clock a. m. S. S. every Sunday. Saints Rest every alternate Sunday evening. G. T. WELLCOME.

KANSAS.

Liberty, second Sunday and Saturday night preceding of each month. R. T. PEAKE, Pastor.

WASHINGTON TERRITORY.

Preaching every Sunday in the Adv. Chris. Church at Columbus, Klikitat Co.—Wm. Chapman, Pastor.

Clear Brook, Lyman Babcock Elder.—Gera, Rufus Stearns Elder, Tuxedo.—Falls City, S. W. Bailey Elder.—Orillia, Geo Raymond Elder, White River.—District Evangelist, Geo. W. Ketchum, 405 Vine St., Seattle.

QUEBEC.

Magog (Ketcham school-house, Pond District) once in four weeks.—G. W. Chapman Pastor.

Hatley (Old Church) once in four weeks. Hatley (Old Bunker Hill school-house) once in four weeks. G. W. CHAPMAN

Coaticook (as brethren may arrange) evening, Oct. 19, and over Sunday. CHAS. MCCLURE.

DANVILLE.—D. Gregory, Pastor.

Desriviere's St. school-house, Montreal.—E. Buckingham Pastor.

EAST ANGUS A. C. Church.—W. Masters, Clerk.

Robinson A. C. Church.—H. W. Davis, Pastor.

Dudswell and Brookbury A. C. Church.—Preaching each alternate Sunday.—H. W. Davis, Pastor.

Scottstown.—R. B. Scott, S. Clark, T. Muir, Com.

Ways Mills (Union Church.)—Chas. McClure, Pastor.—Chas. Davis, Committee.

Bulwer Saturday and Sunday evenings, Sept. 21 and 22, and Sunday, Sept. 22, 10.30 a. m., Pierce's Hall, Martinville D. GREGORY.

Martinville (Pierce's Hall) Saturday evening and Sunday, 10.30 a. m., Oct. 5 and 6. Bulwer Sunday evening, Oct. 6. H. R. SELBY

NEW BRUNSWICK.

Woodstock Sunday, Nov. 3. F. K. BRAINERD.

CALIFORNIA.

SANTA CRUZ A. C. Church of the "Blessed Hope."

Santa Ana S. A. Church.—H. W. Bowman, Pastor.

San Francisco (Church St., between 29th and 30th Streets.)—Benj. Finney, Pastor, 1711 Church Street.

Santa Clara.—The church have services every Sunday.

Preaching every Sunday in the Y. M. C. A. Hall, Napa City.—M. McFadyen, Pastor.

OREGON.

Hunkers, Linn Co. B. F. Hunkers 1st Sunday in each month. S. B. Cole 3d Sunday in each month.—Dilyen Den, near Jordan, S. B Cole 1st Sunday in each month.—Coles, near Scio, S. B. Cole 4th Sunday in each month.—Prattville, B F. Hunny 2d Sunday in each month.—Portland (Chapel 2d-6th St.) preaching every Sunday.

CORRESPONDENCE.

LONGING FOR HOME.

BY MRS. E. E. MILES.

Just over Jordan's s' ining river,
Not far away,
Our longing hearts are turning ever,
There's where we fain would stay.
All up and down the whole creation
Sadly we roam,
Still looking for the consummation,
And for the promised home.

REFRAIN.
All this world is dark and dreary,
Everywhere we roam;
And pilg'ims, how the heart grows weary,
O, how we sigh for home.

By faith we know the land is near us,
Soon we shall rest;
This blessed hope is ours to cheer us,
When by our cares opprest.
Soon shall these scenes of grief and sadness
Be ours no more;
Soon shall our hearts be filled with gladness
On Canaan's happy shore.

When all his saints are made immortal,
And Christ we see,
When through the city's pearly portal,
Gathered we all shall be,
We'll swell redemption's blessed chorus,
Sweet praises sing,
While the new heavens bending o'er us,
Shall with our anthems ring.

Worcester, Mass.

TRAVAIL OF SOUL.

BY V. P. SIMMONS.

"He shall see of the travail of his soul and shall be satisfied."—ISA. 53: 11.

"Of the travail of his soul he shall see (the fruit) and be satisfied."—*Bishop Robert Louth's translation.*

These words, spoken prophetically of Christ, have in a lesser degree become a fact in the experience of every disciple of Jesus who has armed himself "likewise with the same mind." In the presentation of this subject we will consider (1) what is travail of soul; (2) its relation to Christ; (3) its relation to Christians; (4) its effect upon Christians; (5) its effect upon sinners.

1. What is travail of soul? Webster defines physical travail "to labor with pain, to toil, to suffer the pangs of childbirth." In like manner mental and spiritual travail is that intense anguish of mind and heart begotten in Christ-like love for the erring, the suffering, and the perishing, that precedes the deliverance of the subject of its intense spiritual throes. Pre-eminently, spiritual travail is manifest in those longing desires for the salvation of sinners that often produce in believers fasting, prayers, supplications, sleepless nights, and such holy mental anguish as cannot be denied till the object of its ardent longings becomes a subject of saving grace. It is a common conclusion of Christian laborers that spiritual travail on the part of some saint must ever precede the birth of souls into the church of Christ and into the newness of life. Spiritual travail is also an experience of mingled anguish and faith for believers who are but babes in the grace of Christ and in need of deliverance from some error or evil that hinders their spiritual growth. Thus Paul wrote to the Galatians: "My little children, of whom I travail in birth again until Christ be formed in you." Again, an ardent mental and active labor to establish a particular church in the grace of God is called a travail of soul. Thus Paul to the Thesssalonians: "Ye remember, brethren, our labor and travail; for laboring night and day because we would not be chargeable unto any of you." Spiritual travail is also manifest in the anguish of desire and supplication for the raising to health of some beloved Christian worker. Thus Paul besought for the life of Epaphroditus, Luther for Melancthon; and I infer also such was the burden of John for "the well beloved Gaius."

2. Its relation to Christ. That Christ is the prophetic character of our text and of the whole 53d chapter of Isaiah is so plain that no proof will be offered. Each phase of his divinely human character is brought out in more than a score of especial experiences. In this we have to consider "the travail of his soul" for a race ruined by the fall of its first parents. Trace, if you please, this element of the Saviour's character, in the sighs and groans and supplications that marked the scenes of his labors, finding at the close of his great work that holy intensity, that superlative anguish, that spiritual agony of Gethsemane, when blood oozed from his pores, when but for an angel strengthening him he would have died of simply soul travail.

At one time it is recorded of him that he went out into a mountain to pray, and continued all night in prayer to God." The poet says of him:

"Cold mountains and the midnight air
Witnessed the fervor of his prayer."

Again of himself he says, "Now is my soul troubled." "A man of sorrows and acquainted with grief," his great heart "hath borne our griefs and carried our sorrows." That memorable night in the garden, when "being in an agony he prayed more earnestly, and his sweat was as it were great drops of blood falling down to the ground," was a night of soul travail when our divinely human Redeemer carried millions upon his "heart of hearts." Of this time Paul says, "Who in the days of his flesh, when he had offered up prayers and supplications, with strong crying and tears, unto him that was able to save him from death, was heard in that he feared." His prayer was answered; the cup of agony was lifted, and a benevolent sorrow that would have crushed out his life then and there passed from him, and he was allowed another form of death.

3. Its relation to Christians. When the mother of James and John besought extra honor for her sons in Christ's kingdom, Jesus asked, "Are ye able to drink of the cup that I shall drink of, and to be baptized with the baptism that I am baptized with? They say unto him, We are able. And he said unto them, Ye shall indeed drink of my cup, and be baptized with the baptism that I am baptized with." That was the cup of sorrow and travail referred to when in the garden he prayed, saying, "O, my Father, if this cup may not pass away from me, except I drink it, thy will be done."

At that time those identical disciples slept a short distance away, and he drank the cup alone. But after experiencing pentecostal power, they became "partakers of Christ's sufferings." The careful reader of the New Testament will observe two elements of experience brought to view in those texts that relate to the sufferings of believers, namely, suffering for Christ (Acts 5: 41), and suffering with Christ (Rom. 8: 17). We are "heirs of God, and joint heirs with Christ, if so be that we suffer with him, that we may be also glorified together." When we can "suffer with him" for lost men, and weep over a world lying in sin, then indeed do we illustrate that deep experience of 1 Pet. 4: 1—"Forasmuch, then, as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind; for he that hath suffered in the flesh hath ceased from sin."

Here proud, sinful self dies, and all selfish burdens are dropped when with yearning, benevolent love we can take on Christ's burden for others, and travail in birth for the sinful and the erring. Self-crucifixion is not all after the model of Calvary's cross; some of it is fashioned after the benevolent agony of Gethsemane.

"O garden of Olivet, thou dear, honored spot,
The fame of thy wonders shall ne'er be forgot;
The theme most transporting to seraphs above,
The triumph of sorrow, the triumph of love."

Many Christians with a surface experience have previous to revival work, like Peter, James and John, slept soundly, while some holy heart has during the long night shades, been engaged in sanctified agony for the perishing, and all-forgetful of self has breathed out intense, painful, compassionate supplication for the careless, the indifferent, and the wayward. In such suffering we have the truest type of a holy, sanctified Christian.

Paul's expressions to the Colossians, "My sufferings for you"; to the Corinthians, "As ye are partakers of the sufferings. so shall ye be also of the consolation"; to Timothy, "If we suffer, we shall also reign with him"; and Peter's saying, "Inasmuch as ye are partakers of Christ's sufferings, that when his glory shall be revealed, ye may be glad also with exceeding joy," each and all relate both to suffering *for* him and also suffering *with* him. To the persecuted church of Philippi Paul wrote, "For unto you it is given, in the behalf of Christ, not only to believe on him, but also to suffer for his sake." To the Romans, before any special persecution had broken upon that church, he wrote, "If so be that we suffer *with* him." If the time had not come to suffer for him in holy travail, they might "suffer with him."

4. Its effect upon Christians. Spiritual travail secures for believers an especial divine approval. In Ezekiel's vision of God at Jerusalem is a significant approval of such sanctified lamentations. "And the Lord said unto him, Go through the midst of the city, through the midst of Jerusalem, and set a mark upon the foreheads of the men that sigh and cry for all the abominations that be done in the midst thereof." The Hebrew is even more significant: "Set his [the Lord's] mark upon the foreheads" of the sighing ones.

When the Judah of divine choice and Zion of holy vows was smitten and afflicted, the weeping prophet in the land of Benjamin was moved to say, "Let mine eyes run down with tears night and day, and let them not cease; for the virgin daughter of my people is broken with a great breach, with a very grievous blow." The captive's lament over desolate Zion and Jerusalem is versed in the beauty of saintly sorrow. "The Lord hath trodden the virgin, the daughter of Judah, as in a winepress. For these things I weep; mine eye runneth down with water, because the comforter that should relieve my soul is far from me; my children are desolate, because the enemy prevail. Zion spreadeth forth her hands, and there is none to comfort her." As those captives in the sorrow of their souls gathered "by the river of Chebar, the heavens were opened," and one of them says, "I saw visions of God"; and Ezekiel poured into their ears the glad response of Jehovah's recognition of their sighs and benevolent wail over desolate Zion.

When Jeremiah lamented for the sins of the Jews and the desolation of Jerusalem, saying, "O that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people," then God filled the weeping prophet with gladness, using him as his ambassador to bear this message to captive Judah: "I have loved thee with an everlasting love, therefore with loving kindness have I drawn thee. Again I will build thee, and thou shalt be built, O virgin of Israel." Mark well the thought. Those who bear upon their hearts in prayerful pleadings the wants and woes of others shall be the elect messengers of God to bear a glad gospel to the people in return. Thus does Heaven recognize those who are bowed to the earth in sackcloth and ashes to bewail the sins of others.

Such Christians, above all others, become the truest fathers and mothers of the lambs of the fold. They are the spiritual parents of the young converts. Having travailed in birth for such, having experienced the intense birth throes, they watch with the keenest insight for every development of divine life in the soul. As the mother watches for every little intelligent expression in the babe, so do these for the spiritual development of their children in the Lord. Admonition, instruction and watch-care are given them with a solicitude so Christ-like, that it renders such believers co-workers with Christ by the bond of a common sympathy and a holy motive power that so fully establishes the heart in grace.

Such Christians are men and women of marvelous usefulness. Moses carried a nation upon his heart. Israel had grievously sinned. A golden calf had become their shrine. The Lord's anger was stirred for their destruction. Moses in two special seasons of soul travail pleaded for his countrymen, notwithstanding God had offered to raise up another people with Moses as the representative head, as Jacob had been to the Israelites. The man of God had no ambition in that direction. Once fill a man with soul travail, and all selfish ambition dies. Moses pleaded with the Lord, and said, "Oh, this people have sinned a great sin, and have made them gods of gold. Yet if now thou wilt, forgive their sin, and if not, blot me, I pray thee, out of the book which thou hast written." Such a man can touch the throne of God and save a nation from impending wrath.

(*Concluded next week.*)

INCENTIVES FOR CHRISTIAN WORK.

BY H. B. SEVEY.

Is repentance inculcated? Acts 3: 19, 21—"Repent ye therefore, and be converted that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; and he shall send Jesus Christ, which before was preached unto you. whom the heavens must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began."

Is love enforced? 1 Cor. 16: 22—"If any man love not the Lord Jesus Christ, let him be Anathema [accursed], Maran-atha [our Lord cometh]."

Are men exhorted to mortify lusts? Titus 2: 11—"For the grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts. we should live soberly, righteously, and godly in this present world, looking for that blessed hope and the glorious appearing of the great God and our Saviour Jesus Christ."

Is glory assured and holiness inculcated? 1 John 3: 2—"Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that, when He shall appear, we shall be like him, for we shall see him as he is. And every man that hath this hope in him purifieth himself, even as he is pure."

Are watchfulness and prayer inculcated? Rev. 16: 15—"Behold, I come as a thief. Blessed is he that watcheth and keepeth his garments. lest he walk naked and they see his shame."

Is ministerial fidelity inculcated? 2 Tim. 4: 1, 2—"I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and dead at his appearing and his kingdom; preach the word."

Is consolation offered to those mourning for Christian friends? 1 Thess. 4: 13, 15—"But I would not have you ignorant, brethren, concerning them which are asleep, that ye sorrow not even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep."

Is consolation amid trials, persecution, and martyrdom administered? It is by the reward to be given at the coming of the Lord. 2 Thess. 1: 7, 10—"And to you who are troubled, rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ; who shall be punished with everlasting destruction from the presence of the Lord and from the glory of his power, when he shall come to be glorified in his saints and to be admired in all them that believe in that day." 2 Tim. 4: 8—"Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day, and not to me only, but unto all them also that love his appearing." 1 Pet. 5: 4—"And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away." Rom. 8: 17—"And if children, then heirs; heirs of God and joint heirs with Christ; if so be that we suffer with him, that we may be also glorified together." 2 Tim. 2: 12—"If we suffer, we shall also reign with him."

Grand incentive, glorious reward, a hundredfold in this life, and in the world to come life everlasting. It is too much to lose while in reach of all.

WHAT HAS BEEN MAY BE AGAIN.

BY J. ALBERT LIBBY.

Earth, under the eye of its Maker,
Though under a lifeless sea,
Heard the voice of God's Spirit calling,
And came by itself to be.

And as morning flashed above it,
And led the first days forth,
It grew into wondrous beauty,
And was finished, a fair, new earth.

It was blest by the lips of the Maker,
When fit for the purest of men,
And heavenly feet walked upon it;
And what has been may be again.

THE MODEL CHURCH.

Synopsis of a Sermon delivered by ELDER J. F. CLOTHEY, Pastor of the Advent Christian Church of Bangor, Me., Sunday, Oct. 20th. Text, 1 Tim. 3: 15.

We shall present the model church as to what it *ought* to be according to the teaching of Christ and his apostles. First, in its worship. Second, in its doctrine. Third, in its practice or precept. Fourth, in its work.

Under the first head we remark, that the worship of God is to be characterized by great simplicity. Prayer, praise, and preaching of the Word are the three divisions of that worship according to the New Testament. Ceremonials, ritualistic worship, pomp and display are not countenanced under the new covenant. Everything tending to distract the mind is to be avoided. There is to be a spiritual worship of him who alone is worthy of our homage and adoration. Reverence for his name, his Word, and his house, must characterize all our devotions. Heb. 12: 28. We must refrain from everything that tends to disorder or confusion. 1 Cor. 14: 33, 40. The house of God is not the place for gayety or laughter, neither is it a mart for trade. Unseemly display of dress is utterly inconsistent with the requirements of the gospel. In the worship of God all are on a level, for there is no respect of persons with him.

Second, doctrine The model church will hold to the written Word of God in which is revealed the doctrine taught by Christ and his apostles. There is one Lord, one faith, one baptism; the early church were of one heart and one mind. Heresy, schism, etc., crept into the church and produced division and dissension. In the epistle of Jude we are exhorted to contend earnestly for the faith once delivered to the saints. Paul in his epistle to the Corinthians reminds them that they are to keep in memory what he preached unto them, how that Christ died for our sins, that he was buried, and that he rose again according to the Scriptures. Upon a resurrection of the dead he bases our hope of eternal life, and at the second coming of Christ the consummation of this hope is brought about. Hence the model church will be found looking for that blessed hope and the glorious appearing of the great God and our Saviour Jesus Christ.

Third, in its practice or precept the model church will be separate from the world, set apart for the service of God. Persecuted, defamed, tried and reproached for the name of Christ. Holiness of heart, purity of life, just and honorable dealings, will ever be found in the intercourse of its members with the world. Self-denial, crucifixion of the flesh with it passions and lusts, together with the fruits of the Spirit, viz., love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance.

Lastly, the model church will be a working church. Thoroughly imbued with the spirit of the Master, it will manifest a power which will produce glorious results for the cause of God. Connected with the great Head, branches of the true vine, alive unto God, obedience becomes the first, the greatest qualification for the work of Christ. No cross too heavy, no sacrifice too great, recognizing the value of diligence in the work, the model church will press on to victory, overcoming every foe, steadfast, unwavering, until the Master comes. Reaching out for the lost, reclaiming the wanderer, gathering into the fold of Christ the outcast. Lifting up the standard of truth, battling for the right, it presents a bold front to the enemy. Consecrated time, consecrated means, systematic effort, all conspire to bring the desired results. God is glorified, sinners are saved, and the saints rejoice. Can we find a model church? Shall we as a people occupy this position before the world? The Word of God is our standard. "Let us stand fast in one spirit, with one mind striving together for the faith of the gospel."

HOLINESS.

BY F. O.

Many people have an idea that Adventists do not believe in holiness. This is a great mistake, however. A short time ago I heard a lady arise in meeting and say that she had heard that Adventists did not like to have holiness people talk in their meetings. What an insinuation, as much as to say, "You wicked sinners do not like to have holy people or Christians talk in your meetings." But she was deluded, and the presiding elder corrected her. People are continually telling us that the "Alliance people" believe in holiness just as we do. But this is not so. Their belief in regard to it differs from ours greatly. They believe that a person can be converted and keep sinning occasionally, being a Christian all the while, until at last he is willing to give all up and then he is made holy instantaneously.

We believe in instantaneous holiness, but at a different time in one's experience. When a person is truly converted he then is as holy as the blood of Christ can make him. If the blood of Christ touches a man does it do half the work? Is he then unholy, after the blood has been applied? Nay verily. He will never pass the gates of the New Jerusalem any more holy or any more sanctified than he is at his true conversion. Besides, can a person be converted without giving up his entire will to the Lord? No, you answer. Well, in the name of heaven, what more can he ever do? Perhaps, as he goes on the Lord will show him something to do, and if he does not do it he begins to backslide and then needs to pray as did David, "Restore unto me, O Lord, the joys of thy salvation." Many of the "Alliance people," and good people they are, are those that have once been converted but have backslidden in the past, and now have been re-converted and think that they have a "second blessing," as they call it.

Away with the delusion, for it is hurting the cause of Christ, and is killing some of our churches. If a person that has been really converted commits a sin, he then backslides, and should the Lord come while he is in that sin, he would be lost as well as any other sinner, and if he does not repent, he will be destroyed at last as a sinner. How simple this question seems. There is no such thing as an unholy Christian. A person is either a holy Christian or an unholy sinner. This is an important question, in one sense, for it is hurting some of the churches terribly.

A SHORT SERMON ON COMFORT.

BY M. E. ANDREWS

"Comfort yourselves together."—1 THESS. 5: 11.

Many are the occasions in this life, with all its changing circumstances, when we are in sore need of comfort. Misfortune, sickness, the loss of friends, all have a tendency to becloud our lives with sorrow and gloom. And under such circumstances God has said, "Comfort one another." As different diseases need different remedies, so different circumstances of sorrow need different means of comfort. Sometimes financial distresses are met, and a "God bless you, be thou warmed and fed," is a poor means of comfort. Words are not adequate to furnish comfort under all circumstances. Sometimes more substantial means are needed; and when dollars are needed words are a poor substitute.

Sometimes distresses are met when dollars are not worth so much as kind words. How many distressed, weary wayfarers are suffering for a kind, sympathetic word of comfort, which could be administered so easily. To be effectual in offering comfort to others we must also have been partakers of the same. The Apostle says, "The God of all comfort, who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God."

The Holy Ghost and the Scriptures of truth are the unlimited sources of divine comfort. Have you lost friends? Read 1 Thess. 4, which contains the divinely appointed words of comfort for such occasions, or perhaps alternate the reading of that with 1 Cor. 15. Have you met with financial losses? Read Heb. 10: 34, "For ye had compassion of me in my bonds, and took joyfully the spoiling of your goods, knowing in yourselves that ye have in heaven a better and an enduring substance." Are you afflicted with disease? Read Ps. 41: 3, "The Lord will strengthen him upon the bed of languishing; thou wilt make all his bed in his sickness."

Whether by word or deed, as opportunities afford and circumstances demand, let us administer comfort to all the distressed.

A CHEERFUL heart makes misfortune light, especially if that cheerfulness is rooted in a good conscience.

A HEAD LIGHT.

BY V. P. HUNT.

The Word of the Lord is ahead of all the other lights in the world, and that is just the reason that it is so often imitated and quoted at and misquoted. If the devil gets up anything to palm off among the Christian world, he must have just enough Scripture in it to give it a coloring. Reading a very foolish book not long ago devoted to what is called "Christian Science," but which would be better known by the name of foolishness boiled down, I took notice that the Bible had to be pressed into service to give coloring to the wild teaching of the author.

The Bible is the great light which is ahead of all others. But, says some one, if the Bible does not teach that the better part of man survives death in a conscious state, what are we to do with the case of Dives and Lazarus, wherein it is certainly told us that they talked and were conscious of their surroundings? A great amount might be said to no purpose regarding this matter, but I am not going to spend time and space in that way, but will notice at the very start the fact that there is no proof whatever of any spirit existence aside from the body intimated here. Why lend color to the claim of the immaterialists by going off into a long, roundabout argument regarding the teaching of this part of the Word, when the fact is patent to every careful reader that there is not a syllable of proof of a disembodied existence in this case. Now the very part that the immaterialists consign to the worms and to dust is the acting agent in all this drama.

Did Christ say anything about a soul out of the body? Is anything said about a spirit in a spirit realm? Does Jesus say that a ghost met with fire, and saw another ghost off in the bosom of still another ghost, and that he immediately set up a cry for immaterial water to be put on his ghostly tongue? What kind of a man does Moses say that God formed in the beginning? Gen. 2: 7 answers by saying that God formed out of the dust of the ground just such a man as Jesus here describes in Luke 16. A material, corporal being, with a head and eyes, and limbs and hands, and having the power of speech. Where has God ever told us that he ever made a man without a body? Jesus does not say a word about the rich man and Lazarus being without bodies. Why should we, then, give ourselves any thought about this matter, so long as Jesus did not introduce a new species of men having no physical bodies? Are not those who claim this Scripture to prove a disembodied state obliged to beg the whole Scripture? I say that they are, and I will prove it.

1. The Bible does not introduce men and women without bodies, and neither did Jesus in this account.

2. The Bible informs us that God once rained fire and brimstone on corporal men and women, and destroyed them, and Jesus says that Dives was in hades bodily.

The Bible teaches that the "meek are blessed, because they shall inherit the earth." Now God promised the land [the world] to Abraham and to his seed, which is Christ; and if Christ's, then children of Abraham and heirs according to the promise that God gave to Abraham. And so Jesus represents that Lazarus was in a blest condition because that he was in the bosom of Abraham, so an heir, while the unfortunate Dives was in hades, having no living connection with Abraham, and no way to obtain it.

The person who dies in the Lord, while he loses life, makes sure his heirship to the world according to that which God promised to Abraham, while the one that simply lives to get and keep all he can lay his hands on, and to feast and have a good time in this life, when he dies he dies out of the Lord, and consequently has no relationship to Abraham and the promise that God made him, and so he is not in a blessed condition, but the wrath of God abides on him.

Now the Son of God represents two just such characters that will apply to all men soon. Either we shall be the bosom companions of Abraham, or we shall end our existence in death eternal. We shall come either to a resurrection of inheritance, or to one of condemnation.

Now, troubled reader, remember that all the proof that these men were disembodied spirits must come outside of the Bible. Jesus did not call them spirits or souls, or speak of them as being without their bodies. If it teaches conscious existence after death, it teaches it for the whole man. Don't let any one try to befog you regarding this fact, but tell them that it teaches just the kind of consciousness that you believe in, and the kind that God first created, and the only kind that is ever brought to light in the Word of God: a consciousness that while conscious keeps the whole person conscious; a consciousness that deals not in conscious immaterial shades, but in bodily organism.

Once again I say, Don't be driven from what the Lord said, but stick to it always, and at all times, and then you will have only conscious men and women as whole, and not when fractioned off in subtile parts. Now to those that have occasion to argue the question let me say, Don't be drawn away by the question why the Lord represented these men as being conscious, and having the power of speech while dead; but you hold them to the fact that Jesus only accords consciousness to these two men in the body, and not apart from it, and that he says nothing about their bodies having died, but their spirits retained life and consciousness, but all that happened to them affected them bodily.

WHAT I THINK.

BY W. N. TENNEY.

I think "Buried Cities Recovered, or Explorations in Bible Lands," by Rev. Frank S. DeHass, is the *best* book I have ever read on this subject. The author tells us what he saw in these countries of the Orient, in a most interesting manner. No library is complete without it, and it should be on the table of every family and Bible student. No Christian can afford to lose the inspiration that is gained by reading its very interesting pages. If you have not the book, send $3.50 to Bro. Woodman and get it. You will say the half was not told you.

I think obituary notices should be short, but of such length that a stranger may get a little idea of the member of our *Crisis* family who has fallen asleep in Jesus. Bro. Stockman stated it about right when he said ten lines was long enough, except in very rare cases. I hardly agree with Rev. J. August Smith, in putting in just the name, date and place. I like to see a few words about the life of the one thus mentioned.

I think the appointments should be kept in the *Crisis* as usual, and that they are read by a great many each week. At least, this is my observation. I hardly think, Bro. Smith, that the majority of our readers regard these columns of appointments as "wasted space." I have before me the *Crisis* of June 26, with the article of Bro. Smith. In this issue I count appointments in 275 places. Of these, I have preached in sixty-six places. I also count 304 names of ministers and committees. Of these, I am acquainted with 132. As I get the "dear old *Crisis*" each week, I turn first to the editorial page, to see what that contains of especial interest, then look the appointments through. And it seems like getting a letter from these many places and brothers and sisters, as I look to see where the different ones are. Keep the appointments in, but cut them down.

There are a number of standing notices that might be shortened a line or so and still be all plain enough. I am something of a printer myself, having run an office three years, and if I were going to condense the list and make more room, I would print the name of the place and then the pastor or committee. It is understood that they are Advent Christian churches, so that this need not be stated in each notice. Then, again, I would not put in the street, except in cities. I would put it in all city notices, for the convenience of brethren and sisters who might as strangers visit these cities. Then leave out the word "committee," or the abbreviation "com.," if it could save a line, is as good as more.

In cities having mail carriers, I would print the street and No. of pastor's residence, if they wish, as a matter of convenience. This would be a list of addresses as well. Then, to gain again in the appointment columns, I would put the secular news on the last page, by condensing the book and tract notices.

I think Bros. Stockman and Woodman deserve words of commendation and praise for the improvements they have made in our grand family paper, and it will not hurt them if we let them know that their hard labor for us is appreciated.

TALK FACTS.

BY CHAS. E. COPP.

Talk facts, write facts. "Hold fast the form of sound words." Do not run on sentiment, "but speak thou the things which become sound doctrine." "In doctrine showing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned; that he that is of the contrary part may be ashamed, having no evil thing to say of you." Titus 2: 7, 8. The devil may be interested to keep the pot boiling so that it may run all over in froth, but divine grace has the courage to press home the cool, hard facts at the bottom.

The Bible and history and Christian experience, its fulfillment, contain facts worth presenting; press them home. Some may maintain an existence on light refreshments, but others live on solid food—"every word which proceedeth out of the mouth of God." There are many words which come no farther than from the mouth of the one who utters them. These are infidel days, especially when men are looking for facts to fasten upon. The air is permeated with things of a bad origin, which are aiming for the *brain* of the world, and are reaching it too. Heart logic is good, but you cannot put out a fire in the attic by pouring water down cellar. Man that ladder, my brave fellow, and put a few gospel facts through the skylight of that man; he is all afire in the upper story.

If the Bible does not agree with your theory, stick to the Bible and let the theory go. If your theories are at variance with facts, so much the worse is it for your theory; give facts the right of way, and sidetrack your theory. There are things which experience and common sense teach, which the Bible may be somewhat silent upon; stick to sense. The Bible does not dethrone sense; it puts sense on the throne in royal apparel, to enjoy the music of faith and love. There are things which the Bible asserts, in the divine sense, with all the earnestness and positiveness of a man on a railroad track waving a red flag; haul up, there, friend, with your perdition-bound express! Save yourself, and find out what the trouble is afterward.

Human sense has not found out the why and wherefore of everything yet, and may not in this world. God is general manager yet, and we are nothing but poor, ignorant employes; let us run according to orders, and say how we understand them. Alas, how many will die, learned old sinners! "Save yourselves from this untoward generation," and find out the non-essentials to salvation sitting under the tree of life in the paradise of God, under the instruction of *somebody who knows!* Others seem bound to find them out "in the lake which burneth with fire and brimstone"

Brother, set the truth to poetry and music, but do not preach poetry for truth, nor sing it until you have proved it by the Bible and your experience. O, these are days of either cold formalism or fulsome nonsensical gush. Dear God, baptize us with grace and sense, and pilot us clear of both.

THE WORK IN WEST VIRGINIA. NO. 2.

Bro. Stockman:—My last report closed with the dedication of Pleasant Grove church in Jackson Co., of this State, October 1st. Wednesday, the 2d, Bro. Whitney and others joining Bro. Moles and myself in our journey to Roane County, started still further up the middle fork stream. After arriving about two miles we recrossed the ridge, entering Roane County, and came down to the main stream of Pocatalico River. We then wended our way up that stream, along on its banks, when not in the bed of the river. We traveled eastward ten miles to the mouth of Straight Creek, thence up the creek to its head. Then ascending the ridge to the top we followed its meanderings to the head of Owl Rock branch of Rock Creek. Turning down stream we traveled along its banks alternately to the home of Eld. S. P. Whitney. Having traveled nearly twenty miles that day over rough roads and steep hills, through deep hollows and narrow gorges, we felt very tired.

Bro. Whitney lives thirty miles from a railroad in a deep hollow between two mountain spurs, and his farm is very steep and difficult to plough. He has been here twenty years and has built up a conference of twenty-one churches. He is now getting too old to endure such work as he has done. He has walked many thousands of miles over these mountains to carry the truth to the people in these out of the way places. He is a man who has the confidence of all I have heard speak of him. He is poor, and winter coming upon him. He does not know just how he shall procure shoes for his family, wife and five children. I want to say, without his knowledge or consent, that if any of the Lord's stewards could feel it a privilege to send him a little help in this direction it would cheer his heart, bless his family, and glorify God. His address is Walton, Roane Co., West Virginia. Bro. Whitney is a very meek man, and does not make a noise about the grand work done here by the Lord through him. He says nothing about his needs, but works on, enduring hardness as a faithful soldier of Jesus, expecting his good time when the Life-giver comes.

We rested over night with him, and on Thursday morning, Oct. 3d, we started down Owl Rock Branch. Passing Owl Rock schoolhouse we came to Rock Creek, then went down that creek one mile to Pocatalico River again, then up the river, crossing and re-crossing it several times, to the mouth of Big Creek, then up Big Creek two miles, where we found the West Virginia A. C. Conference in session. The crowd of ministers and delegates showed that the truths we love so dearly are prospering. Many are alive and in the work. Some few have relaxed their efforts, and some gone back to the world, having embraced the age-to-come theory. Such is the tendency of these doctrines. If lost here they think they will have another chance after Jesus comes.

The committee put us on to fill the desk six times at the Conference. Besides that I went to Walton Friday night and preached in a large school-house filled with attentive listeners, and Saturday night to Gandyville, where the doors of one church were locked. But the Protestant Methodists showed that when they dedicated their house to God they let the key go in, too. They manifested a Christian spirit. The commodious house was opened, lighted, and the bell rung. At an early hour it was packed very full with an interested people. Sunday, at eleven A. M. at the Conference there were at least five hundred out to hear, and at three P. M. five miles away, I preached for a sick woman, the house and porch being crowded.

I should like to just write a whole column to tell you about the people there where that Conference met, but space forbids. I will just say that everybody in the vicinity was so kind that it seemed they were uneasy lest they would not do enough for the many strangers attending the meeting. In fact, this is characteristic of West Virginia. I have never yet found a stranger in the state. Everybody here seems like home folks. After preaching twice Sunday, we procured the faithful services of Bro. B. S. Young to pilot Bro. Moles and myself further on through the mountains, and came four miles across ridges to Round Knob, thence to Pocatalico River, where we stopped over night. Right here I will put a period till my next.

Your Bro., JOHN A. CARGILE.

LIFE PERPETUAL.

BY A. RICHARDS.

The Lord said to Martha (John 11: 26), "And whosoever liveth and believeth in me shall never die." The stream of life will flow on forever. This agrees with the statement of Paul in 1 Cor. 15: 51, and 1 Thess. 4: 17. 1 Cor. 15: 51 reads, "Behold, I show you a mystery; we shall not all sleep." The class that do not die, will of necessity continue to live, life will flow on without intermission. There will be a great change from mortality to immortality, but as to life it certainly will be a continuation of what we understand to be life, more abundant, no doubt, but life in very deed. For to the class mentioned there has been no intermission, the stream of life has continued to flow without a break.

It does appear to me that the few words of Scripture mentioned above settle the question, even to a babe in Christ, in regard to life hereafter. For we have the words of the Lord, and the positive statements of Paul that those that are living and believing when the Lord shall appear will never taste death. Without doubt to the dead in Christ the same life will be given, with this difference, that their life was suspended for a time. If anyone wished to do so, he could wade through arguments almost for a life-time, which try to prove that life hereafter is not what we know and understand life to be in this world.

Let God be true, though it should place a great many commentators on the other side, at least as to the question of future life. In the above I have not been considering any of the surroundings of our blessed immortal life, but only the one simple question of life here and hereafter. And from a Bible standpoint I am fully satisfied that for man to have life is to have personal, conscious being, and that death to man is exactly the opposite. If so, this whole question of man's nature as to life is settled very surely by the Word of God.

Buchanan, Mich.

SIGNS OF HIS COMING.

When the Saviour was answering the inquiry of his disciples as to when he would return to this world, he gave them various signs to be seen among the heavenly bodies; and then referred to events that would transpire on the earth, as the last signs to be seen before his appearing. Among these he specifies "distress of nations with perplexity; the sea and the waves roaring." When referring to the late terrible storms, the New York *Tribune* of Sept. 13, has an article headed "Roaring on Sea and Land." It says: "From daybreak until darkness set in and veiled from view the seething surf there was no lessening of the ferocity of the elements. While daylight lasted the sight from all points along the coast was one of exceeding grandeur. As far out in the ocean as the eye could reach, great waves were seen to form, break, gather renewed strength, tower majestically toward the leaden skies, break and re-form again, until the shore was reached, when they were finally dashed with a sullen roar frightful to hear, against the Long Branch bluff and the flimsy bulkheads constructed in front of the cottages or upon the beach. Receding, they carried with them tons of earth and immense quantities of wooden debris from bath-houses, walks, cottages, bulkheads and pavilions. The sky was of a leaden hue, and from the clouds fell a heavy rain, which, with the spray from the surf, was caught by the strong breeze and whirled along in sheets like mist, stinging almost as severely as hail, the faces of those persons who were compelled to be abroad."

The last signs of our Lord's return seem to be now in sight. This is the time for careful watching and holy living, if we expect to be ready for his coming. M. G.

MANY of our cares are but a morbid way of looking at our privileges. We let our blessings get mouldy, and then call them curses.

JOURNEYINGS AND OBSERVATIONS.

BY A. ROSS.

Sunday, Sept. 8, I came from Suncook, N. H., with Bro. H. Ford, whose kind Christian hospitality I have often shared, to a tent meeting in Bow, on the west side the river, where I preached the Word, which was listened to with good attention. Listened to a good discourse in the P. M. from Eld. John Wheeler, and in the evening following another from his son, who had been preaching in Concord during the day. During the week I attended meetings in Manchester, Lowell, and Boston, visiting the sick, and scattering the only Second Advent book worthy the name. They are kept at the *Crisis* office, *Messiah's Herald* office, office of the *Christian*, and many other places. The printed contents of the book can be obtained for five cents. The different styles of binding are much more. I have seen them in Turkey morocco with gilt edges as high as fifteen dollars. It has been a matter of great surprise to me that with the tens and hundreds of thousands of dollars used during the years that are passed in scattering Second Advent literature, this most worthy of them all is so carelessly passed by, and so little pains taken by our different publishing houses to translate it and send it to every nation under heaven. I have a few copies on hand, which I will furnish without cost to the poor who have no money to buy with.

Sept. 14th, came to Franklin, Mass. Preached on the Lord's day to a congregation of interested hearers. Monday following, I came to Providence, R. I., to see my old friend and former fellow-laborer, John Flanders, eleven years my senior. God bless him and his companion in these years of their decline, and fit them for a part in God's everlasting kingdom. I shall not soon forget the vision that passed before my mind when in prayer with them the morning I left. As I was praying, the whole race of unsaved souls was presented to my mind in the form of a rod. On one extreme were the proud and gay, money-lovers and pleasure-seekers; on the other extreme were the self-abandoned, whom I mentioned in my prayer as the low-minded sinner. The intermediate space was filled with an immense throng drifting as circumstances might incline them, some to one extreme and some to the other. But none stood still, all were tending to one or the other extreme. The question came to me with power, in the eye of the Judge of all, what is the difference? Of all who are out of Christ it may be said in the language of Watts:

"Like sheep we went astray
And left the fold of God,
Each wandering in his chosen way,
But all the downward road."

Spent Tuesday and Wednesday in Worcester. Attended one meeting in the evening, and on Thursday came to Boston and from thence to Alton to our Quarterly Conference, which was a pleasant and profitable season to all present. The brethren and sisters of the place set a free table for all who came, and all were well satisfied, both with quantity and quality. Early Monday morning I was called for and taken to West Alton by Bro. Coffin, where I spent the day very pleasantly, reading and writing. Preached Monday evening in the school-house, where as many attend as you can get out to an evening service in our large villages and cities. The Word of the Lord had free course. Tuesday preached at the White Oaks school-house, Wednesday at South Barnstead, Thursday in Northwood, Friday at Pittsfield. Our financial encouragements footed up for the week, including the first day at Quarterly Conference, to four dollars fifty cents, about two dollars in excess of our railroad fare from Boston.

If our southern and foreign missionaries think it a delightful pastime to be missionary at large in Maine, Vermont, New Hampshire, and Canada during the winter months of our northern climate, let them come and put in ten or twelve weeks of solid labor in overheated school-houses, inhaling the smoke of kerosene oil lamps, sometimes creeping over snow-drifts on hands and knees, to get to appointments in sequestered neighborhoods, and be met occasionally with an unwelcome stare more becoming a diocesan bishop of the old Mother Church, whose special duty he claims it to be, to rid the world of heretics and the church of heresy, in the room of showing themselves helpers in the great work of proclaiming to the ends of the earth, "Thy salvation cometh, his reward is with him, and his work before him." "Who then is that faithful and wise servant whom his Lord hath made ruler over his household, to give them their meat in due season? Blessed is that servant whom his Lord when he cometh shall find so doing."

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At a recent meeting of the A. C. P. Society it was decided to publish another Sunday School Quarterly for the use of Intermediate classes. This quarterly is now in course of preparation, and we trust it will not only be adapted to the needs of our schools, but also that it will be largely called for. Remember, we have *taken out* the "Questions for Intermediate Classes" from the *Blessed Hope Quarterly*, and so you will need to subscribe for *The Intermediate Blessed Hope Quarterly* in order to supply the needs of those classes.

This, then, is the arrangement: On the first of January, 1890, and thereafter, you can be supplied with the following Sunday School helps published at this office: *The Blessed Hope Quarterly*, which will be for advanced classes; *The Intermediate Blessed Hope Quarterly*, for youth from ten to fifteen years; *The Young Pilgrim Lesson Paper*, for younger scholars. They will be ready for delivery by Dec. 15, we expect. Don't forget to make out your list and send in your orders *in season*. We hope to greatly increase our subscription list for Sunday School helps. FRANK BURR.

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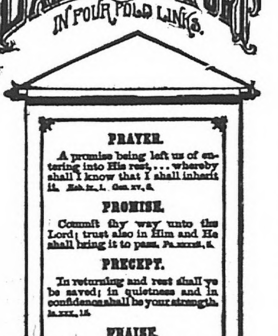

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MARRIED.

ROBERTS—BERRY. In Rochester, N. H, June 22d, 1889, by Eld. Enoch Morrill, Mr. Eugene C. Roberts and Miss Bertha J Berry, both of Strafford, N. H.

PERKINS—WESTGATE. In Rochester, N. H., Oct. 15th, 1889, by Elder Enoch Morrill, Mr. Calvin Perkins and Miss Hattie F. Westgate, both of Rochester, N. H.

NOTICES.

Gospel Hope Mission, 164 Hanover Street, (up one flight **Boston.**—Noon meeting from 12 to 1 each week day. Evening services Tuesday, Wednesday, Thursday and Friday at 7.45. Children's meeting at 2 o'clock P. M. Saturdays. Sunday service at 7.45 P. M. All are welcome.

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Providence, R. I.	Nov. 3 to 10.
Bristol, R. I.	Nov. 10 to 17.
Lawrence, Mass.	Nov. 17 to 24.

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NOTICE.—The Hoosick Valley A. C. Conference will convene with the A. C. Church at Castleton, Vt., **OCT. 31**st, and continue over Sunday, Nov. 3d. Let there be an extra effort made by the brethren and sisters to be present at this meeting. Come all, and come praying. Per order of President.

MRS. MARY L. TOWER, Secretary.

NOTICE.—The sixth annual meeting of the "Young Ministers Christian Union" will be held in the Hammond Street A. C. Church, Providence, R. I., beginning Tuesday evening, **NOV. 19**th, and continuing over Wednesday and Thursday. A cordial invitation is extended to the public, especially to all ministerial brethren. GEO. R. KRAMER, President.
NORMAN P. COOK, Secretary.

NOTICE.—There will be a Protracted Meeting held with the church in North Adams, Mass., commencing Wednesday. **OCT. 30**th, and continue as long as the interest demands. Will all the Adventists in that vicinity come and help us?

WM. O. HALE, Home Missionary.

NOTICE.—I intend holding Bible readings every Sunday afternoon at three o'clock, and Wednesday evenings at the Ante-room of the Congregational church on Sanford Street, Springfield, Mass.

H. K. FLAGG.

NOTICE.—There will be a Quarterly Meeting at Burr Oak, Iowa, beginning Friday evening, **NOV. 1**st, and holding over Sunday. The meetings will probably be continued. A cordial invitation is given to all who can to come to the meeting.

For the Church, J. RIDLEY, Pastor.

NOTICE.—The fourth Annual Meeting of the Canadian A. C. Mission Society will be held at Way's Mills, Union Church, commencing OCT. 31st, 7.30 P M., and hold over the following Sunday. All ministerial and lay members are respectfully requested to be present, and all interested in mission work are cordially invited, as there are proposed amendments to be made in the Constitution, and important measures to be taken in the interest of mission work. There will be devotional services Thursday and Friday evenings and Sunday. Saturday A. M. will be devoted to hearing reports from tent masters, addresses, etc. In the afternoon to the election of officers and transaction of general business. Those coming by rail please drop a card stating what time they will be at the R. R. station at Ayres Flats, and teams will be there to bring them to the meeting. We hope there will be a good attendance to this meeting, as mission work is of vast importance.

ELD. DANIEL GREGORY, President.
SAML'L. CLARK, Tent Master No. 1 Tent.
ELD. H. V. DAVIS, Tent Master, No. 2 Tent.
H. I. HASTINGS, Secretary-Treas.

NOTICE.—The Quarterly Meeting of Northern Illinois Conference will be held with the church at Mineral, Bureau Co., Thursday evening, Nov. 7, and holding over Sunday, the 10th. The church at Mineral invites you all to come.

C. W. SMITH, President.
J. A. SMITH, Secretary.

NOTICE.—The first Quarterly Conference of District No. 3 will meet with the church at Hunt's Chapel on Saturday, **NOV. 16**th. As this Conference is at a new church, will the brethren and sisters make a special effort to attend. F. R. BANKSON.

NOTICE.—As I have resigned my work at Bangor, Wis., and am for the present at Chicago, any one that wishes my help in the cause of the Lord within reasonable distance can address me at 743 North Hoyne Avenue, Chicago, Ill., and I will promptly respond. ELD. G. W. TURNER.

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PROPHETICAL.

THE LITTLE HORN OF DANIEL'S EIGHTH CHAPTER. WHO IS MEANT BY IT?

D. T. TAYLOR.

"And for it came up four notable ones toward the four winds of heaven. And out of one of them came forth a little horn."—DANIEL 8: 8, 9.

My last paper showed the inconsistency, if not impossibility, of making the horn to symbolize Mohammedanism. Grant that it denotes the fourth supreme empire of Rome, how shall we understand the statement that it came forth out of a portion of the empire of Greece? Because the original word, when used of a power, nation, people, or army, in no instance describes origin, but simply movement; here an aggressive movement of a power having a previous origin. Origin is rise, spring, source, fountain, cause, beginning, first stage of being, derivation original. Originate is, To begin to take existence, to arise, to emanate. (*Worcester's Dict*)

The horn did not originate from Macedon or any part of Greece, it only emerged into view to the prophet from one section of Greece, the original section and division. Thus: "One of them." The Hebrew *echad*, translated "one," generally means one, but sometimes means the first one, and is then translated "first," as in the following scriptures: "Now in the *first* year of Cyrus." Ezra 1: 1 "Upon the *first* day of the month." Ib. 7: 9. "In the *first* year of Darius the Mede." Dan. 11: 1. "The name of the *first* is Pison." Gen. 2: 11 "On the *first* day of the first month." Exod. 40: 2, 17. In Gen. 4: 19 we read, "The name of *one* was Adah," and in Gen. 10: 25 we read again, "The name of *one* was Peleg," and in each instance no doubt the first one is meant. *Echad* is thus shown to refer to one of the days of a month or year, or one of the years of a reign, not any one, but the first one, the primary. Now look at history.

Macedonian Greece was the first in order, and importance of the four. It was, says Sir Isaac Newton, "the fundamental kingdom," or, as Bishop Newton calls it, "the capital kingdom of the goat." Out of Macedon came the first king of Greece, Alexander the Great. It lay in the west-wind side of the body of the Grecian kingdom. It lay first in the path of the armies of Rome as they moved from Italy in the west toward the broken third kingdom on the east and toward Asia. An invasion from Rome toward the east would bring her armies first into Macedon and Greece; Macedon, "the first of the four kingdoms," as Bishop Newton styles it. Rome declared war against King Philip, of Macedon, in the year before Christ 200. Capturing this western division of Greece, which the Romans did in B. C. 168, it became their base of military operations against all of Greece. At this place and time Daniel saw the *little* Roman horn, not yet a world-ruler, but—pushing, and growing in greatness out in every direction over the people and territory of the third supreme kingdom of Grecia. Such was exactly Rome's course in history. She conquered Syria in 65 B. C., and Egypt in 30 B. C., taking Thrace and Bythinia in her war-path. And she grew great "toward the pleasant land," Judea, the holy land, "the glory of all lands" (Ezek. 20: 6, 15; Psa. 48: 2; 106: 24), the land of the glorious holy mountain (Dan. 11: 45) God's land (Lev. 25: 23).

The north and west portion of the divided empire of Greece must be referred to as the emerging point, first appearance, or manifestation of the advancing horn, because his power radiates in its increasing greatness *toward* the south, the east, and the Holy Land. Hence the point of compass or direction from Daniel from which he saw the horn prevail *must* be in the north and west, and Macedon was in this general direction from Rome's subsequently conquered lands. I now notice the Hebrew term *yah tzah*, rendered "came forth," which Gesenius, Heb. Lex., p. 413, says denotes "to go out, to go forth," but not in any instance denotes to originate. So far as I have examined, in all cases the thing going forth existed before it goes forth; the term simply describing the movement of a thing into sight, its open showing, its coming where it appears and operates. The following examples in Kal. Preterite show the use of *yah tzah*: "Why *came* we *forth* out of Egypt?" Num. 11: 20. "Thou *camest out* of Egypt." Exod. 13: 3, and 34: 18 "There is a people *come out from* Egypt." Numb. 22: 5; also Deut. 16: 3. The nation and armies of Israel did not originate or spring out of Egypt, but moved out in battle array in a great host. So did Rome, the little horn, move out from Macedon.

The term describes the movement of armies out to war. See Judges 20: 1, 20, 21, 25, and is often so used. Examples: "All the people *came out* by hundreds." 2 Sam. 18: 4 "Jeroboam *went out* of Jerusalem." 2 Kings 11: 29 "The Syrians had *gone out.*" 2 Kings 5: 2. "Then Pharaoh's army was *come forth.*" Jer. 37: 5. "He is *come forth* to make war with thee." Isa. 37: 9. In Joshua 8: 22 we read, "The other *issued* out of the city," *i. e.*, they came out. Here it describes a thing in issue from, or emerging from. No one can doubt of the existence of the people of Ai previous to their issuing out of the city. So did Rome before it emerged into view from Macedon. Dr. Gesenius notes the fact that the word is in Exod. 38: 18, Num. 25: 5, and Deut. 9: 7 used to describe the emigration of a whole people or nation out of the land. I notice also that in Jer. 29: 16 it is used of a nation who *go forth* into captivity, not the origination of a nation, for they existed before going into captivity.

In Daniel's prophecies this Hebrew term is used five times in one form and twice in another, but in not one place does it describe the rise, cause, source, spring or origin of the subject In 9: 20 the angel says, "I am now *come forth*," not that he was then originated, but he now moved into the sight of Daniel. In 9: 23 the word refers to the open and public promulgation of Cyrus' decree: "The commandment *came forth.*" In 11: 11 *come forth* refers to the movement and visible appearance (not origin) of the assisting angel. In 11: 44 we have, "Therefore he shall *go forth* with great fury," etc.; that is, this military power shall go forth, either as an expelled nation—the Turk driven out of Europe as some think—or, go forth as Daniel saw the Roman horn, marching with vast invading armies. See also Dan. 9: 15 and 10: 20.

If, then, Daniel nowhere else uses the term to denote the prime source of a power, why suppose he does so here? The theory of origin is unsustained. It is not true in historical fact. But it was true in the natural sense of the words used that Daniel saw the horn emerging in his first vision of it from Macedonian Greece, the first and chief one of the four into which Alexander's kingdom was divided. If, then, the rest of the features of this horn are met in Rome as a whole and in parts, then the vision can only refer to the great and long continued kingdom of Rome. It seems to me this evidence must forever settle the dispute about this horn. It is neither Antiochus nor Mohammedanism, it is Rome.

THE only way to escape the deluge was Noah's ark, or rather *God's* ark, which Noah built according to divine direction. Noah did not own a slab of it, nor even his own body. And the only way to escape the fiery deluge which is coming is God's way; and that way is Christ. "I am the way, the truth, and the life," said he, while here.—*Ex.*

MISSIONS.

GOOD NEWS.

And yet more good news from our foreign fields. Constant encouragement comes to us to continue, and if possible double our diligence in foreign tract mission work, by news of the progress of truth and the deep impression it is making on the minds of many intelligent readers. I rejoice in being called of God to have a share in this good work in these closing days of probationary time. J. C. WELLCOME.

"Camp Katpadi, April 1, 1892. My Dear Bro. Wellcome:—I should have replied to your letter sooner, but I have been very busy in my new division, and have not had much time at my disposal. I am glad for one reason that I have been late in my reply, as it affords me the opportunity of giving you an account of my work amidst new surroundings, and of transmitting good news to you. Since last writing to you it has been my great and happy privilege to help another dear Christian soul to obey the Lord in being buried in the waters of baptism. In February I immersed Sr. Wilmot, and she has gone on her way rejoicing. She is an elderly lady. It was only recently that she saw that immersion was the only form of scriptural baptism. She had embraced the doctrine of life only in Christ. Bro. Lander, who lately died in Bengalore, was the instrument used of God to bring her to a knowledge of the truth.

Bro. and Sr. Black have been studying the subject of baptism, and have expressed a desire to render obedience, and we are waiting for Bro. Black to obtain leave to come to Ancot, where there is water, for there is not sufficient water at his place in Ankonam. Bro. Erskine has rendered valuable service in this [illegible] the use of a cistern attached to his house. He is a very dear brother, and is all ablaze in the Master's service and for his glory. It is he who has been putting the truth of baptism before Bro. and Sr. Black. Please write to him when you can. I have given two discourses at a station called Negapatam, about forty eight miles from Tanjore, and have held Bible class regularly for the last six weeks, and am glad to be able to report to you that the Lord is graciously blessing them. I began with two the first Sunday, now there are twelve in attendance regularly. One is a Roman Catholic lady. The last Sunday there were eighteen in attendance.

A great interest is being manifested in the class. Some have seen the truth of life in Christ, and are studying Christian baptism. I take my stand on the word of God, and must accept its plain literal teachings in regard to the nature of man and the personal coming of our Lord. I dare not set aside any portion of the inspired Word. I am so glad to know that you are well again. Mrs. Gibson was laid up for some time with la grippe and Asiatic bronchitis, but is, I am happy to say, well again. You wish to know how far Tanjore is from Bangalore. It is about three hundred miles, and two hundred and seventeen from Madras. I travel over a distance of six hundred and fifteen miles with the mails. There are seven large and important towns and stations, and form the termini of my subdivisions. I also have a large number of small intermediate stations. I hope soon to have a regular tract distribution. Hoping this may find you quite well, I remain yours affectionately in Christ Jesus.

A DUDLEY GIBSON."

"Ancot, India, June 20, 1892. Dear Bro. Wellcome:—Your most excellent letter and packages of tracts reached me safely a few days ago, when Bro. Gibson and another native brother, Pooniah, happened to be here for the purpose of breaking bread together, and so we all had the privilege of hearing your dear letter read, and were made happy to hear the good news you gave me. May the Lord bless you and your labors abundantly, and keep you in health and strength in your advanced age, to spread the glorious message of our blessed Lord's return to us. You will be very happy, I know, to learn from me that our dear Bro. Gibson is a very faithful worker for the Lord, and to know that the Lord is blessing his labors abundantly at Negapatam, the new field of labor on which he lately entered. My special desire now is to serve our blessed Lord Jesus. But my present position does not give me a wide field to labor in. My length of road, as supervisor, is only thirty miles, and my station is very small. And you can imagine how very lonely the place is to us when I tell you there are no other families of our kind, except ourselves, with a small native village near by. However, I try to distribute our literature along the railway line, and as lonely as this place may be, the Lord is keeping us rejoicing in him.

I have a small tank at my place, and all those who have had their eyes opened and embraced the truth, and have given expression of their obedience in the Lord by baptism were immersed at my place by our dear Christian Bro. Gibson. They were five in number, which includes an aged lady. I expect two more to come home soon for immersion from a place to which I go to Bible class twenty-two miles away. The truth is spreading in Bangalore, Madras, and other places in southern India. The believers are many, but they are widely scattered. This part of India requires many earnest laborers for the truth of the blessed Word. Yes, sin abounds greatly. It is sad to see the young men all going the wrong way. I find all this warning us of the closing of this age. I remain your brother earnestly watching and waiting for the Lord. May God bless you C. EARSKINE."

WORK IN ONTARIO.

Bro. Stockman:—Please allow me space in THE WORLD'S CRISIS to report the progress of work here, for the encouragement of the household of faith. Our last report left us at Northfield. We continued our meetings in the tent there until last Sunday night, Aug. 14 Our meeting was good, one of the best and most profitable we have held during our seven years of work with a tent. Our meetings were large, and on several evenings all could not be seated in the tent. The interest increased to the end. Quite a large number have started in the service of Christ, several have been truly converted, and some backsliders reclaimed.

Special interest has been manifest in our views as a people, caused largely by many false reports and misrepresentations which reached there before us. So we were called upon to give our views, wherein we differed from the so called orthodox faith, which we did, giving Bible reasons for our position, by way of self-defense and vindication of truth. The result is wonderful. Some thirty families are convinced of the truth of Christ's coming near at hand and kindred truths. We meet some persecution, as truth always does. Some of the "baser sort" were led to cut our ropes and make a disturbance. We also received an anonymous letter giving us only three days to leave the place, and threatening to burn us up like stubble. This only helped us and gave us more friends. Of course it added to our work the anxiety of caring more closely for our tents by night. But God was with us and worked this out for good, and we remained there longer than we had planned. There is a strong desire on the part of the people for us to give them regular preaching, which we shall do, as the Lord opens the way.

We are now located with the tent near the village of Avonmore, on the C. P. Railway, and have had one meeting. The friends from Northfield can attend here, several were here last night, and one under conviction started. We are finding a more stubborn opposition than we have met yet. An influence is being brought to bear on the people to keep them from the meetings, so we can only reach many of them by visiting them in their homes, which we are doing as fast as we can. Is it not strange that intelligent people can be so blinded by prejudice and led blindly along by leaders and teachers who themselves are blinded by ambition, love of praise, and the "god of this world?" "The blind leading the blind." O brethren and sisters, do we sense the responsibility resting on us? Are we doing what we can to show those in darkness that the coming of the Lord is near, and that the seductive influence of the "world's conversion" theory is of the devil?

May God help us all to sound out the truth and show slumbering Christendom how false are their hopes and how delusive their dreams of a temporal millennium of peace and glory here on earth before the coming of the Lord. May God help us to realize the sudden destruction awaiting those who cry "Peace and safety," that "knowing the terror of the Lord we may persuade men." I trust we may have the prayers of all the faithful for wisdom and power in this work of sounding the judgment message. Your brother in the conflict between truth and error.

Avonmore, Ont. H. W. DAVIS.

MISSIONS IN INDIA.

The Rev. Dr. Pentecost, who has spent some months conducting evangelistic work in India, recently gave four addresses in Marylebone Presbyterian church, London, England, on the present condition of Christian missions in India. Some cases of deep interest were related in detail by Dr. Pentecost. These showed unmistakably that the Spirit of God is at work in the hearts of many of the educated Indians. One specially interesting case referred to was that of the Pundita Ramabai, whom Dr. Pentecost described as the ablest and most distinguished native woman in the country, and a great Sanscrit scholar. From her studies she was led to repudiate Hinduism. She came under the influence of the Cowley fathers in Poona, and was taught by one of them the beauty and superiority of Christianity, and she accepted it, but only as a system and in an intellectual sense. She came to England, and because she was not as clear and orthodox as she ought to have been she got the cold shoulder, just as Keshub Chunder Sen did from evangelicals. He was taken up by the Unitarians, and went back to India less a Christian than when he came. So the Pundita found her friends among Unitarians in that country. She afterwards went to America to pursue her studies, and the same thing happened there. As a result she went back to Poona commissioned by the Unitarians of America to establish a school for Hindoo widows. She was forbidden either to pray where any of those native widows could hear her, or to speak to them on the subject of Christ or Christianity. That, said Dr. Pentecost, is what Unitarian missions mean. The Pundita attended his services in Poona, never missing a meeting for six weeks.

One evening, in a testimony meeting, she surprised everybody by standing up and saying she wanted to bear her testimony to the goodness and grace of God. She subsequently wrote a letter to Dr. Pentecost, stating that up to that time she had not had peace of soul, but on such and such a night at the meeting she was led to see that Jesus Christ is the Son of God, and that his death was for the expiation of human sin. She had cast herself on him as the Saviour, and since then peace had ruled in her soul, and she now confessed him as her Redeemer and the Redeemer of the world. If nothing else had been accomplished by his mission than that this brightest among all the women of India should have been led clearly into the knowledge of Jesus Christ and of salvation, it might have been ample compensation, Dr. Pentecost said, for all these months of labor.—*N. Y. Witness.*

THE following story is told of the Rev. Dr. Inglis, of Aneityum, who died a few months ago. He was asked to make a speech before the General Assembly of the Free Church of Scotland, and was told to be brief. He said: "Fathers and brethren, we are told that missionaries should content themselves with stating facts, and leave the church to draw the inference. I wish to bring three facts to your notice. First, I place on your table," suiting the action to the word, "the Shorter Catechism translated into the language of Aneityum. Second, I place on your table also 'Pilgrim's Progress' translated into the language of Aneityum."

Then taking into his hands a large volume, while he looked longingly on the pages that had cost him years of toil, he laid it on the table and said: "Third, I place on your table the Holy Scriptures, Old and New Testaments, translated into the language of Aneityum, and now leave the church to draw the inference," and sat down amid a storm of applause.—*Evan. Mess.*

EVERY impulse and stroke of missionary power on earth is from the heart of Christ. He spreads his net and gathers of every kind, and lo! the burden of the sea is not only fishes, but fishermen, who go and gather and come again. He touches nations, and there arises a brotherhood, not only civilized by his light, but sanctified by his love.—*Ex.*

Selected Miscellany.

WAITING.

The Lord shall come; the promise nears,
Look up, ye saints, and dry your tears;
Why should you weep, why should you sigh,
When your Redeemer draweth nigh?
E'en while with grief your bosom heaves,
The fig tree putteth forth her leaves;
By this ye know that winter's o'er,
And Jesus standeth at the door.

The Lord shall come; what mean these woes?
What mean the nations' dying throes?
Men's hearts are failing them for fear,
The crisis of the world draws near;
The mountains quake, and you shall feel
The earth unto her center reel;
But blessed is he, saith the Word,
Who waiteth for his coming Lord.

THE MISSION OF THE COMFORTER.

That it should be the mission of the Holy Spirit to be both the comforter and the reprover of men is to superficial thinkers a perplexing incongruity. It is the function of a comforter to sympathize with sorrow, to sooth grief, to quiet apprehension and to inspire hope. The effect of reproof for wrong doing is to wound pride, to pain the conscience, to excite fear. "How then," the puzzled inquirer asks, "can there be comfort in reproof, that is in conviction of sin?"

Conviction viewed as a state of mind and feeling is the very opposite of comfort. It is a perception and sense of guilt often so clear and deep as to fill one's soul with shame, dismay and unutterable agony. How then can he whose function it is to produce these distressing emotions be fitly designated "the Comforter?"

If these moral tortures of the soul were the ends sought by his influence upon it this designation would be most unfitting and inexplicable. But if the production of these keenly painful experiences be necessary preludes to a man's salvation, if they be to one's spiritual nature what the sharp pangs caused by the surgeon's lancet are to the sensibilities of the man afflicted with a deadly cancer, then it may well be that in the very process which produces them the Holy Spirit is in very truth doing the work of a comforter. He is wounding not for the wound's sake but that he may heal. He is convincing the offender of his guiltiness not to punish him, but to direct his thoughts to him who was "wounded for his transgresssions." He is showing the man the vileness of his sin-stained self that he may persuade him to wash in that precious blood which "cleanses" penitent and believing sinners "from all sin." Hence to conviction for sin he adds the conviction that there is a "righteousness' provided in Christ for every man whom he makes conscious of his need of a Saviour from sin. His mission is "to convince the world of sin" and also "righteousness," which, says Stier, "is a conviction of the righteousness of grace for faith." Is he not, therefore, most truly, happily and beautifully designated "the Comforter?"

But the special sin of which the Comforter convicts the world is, says Jesus "because they believe not on me." Not that unbelief was a novelty in human experience, seeing that unbelief in God was the "root of all human sin." It is in truth "the essence of all sin of the corrupt will," and "the mother of all sinful actions." But the sin of not believing on Christ is the special type of unbelief of which the Holy Spirit seeks to convince the world. The difference between this belief in Christ and that unbelief in God which had been the characteristic of fallen humanity from the beginning, is not in essence but in magnitude; not in kind but in degree. Men had known something of God through the ages, and they had refused to believe in him because their evil hearts inclined them to the unrighteousness which he hates In Christ God made the highest, most complete manifestation of himself that human beings could comprehend. He placed himself distinctly within reach of the understandings of "the children of dust" by clothing himself in the form of a perfect, lovable, loving ideal man, who demonstrated his divine nature by words and works such as no mere mortal had ever spoken or done. And he manifested his Father's love for humanity by giving his life for its redemption. Thus every just excuse for unbelief is forestalled. Every motive for faith is furnished. Therefore, says Julius C. Hare, "if we will not come to Christ there must be some deep-rooted power of sin within us that keeps us away from him." Nothing but the love of sin and the recoil of the heart from God can prevent human faith in Christ. Hence not to believe in Christ is "the most glaring form of unbelief."

Now it is the mission of the holy Comforter to make men see and feel the blackness of this "all-embracing sin." How he fulfills this mission is shown in the events of the day of Pentecost. Peter, in his simple, direct, masterful statement of the claims which the crucified Christ had on their faith, made the guiltiness of their unbelief apparent to the reason of his hearers. The Holy Spirit wrought Peter's words into their consciences and they, "pricked in their heart," cried, "What shall we do?"

To produce this pungent sense of the sin of not believing in Christ is now as ever the function of the Comforter. Why, then, is men's sense of the guilt of that sin so slight, so evanescent, as we know it to be in Christian congregations to-day? Most surely the Comforter is ever working to produce it; but his work needs to be preceded by the presentation of the claims of Christ on human belief as it was at Pentecost by Peter. If, therefore, men's sense of the great sin of unbelief is to be deepened into pungent conviction, the church through her pulpits must vigorously, incessantly and affectionately press the claims of Christ on human faith upon the thought of the people. The Spirit always convicts when the truths which are the instruments with which he moves the conscience are earnestly pressed upon the minds of guilty men.—*Northern Advocate.*

HYMNS IN REVIVALS.

It is very noticeable that every genuine revival of true religion has been distinguished by an outburst of song. It was emphatically so at the time of the Reformation under Martin Luther, which was perhaps the grandest jubilee that the world has ever seen. The people, being unusually musical by nature, almost went wild in singing. New hymns were written by the score to voice the sentiment of the hour, Luther himself leading off in some of the grandest ever set to music. On the wings of these hymns the new doctrines flew over Germany, winning whole towns to the Reformed faith. They stirred the people like a trumpet-blast, so intensely and forcibly did they concentrate and promulgate vital truths. They were battle songs and rallying cries, instinct with most vigorous life, and dreaded by the enemies of the gospel more than armed hosts.

No less remarkable was the power of song in the great Methodist revival in England, in the eighteenth century, under the Wesleys. Charles Wesley's hymns did scarcely less than John Wesley's sermons to produce that mighty overturning. The walls of Methodism would never have gone up so fast had they not been built to music. The brothers threw their doctrines into such poetic shape and set them to such lively airs that they sang themselves, and so, from one end of the land to the other, the glorious fire spread. Charles wrote six thousand hymns, of which "Jesus, lover of my soul," is the acknowledged masterpiece, although "Arise, my soul, arise," has probably led to more conversions.

In the revivals of our own day, under the lead of Moody and others, everybody knows that the success of the meetings has been largely due to the songs of Sankey, Bliss, and the many who have so skilfully and soulfully co-operated in this great department of the work. Vast numbers will praise God forever that human fingers ever wrote and human voices ever sang such pieces as "Safe in the arms of Jesus," "Almost persuaded," "Brightly beams our Father's mercy," "I gave my life for thee," "Today the Saviour calls," "There is a gate that stands ajar," and "There were ninety and nine that safely lay."

It is a simple fact that countless numbers have been awakened and brought to Jesus and sweetly saved who testified that the main instrumentality was a hymn, that this did the work on their careless or hardened hearts when all other things had failed.

THINK LARGE THOUGHTS.

The inner and real life must have an atmosphere not only of pure thoughts, but also of large thoughts. Too many people, clean and conscientious, live in narrow, cramped mental quarters. The soul, made in the likeness of its Creator, craves noble ideas.

The dying poet, Heber, responding to the invitation to partake of food that had been brought him, said, "Can you not give me a great thought to refresh me?" He felt the soul hunger more than that of the body, and knew by experience the uplift and invigoration of noble ideas.

One of the many good things to be put down to the credit of the Chautauqua idea is that it broadens the field of thinking in many a home that has been narrow and cramped in its mental life.

One must learn to be resolute, putting his foot firmly down against the temptation to dwell on slights and envies and peccadillos; the habit is not only outlawed by the Sermon on the Mount, but it shrinks one's own life and puts a girdle on his growth.

A young preacher, noted for the charm and power of his oratory, was asked how it was possible, inasmuch as he was settled over a very commonplace sort of people, with an endless amount of ordinary detail to attend to.

"Before I sit down to write," he replied, "I go to some prison or hospital, to the emigrant wharves or Five Points, where I can face life as it is, and see the dreadful problem of vice and disease and death in which a sinner meets God."

In such an hour the little bickerings and petty fancies and notions of life are swept aside by the great conception of life and its relation to the eternities, and the minister can sit down to his writing inspired to do his best and noblest.

Around the table and the fireside, parents cannot be too well prepared to draw the conversation away from personalities and mere neighborhood happenings, out into the larger field of the best thoughts from the best books, or upon topics whose shores touch the great problems of the day.—*Contributor.*

REVIVE IT.

What? Why, out-door preaching. We do not mean in the grove temples,—out-door service is there a matter of course,—but we plead for out-door preaching in our large towns and cities. This is a time, it seems to us, for a revival of the old Wesleyan custom of preaching to the masses in places where their attendance can be secured.

The cry is heard, in all parts of the land, "The people will not come to our churches." Why this state of things exists, we care not just now to inquire; it would not be difficult to give reasons for it. The fact is unquestionable that there is a widespread neglect of public worship; but shall we then allow the unsaved multitudes to go down to perdition without an invitation to come to Christ? No! Let us have no squeamishness about the propriety of these out door gatherings. They have the highest sanction; Christ himself has set us the example. Methodism is deeply indebted to Wesley and Whitefield and others, who resolutely lifted up the gospel banner in the face of infuriated mobs and flying missiles. This heroic action exposed them to great personal peril, but they won sublime victories, raising a superstructure of evangelical Christianity which has been a blessing to millions, and shall bless generations yet unborn.

Are we worthy successors of these noble and immortal sires? have we a like spirit? dare we confront the masses, who are going down to death, with plain, unctuous gospel messages? shall the Spirit's course in us be restrained? Nay; God forbid! Let us gather in the public squares, in the streets, and wherever we can get a congregation, and there lift up the mighty Saviour; but it must be in the power of the Spirit, or it will not be effective. No formal service will do—if we attempt it, they will laugh us to scorn. The godless throngs know the [illegible] [illegible]een an anointed and unanointed a[illegible]dor. To be "instant in season and out of season" is one of the New Testament precepts. And if we follow this teaching, while we shall be careful to have our "zeal according to knowledge," we shall, in noble defiance of self, be deeply in earnest to save souls. Let us respond to the calls of the times.—*Christian Standard.*

PERSONALITIES.

Keep clear of personalities in general conversation. Talk of things, objects, thoughts. The smallest minds occupy themselves with personalities. Personalities must sometimes be talked, because we have to learn and find out men's characteristics for legitimate objects; but it is to be with confidential persons. Do not needlessly report ill of others. There are times when we are compelled to say, "I do not think that Bouncer is a true and honest man," but when there is no need to express an opinion, let poor Bouncer swagger away. Others will take his measure, no doubt, and save you the trouble of analyzing him and instructing them. And as far as possible dwell on the good side of human beings. There are family boards where a constant process of depreciating, assigning motives and cutting up of character goes forward. They are not pleasant places. One who is healthy does not wish to dine at a desecting table. There is evil enough in man, God knows; but it is not the mission of every young man or woman to detail or report it all. Keep the atmosphere as pure as possible, and fragrant with gentleness and charity.—*John Hall, D. D.*

THE DANGER OF PROSPERITY.

There comes to me quite frequently, from the distressed and bereaved, the request to be remembered in the prayers of God's people. I confess frankly that I believe those of us who are not afflicted need vastly more praying for than those who are. Some time we are going to thank God more fervently for what have been our subtractions than we do now for our additions, and learn to read every cross as a plus sign. More grace is needed to keep a prosperous man erect than one who is unprospered. It has occurred, over and over again, that a man has had to be driven out of his garden into a sand-lot and a thistle-field before he could recover his manhood and find his God again.

Like the Hebrews, we pray for quails and very likely get them, and, along with them, get something we did not pray for; and something, too, that is a good deal harder to lose than quails are to catch. "Whom the Lord loveth he chasteneth," which is another way of saying that, when the garden has become so packed with trees, and the air so clustered with blossoms, as to keep the daylight from sifting in, he cuts a swath through the midst of the garden, that we may be reminded again that there is a sky as well as a ground, and that, down upon some of the verdure that remains, rifts may be opened through which the heavenly light shall touch and play. Am I mistaken in thinking that there are some garden-plots right in our midst that have grown so rich and rank that the very verdure has come to intervene and hide between the tenants of the garden and the Lord of the garden?—

"SURELY I COME QUICKLY."

He is coming! He is coming!
There's something in the air—
A glow in yonder firmament,
As beautiful as rare—
That tells us He is coming.

There's a glory in the noon-tide,
A quaver in the breeze,
A touch of heavenly melody
Amid the forest trees,
All saying, "He is coming!"

From the restless waves of ocean
A strain, both clear and sweet,
Calls softly o'er the ramparts,
"Prepare thy Lord to meet,
For speedily he's coming!

There's a glimmer in the twilight,
And in the midnight sky
A vision, as of angel bands,
That tell us, "He is nigh,
The glorious Bridegroom's coming!"

Are our lamps all trimmed and ready
To burn with steady light
Whene'er the midnight cry shall come,
"The Bridegroom is in sight,
Behold, thy Lord is coming?"

He is coming! He is coming!
Oh, let the nations hear,
And help them to make ready now
To greet the Saviour dear
Upon his second coming.

He is coming! He is coming!
Let every heart reply,
"Yes, the Bridegroom, King, Redeemer,
Our Lord, is drawing nigh;
At last, at last he's coming!"

He is coming! He is coming!
What now has earth to give?
Our Jesus dear is all in all,
In him henceforth we live,
And joyful wait his coming.

He is coming! He is coming!
To gather up his own
To reign with him forevermore
In bliss before unknown.
We know, we know he's coming!

E. O. C. *in Christian Alliance*

SEEKING AFTER GOD.

The various religions of the world are the picture of men seeking after God. The gospel is the picture of God seeking for men, to give them life and forgiveness, to make them worshipers in Spirit and in truth. When our Lord speaks of the Father as seeking such to worship him, we perhaps think of them as a class already existing, for whom God is looking. But this cannot be the meaning. He seeks them, that his finding may make them seek for him. It is men that are "a great way off" that he is looking for, that his finding them may bring them to become worshipers in Spirit and in truth. And correspondent to his seeking there is the hunger of the human heart after this seeking God. The present writer once found in a darkened cellar a potato which had sprouted and sent out shoots fifteen feet in length toward a little spark of light in the corner. It was a picture of the essential craving of the human for the divine The light was seeking it; the poor tuber answered to the search.—*S. S. Times.*

A CONCENTRATED BOOK.

If all the greatest excellences and most choice experiences of all the true saints should be gathered from the whole church since it has existed, and should be condensed into the focus of one book—if God, I say, should permit any most spiritual and gifted man to form and concentrate such a book—such a book would be what the Book of Psalms is, or like unto it. For in the Book of Psalms we have not the life of one of the saints only, but we have the experience of Christ himself, the head of all the saints. So that you may truly call the Book of Psalms a little Bible. Be assured that the Holy Spirit himself has written and handed down to us this Book of Psalms as a Liturgy, in the same way as a father would give a book to his children. He himself has drawn up this manual for his disciples; having collected, as it were, the lives, groans, and experiences of many thousands, whose hearts he alone sees and knows.—*Luther.*

ONCE FOR ALL.

A prisoner was indicted for some breach of the law. The judge who tried him had been his playmate in childhood, his comrade at school, and his companion in sin. But grace had delivered the one, the law held captive the other.

The prisoner was found guilty. Remembering his old intimacy with the judge, he expected a reprimand, or at most a light sentence. The severest sentence of the law was inflicted—a heavy fine, with alternative imprisonment. The man was poor. Sin had kept him so. To pay the fine was impossible—he must go to jail. But the judge, who wanted to show how God had pardoned him, came down from the bench, and paid the fine at once and in full.

The man was astonished, but he was free. The officers of justice, who were before against him—who were to deliver him to his doom—were in an instant for him—to protect and free him. The law's heaviest demand was met—the penalty was paid by the judge on behalf of the offender. Even such is the death of Jesus to the soul that believes in him.—*Times of Refreshing.*

THE WAY OF LIFE.

Every high ideal has been brought in, and gained a place for itself at the cost of the blood of a Christian martyr. The first generation set the Son of man above the son of Cæsar, perished therefor, and the world adopted their view. The poor monk Telemachus leaped into the arena, and sternly bade the gladiators cease from throttling one another. The angry crowd poured down from the benches, and tore him to pieces—but there were no more such spectacles. Howard was the laughing-stock of Europe for his crazy attempt to have convicts treated as men, and not as brutes; but before the world had done laughing the reform had come.

From the men and women who in their day were derided, mocked, accounted fools, stoned, jeered at, crucified, who despised the cross, thinking only of the glory set before them, from these the world has had its heart-hunger fed. None of them have ever intimated that pain was good. But they have sought the fullness of life. They have had faith to follow the Spirit within them which they recognized to be divine, in the fixed belief that they would not be put to intellectual confusion or to ultimate loss by so doing. Many of them have apparently passed out of sight without anything to vindicate their obstinate faith. Many have looked along the *via crucis*, and have feared to venture to its end. But many have found even now that that way life lies. God is love; therefore to be like him involves cost. But God is strong; therefore, to be like him is to be on the side which must win finally.

UNBROKEN PEACE.

Unbroken peace, being an inward principle is permanent; while happiness, depending on outward circumstances, is more transitory or uncertain. And we may venture the assertion that a Christian's happiness may be disturbed, and has been greatly disturbed, by many things which do not at all disturb his inward peace or joy. A man may have joy in the Lord when there is nothing else whatever to give him joy, when all other sources of gladness are cut off—when every other cistern fails. Witness the glorious, inspired words of the prophet Habakkuk: "Although the fig-tree shall not blossom, neither shall fruit be in the vines; the labor of the olive shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stalls; yet will I rejoice in the Lord, I will joy in the God of my salvation." Was ever such a sentence penned by a heathen or an infidel from the foundation of the world? Witness, again, the patient man of Uz, when he was absolutely deprived of all comfort or consolation from human or earthly sources, and yet exclaimed, "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord!"

The Christian, and even the holiest Christian, is subject, like other men, to the restrictions and limitations of humanity. He hungers and thirsts; he suffers physical pain; he meets with afflictions and bereavements, cares and disappointments; he is tired and tempted; he finds many occasions for sorrow and mourning, just as other men do, and he feels them just as other men feel them. But if his mind is kept fixed upon God in living faith, while these agitations may greatly affect his outward enjoyment, they cannot and do not disturb his inward rest. The cisterns of outward comfort may fail; one by one the sources of his earthly hopes and enjoyments may be cut off; prop after prop upon which he has leaned may be forced from under him; he may even be wounded in the affections of his heart, and disappointed in those he most dearly loves; the father, the mother, the brother, the sister, the wife, the husband, the friend, may be turned into an opponent or an enemy; he may be battered and bruised and scathed and peeled; but still the language of his heart is not only, "Though he slay me, yet will I trust him," but even, "I will rejoice in the Lord; I will joy in the God of my salvation." So it was with Paul. In the midst of sufferings and trials, labors and distresses, persecutions and afflictions, such as perhaps never befell any other man save him who was the God-man, the apostle could utter these words: "None of these things move me; neither count I my life dear unto myself, so that I might finish my course with joy." Outward commotions did not disturb the Sabbath-keeping of his soul. Praise the Lord, O my soul!

LETTERS.

FROM BRO. H. D. SELBY.

Notes from my Diary.

Bro. Stockman:—I left home and loved ones on July 15, arriving at Bro. Wm. B. Patch's, in Morristown, Vt., where our Conference mission tent was pitched, Saturday, the 16th, in time for supper and evening meeting. I had traveled with my team about seventy miles, costing me just fifty-five cents. Thanks be to God and his dear children along the road. How the dear Lord verifies his precious promise to us, his servants, of "an hundred-fold in this life of fathers and mothers, brothers and sisters, houses and lands." I was called upon to speak Saturday and Sunday evening also. I found the dear brethren exulting in victory, as quite a number had been converted, and new ones arose in nearly every meeting Monday evening there were twelve baptized, and Tuesday evening seven more, and a church of twenty-three members organized, with Bro. A. P. Drown as pastor. Last winter he preached the first sermon of any kind that had been preached in that neighborhood for over ten years.

I now come to the interesting (it ought to be to those having the Lord's money in their charge) portion of my notes. Do you think it is interesting to your Lord and mine? You who have means, I mean, I am talking to you now. We will find that it is in the judgment. As I had to leave Tuesday, July 19, I bade farewell to the dear brethren, and Bro. W. P. Drown, chairman of our Conference mission committee, made me take $1 00. I tried to refuse, but he insisted, and I found out afterward that he had only received $4.20 for four weeks' mission work. These people are poor and could do but little above taking care of the brethren and our horses. The collection the Sunday I was there (the last of the meeting) was only about $4.00. Bro. McLucas was there by railroad, and it takes money to go on the cars, as well as to clothe and feed our families. Bro. A. P. Drown did not receive one dollar during the meeting, and Bro. J. M. Marshall, who rendered efficient aid in the work (he holds an Official Board license for the second year), is a poor man, and he received nothing, I fear, as there is nothing in the treasury. Bro. W. P. Drown said to me, "I have no heart to ask my brethren to help me in tent work, for I have nothing to pay them with." We have two tents, but only one in the field at a time, and so many places, so many calls, and so little interest. Surely we are close to the judgment. Ho, ye rich, what will you do with your money, your mortgages. your railroad stocks, etc., when the trump of God sounds, and you are summoned to the judgment bar of God? Better use it for God now, and then hear the "Well done."

I drove to Maple Hill, Marshfield, Vt., Wednesday, July 20, having stopped Tuesday night with a dear, good Seventh day brother, at his earnest request. I wish he could see Jesus clearly, and not try to "justify himself" by the deeds of the law." I must stay with them, as it was their prayer meeting evening. We had a good meeting, and I left an appointment with them for Friday evening, July 29. Thursday, 21st, I journeyed to Vershire, and found my dear Bro. E E Aubrey, pastor of the A. C church of that place, helping a brother hay. I went with him to a prayer meeting in the evening in So. Vershire, and found several sisters out, but no brethren, as they were all busy haying. Ah, brethren, let the sisters shame you. I had a good time visiting among the dear ones and some who are not children of God, but who have large hearts, and seemed glad to see me again, and made me welcome. I want to meet them in the kingdom of God. I spoke with great liberty Sunday morning, 24th, in the neat little church, and at 2.30 P. M. I drove with Bro. Aubrey about four miles to a schoolhouse, and spoke for him there to a small company. Returning, Bro. A. spoke in the church in the evening, and I followed. My stay was all too short, and I left Friday A. M. with a sad heart, yet feeling that some were benefited by my visit and were loth to have me go. But such is our life here, with sorrowful partings; but over there no separations.

I drove to Bro. Jef. Savory's, Maple Hill, in time for meeting. Found but few out owing to a circus. The dear children, you know, (?) want to see the animals so bad. But we had a good meeting, thank the dear Lord, and I heard a number of good testimonies. Received seventy five cents. Sunday, 31st, I preached for my dear Bro. A. P. Drown at Hardwick, Vt., both morning and evening. Bro. W. P. Drown was also there and preached at 3 P. M. in the schoolhouse at Mackville, and we had a blessed meeting. Both these dear brethren are in miserable health, especially Bro. A. P. Drown. There was no collection taken, and when leaving Bro. A. P. Drown's Monday morning he tried to make me take $2.00. But I would not, as he sacrifices largely for the cause of God. I arrived at home safely Tuesday evening and found my loved ones better than when I left, for which I do thank and praise my dear heavenly Father, to whom be glory, and honor, and power, forevermore. Amen and amen. Yours humbly for the Master.

FROM ELD. JERE. HOWARD.

As I have before given you account of our Conference at Langley, S. C, I will now give you a few lines on my trip from there to middle Georgia, where I was on March 30 last and preached one night, but was attacked by la grippe so severely that I had to return home. There I remained for quite a while, in the meantime receiving several letters and postals from Bro. Carr and others to come again. They seemed to have become much interested in the way I presented the word, based on the broad platform of Bible truth, Christian union, and brotherly love.

I arrived at Milledgeville with my better half, and was met by Mr. Jackson Parker, ex-representative in the Georgia Legislature from Wilkinson Co, who was very kind in conducting us through the Lunatic Asylum, thence to Bro. Augustus Pennington's, where I was met by two Baptist ministers and a large congregation, who seemed to give me their undivided attention while I talked to them on the near coming of Jesus. Just here I will say that if any one has tracts and papers to dispose of, they can be profitably utilized by sending them to Rev. W. B. Carr, Bloodworth, Ga., and to Rev. John Davis, No. 16, C. R. R., Georgia.

I was met next day (Saturday) at the Baptist church by the pastor, W. B. Carr, who kindly opened his doors to me, and I preached to them on the absurdities of dividing Christ, 1 Cor. 1: 13. The next day (Sunday) I preached again in the church on our situation (Rom. 8: 28), followed in the afternoon by Bro. Thomas Hughes (Baptist) on the cause, Gen. 3: 9. At night I preached again in a schoolhouse to a large and attentive congregation, followed by Bro. W. B. Carr, and several came forward for prayer. On my way home, at Sparta, Ga., on Tuesday night, the 12th, I preached again to quite an attentive congregation. At the close several came forward for prayers. Providence permitting, I will be in the southern part of this State at appointments till the fourth Sunday of the present month.

Wrens, Ga., Aug 16, 1892.

FROM L. D. BURO.

Bro. Stockman:—If you will allow me a little space in THE WORLD'S CRISIS, I would like to say a word as to how the truth is prospering in this part of the province of Ontario. Having been brought into the true light of the gospel myself, I feel like telling to others that Jesus is coming again soon to speak peace unto the heathen. And his dominion shall be from sea even to sea, and from the river even to the ends of the earth. I want to say a word now by way of encouragement and good cheer to all those who are interested in the Canadian A. C. mission work that is being carried on by Elders Davis and Fairbanks. By earnest effort, self-denial, and sacrifice, they have established a permanent cause at Osnabruck Centre, built a church and a fine parsonage, and have scores of sympathizers and well wishers in the surrounding country where they have preached the Word.

All those who have given towards the support of this work can rest assured that it has been used to the best possible advantage for the salvation of the lost and the defence of the truth. I would just say now that after seeing eight souls saved and others laying aside cherished opinions and accepting the truth at Northfield, they have moved to Duff's Corners with the tent, where they will now preach the word of life. I would say in conclusion, let every child of God gird himself with renewed strength and sound the warning note that the end is near at hand Your Bro. in the Lord.

Mille Rochs, Ont.

FROM BRO. DANIEL D. PAGE.

Bro. Stockman:—I had a blessed day here in Woodstock, N. B., Sunday, Aug. 7. We baptized four happy souls in the old St. John river and six joined the church. The Lord is still at work saving some. The interest in our meetings has not dried up this summer, with all the heat, labor cares, and drive of the world. Thank the dear Lord, our church is still alive and in good working order, so it can work any part of the year, in the cold or heat, sunshine or rain, summer or winter. Some are rising for prayers nearly every week, sinners, back sliders, or some who want a deeper work of grace.

Nineteen in all have joined the church since I came here, and more are on the way. Praise the dear Lord. To him be all the glory. A few weeks ago we had fifty-three exhortations in one week evening meeting, and it was blessed to be there, to hear the old pilgrims and young converts telling the same blessed story. We had a Conference in Ludlow, Me., about sixteen miles from here, the first of July, which was a blessed season in the Lord. One backslider returned to the Lord rejoicing, one sinner was converted, and one dear brother got rid of his idol that had been binding him for many years. It was very rainy, but the people came out and filled the house, and much good was done, we trust.

There is quite a little band there now, about thirty, and I learned that it was all started by some one that gave a Methodist brother two or three copies of the blessed old *Crisis*. He read them and it set him to thinking and searching, and now we see the grand result of that little seed. This should encourage us to labor on and do what we can, and God will bless our efforts to scatter light, truth, and gospel salvation. The wise man says, "In the morning sow thy seed, and in the evening withhold not thine hand; for thou knowest not whether shall prosper, this or that, or whether they both shall be alike good." The psalmist says, "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." The prophet Isaiah says, "Blessed are ye that sow beside all waters." Pray for me.

FROM MRS. SUSIE F. DREW.

Dear Brn. and Srs.:—I will add my testimony to yours, although unknown to most of you. Words cannot express the sweet peace and comfort that the Holy Spirit gives to me. When I realize that the God of heaven is ever mindful of his children, my heart swells with love and adoration. His eye that never sleeps, the love that never changes, the ear that is open to every cry of distress. O the giver of every good and perfect gift is God. The promises are precious to me. I believe them all, and many by experience. O children of the living God, let us be faithful, put on the whole armor of God, and never falter, for Jesus is standing near to help us, even before we ask him. Your sister in Christ Jesus.

Salisbury Heights, N. H.

FROM MRS. P. H. LOEFLER.

Bro. Stockman:—It has been a long time since I wrote a few words for THE WORLD'S CRISIS. I am so happy to read this wonderful paper, full of good sermons, full of cheer and help for us all. Yes, the blessed Master is good to his people, and will and does help us if we only trust him with all our hearts. I long for his coming. It seems that he surely must come soon if the Scriptures are true. My only enjoyment is my religion. The churches are so popular that I do not feel at home when I go.

I am a stranger in this city, but I have one blessed Friend who comes and dwells with me. He is my all. I often wish there was some good old-fashioned meeting here. It is the truth and plain teaching of the Bible that the heart cries after. Let us pray continually that God will keep us all till he comes. May he bless and save each of the readers of this grand paper, also the dear brethren that edit it, is my prayer. Yours in Christ.

Kalamazoo, Mich

Conference Reports.

NEW YORK CONFERENCE.

The New York A. C. Conference met in annual session June 30, on the Fairport camp ground, with a fair attendance. The session was almost entirely of a business character, as the devotional services were in charge of the campmeeting committee. Bro. E. C. Cowles, one of our faithful ministers, reported by letter, being too feeble to be present. May God's children pray that he may be restored to health and sustained in the work.

Bro. Roger Sherman was received into membership on condition of taking a letter of dismissal from the Massachusetts Conference. The officers elected for the ensuing year were: President, H. H. Hickok; Vice President, Roger Sherman; Treasurer, Jeremiah Phelan; Secretary, J. J. Morris. The campmeeting committee chosen were H. H. Hickok, Roger Sherman, Allison Weeks, Jefferson Brown, and J. J. Morris.

J. J. MORRIS, Secretary.

CAROLINA CONFERENCE.

The A. C. Conference of the Carolinas convened with the Savannah A. C. church of Darlington County, S. C., July 28th, and over Sunday. This is a new Conference, organized by mutual consent of the Piedmont Conference. Seventeen churches, as follows, constitute the A. C. Conferences of the Carolinas:

Wilmington A. C. church, Myrtle Grove, N. C.; Ashland, S. C.; St.'s Delight, N. C. A. C. church of Brunswick, N. C.; Antioch, N. C.; New Hope, S. C.; Maple Branch, S. C.; Mt. Zion, S. C.; Mt. Olive, S. C; Jones Chapel, N. C; Salem, N. C; Lamar, S. C.; Savannah Chapel, S. C.; Prospect, N. C; Christian Chapel, N. C.; and Nature's Beauty, N. C.

Necessarily a good deal of work was done, but thanks to our good Father the spirit of brotherly love and unity in essentials largely prevailed. Fifteen ministerial certificates as follows were issued:

J. S. DuBose, Lamar, S. C.; J. B. Wright, D. F. Tippett, Griffin Holloman, W. N. Mc Guire, Charleston, S C.; J. H. S. Harvey, J E King, J P King, I. W. King, Wilmington, N. C.; W. D. Grantham, Ashland, S. C.; E. S. Haines, Austin Williams, Elias Hardison, Geo. T. Clark, C. C. Morris, Mt. Olive.

Much of special interest to our Conference was done that will be published in extract by consent of the good editor of THE WORLD'S CRISIS from time to time. Officers for ensuing year: Jos. P King, President, Wilmington, N C.; J. S. DuBose, Vice President, Lamar, S. C.; W. H. Lawrence, Secretary-Treasurer, Darlington, S. C.; W. M. Skinner, Director, Cypress, S. C.

W. A. LAWRENCE Secretary of Conf.

OBITUARIES.

BICKFORD. Bro Henry A. Bickford, of Springfield, Mass., fell asleep in Jesus at the age of thirty-three years.

For more than ten years he has served the church here officially, and he has indeed been a "good and faithful servant." He leaves a wife, parents, and brothers in mourning, besides the church and a large circle of friends in the community. Although a man of clear-cut convictions, and possessing the courage of his convictions, we do not think it possible that he had an enemy in the world; and yet he has drank deeply of sorrow's cup. He is among the blessed dead, having died in the Lord. Go to thy rest, dear brother; thy sleep adds to our interest in "that blessed hope," and increases our incentives to faithfulness in service.

"Yes, his pilgrimage was shorter,
And his journey sooner done;
O how lovingly he'll greet us
When the battle shall be won

We shall soon be there, and with him
We shall join that glorious throng,
There to mingle in God's worship,
And help swell the mighty song."

Our dear brother died of typhoid fever after being confined to the bed little more than a week. His pastor was assisted in the funeral services by Rev. Mr. Swallow, of the Baptist church.

G. H WALLACE.

WAITE. In Winthrop, Me., April 24, 1892, Clinton A. Waite, aged twenty-four years.

Clinton was buoyant with life and hope, and won the good will of all with whom he associated Over-exertion to save his employer's buildings from the flames, with perhaps a little neglect to care for himself after the flames had done their work of destruction, brought on la grippe, followed by typhoid pneumonia Clinton seemed to be the stay and hope of his widowed mother for this life, and she, with two younger sons, deeply mourn his loss. He sought the Lord some few years ago, and was buried in the likeness of Christ's death. Amid earth's cares the hope was being crushed out when disease laid its fatal grasp upon him, but during the burning fever, with its pain and suffering, his exclamations were such and his words of penitence and love so earnest and sincere in his moments of consciousness, as to lead his dear mother, who watched so tenderly by his bedside, to hope that beyond earth's shadows, ills and death, they shall meet to part no more. He was brought to South Livermore, the home of his childhood, and after words of sympathy and hope by the writer, was laid beside others of the family, to wait the coming of the morn that shall break the slumbers of the dead. JESSE GAY.

LEAVITT. At Augusta, Me, April 1 1892, Etta R Leavitt, daughter of Bro. S G Rumery of Hollis, aged thirty-eight years, seven months.

The circumstances attending Sister Etta's death were very painful to Bro. R and family. They were hoping that she was gaining in physical as well as mental strength, when suddenly symptoms of disease developed, and ere her family could reach her side she had fallen in death She was brought to Hollis Center, the home of her childhood, and buried from the chapel. A large gathering of friends and neighbors showed their love and sympathy for her father, mother and sister, who so keenly feel their loss. The writer sought to comfort them with the sure word of God, and the hope that Etta would live again beyond earth's sorrows in the saints' eternal home.

JESSE GAY

PARSONS. In Benton, N. B, July 12, 1892, of inflammation of lungs, Sister Sarah T., wife of Bro. Samuel J. Parsons, aged fifty years six months.

She was born in Springfield, Mass., the daughter of Bro. David Ellinwood, late of Athol, Mass. She was converted in early life, and baptized by Eld. Geo. Burnham, and had been a faithful Christian to the end, much loved by all, and will be much missed by the church and people She leaves a husband, four brothers and three sisters, among them is Sister Gage of Worcester, Mass. Funeral services in the church at Benton. Words of comfort were spoken by the writer to a large gathering of friends, assisted by the Methodist and Presbyterian ministers DANIEL D. PAGE.

HALL In Bristol, Vt., March 24, 1892, Mrs. Susan M. Hall, aged sixty-five years.

The subject of this notice had been identified with the truth for over twenty years, and had done what she could to spread the same by the means at her command. No case of need ever came to her notice without receiving assistance. The church has lost one of its mainstays, and the community at large agree in saying that a good woman has fallen. Eld. D. Bosworth preached at the funeral from Rev 4: 13 A memorial service was held at the Advent church April 3rd. Sermon from 1 Cor. 15: 57. A. S. WILLIAMS.

DODGE. At Montpelier, Vt., June 11, 1892, Blanche Morse Dodge, daughter of Eld E. N. Morse, aged twenty years, three months, five days.

Our dear Blanche leaves a devoted husband and little Bessie, aged twenty months, besides parents, brothers, and sisters, who deeply mourn. She feared not death, but it was so hard to leave her little Bessie. Malignant diphtheria did its work, and we laid her away until the morning dawns.

E. N. M.

HENCKS. In Philadelphia, Pa., July 1st, 1892, Milton F. youngest son of Mr. L. B. and Sister M. A. Hencks, in the twenty first year of his age.

Milton was a boy of no ordinary ability. He early began to demonstrate a love for reading, and his choice of books was of that class which was calculated to instruct and lead the mind in the way of righteousness. He was an example of morality, and the light and joy of the household. His early death has caused a shadow of gloom to fall upon the hearts of all that knew him. A patient and uncomplaining sufferer of nearly two years now calmly rests, awaiting the resurrection morn. He leaves to mourn a father and mother, brother and his family, his sister and her husband, also many relatives and friends by whom he was dearly beloved. The funeral services were conducted on July 5th by Elder J. D. Brown and the writer. H. T. TAYLOR.

MILLBERRY. In Salem, Mass, July 4. 1892, Charles R. Millberry, son of Bro. and Sr. James Millberry, aged twenty years, six months.

Early in the spring the subject of this notice suffered from an attack of the la grippe, which affected his lungs and ended in that fatal disease, consumption. May the God of all comfort sustain the mourning family. G. F. HAINES

TEMPERANCE.

SOME RECENT TEMPERANCE STATISTICS.

Though a student of temperance statistics, some figures I recently compiled, largely from the last census and all outside of direct temperance authorities, at first sight staggered me. Perhaps it may help to make our own readers more pronounced than ever against the saloon.

Between 1863 and 1890 the population of the United States doubled, but the use of malt liquors increased five times, and of distilled liquors fourteen times. This means for each man, woman and child among us a yearly consumption of one-half barrel of beer, 1 04 gallons spirits, and one half gallon of wine. Illinois, a little worse than the average, uses about half as much again per citizen. During the past six years Illinois has doubled her beer consumption and increased her population only 15 per cent. During the same period, with a like increase of population, Iowa has cut down her beer bill forty per cent. Dakota cut down her beer bill seventy five per cent in a single year. Each two Illinois citizens consume a barrel of beer per year; nineteen Iowans get along on the same amount. In short, prohibition beats high license nine and one-half times. High-license Chicago made away with 2,000 000 barrels of beer in 1891. It is estimated that the revenue of her 6,250 saloons is about $68,000,000 yearly.

Add together the national and state debts, you have an amount little larger than our yearly drink bill. All our silver and gold are only one-fifth greater. All the silver mines since 1848 would not pay our liquor bill for a year. All our money in actual circulation, including paper, would pay our saloon bill for a year and a half only. The city of Rockford, Ill., under $500 license had one saloon to each 730 inhabitants, and has, under $1,000 license, one to each 689, and now talks of $1 500 license. What folly! The same city had under low license one arrest to each fifty-three citizens, under high license one to forty, under no license one to 207. Beloit, under no license added to her savings' banks deposits a net gain of $38 000 in a single year. No wonder the citizens voted this spring to continue this wise policy.—*Epworth Herald.*

EFFECTS OF TOBACCO UPON THE YOUNG.

I have lately had several questions put to me as regards smoking by young men and youths. Especially by the latter, as they are usually very anxious to know whether smoking "stops the growth," or has any tendency to do so. . . . Yes, it has a tendency to stop the growth. How can it be otherwise when we consider the effects of tobacco on the system, especially the nervous, arterial, and venous portion thereof? In the novice tobacco speedily induces swimming of the head, damp perspiration, nausea with vomiting worse than sea-sickness, pallor of face, debility of the heart, even to fainting and relaxation of the muscles.

Once a man belonging to my ship dislocated his shoulder while boat cruising. I had no chloroform, and, muscular though I was, failed to overcome the action of the sailor's muscles and reduce the dislocation.

"Do you smoke?" I said.

Happily he did not, though most sailors do. I had a pipe lit and handed to him. In three minutes' time the muscles were flaccid enough, and the ball of the humerus went into the socket with little exertion on my part. I pitied my poor pale patient for a time, however.

Now if tobacco has this power over nerve and heart action even in a strong, hardy sailor, does it not prove that it must interfere with the nutrition of the body of a half-grown sapling of a boy? Be wise in time therefore, and do not learn a habit that tends to injure you, simply because you think it is manly.—*Ex.*

THE wine glass is a more dangerous weapon to use than the sword.

THE WORLD'S CRISIS

AND SECOND ADVENT MESSENGER.

E. A. STOCKMAN, EDITOR.

BOSTON, WEDNESDAY, SEPT. 7, 1892.

(Entered at Boston P. O. as second class mail matter.)

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Very Special Notice.---We [illegible] expected to RETURN manuscripts that we do not publish. To do so would be [illegible] the trouble that it would cost [illegible] copy their articles before sending them.

IN NATURE'S TEMPLES.

A vast volume of commingling praise and prayer, ascending from altars not made by human hands, vibrating along the leafy arches of temples whose architect is God, has moved and thrilled and swayed great assemblies of men, and quickened the pulses of observant seraphs, in these last few autumn days.

The reports from all our campmeetings thus far have been very inspiring. The interest and success, all around, have been quite unusually marked by special spiritual power and saving unction. A wave of revival energy seems coming in upon our people. The spirit and power of our earlier times are once more felt along the lines of our battling hosts. There is high promise of a grand rally for the proclamation of the judgment message, and the joyful tidings of redemption glory at hand.

The influence of these great gatherings cannot be measured by immediate results. They are powerful radiating centers of truth and grace. Thousands of hearts go forth from them into hundreds of communities to shed abroad new inspiration and propagate clearer and stronger views of divine things. The forces of spiritual life, requickened at these vast convocations, pulsate through all the churches. Renewed consecration and fresh baptism of heavenly power bear fruit in home work. New conceptions and convictions of inspired truth are kindled in many unsaved minds which will silently work toward personal redemption when the last echo of shout and song and supplication shall have died away from the grand auditorium, built by Jehovah and sacred to the recollection of saints. The sermons will be re-preached by the Holy Spirit to many a sinner, with conscience for a pulpit and all the moral senses for an audience, with more effect than when delivered by the human voice. The denunciations of sin and the calls of mercy speak on, plead on, when the tents are closed and the campers have departed. The *silence* of the old camp-grounds is *audible* in the hushed inner temple of many unforgiven but thoughtful minds.

The influences and convictions wrought by the campmeetings should be followed up by revival efforts in the churches, with zeal and faith and holy power. During autumn and through the coming winter our congregations ought to be a vast, continuous camp for salvation work. Let the pastors and preachers be discerning and alert in turning the tide of spiritual power, set in motion at the campmeetings, towards their own altars, into their own churches.

Alton Bay Camp.

This mother of campmeetings was a grand and rich occasion this year. The weather was fine with the exception of two days of rain, which was no detriment to the meetings. Devotional services had been held during several weeks with preaching on Sundays, before the meeting proper commenced. Those preliminary meetings were spiritual and blessed, preparing the way for the great gathering which followed.

The meeting continued twelve days; forty sermons were preached; nineteen persons were baptized; about thirty unconverted persons were at the altar for prayers, and many wanderers renewed their allegiance to the Lord Jesus. The preaching was unusually spiritual and forceful, more largely devoted to prophetical themes, the signs of our times and the immediate return of the Saviour than for many previous years. The occasion throughout was after the type of fifteen or twenty years ago. The order was the best we have ever witnessed on any large campground. There was scarcely any gossipping. From the beginning to the end the Holy Spirit pervaded the enclosure, and the presence of the Most High filled the place where his people were assembled. Frequent displays of Pentecostal fire and power crowned the persistent cries of faith with the conversion of sinners, the healing of the sick and the re-baptism of believers with heavenly unction and perfect peace.

The absence of many of the great leaders of other days was sadly felt, and tenderly referred to in several of the services. The vast congregation broke up with a general feeling that the crowning day is really at hand, and in sacredly cherished hope of reassembling on the hills of God at no very distant day.

> "When we asunder part,
> It gives us inward pain;
> But we shall still be joined in heart
> And hope to meet again."

PROF. TOTTEN'S SINGULAR ACT.

From the first we have taken but little interest in Prof. Totten's peculiar views. Not doubting that he is a man of learning and piety, his productions have seemed to us unscriptural in many respects, incoherent and inconsistent with themselves; sometimes bordering on fanaticism, and often very confusing.

His late act in disposing of his property, and the reasons given for it, confirm our previous impressions as to the condition of his mind touching the great subject which has for some time absorbed his attention. His "secret rapture" notions, not originating with him at all, are wholly without scriptural warrant, and decidedly fanatical. But were his views sound the reason he gives for making over all his effects to his Christian wife, with whom he hopes to be "*reunited*" in the future age, destroys itself; for she is as likely to be secretly taken away first as he is; and in that case he would need the property instead of her.

But that we may not wrongfully judge, we ask our readers to carefully consider the following, taken from the *Boston Journal:*

New Haven, Ct., Aug. 29. Lieut. Totten has filed in the town clerk's office here the following document for record:

"This is to certify that in return for $1 in hand this day, and her affection always in heart, the which is mutual, and with a view to prevent any misunderstanding as to my wishes, I now and in presence of witnesses make over and convey to my beloved wife, Mary Totten, all my personal effects and all my assets of any character whatsoever, to her and to hold in her name only henceforth; and this deed of gift is and shall be in lieu of any will of mine heretofore made and filed.

"And I specify that this deed takes effect now, and shall remain in force until withdrawn, and which it will never be by my hand. Should, therefore, any of the accidents of life overtake me, or should I apparently disappear all persons to whom this comes will know that what we have my wife alone owns, and may God bless her and reunite us in his own good time."

The deed is duly signed and witnessed as Lieut. Totten's act by Col. N. G. Osborn, editor of *The Register*, and Col. L. L. Morgan, business manager of the same paper.

Lieut. Totten when asked to explain his reason for recording this document said: "The time will come when you will hear of some person, it may be in your own family, who is gone, and no trace can be found of them. You will not know what has become of them. You will wonder, and the first you know some other person in some other family will also be missing.

"Disappearances will become common, and no one can explain them. You will see crowds of people flocking about the churches, and asking themselves what is happening, but they cannot explain the mystery. I see it all, but people will not believe the prediction, and they won't until it is brought home to them in the way I have described.

"It is just as sure to come as anything in the world, and is mostly the fulfilment of the prophecies that are laid down in the Bible."

IS IT AMONG US?

We have scarcely recovered from the terrific prevalence of the grim la grippe when another scourge, still more to be dreaded, approaches our shores. The cholera is the fear of the world. Nothing else startles the people like its deadly visitation.

The news of its terrible ravages at Hamburg has prepared the people of this country for alarming anticipations of its presence here. That the dreadful scourge is at our doors cannot be concealed. The steamer Moravia, of the Hamburg American line reached New York Aug. 31st, having had twenty-two deaths from cholera on her voyage. The steamer is now in the lower bay, and every precaution possible is being used to prevent the disease from getting loose in the city and country.

We do not believe that there is any reason for grave apprehension of the prevalence of the disease in this part of the country; but its threatening nearness is enough to induce the utmost care in diet and cleanliness. The cholera is God's judgment on intemperance and filth. It is one of the awful products of sin. Let the people repent, fear God, and live as they ought, and they will have less dread of the cholera scourge.

We subjoin the following from the latest advices:

"Hamburg, Aug. 31. No adequate idea of the situation in this plague-stricken city is furnished by the meagre and false reports of the ravages of cholera given out by the authorities.

"Yesterday's record as officially stated made it appear that the pestilence had materially abated. As a matter of fact, there were more than 800 fresh cases yesterday and 300 deaths. Tonight's task for the grave diggers numbers 320 corpses. The people realize now that they have been deceived, and a panic is the result.

"There has been a startling change for the worse in the last forty-eight hours. A sudden blight has fallen upon the city. Most places of business were closed today. Shops that tried to do business were open a few hours only. Most of the hotels are empty. Some of them are closed. All public gatherings have been prohibited by the police.

"New York, Aug. 31. President Harrison was greatly concerned over the news from quarantine that the steamship Moravia had arrived, having had twenty-two deaths from cholera during the voyage from Hamburg.

"Ex Senator Spooner of Wisconsin was with him when the news was received, discussing the Republican situation in the northwestern states. Politics was immediately dropped. The President expressed the keenest interest when a dispatch giving the details was read by a *Herald* reporter, and his face was grave to a marked degree, and he said to the reporter: 'It is my duty to abandon all other considerations and return immediately to Washington. I have had the situation before my mind. I thought of it seriously on my way from Loon Lake. I have given the subject much thought. I am convinced that all the powers which the general government have conferred are being exercised. The only absolute safety though, in my opinion, is entire non-intercourse with the infected countries. There is no power in the general government, however, to declare such an act. I shall continue to give the situation the gravest consideration, and all suggestions will be promptly acted upon.'"

READY FOR EVANGELISTIC WORK.

After a protracted and most successful pastorate with the church in Lynn Bro. Sederquist has concluded to devote himself exclusively to evangelistic work. He will take leave of his Lynn flock Sunday, September 4th.

Bro. Sederquist has done a great work in Lynn; having baptized more than one hundred persons, and largely increased both the church and congregation. He is greatly beloved by all his people, and highly respected throughout the city.

In every fibre of his body and element of his mind Eld. Geo. Sederquist is an evangelist—"To the manor born." His fine vocal powers, his deep warm sympathy, his rare gift of persuasion, his ready adaptation of himself to all classes, and his exhaustless pathos,—all these combine to render him an evangelistic apostle. And these words of ours will not flatter him, for we have never known a man to whose happiness and courage the good will and sympathy of his brethren was more necessary. May the Great Shepherd take care of the Lynn church; and may abundant success attend their retiring pastor in his newly chosen field—the field of "all the world."

Bro. S. is now open to calls for evangelistic services; and we have no doubt he will have all he can attend to.

PASTOR RESIGNS.

We are informed that Bro. Burch has closed his labors at New Bedford, and accepted a call to the pastorate of the church in Whitman, Mass.

During his long pastorate at New Bedford Bro. Burch has proved himself an able preacher and a faithful, discreet and successful pastor; nor have his ministerial activities been confined to his own parish; he has done a large amount of efficient tent and missionary work in various places, and rendered excellent services in protracted meetings, S. S. Conventions, etc. Bro. B. is a zealous and indefatigable gospel worker, no less than an effective and gifted preacher. We congratulate the church at Whitman.

WHO IS AN ANARCHIST?

JAMES COBBEL.

Permit me to say a few words on this important subject, as there is considerable being said at present on this subject. Webster says an anarchist is "the author of anarchy, one who excites revolt." An anarchist is "an anarch, one who excites revolt, or promotes disorder in a state." It does seem to me that any one can tell from these definitions who are anarchists. Take the present trouble at Homestead. Who were the anarchists there? Shall we say they were Carnegie & Co., who made preparations as though they intended to have war, then hired a band of armed men and sent them there in an armor plated vessel to fire on the workmen? Or shall we say they were the workmen who were only demanding justice, as the investigations have shown? Shall men, because they have their millions, override the law and force men to work for them at starvation wages, and then brand their workmen as anarchists because they refuse. Shall we as Christians sustain a government that will allow corporations to contract the currency, and thereby compel men to work for starvation wages, so that hunger drives them to crime, and then brand them as anarchists?

This is the state of affairs in this and other governments. God will not permit it to remain so always. If a man is an anarchist because he will fight for his home which God has given him, then the A. C. church at Elba, Ill., has one for its elder in the person of the writer. I regard these things as a sign of the last days, yet as they are transpiring we should consider well who caused the revolt or promoted the disorder. I have great fears that rich men will not receive a just judgment until the Judge of all judges renders his judgment.

FROM THE CONGO.

Recent letters inform us that our missionaries arrived on the Congo June 26th, after a pleasant voyage, and were in excellent health. They are now busy in getting their station established. We ask the friends of missions to pray for the heroic band, that they may be preserved from perils and prospered in their work. F. L. PIPER.

HAVE YOU RENEWED YOUR SUBSCRIPTION?

About the middle of July we prepared a statement and sent it to each subscriber of THE WORLD'S CRISIS who was in arrears on his subscription, with a request for an early remittance of the amount indicated by the statement. We are pleased to state that a few have very kindly and promptly responded to the statement, by remitting for the arrearages, and also for one year advanced payment. For this we feel very grateful, and hereby tender to them the thanks of the Society.

We regret however to say that the majority of those to whom statements were sent have not been heard from as yet. We hope to hear from many of them before the close of the present month. Shall we?

We would earnestly request all who are in arrears for two years or more to send in their subscription before Oct. 1st, and save us the unpleasant duty of stopping their papers at that time. Please let *everybody* who has not already done so make a special effort to send in his subscription before the end of the present fiscal year which closes Sept. 30th. MANAGER.

ALTON BAY CAMPMEETING.

L. BOUTELLE.

Bro. Stockman:—I have returned from my thirtieth annual visit to the camp ground of the Second Adventists at Alton Bay. This very ground has been made sacred by being trodden by so many holy men expecting to live to see the King in his beauty and the ushering in of that glory which is to fill the whole earth. And we have had a most excellent meeting, with demonstrations of divine favor. Joys and sorrows are inter mixed with intensity under the shadow of these trees. Here we greet the old lovers of Jesus and his soon appearing, those that have been here yearly for more than a quarter of a century. The shake of the hand is sweeter every time you take it, and the God-bless-you's are more heartfelt than ever before. The ministry of God are more closely united at every reunion, growing up into Christ, not to be divided nor to be decoyed to leave the brotherhood of waiting ones to whom is committed this last message, "Behold he cometh with clouds, and every eye shall see him." But when we look at the depletion of the ministry, whose voices have cheered us with the gospel hope of soon realizing our expectations, it creates a sad and sorrowful sensation.

Bro. J. Couch has stood long here and echoed so faithfully the prophetic warnings of all the prophets, piloting us from the first Adam to the second coming of the second Adam, and led us out by unmistakable utterances to where "time shall be no longer," and the coming of the Lord must be had. His voice, swaying the multitude with convincing power, will be heard no more in this sacred place, but the prophecy and his memory liveth and still speaks. So it is also with Brn. Brewer, Simpson, Wheeler, and others, whose words of courage and comfort have done us a sight of good on our pilgrimage. We miss them with sorrow and weeping, not to be made good till we meet in the eternal life country. They sleep sweetly in Jesus, waiting only a moment for the last trump to sound. We'll greet them there, and together shout in the coming glory. But we have some older brethren left, and a goodly number of young ministers that the Lord has called into the field of labor. A large number are here at this meeting, showing themselves workmen that need not be ashamed. If they take heed to themselves, and to the doctrine, and continue therein, hearing the Lord's voice and working with him, they will feed the church of God with bread from heaven, which is due in these last days of trial and peril. So in the strength of the Lord of hosts we are encouraged amid all the reverses and changes we shall be called to pass through.

The preaching at this meeting has been abundant, appropriate, beneficial to the cause, and of great good to our people. The importance of the hope, the only gospel hope, and the soon coming of our Lord were the continued themes, with a mighty effort to save the unbelieving. Some were made to feel the necessity of attending to it personally, and were hopefully converted. The prayer meetings were excellent and soul-reviving to the weary pilgrim. The Lowell, Lawrence, and Portsmouth chapels, beside the large tabernacle, held two prayer meetings daily, at 9 A. M. and 2 P. M. They commenced on a high key, and they were revival meetings, and grew better till the last. We had some rainy days, very wet, but it only gave a chance to utilize the gifts and labor of the ministry, and abundant time for testimony, prayer, and song, which was readily improved by those waiting for their coming Lord, and fitting them for further self-denial and campaign work during the little time allotted us before being called to everlasting rest.

The officials have been unwearied in their duties and responsibilities to make the meeting a success, and a comfort to all who attended. And they succeeded in keeping the machinery running in good order, to please the Lord and the flock of God whom they serve. I think they faithfully accomplished their purpose. It has been one of the largest and best campmeetings we have had at the Bay for a number of years. There seems to be a feeling that we were near the judgment of the great day, and there was a necessary sharpening up in faith and obedience so as to be fitted for the last work God has for us to do, as well as to be ready for his blessed coming, that he may say "Come, ye blessed of my Father."

THE MENDOTA MEETING.

Bro. Stockman:—"The Western meeting at Mendota, Ill., was a great success. We have decided to move the *Hope* to that point, and to open a school there—the "Wait Seminary"—in the College building, their property being now turned over to the Western Society. About sixty ministers were at the meeting, and more Western Adventists than ever gathered at one time.

The *Mendota Reporter* says: "The campmeeting of the Western Advent church in our city commenced last Saturday in Seminary park, and is still in progress, having been a very spirited meeting so far. The grounds were crowded every day. The beautiful grounds are covered with tents and afford an interesting spectacle. The meeting was opened last Saturday night with a stirring sermon by Elder H. Capers, from Louisiana, on "Confession." Dr. W. J. Hobbs, from Minneapolis, a most eloquent speaker, delivered a scholarly discourse at eleven o'clock A. M., Sunday morning, and Elder John A. Cargile from Alabama, the Southern Evangelist, held a large congregation one hour and a quarter. Then there were quite a number of others whose names we did not get, all good speakers, earnest in their cause. A very successful meeting was held last Wednesday night, being the installation and consecration of ministers, at which occasion Rev. Wm. Sheldon, of Wisconsin, gave a fine sermon, and Rev. F. A. Baker, of Minnesota, made an excellent address. Their testimony meetings are remarkable; everybody preaches in them; then their singing is good, though new to most of us. The meeting to-morrow will last all day from 6 A. M. to 10 P. M. and the people are earnestly requested to attend.

There are sixty ministers and forty seven delegates present representing nineteen conferences from Illinois, Wisconsin, Kansas, Nebraska, Missouri, North and South Carolina, Tennessee, Alabama, Georgia, Arkansas, Texas, Louisiana, West Virginia, Michigan, Minnesota, Indiana and Ohio, besides a number of lay members from the adjoining states.

At the meeting of the Publication Society last week it was decided to remove their church paper *Our Hope* from Minneapolis to Mendota.

A resolution was also passed to open a school here. This will, doubtless, bring a number of families, besides thousands of dollars to our city. They have the ability and can build up a first class school. The Adventists are quiet and desirable citizens, and any additions to our population from this source will be very acceptable."

The meeting increased in interest to the last, and a more orderly campmeeting we never saw. Having been appointed as a delegate from our Western Publishing Society to the Eastern Society meeting, I expect to spend a short time in the East soon. But I am not sent to beg funds from the Eastern treasury for the *Hope*. We hope to get along without another lift. Any wishing a visit may address me in care of *Crisis*. I may come before your meeting is due. WM. SHELDON.

GIVING.

Giving is a subject which is delicately touched upon by many ministers. The man of the world has to pay cash down for serving Satan; cigars, wines, theatres, betting, gambling, etc., cost a great deal more than a tenth of the man's income in very many cases. They don't get much worldly pleasure without paying for it, and they give cheerfully. The rum shop, tobacco store, dance house, and gambling hole are not run on the give-as-you-please plan. In fact, no business would pay done that way, and one reason why the church is so crippled today is because the financial part is on such poor foundation. A few have to bear the burden of paying the bills, while the rest ease their consciences by dropping a few coppers into the box once in a while. A man who could spend freely while serving the world, the flesh, and the devil, has not a bit of ex-

cuse for not being able to help in the Lord's way after he starts that way.

People live according to the gospel rule serving the devil, giving tithes, quarters, halves, and sometimes all they have buying sin. But statistics show that Christians on an average do not give over three per cent. of their income to help along the work of the Master. Adventists do as well in proportion, probably, as others, but that is not enough. Three per cent is not enough. It costs more than that to keep up what is needed in the way of churches, preachers, missions, tracts, etc. Jesus says, "If any man will come after me, *let him deny himself*, and take up his cross, and follow me. For what is a man profited, if he shall gain the whole world and lose his own soul?" I know that a majority of Christians could give more and would do more if they had counsel on this line. Christ and the apostles told the people plainly their duties in maintaining the ministry. No great head way can be made by churches, missions, or by our publishing departments without funds in a steady stream to keep things running. This is not a local question, but one that concerns the welfare and growth of every Christian society in the country. And it will take more than one preacher to stir the matter. Many should speak their convictions, and much good will result.

CHURCH TREASURER

ACKNOWLEDGMENT.

I wish to acknowledge through your paper the receipt of several bundles of papers and tracts sent me by Bro. G. E. Osklin, of New York, Sr. Mary Plumb, of Cincinnati, Ohio, and Bro. J. Lenfest, of Presque Isle, Me., and some from unknown friends. To all we extend our thanks. May the Lord bless all with eternal life in the coming kingdom. In my report of July 27th, Chattannooga Co., Ga., should have read Chattooga Co., Ga.

F. M. PALMER.

SECULAR NEWS.

FOREIGN.

Tangier, Sept. 1. The Spanish doctors attending the soldiers wounded in the recent engagement between the Sultan's troops and the rebel Anghera tribes men state that the Moorish army sustained heavy losses in all its fights with the rebels.

The leader of the rebels has notified the commander of the Sultan's forces that he must behead a large number of soldiers who have fallen into his hands, unless the lives of the captured Angheras are spared.

Vienna, Sept. 1. It is reported from Merv that 2000 Afghans were killed in the last battle with the revolting Hagaras.

London, Sept. 1. The Vienna correspondent of the Telegraph says that the Pope has determined to leave nothing undone to induce Mr. Gladstone to extend to France and Russia the same moral support and promise of material help as Italy and Germany received from Lord Salisbury. Whenever war is imminent the Pope will propose that he arbitrate. If his proposal be rejected he will declare the Dreibund to be opposed to the church.

Brussels, Sept. 1. A terrific explosion of fire damp occurred to day in the Agraffe coal mine in Hainaut. The explosion caused a heavy coal fall that blocked the galleries of the mine and entombed many miners. Twenty-five bodies have been recovered, and eight men alive, though very seriously injured, have been taken from the mine. Nearly all the men at work have been accounted for, and some escaped uninjured.

Bombay, Sept. 1. A battery of artillery, with three regiments of infantry and half a regiment of cavalry, have been ordered to the frontier, to compel the Ameer of Afghanistan to withdraw the garrison and officials whom he has installed at Wana, against the protests of the government of British India. The obstinacy of the Ameer under the circumstances is considered an indication that Russian influences are sapping his fidelity to Great Britain.

DOMESTIC.

Steubenville, O., Sept. 1. John Skinner, who worked for Farmer George Feetner, about two miles from this place, on last Tuesday night shot and killed his employer. Then, going up stairs, he fatally shot Mrs. Feetner, who was sick in bed with typhoid fever, and Mr. Feetner's mother, a feeble old lady. He then placed his revolver to his own head and ended his existence. Skinner and Feetner had quarrelled about money due the former, who some time ago remarked that he was going to have that money or there would be trouble. Skinner's time was up yesterday, and Feetner wanted him to leave. This led to the shooting. The fearful crime was not discovered until this morning, when a neighbor passing the house was horrified to see the dead bodies of the two men in the yard. Going into the house he found Mr. Feetner's mother dead and Mrs. Feetner barely alive.

New York, Sept. 1. The fast mail, No. 21, on the New York Central railroad, popularly known as "the newspaper train," ran into the open draw at Wappinger creek, south of New Hamburgh, at 6:18 A. M. to-day. The train, which was in charge of Conductor William Todd, was scheduled to make no stop before Poughkeepsie. It slowed down at stations sufficiently to permit bundles of newspapers to be thrown out.

East Pepperell, Sept. 1. Pepperell was the scene of a shocking wife murder and attempted suicide this morning. About five o'clock William Lively, a farmer, thirty-eight years old, shot his wife Francena, aged thirty-seven, during a quarrel, killing her almost instantly. After notifying neighbors, Lively returned to the house and turned the pistol on himself, putting a bullet into his head just behind his right ear. Physicians think his chances for recovery are about even.

Washington, D. C., Sept. 1. "I felt that it was my duty to be here." This was the way in which President Harrison expressed his view of the demands of the situation at the conference held at the White House this morning regarding the threatened invasion of cholera. He had hardly reached the White House and breakfasted before the leading officials interested in fighting the plague were summoned to join him. Secretary Charles Foster, Assistant Secretary Spaulding and Dr. Walter Wyman supervising surgeon general, represented the treasury department, which has most of the practical work to do in enforcing the quarantine regulations.

Washington, D. C., Sept. 1. There has been considerable criticism, in official circles, of the captain of the Moravia for daring to put his vessel so far into New York harbor when he knew he recently had cholera aboard. There was some talk of punishing him, but no one was prepared to show the law under which he could be prosecuted. Consul Burke, at Hamburg, was also censured for giving the vessel a clean bill of health, and investigation of his conduct is probable.

APPOINTMENTS.

MASSACHUSETTS.

ATHOL Adv. Chris. Church.—J. Hemenway, Pastor.

ACUSHNET—Augustus White, Com.

BOSTON Advent Christian Church, Emerald Street.—G. W. Lewis, 150 Tremont Street, Com.

BROCKTON A. C. Church (Y. M. C. A. Building.)—A. E. Phelps, Pastor. Residence 52 Appleton St.

BRIMFIELD.—Orus K. Parker, Corresponding Clerk.

BRALEY'S STATION.—S. B. Demoranville, Clifford.

CHELSEA (Advent Chris. Church Heard Street.)—Norman P. Cook, Pastor.—Residence, 643 Broadway.

CLINTON Advent Christian Church (Courant Hall, 72 Church St.)—J. W. Powell Cor. Clerk, 300 Main St.
Frank Burr..........Sunday, Sept. 11

CHARLTON (North side school-house.)
Samuel Ayres (or supply)..1st Sunday in each month
J. H. Baston..........2d Sunday in each month
Mary E. Otis..........3d Sunday in each month

CHARLTON (S. A. Chapel.)—Mrs. E. A. Stevens Com. Box 737 Webster, Mass.

DORCHESTER A. C. Church (Temperance Hall, Harrison Square.)—A. E. Hatch, A. M., Pastor, 565 Freeport St.

EVERETT Advent Mission Church, near Y. M. C. A. Building.)—Wm. Reynolds, Pastor, 2 Lewis St.
L. Boutelle..........2d Sunday in each month

EAST WEYMOUTH.—W. H. Crockett, Pastor.

EAST DOUGLASS (Sons of Temperance Hall.)
D. W. Kent..........2d Sunday in each month
J. H. Baston......1st and 3d Sundays in each month

FISKDALE (School House Hall) Geo. E. Tyler, Pastor.

FAIRHAVEN.—O. L. Waters, Pastor. Address, West Wareham, Mass. Benj. Kempton, Secretary.

FALL RIVER (Coral St.)

HAVERHILL Adv. Chris. Church (Walnut Street.)—L. F. Baker, Pastor. Residence, corner North Main St. and 11th Avenue.

LYNN Second Advent Church, Liberty St.—Geo. W. Sederquist, Pastor. Residence, 77 Oakwood Avenue.
E. N. Hinckley..........Sunday, Sept. 11

LAWRENCE.—(Advent Chapel, Concord Street.) Wm. A. Thatcher, Pastor. Residence 14 Concord St.

LOWELL, 49 Grand St.—J. Ward, Pastor.

MALDEN Advent Chris. Church (Old Court Room, Main St.)—A. T. Barrows, Clerk, 27 Medford St.
Geo. A. Streete..........Sunday, Sept. 11

MIDDLEBORO (Pierce Hall.)—Miss L. F. Dunham Clerk, Box 388.
Dr. N. M. Ransom..........Sunday, Sept. 11

MATTAPOISETT.—B. F. Shaw, Committee.

MARBLEHEAD.—M. E. Douglass, Com., Box 407.

NEW BEDFORD Advent Chris. Church (corner of Kempton and Foster Streets.)

NEWBURYPORT Adv. Chris. Church (Charter St.)—H. H. Churchill, Pastor.

NORTH CARVER.—F. W. Richardson, Pastor.

NORTH ADAMS.—Mrs. Betsey A. Lloyd, Cor. Sec.
David H. Woodard..........1st Sunday in each month
Mary L. Tower..........2d Sunday in each month

NORTH RUTLAND.—W. H. H. Gardner, Com.
A. W. Richards..........1st Sunday in each month
Mrs. M. E. A. Stevens......2d Sunday in each month
Wm. Hobbs..........4th Sunday in each month

Newton Upper Falls.—Church of Yahveh, Boylston Street.—L. T. Cunningham, Pastor.

PLYMOUTH.
H. A. Mitchell....1st and 2d Sundays in each month
G. A. Streeter..........4th Sunday in each month

PALMER.—E. J. Wood, Cor. Com.

PITTSFIELD.—(Miller Memorial Church, 56 Fenn St.)

PLAINFIELD A. C. Church.—N. Wheeler, Cor. Sec.

SOMERVILLE Second Advent Church, Putnam St.—D. D. Lord, Cor. Com.
E. N. Hinckley..........Sunday, Sept. 18

SALEM.—(Adv. Chris. Church, North Street.)—G. F. Haines, Pastor. Residence, 28 Dearborn St.

SPRINGFIELD.—(Evangelist Hall on State Street.)—G. H. Wallace, Pastor, 310 Union Street.

SHAWMUT Adv. Chris. Church.—Mrs. Lucy E. Pool, Sec.

SAVOY.
Mary L. Tower..........1st Sunday in each month
Mrs. E. A. Stoddard..........Sunday, Sept. 11
Enoch Phelps..........3d Sunday in each month

TAUNTON (13 Weir St.)—Mrs. L. J. Francis, Clerk.
J. W. Goodwin..........Sunday, Sept. 11
M. A. Bates..........Sunday, Sept. 18

WORCESTER (S. A. Hall, 492 Main St.)—E. G. Higgins, Jas. Miles, and A. W. Ward, Cor. Com.
G. W. Sederquist..........Sunday, Sept. 11
C. R. Crossett..........Sunday, Sept. 18

WESTFIELD.—M. E. Andrews, Pastor.—Residence No. 11 Green Avenue.

WAKEFIELD.—(Union Hall, Post Office Building.)
Daniel N. Chadsey..........Sunday, Sept. 11

WHITMAN.—Wm. A. Burch, Pastor.

WARREN Second Advent Church (Brigham Hall.)
Mrs. M. E. A. Stevens.....1st Sunday in each month

WESTBORO.—(Advent Chapel, Church St.)—W. H. Bailey and E. L. Braley, Com.
F. W. Dunnell..........Sunday, Sept. 11
H. A. Mitchell..........3d Sunday in each month
Mrs. M. E. A. Stevens.....4th Sunday in each month

New Boston (Winchendon)..........Sunday, Sept. 11
J. H. BASTON.

MAINE.

BIDDEFORD.—A. W. Sibley, Pastor.—Residence, 33 Oak Street.

BERWICK S. A. C Church.—W. E. Dow Com., Box 324.
J. E. Clough......1st and 3d Sundays in each month
A. A. Robinson..........2d Sunday in each month
D. M. Leavitt..........5th Sunday when it occurs

BANGOR, Advent Christian Church (corner of Centre and Cumberland Streets.)—J. F. Clothey, Pastor.

BOWDOINHAM VILLAGE (Hinkley's Hall.)—Corresponding Committee: L. D. Small.

Beal's Island, Jonesport.—Frank Beal, Com.
N. Smith..........Sundays, Sept. 11, 18 and 25

BRIDGTON (Advent Chapel).—J. C. Libby, Com.
J. Whitman..........1st Sunday in each month
W. N. Tenney..........Sunday, Sept. 25

Bookertown, So. Gardiner.—Geo. E. Peacock, Cor. Com., Gardiner, Me.

CAPE ELIZABETH (Advent Chapel.)—Chas. G. Phinney, Com. P. O. Cash's Corner, Me.
Berley Emery..........1st Sunday in each month
J. or V. A. Hill..........2d Sunday in each month
I. C. Wellcome..........4th Sunday in each month

DOVER A. C. Church (High St.)—J. Denton, Pastor.

EAST ELIOT.—Mrs. Daniel B. McIntire, Cor. Com.

EAST BOWDOINHAM.—Mrs. W. S. Lancaster, Sec.

FAIRFIELD.—Earnest L. Ames, Cor. Com.

GARDINER A. C. Church.—E. S. Newell, Cor. Com.

GOODWIN'S MILLS (Union Hall.)—J. Hill, Pastor.
J. Hill..........1st Sunday in each month or supply
Jared Whitman..........2d Sunday in each month
B. S. Emery..........3d Sunday in each month
Jesse Gay..........4th Sunday in each month

HOLLIS CENTRE.—John E. Berry, Com.
D. W. Stevens..........2d Sunday in each month
M. E. Kilborn..........4th Sunday in each month

KEZAR FALLS (Advent Chapel.)—M. F. Norton, Com.

KENNEBUNK. Lower Village (Advent Chapel.)
O. A. S. Mayberry..........3d Sunday in each month
J. Hill..........4th Sunday in each month

LEWISTON (Soc. Adv. Hall, near corner Main and Lisbon Sts.)—W. M. Strout, 26 Horton St., Cor. Com.

LITCHFIELD (South Oak Hill.)—Geo. W. Hodgman, Sabattus, Me., Sec.

MECHANIC FALLS.—C. M. Sawyer, Com.
J. A. Libby..........1st Sunday in each month
Mrs. J. E. Jordan.....2d, 3d, and 4th Sunday in each month, and 5th when it occurs.

NORTH WATERBORO.—Frank Stone, Cor. Com.

North Bucksport.—Wm. J. Thompson, Cor. Com.

OTISFIELD GORE.—D. Brett, Norway, Com.

OLD ORCHARD (Adv. Chapel, near the Tower.)
O. A. S. Mayberry..........2d Sunday in each month
Mrs. V. A. Hill..........3d Sunday in each month
Mrs. A. A. Young..........4th Sunday in each month

OCEANVILLE (Stinson Neck.)—John Conary, Com.

PORTER VILLAGE.—Joseph T. Rice, Com.

PORTLAND Second Advent Church (Congress Place, near State Street.)—E. P. Woodward, Pastor, 305 Cumberland Street.

PEAK'S ISLAND.—H. T. Skillings, Cor. Com.

ROCKLAND (A. C. Church, Merrill's Hall, Lime Rock Street.)—C. F. Cassens, Box 218, Committee.
D. H. Kilbreth..........Sunday, Sept. 11

SOUTH BERWICK (Great Works.)—M. C. Hanson, Com.
A. A. Robinson....1st and 3d Sundays in each month
J. E. Clough..........2d Sunday in each month and 5th Sunday when it occurs.
C. M. Willand..........4th Sunday in each month

SOUTH ELIOT.
Geo. W. Brown..........1st Sunday in each month
A. L. Hill..........2d Sunday in each month

STEEP FALLS (Chapel.)—Mrs. M. A. Ridlon Com.

SABATTUS (Jones' Hall.)—D. D. Golder, Cor. Com.
Mrs. Jessie E. Jordan.....1st Sunday in each month
Jared Whitman..........3d Sunday in each month

SPRINGVALE.—Moses E. Lowd, Box 14, Cor. Com.
Mrs. V. A. Hill..........1st Sunday in each month
E. Johnson..........Sunday, Sept. 11
J. Hill..........3d Sunday in each month
B. S. Emery..........4th Sunday in each month

South Livermore.—Wm. A. Campbell, Cor. Com.

SOUTH GARDINER (Grammer school-house.)

SOUTH WINDHAM (Union Chapel.)—A. R. Stevens, Cor. Committee.
I. C. Wellcome..........1st Sunday in each month

SOUTH HOPE.—G. L. Young, Pastor.

SWAN'S ISLAND A. C. Church.—Alvin Smith Cor. Com.

VINALHAVEN.—Fred N. Johnson, Cor. Committee.

VIENNA (Brick Chapel.)—S. W. Carr, Mt. Vernon, Cor. Com.

WESTBROOK (Berean Adv. Church.)—O. S. French, Pastor. Residence, 6 Giles Street.

West Scarboro (Blue Point school-house.)—T. J. Coolbroth, Cor. Com.

Kittery (No. 4 South school-house) 1st Sunday in each month. South Berwick (Grant's school-house) last Sunday in each month. J. P. GOODWIN.

North Norway and Otisfield......4th Sunday as usual
J. ALBERT LIBBY.

NEW HAMPSHIRE.

ALTON (Jones' Hall.)—Hiram O. Tuttle and George E. Varney, Com.
N. Glidden..........1st Sunday in each month
Chas. Goodrich..........Sunday, Sept. 11
J. T. Libby..........3d Sunday in each month

ALTON (as J. C. Varney may appoint.)

CONCORD (Centre Street.)—A. J. Wheeler, Pastor.
Dr. J. Hemenway..........Sunday, Sept. 11

DOVER.—J. W. Felker, 14 Cushing St., Cor. Com.
E. N. Hinckley..........1st Sunday in each month
W. H. Mitchell.....2d and 3d Sundays in each month
Chas. Goodrich..........4th Sunday in each month

DUMMER.—Preaching every fourth Sunday. C. R. Howard Cor. Com.

DANBURY.—Abel Ford, Corresponding Committee.
F. S. Knowlton..........Sunday, Sept. 18th

EAST ALTON (F. W. B. Church.)—H. O. Tuttle, Com.

East Sandwich—Calvin, Watson, Com.

EAST CONCORD.—Correspond with J. W. Welch.

EAST ROCHESTER.
C. M. Willand..........1st Sunday in each month
Mark Stevens..........2d Sunday in each month
Geo. W. Brown..........3d Sunday in each month
A. A. Robinson..........4th Sunday in each month

EAST PEMBROKE.
John Parsons..........2d Sunday in each month
Lewis Brown..........4th Sunday in each month

EXETER A. C. Church.—H. E. Shattuck, Pastor.

EAST WAKEFIELD (Woodman's.)—Mrs. Anna E. Waldron Corresponding Committee, Woodmans, N. H.
C. Coleman..........2d Sunday in each month
D. W. Stevens..........4th Sunday in each month

FARMINGTON.—J. M. Burnham, Committee.

HILLSBORO BRIDGE.
F. S. Knowlton..........Sunday, Sept. 11
W. H. Mitchell....1st Sunday in Oct., Nov. and Dec.
D. M. Leavitt.....2d Sunday in Oct., Nov. and Dec.
C. R. Crossett......3d Sunday in Oct., Nov. and Dec.
A. J. Wheeler.....4th Sunday in Oct., Nov. and Dec.

HAMPTON.—Frederick L. Lamprey, Cor. Com.
Sister L. C. McKinstry..........Sunday, Sept. 25

LOUDON.—L. H. Pettingill, Cor. Committee.
John G. Hook..........1st Sunday in each month
J. H. Bartlett..........2d Sunday in each month

LAKE PORT (North Church.)—E. D. Smith, Com.
D. M. Leavitt......1st and 3d Sundays in each month
J. H. Bartlett..........Sunday, Sept. 25

LOUDON RIDGE.—John Parsons, Pastor.

MELVIN VILLAGE.—J. S. Moulton, G. W. Copp, Com.

MANCHESTER, Arlington St.—C. R. Crossett, Pastor.

MIRROR LAKE Christian Church.—Eld. Daniel Wiggin Pastor.

MEREDITH VILLAGE (Grand Army Hall.)—Jacob G. Smith, D. M. Roberts, Corresponding Com.
G. E. Brown..........1st Sunday in each month and Sunday, June 26.

NASHUA.—Simeon Roby, Pastor.

NORTHWOOD NARROWS.—D. L. Towle, Cor. Com.
O. M. Chase..........Sundays, Sept. 11 and 18

NEW HAMPTON.—F. D. Sanborn, Cor. Com.
D. M. Leavitt.....2d and 4th Sundays in each month
N. Glidden..........3d Sunday in each month

PORTSMOUTH.—S. W. Hoyt, Cor. Com., 13 Cabot St.
Miles Grant..........Sunday, Sept. 11
Chas. Goodrich..........Sunday, Sept. 18
J. C. Wheeler..........Sunday, Sept. 25

PITTSFIELD (at the Bethel.)—M. Stevens, Pastor.

PENACOOK (Union Chapel.)
J. H. Bartlett..........3d Sunday in each month

ROCHESTER (Odd Fellows Hall.)—H. B. Lary, Com.
Enoch Morrill..........Sunday, Sept. 11
Dr. J. E. Nichols..........Sunday, Sept. 18
E. N. Hinckley..........Sunday, Sept. 25
S. Shaw..........Sunday, Oct. 2

RYE.—S. G. Smart, Corresponding Committee.
M. M. and A. A. Young....1st Sunday in each month

SUGAR HILL.—C. W. Dockham, Pastor.

SOUTH ROCHESTER (Advent Christian Chapel.)
E. Johnson..........Sunday, Sept. 18

SEABROOK.—E. D. Felch, Committee.
W. F. Pettle..........Sunday, Sept. 11

SOUTH SUTTON.—A. Cressy, Pastor.

WOLFBORO (Chapel Union St.)
Charles Colman..........1st Sunday in each month

WATER VILLAGE (school-house.)
A. Stillings..........2d Sunday in each month
C. Colman..........4th Sunday in each month

WEST DEERFIELD.—Meetings every Sunday.
Enoch Morrill..5th Sunday each month when it occurs

WEST EPPING.—J. Frank Hartford, Cor. Com.
James Bryant..........Sunday, Sept. 11

Lee (J. M Wiggin's house) Sunday, Sept. 18. In the evening at Bro. Berry's house.
J. A. BRYANT. J. H. LEAVITT.

Meredith Neck..........Sunday, Sept. 11
N. GLIDDEN.

North Chichester..1st and 3d Sundays in each month
N. B. MCMURPHY.

Strafford (Robert's District) 1st Sunday in each month
ENOCH MORRILL.

Melvin Village..........2d Sunday in each month
Sandwich..........3d Sunday in each month
Melvin Village..........4th Sunday in each month
T. W. PIPER.

Salisbury (Smith's Corner meeting-house Sunday, Sept. 4, at 10.45 a. m. Warner (Town Hall) 2.30 p. m.
SIMEON ROBY.

Water Village (school-house) 1st Sunday each month
So. Wakefield (Spinney meeting-house) Sun., Sept. 11
D. W. STEVENS.

VERMONT.

BRATTLEBORO.—(Lower Town Hall.)

BRIDGEWATER (Oak Chapel.)—A. L. Dinsmore, Com. Preaching once in two weeks.

BRISTOL.—A. S. Williams, Pastor.

CASTLETON.—A. C. Johnson, Pastor.

HARTLAND (Densmore Hill school-house)—Enos Dole, Taftsville, Vt., Cor. Com.

HOLLAND A. C. Church.—W. P. Drown, Pastor.—G. W. Tabor, Cor. Com.
G. W. Chapman..........once in four weeks

Hardwick—A. P. Drown, Pastor. Maple Hill, Marshfield, once in four weeks.—A. P. Drown, Pastor.

North Shrewsbury.—Willard Guild, Com.
A F. Moore......1st and 3d Sundays in each month

NORTH SPRINGFIELD A. C. Church.—O. Beckwith, Pastor Preaching one half of the time. D. S. Dutton, F. A. Snell, Com.

North Sherburne.—Dudley Estabrooks, Cor. Com.

STRAFFORD.—A. M. Holder, South Strafford, Vt., Cor. Committee.

ST. JOHNSBURY A. C. Church.

Stony Brook and Gaysville—W. C. Boutwell, Acting Pastor. Preaching once in two weeks.

VERNON.—A. E. Scott, Corresponding Committee.
M. A. Potter..........Sunday, Sept. 18

VERSHIRE A. C. Church.—E. E. Aubrey Pastor.

WARREN (A. C. Church.)—Chas. Brown, Clerk.
Sandgate..........1st Sunday in each month
Chittenden........2d and 4th Sunday in each month
WM. J. BLANCHARD.

Newport Centre..........once in four weeks
G. W. CHAPMAN.

Corinth (Meadow meeting-house) every Sunday until further notice. W. T. HARDING.

RHODE ISLAND.

BRISTOL (corner of High and Church Streets.)

CLARK'S MILLS (A. C. Church.)—E. R. Wood, Pastor. C. E. Sullivan, Com.
E. R. Wood..........every 4th and 5th Sunday

CENTRAL FALLS (G. A. R. Hall, Central Street.—Geo. W. Kent Pastor.—Sargent R. Jewell, Clerk.

EXETER.—E. R. Wood, Pastor.—Preaching first and second Sundays in each month.

Escoheag Adv. Chris. Church.—E. R. Wood, Pastor.

LAFAYETTE (Advent Christian Church). Joseph S. Arnold, Cor. Com.

Providence, Hammond Street.—Eld. J. A. Gardner, Pastor. Residence, 2 Messer Court.

ROCKY BROOK A. C. Church.—C. F. Dixon, Pastor.

River Point Adv. Chris. Church.—B. J. Church, Com., River Point, R. I., Box 133.

North Scituate (A. C. Chapel.)—M. O. Pray, Clerk.
Elisha B. Card....1st and 2d Sundays in each month
Jos. J. Northup...3d and 4th Sundays in each month

Woonsocket.—(Corner Green Street and Park Avenue.)—J. Miett, Pastor.

CONNECTICUT.

ABINGTON.—(The Church of Christ.)—A. H. Salisbury, Pastor.

BRISTOL.—John C. St. John, Pastor.

BRIDGEPORT (corner of Barnum Avenue and Brook Street, E. D.)—J. W. Davis, Pastor.

CRYSTAL LAKE.—O. D. Newell, L. R. Lull, Com.
D. C. Dudley..........Sunday, Sept. 11

DANIELSONVILLE (Advent Chapel, corner of Academy and School Streets.)
D. C. Dudley..........1st Sunday in each month
A. Morse..........3d Sunday in each month

EAST NORWALK.

HARTFORD (Church on Foot Guard Place.)—W. O. Higley, Pastor. Residence 87 Williams St.

NEW HAVEN (Beers Street.)—Geo. M. Teeple Pastor.—Residence No. 19 Forest Street, Westville.

PROSPECT (New Chapel.)—Mrs. Ellen P. Allen, Waterbury, Ct., Cor. Com.

PUTNAM (A. C. Chapel.)—H. H. Brown, Pastor.

SCITICO.—D. H. Cady Com., Thomsonville, Ct.
C. L. Pike..........Sundays, Sept. 11 and 18

SOUTH NORWALK.—Jas. Evenden, Jr., Secretary.
Geo. L. Teeple..........Sundays, Sept. 11, 18 and 25

SOUTHINGTON.—O. D. Woodruff, Com.

TORRINGTON (A. C. Chapel, Barber Street)—John Jeffrey, Pastor.

WINSTED S. A. C. Church, Junction of Elm, Wheeler and High Streets.—J. E. Cross, Pastor.

WATERBURY (75 Cherry St.)—C. Pike, Pastor.

WOODSTOCK VALLEY.—P. S. Butler, Pastor.

WALLINGFORD.—(New Church on Whittlesey Avenue.)—Henry Stone, Pastor.

NEW YORK.

Darien A. C. Church.—W. M. Steele, Pastor.

Hebron.—H. W. Hewett, Pastor.

HOOSICK (A. C. Chapel.)
Ellen E. Towslee..........2d Sunday in each month

Massena.—Geo. D. Stearns, Pastor.

Rochester A. C. Church (40 Cortland St.)—Chas. A. Phelps, Pastor, 103 University Ave., Rochester, N. Y.

Springwater.—Roger Sherman, Pastor.

Stevens Mills, Steuben Co., A. C. Church.—H. R. Hickok, Pastor.

Sandy Hill (Maine & Willow Sts.)—F. S. Stanton Pastor.—Residence No. 1 Willow St.

TROY, 41 King St. (up stairs.)—J. Kingsley, Pastor.

Young Hickory school-house, Steuben Co., once in two weeks. Burr Eggleston, Pastor.
East Day once in two weeks. J. W. MANNING

Ft. Ann..........3d Sunday in each month
WM. J. BLANCHARD.

Alma, Allegany Co., once in two weeks.—C. W. Stephens, Pastor.

ENGLAND.

Eastbourne (Roseland Mission Room, Seaside Road.—F. Kitcher, Elder. S. Forsey, Missionary.

Wimbledon (Drill Hall.) T. WILLIAMS.

Maresfield, Sussex (Piltdown Adv. Church.)—A. Sawyers and G. Reed, Sen., Elders.

PENN.

EAST BRANCH.—J. B. Eastman, Cor. Committee.

Edinboro.—O. M. Owen, Pastor

Philadelphia (26th and Huntingdon Streets.)—J. H. Poit, 2519 North 27th St., Com. Preaching every Sunday evening. Frederick Sipe, Pastor.

Wallaceville once every three weeks. East Branch and Three Bridge every 3d Saturday and Sunday in the month. Blooming Valley 4th Sunday each month.
MRS. M. GROVE.

West Bingham, Potter Co. (school-house) once in two weeks, Saturday evening and Sunday, 11 a. m.
J. O. POTTER.

Once in four weeks on the Eleven Mile. Once in four weeks in Hector, Potter Co.—C. W. Stephens, Pastor.

INDIANA.

Jeffersonville.—H. V. Skipper, Pastor. Otisco.—H. V. Skipper 3d Sunday and Saturday before in each month. Forest.—E. C. Andrus, Pastor. Colfax F. W. Powers, Pastor. Volga.—A. H. Cooperider, Pastor.

New Albany.—M. A. Stevens, Pastor.

OHIO.

Sparta, Stantontown, and East Porter.—Wm. C. Stewart, Pastor.

CANTON.—M Beck, Pastor

Quaker City (Mt. Zion Chapel.)—Mrs. Ruannah C. Kagon, Secretary.

Springfield.—H. E. Dodson Clerk and Ruling Elder.

Nevada and Moreland Adv. C. Churches.—W. P. Shamhart, Pastor.

NORTH CAROLINA.

Newberne.—Eugene Scott, Pastor.

Wilmington—J. P. King, Pastor. Murtlegrove—J. S. Harvey, Pastor. Mount Olive—I. W. King, Pastor. Antioch—J. G. Dukes, Pastor.

Myrtle Grove Sound.—J. H. Harvey, Pastor.

Wilmington (Brooklyn Second Advent Church.)—J. G. Dukes, Pastor.

Jones Chapel, Mount Olive, preaching every fourth Sunday. Prospect, Albertson P. O., preaching every third Sunday morning. Christian Chapel, Pink Hill, preaching every third Sunday night.—Elder George Clark, Pastor. Eld. C. C. Norris, Assist. Pastor.

SOUTH CAROLINA.

Charleston, Grantville and Mitchell Hill S. A. C. Churches.—W. D. Beckum, Pastor.

Langley.—James Marshall, Church Clerk.

Charleston (Mt. Olive Church)—Thomas B. Wright Pastor.

Mt. Marinca.—John Barton, Church Clerk.

Sanwana Chapel, Maple Branch, and Andrew's Mills.—J. S. DuBose, Pastor.

Savannah, Lamor, Mitchell's Hill.—J. S. DuBose Pastor. Maple Branch, Andrew's Mill.—W. D. Grantham, Pastor.

GEORGIA.

Finn S. A. C. Church.—Preaching every fourth Sunday by the Pastor, J. D. Kendrick.

ILLINOIS.

ALEXIS.—Geo. G. Emery, Pastor.

Aurora A. C. Church.—D. R. and E. S. Mansfield, Pastors.

Chicago, 91 So. Green St.—Geo. W. Turner, Pastor. Residence, Edison Park, Ill.

AUBURN Adv. Chris. Church.

Genoa A. C. Church mornings and alternate evenings.—J. H. Nichols, Pastor.

Ionia, Warren Co.—Geo. G. Emery, Pastor.

Minonk.—Meetings every Sunday.

Palmer, morning and evening every Sunday.

Carlinville, Sunday once in four weeks. In W. C. T. U. Hall, morning and evening
G. T. WELLCOME.

WISCONSIN.

SPARTA.—George W. Wright, Pastor.

Newton—Laura H. Perkins, Pastor.

MINNESOTA.

Minneapolis.—Corner of Second Avenue and Fourteenth Street South.)—W. J. Hobbs, Pastor, 2636 1st Avenue South, Minneapolis, Minn.

High Prairie.—P. and H. and M. Ramer, Pastors.

Rose Creek A. C. Church.—S. S. every Sunday. W. M. Corbett, Clerk.

MICHIGAN.

Nashville (Leighton school-house.)—P. Holler

Buchanan (Oak St. A. C. Church.)—J. F. Adair, Pastor.

TENNESSEE.

MEMPHIS.—35 Seventh St.—J. R. Pate, Pastor.

MISSOURI.

Meadville - B. Forester Pastor. Mount Pleasant—B. Forester Pastor.

Kansas City, S. A. C. Mission, corner of Penn. and 16th Streets.—H. D. Fillmore, 1614 Washington St., Missionary.

Green Mound school-house, Saline Co., first Sunday and Saturday night preceding of each month.—H. D. Fillmore, Pastor.

Sandals, Ray Co., the week following 3d Sunday of each month.—H. D. Fillmore, Pastor.

Fairview school-house, Carroll Co., 4th Sunday in each month. Powell, Christian Church, Chariton Co., 2d Sunday in each month. JAS. F. DAY.

IOWA.

Woodland—B. Forester Pastor.

New Hartford every Sunday.—R. M. Hurlburt.

VILLISCA (Adv. Chris. Chapel)

QUEBEC.

DANVILLE.—D. Gregory, Pastor.

Hereford A. C. Church.—C. O. Hibbard, Cor. Com.

Iron Hill (Union Chapel.)—Loren Marsh, Pastor.—John Ruiter, Committee.

Magog (Ketcham school-house, Pond District) once in four weeks.—G. W. Chapman, Pastor. Hatley (Old Church) once in four weeks.—G. W. Chapman.

Robinson A. C. Church.—W. H. Blount, Pastor. Dudswell and Brookbury A. C. Church.—W. M. Blount, Pastor.

Scottstown A. C. Chapel every Sunday at 11 a. m.—Mrs. R. B. Scott, Clerk.

Ways Mills (Union Church.)—C. B. Peck, Pastor.

Waterloo.—Richard Beers, Cor. Com.

WASHINGTON.

Seattle, one-half block north of Front St., Cable Power house. Preaching every Sunday. Alson W. Steers, Pastor.—Orillia, James Eager, Elder.—Sunnydale, John Gildersleeve, Clerk.—Colby, John Blakely, Elder.—Nooksach, preaching every Sunday by Elder W. E. Powell, Pastor. Blessed Hope A. C. Church.—W. H. Snyder, Pastor. Orrin Mills, Elder. P. O. address Box 83 Sidney, Wash.

CALIFORNIA.

Bards Dale, Ventura Co. Cal., G. W. Ketcham.

Napa City.—Preaching every Sunday in the Advent Christian Church on Second Street, near Central School.—M. MacFadyen, Pastor.

Pilgrim Church, Oakland, 1517 San Pablo Ave.—Services every Sunday at 11 a. m. and 7.30 p. m.

Potter Valley.—Geo. Greenwell, Pastor.

Santa Cruz.—A. P. Moore, Pastor.

San Francisco Adv. Chris. Church, (Church St., between 29th and 30th Streets.) W. H. Lannin Sunday a. m. 11.30, and at the Mission, 106 McCallister St., Sunday p. m., and every evening during the week at 7.30 except Monday evening.

Santa Clara.—The church have services every Sunday.

NEBRASKA.

Springfield.—W. E. Todd, Pastor.

CORRESPONDENCE.

WHEN JESUS COMES.

S. D DANIELS

When Jesus comes we'll all go home,
No more this weary earth to roam;
We'll leave this wicked world behind,
To God's consuming fires consigned.

On wings of faith toward heaven we'll fly,
To meet our Saviour in the sky;
We'll rise above the fiery void,
Safe in the chambers of our God.

Until the indignation's past,
The curse removed, earth once more blest;
Redemption's work is now complete,
And heaven and earth together meet.

O glorious day for which we wait;
Full consecration let us make,
And live in expectation sweet,
That soon our joys will be complete.

O come, dear Saviour, quickly come,
For thee the whole creation groans;
The church for thee has waited long,
When shall we hail the glorious morn?

When that illustrious day shall dawn,
And all thy saints are gathered home,
Lord, let me in thine image shine,
And all the glory shall be thine.

Naugatuck, Conn.

THE RESURRECTION MORNING.

PROF. W. K. BURR.

On some bright and glorious morning that day of days shall dawn upon this world of ours, and then will all the shadows flee away. Blessed hope! undying as it is, the hope of the resurrection! We are assured by the Apostle John that there shall be a new heaven and a new earth. Precious promises, fragrant with the love of Jesus. O to think on some delightful morning we shall feel firm beneath our feet the green immortal ground on which we now tread, and that too beyond death and the grave. On that gladsome morning we shall know the first throb of that perfect life, unfettered by this mortal mould, broke loose as we then shall be from this prison-house of clay. Our minds, too, will continually develop and be filled with the fullness of joy and the pleasures forevermore.

That morning too will never end. There shall be no night there. It will be free from all floating clouds and stormy weather. Behind us, away in the distance, will be the heart-aches and the fever, the rock waste and the mystic river. But before us—

"——everlasting Spring abides,
And never withering flowers."

What joy unspeakable! Pleasures that no pen can find words sufficiently strong in meaning to fully describe. O the emotions that fill our hearts with overwhelming delight! How they expand with the great wealth of desire that burns within our breasts, and that too with unending vigor in ceaseless rythms of joy and gladness. Often here in anticipation we listen to the anthems sung by angel choirs to the music of the spheres; we stand enraptured, our souls vibrating with an eternal calm, deep and full, while beside the crystal sea ten thousand voices, rich and melodious, sing in strains most sweet and tender the exultant shouts of victory,—"Hosanna to the Lamb of God."

O what enjoyments we see on every hand, —rest beyond description; health incomparable and unspeakable; freed from the periodic portions and wretched repetitions that continually clog poor mortals in this transient chequered vale. There too on that blest morning we shall behold activity that knows no bound, and then the inhabitants never get tired. They are unhampered with this distempered body and this distempered mind, and now we watch them basking in the golden sunlight of the glad evermore. While here—

"We speak of the realms of the blest,
Of that country so bright and so fair;
And oft are its glories confessed,
But what must it be to be there?"

We stand so often amid wonder and conjecture; but on the dawning of that great day it will be one grand and glorious reality. It will be very different from our present earth-life. Everything will be changed. The very earth itself will be swallowed up in the brightness and beauty of heaven. Even the new Jerusalem will be here, with its gates of pearl, and walls of flashing gems, and towers of snowy whiteness. On this side of that blissful morning we wonder what our new life will be on the other side, and how shall we breathe the pure atmosphere filled with eternal light? Will our lung power be increased? And then how shall we give vent to our feelings? Will we still have the same old earthly difficulty of expressing our ideas that we now experience? This we know; words will have a deeper significance and be much richer in meaning then than now. Here at times we feel the poverty of language. Often when we try to describe the longings of the soul, or try to make known all that we desire or wish, or hope, or feel, it is then that our very tears mingle with our blood, and we realize that words are not the highest forms of expression. But it will be so very different on the new earth in the resurrection morning. Then—

"We shall know as we are known,
Nevermore to walk alone."

Ever glorious and eternal hope! Anything like a *perhaps* or a *may be* will not be found. All uncertainty will have passed away, and with it the fearful forebodings and gloom that overshadowed us in our wanderings here below. Sometimes even now we hear voices from the thither shore, and in the weird domain of the imagination we often fancy we see the boatman plying the oar to carry some lonely pilgrim over the stormy billows of the dark sea. O could we just push aside the veil and take a look into the boundless stretches of eternity, no doubt we would all have greater longings for the eternal home.

Many of us already are going down the hillside, and the western slope will soon disappear in the evening twilight. Is it any wonder then, if we should occasionally get a little homesick? Who could blame us if we in our longings for a better country should so often peer through the lattice, and push aside the fog and mist that hides the future from our sight to see if there are any signs of the coming of our Lord? The blessed Saviour said while here on earth, "As the lightning cometh from the east, and shineth even unto the west, so also shall the coming of the Son of man be." Consequently we need not pause to wonder why the dead are buried with their heads lying towards the west. They are only sleeping, waiting till the Lord shall come from the east, so that at the sounding of the last trump they may arise and stand face to face with the Redeemer.

Who does not then long to be ready for the dawning of the resurrection? O glorious morning of mornings speed on! O haste thy coming sweet day of peaceful rest! Surely no one need think it strange if we at times should become a little restless in this ever changing world! Amid life's trials how often we sigh, How long, O Lord, how long! Still hope with unwearying finger ever points to the coming of that great day, and consequently we patiently wait the ushering in of the glad resurrection morning.

Believe me when I say that heaven is not so far away as we sometimes are inclined to think. No, it is around and about us here. The hither shore is in sight of the heavenly, and day by day we get a little nearer home. It is true our songs are frequently mingled with tears, and then they have a somewhat death-like cadence. But amid it all we catch glimpses from the shores of immortal bloom, and then over the graves of loved ones, when our hearts are filled with deepest grief, we are wont to sing—

"Spring shall soon visit the mouldering corn,
Day shall soon dawn on the night of the grave;
On the cold cheek of death smiles and roses
are blending,
And beauty immortal awakes from the tomb."

Yes, lonely pilgrims, waiting and watching. It will not be so very long. The appearing of the Lord draweth nigh. O that we may all be ready for that great morning, the ushering in of the eternal day! Soon the long night of darkness will depart, and the everlasting morning of bliss will then dawn upon the world. The time may be much nearer than we are inclined to think. The Lord calls upon us all to be ready. Voices from out the past—the loved ones departed—urges us onward. O it seems to me as if we were only all doing our duty it would not be very long till the end would come. Soon would we see the light of the approaching millennium come flashing along the horizon, while ten thousand times ten thousand and thousands of voices would join in the songs of triumph—a seven-fold chorus of hallelujahs and harping symphonies. Even the very bones of God's children that sleep in the dust would grow restless, and sigh for those happy reunions when Christ would come again. The time would indeed be short. Soon would be heard the long drawn note of the last trump, and the exultant shout of the saved would go up, "The Lord is come"

Amliasbrey, Ont.

THE WORD OF LIFE.

H. R. BURSELL.

"Thy word is a lamp unto my feet, and a light unto my path." Ps. 119:105

After deliverance out of the thraldom and oblivion of sin and self, our lives reflect, as did David's, the new glimpse, and then the dawn of divine light. Whence its source? Ah! it is the Word of Life. David's soul responded, and gave vent to joyful utterance. It overflowed with praise. Thus his life became a song. So may ours.

The Word, the revelation of God to man, radiates with glorious light. In the pages of that blessed volume of truth there are promises recorded that shine out most vividly, greatly rejoicing the hearts of the children of men, and filling them with foretastes of the joy unspeakable and full of glory. Here is the peace that passes understanding. Oh, cling to the priceless boon.

It is not the bee's touching on the flowers that gathers the honey, but her abiding for a time upon them and drawing out the sweet. It is not he that reads most, but he that meditates most on divine truth, that will prove the choicest, strongest Christian.

"THE SIMPLICITY THAT IS IN CHRIST."

I. I. LESLIE.

These are the concluding words of 2 Cor. 11:3. The entire verse reads: "But I fear lest by any means, as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity that is in Christ." Paul dealt plainly with the church at Corinth. Among all the churches which he and the other apostles were instrumental in raising up, no one perhaps needed so much watching over and correcting as this church. Here again he expresses his fear in regard to it. And what was his fear? It was that the church might be beguiled, as Eve was, through the subtilty of the serpent, and be corrupted from the simplicity that was in Christ. We are led to conclude that up to that time the church at Corinth had not been corrupted in this respect, that thus far its faith and worship were in the simplicity of Christ. But it seems that the apostle saw the danger of corruption and apostasy that the church might be plunged into through the wiles of Satan.

Paul feared that that simple worship which he, under the direction of the Holy Spirit, had established among them would be abandoned by them for one in which there would be none of the influence of the Holy Ghost; also that their simple faith in Christ would become a dead belief, and a form of godliness would take the place of vital piety. This must have been his fear. What is meant by the expression, "The simplicity that is in Christ," is an interesting inquiry. When we go back to the life of our Saviour while here, we behold a simplicity that is most remarkable. His manner of living, his teachings, how simple and plain! No luxury, no ostentation, no making himself great in the estimation of the rich and learned; no seeking public favor by catering to the public taste, no Jewish traditions, no Roman or Grecian philosophy in his preaching. The common people heard him and understood him.

When he commissioned his apostles to go and preach his gospel, it was to preach it as he had preached it, and to live as he had lived. They followed him closely, both in their preaching and in their lives. They imitated him in their simplicity, and the churches which they established were upon the same simple basis of faith, hope, and love, Christ being the pattern for all to follow. While the apostolic preaching and worship continued the simplicity of Christ was manifest, and the churches stood fast in the faith and work of saving men. But the time came which Paul anticipated and feared. Satan did as in the garden of Eden, beguile the churches, and brought in a ceremonial, idolatrous worship, knowing that the Spirit of God could not be in such. The simplicity in Christ, the simplicity in the gospel, the simplicity in living disappeared almost universally, and the corrupt thing which the apostle mentioned took the place of the pure religion of Christ. The simplicity that there was in Christ was imitated by only a few, and they were persecuted unto death.

That apostasy from the simplicity that is in Christ still continues, and is seen everywhere where a form of religion is kept up without the Spirit of God. And much of this sort of religion there is now in the world. Satan did as Paul feared he would, not only in the church at Corinth, but he has corrupted nearly the entire church with a spurious faith and worship. What do we see today? Where shall we look among the many sects for the simplicity there is in Christ? If we could visit the places of worship of all denominations, how many congregations should we find worshipping in the simplicity of Christ and having his gospel preached to them in its purity? How many missionaries, sent out by the various sects, carry only the gospel of Christ to the perishing heathen, and establish among them the true worship of God, as did the apostles at the beginning? There is so much of human direction, instead of divine; so little for the glory of God, and so much for the glory of men, even where God's true people are found. The grain is with the chaff, but the chaff often hides it. But the winnowing will come, and the separation will take place.

We may not suppose that all in the church at Corinth apostatized, became proud, and lost their simplicity in Christ; nor do we conclude that in the churches of today there are none who fully follow him in beautiful simplicity of faith and worship. There may be in every place where the worship is worldly and without the Holy Spirit some who in their hearts humbly worship the Lord, uninfluenced by the parade of forms and ceremonies. Such God knows and blesses. There is no true faith and worship where the eye is occupied with objects made to render the worship attractive and pleasing. Whatever takes the mind from the true object of worship makes the worship idolatrous and sinful. The simplicity that is in Christ should control us in all things. Not to be controlled by this is to be unlike Christ, who expects that his followers will imitate him. As there was idolatry in the ancient church, so there is in the modern. Let us have the simplicity that there is in Christ.

SPREAD OF INFIDELITY.

Infidelity is making alarming advance in all directions. It is coming upon us like a flood tide, or more like a cyclone, tearing away the very foundations of the theological institutions. Bishop Ryles says: "It is vain to shut our eyes to the fact that a general miasma of unbelief seems to fill the air in this day. Our Lord's words are verified, 'When the Son of man cometh shall he find faith on earth?' Archbishop Tait said, in dying words, 'The age is becoming skeptical.' Archbishop Thompson said, 'The infidelity of the day is not only aggressive, it is omnipresent. It is found in the club and in the drawing-room. It works in magazines, newspapers and novels.' A great northern divine told the General Assembly of the Church of Scotland last June, 'Agnosticism and Materialism have become the fashion. The great reviews and magazines are full of it. Young misses fresh from school, and who are not sound on the multiplication table, will lisp to you that they are not sound in the faith. Young boys will tell you that they go in for agnosticism, a word of which they hardly know the meaning, and which they would find it hard to spell."

In *The Watchword*, April, 1892, Dr. A. J. Gordon says: "The unbelief of the day is truly alarming." Such is the *progress* of these last days, as foretold in the Bible. These are like the days of Noah M. G.

WITHIN THE FOLD.

MRS. MORTON.

O what shall my aspirations be
When the gate of pearl is opened for me;
When first I step on the pavement of gold,
And know I am safe within thy fold?

When I see the crystal river flow,
The garnished walls bathed in rainbow glow,
Then, dear Lord, I shall fully know
What it is to be within thy fold.

Hearing the music, soft and sweet,
Knowing joy of thy witnesses is complete,
Hear the story of thy love there told;
How little I knew about thy fold.

Soon earthly things rolled as a scroll,
Then new earth's moon, as burnished gold,
And new earth's sun, shining seven fold;
Dear Lord, the glory of thy fold!

Haverhill, Mass.

"IS CHRIST DIVIDED?" 1 COR. 1:13.

JERE. HOWARD.

In contemplating our situation, as a people, on the "old land-marks," I am led to the all-absorbing conclusion that the professed Christian world, as a general rule, is groping in darkness, and creeds are more adhered to than the plain, practical teachings of our blessed Lord. When he came to rescue us from under the law he found the professed Christian world divided into sects and creeds, among which were the self-righteous Pharisees, who could thank God that they were not as other men. But Jesus' teaching is too plain to be misunderstood, that his mission was to rear the standard and colors under which we must enlist and march, speaking the same thing. "For if a man speak not according to this word, it is because there is no light in him." Jesus came to bring us out from under the bondage of sects and creeds, and to make us free in him who said, "I am the way, the truth and the life; by me if any man enter in he shall be saved. He is the rock upon which the church is built, and the gates of hell will not prevail against it.

When Jesus sent out his apostles he gave them no authority to formulate creeds, to bind men and women, but to declare them free in the Son. "I am the good shepherd, and know my sheep, and am known of mine. As the Father knoweth me, even so know I the Father; and I lay down my life for the sheep. And other sheep I have which are not of this fold; them also I must bring, and they shall hear my voice, and there shall be one fold, and one shepherd." John 10:14—16. God pity those in servitude who will not hear that voice that has said, "Him that cometh unto me I will in no wise cast out." "Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you, but that ye be perfectly joined together in the same mind, and in the same judgment." 1 Cor. 1:10.

For though I be absent in the flesh, yet am I with you in the spirit, joying and beholding your order, and the steadfastness of your faith in Christ. As ye have therefore received Christ Jesus the Lord, so walk ye in him. Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ." Col. 2:5, 6, 8. "Endeavoring to keep the unity of the Spirit in the bond of peace. There is one body and one Spirit, even as ye are called in one hope of your calling. One Lord, one faith, one baptism." Eph. 4:3, 4, 5. "For ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female; for ye are all one in Christ Jesus. And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." Gal. 3:26—29.

"Be ye not unequally yoked together with unbelievers; for what fellowship hath righteousness with unrighteousness? And what communion hath light with darkness? And what concord hath Christ with Belial? Or what part hath he that believeth with an infidel? And what agreement hath the temple of God with idols? For ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing, and I will receive you." 2 Cor. 6:14—17. "For other foundation can no man lay than that is laid, which is Jesus Christ." 1 Cor. 3:11.

Wrens, Ga.

CONSIDER THE LILIES.

H. B. THOMPSON.

When Jesus was here on earth he noticed and spoke of a great many simple things of every-day life with which we are all familiar. His parables were especially simple. The parable of the wheat and tares, the lost sheep, the prodigal son, the ten virgins, and the vineyard let out to husbandmen, all were simple and easily understood. Jesus also called our attention to the sparrows, and to the fact that our heavenly Father feedeth them, and that not one of them falls to the ground without his notice. Then comes the comforting assurance that we are of more value than many sparrows. Then again Jesus speaks of the lilies of the field, and he gives us from them a beautiful lesson of God's care for the flowers. Jesus then says, "If God so clothe the grass of the field, which today is, and tomorrow is cast into the oven, how much more will he clothe you." This teaches us that as children of God we can trust our heavenly Father for all the little things of life. And as Jesus drew lessons from these every-day things with which he came in contact, so may we, if we will.

Jesus said, "Consider the lilies.' He spoke of the field lilies, which grew in wild profusion in that country. As far as I know, the fragrant pond lilies which we have here were unknown to the people of that country. Yet by considering the pond lily we may learn some beautiful lessons of God's power. In the first place, let your mind go to some dirty, filthy, mud-hole, where no one thinks of dipping up water to drink, where no one goes to fish, and where bathing is out of question. Yet right there, out of all that mud and filth, God's power has brought one of the most fragrant flowers that we have. How pure and white it is, not a trace of mud or dirt about it to remind one of its former surroundings. And what God has done in nature's realm he has done and can still do in the spiritual realm. Out of the dark and filthy places of the earth God can bring forth children of light, pure as the morning dew, white as the lily, whose presence brings a joy to all with whom they come in contact. Once as filthy as the filth by which they were surrounded, yet now, renewed by the indwelling of the Holy Spirit, they shine in their community as bright lights, which speak to all of God's power to save to the uttermost.

Some Christians would say, "I don't see how one can live a Christian life surrounded by such filth." But the pond lily will here teach us a beautiful lesson. Just notice what a long stem it has, which not only goes down among the filth, but goes clear through it and draws its life from the virgin earth that lies beneath. So with the Christian living among the filth of this world. He draws his life not from the filth by which he is surrounded, but from the solid earth beneath. Another lesson we may learn from the pond lily is from the fact that it does all that it can to make the world better. All day long the lily throws out its fragrance on the air. We as Christians possess a fragrance which a great many know nothing of. Let us, like the pond lily, give out of our fragrance all through the day and thus glorify God.

What makes yon green hill so beautiful? Not the outstanding peak or stately elm, but the bright sward which clothes its slopes, comprised of innumerable blades of slender grass. It is of small things that a great life is made up; and he who will acknowledge no life as great save that which is built up of great things, will find little in Bible characters to admire or copy.—*Bonar*.

Passionate reproofs are like medicines given scalding hot—the patient cannot take them. If we wish to do good to those we rebuke, we should labor for meekness of wisdom, and use soft words for hard arguments —*Dodd*.

We shall be judged hereafter not by what we have felt, but by what we have *done*.

THE PAST CONDITION OF THE NATIONS.

G. H. WALLACE.

That the nations are not to be found by the Lord on their knees before the throne of grace at his coming is too apparently taught in the Scriptures to need argument. Among other things which were shown to John in that apocalyptical vision was the condition of the nations at the time of the judgment, and he described them thus: "And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged." Rev. 11: 18. Those who have dreamed of the conversion of the world have based much upon Isa. 2 and Micah 4, where a palmy condition of things is described for the last days. It will be observed that the house of the Lord is exalted, and all nations flow unto it. The Lord is to teach the people his ways, and they are to walk in his paths. Implements of warfare are to be beaten into those of husbandry, and the art of war is to be lost. "Nation shall not lift up sword against nation, neither shall they learn war any more."

Now if the Lord said that, and it belongs to the last days of this dispensation, then may skeptics talk of the "self-contradictions of the Bible," for Rev. 11: 18 and numerous other passages would conflict with these two chapters. Possibly our friends who apply those two chapters to these last days, and make them teach the world's conversion, may not have discovered that instead of God uttering these words as a prophecy of peace for this poor, distressed, old world, it is a prophecy of what the people will teach, without divine authority, and with every existing fact in opposition to their teaching. Please notice more carefully the third verse of Isa. 2: "And many people shall go and say." And what do they say? All these pretty things about a universal peace, and prosperity, and religion in the last days. In Micah 4: 2 the same thing is worded thus: "And many nations shall come and say." Then follows this same false prophecy of the people.

We may reasonably expect to hear from God through his inspired prophet in this same connection. In Isa. 2: 6 the prophet speaks. Listen. "Wherefore" (for reasons stated, *i. e.*, because of the false prophecy that will mark the last days) thou hast forsaken thy people, the house of Jacob, because they are replenished from the east, and are soothsayers like the Philistines, and they please themselves in the children of strangers. Their land also is full of silver and gold, neither is there any end of their treasures; and their land also is full of horses, neither is there any end of their chariots Their land also is full of idols; they worship the work of their own hands, that which their own fingers have made. And (notice especially) the mean man boweth down (*i. e.*, pretends to be pious), and the great man humbleth himself; therefore forgive them not."

In Micah 4: 6 the Lord is out with as severe a rebuke for this same deception by the people. The prophet said: "In that day, saith the Lord, I will assemble her that halteth [it seems that some will not go with them], I will gather her that is driven out (hear it), and her that I have afflicted. And I will make her that halted a remnant, and her that was cast far off a strong nation; and the Lord shall reign over them in Mount Zion." How long? "Even forever." "And thou, O tower of the flock, the stronghold of the daughter of Zion, unto thee shall it come, even the first dominion; the kingdom shall come to the daughter of Jerusalem." In the third chapter of Joel, without the people having a word to say about it, is a last-day prophecy. And it is in direct contradiction to what these two prophets have represented the people as saying. Hear it: "Prepare war, wake up the mighty men, let all the men of war draw near, let them come up. Beat your plowshares into swords, and your pruning hooks into spears. . . . Put ye in the sickle, for the harvest is ripe; come, get you down, for the fats overflow, for their wickedness is great. Multitudes, multitudes in the valley of decision" (concision, *i. e.*, *cutting off*, or threshing, mar.) "for the day of the Lord is near in the valley of decision."

St. Paul grasped the thought of these conflicting prophecies, the one by the people (Isa. 2: 3; Micah 4: 2), and the other by the God of heaven, when he wrote to the church of Thessalonica: "Yourselves know perfectly that the day of the Lord so cometh as a thief in the night; for when they shall say peace and safety, then sudden destruction cometh upon them, . . . and they shall not escape. But ye, brethren, are not in darkness, that that day should overtake you as a thief." Why is the church not in darkness with the rest of the world? She reads her Bible right side up, and predicates her faith on its teachings, instead of the "Whitbyan hypothesis." More, she has a part to act in this drama of earth's closing experience. And may God have mercy (if he can) on the skulkers who creep up under the wings of "peace and safety" crying church. If God has laid it upon the ministry to warn the world of coming events, he has equally laid it upon those who see these truths to stand by them with presence, influence, and means.

MILES GRANT'S MISSION TO AUSTRALIA.

Bro. Stockman:—You will no doubt be pleased to have a few lines from this far away part of the world, and your readers will no doubt be glad to know that there are hearts and lives in Australia that are rejoicing in the Lord and in the power of his might, and who are looking for that blessed hope and the glorious appearing of our Saviour Jesus Christ. During the last few months we have had with us our brother in the Lord, Miles Grant, and there are many who can thank God that he ever came to these shores, for now they rejoice as they never rejoiced before. Bro. Grant has been the means of leading many into light and truth, and the good seed which he has sown brings forth fruit to the honor and glory of God our Father. Hearts have been quickened, lives have been made happier, and the devil has been roused up to greater activity, which is a sure sign of good having been done. Our brother was kept busy in and around Melbourne every night for nearly three months. He had a debate with Joseph Lymes, the champion of free thought in Australia. This debate is now in print, and we pray that our Father will greatly bless it to the conversion of men and women who now sit in darkness. Bro. Grant brought out some grand and telling points. The debate on both sides was carried on in a most gentlemanly and, I might say, Christian manner, for I must say that Mr. Lymes behaved in spirit more like a Christian than many professed Christians do in their debates with one another. Mr. Lymes is much impressed with Bro. Grant, and counts him as one of his personal friends.

The last week of our brother's visit he held another debate with pastor Abbott, who is a believer in universal restoration. Bro. Grant made many telling points when on the spirit of man. Pastor Abbott's whole structure is built upon the assumption that man is spirit, the offspring of God, therefore God will not destroy his own offspring. This great error of universal restoration is spreading rapidly through all our churches. The devil has changed front. He has run the eternal torment of the wicked to the death, and has made tens of thousands of skeptics through this awful slander upon our Father's character. He has, however, been defeated all along the line. He has been exposed, and it is now seen by thousands that he is a liar. Those who still profess to believe it are ashamed to say anything about it, so we may conclude that it is now made powerless. Now we are confronted with an error more subtle, for it seeks to shelter under the love of God, and with much sentiment, cant, and hypocrisy, pretends to see in man one great brotherhood, and in God the universal Father. The devil is now transformed into an angel of light, and cannot possibly say too much in favor of our heavenly Father. A few years ago the devil proclaimed far and near that God was cruel and hateful, and for his own selfish pleasure he created men for the purpose of tormenting them forever. All this is changed now. This angel of darkness is preaching universal salvation through spiritualism, theosophy, and at last through our modern pulpits.

We must brighten up our armor, brethren, and not waste too much time striking at a dead theology (*i. e.* eternal torment), but meet the enemy on his new ground. This new delusion will take, for men are pleased to know that they may live and die in rebellion against God and still have ample provision made for them to become partakers of the divine nature, and thus live forever. May Bro. Grant long be spared to lift up the standard, now that the enemy is come in like a flood. Many of the Melbourne brethren think that their American brethren would be much stronger against this new form of error if they could see their way clear to broaden out, and thus find ample room in their teaching to include the restoration of all things spoken of by the mouths of all the holy prophets since the world began. By so doing they would be able to wrench from the enemy scores of passages which they use so powerfully to prove their position of universal restitution. One thing we are certain about, the curtain drops upon a scene—the lake of fire, which is the second death, and all whose names are not found written in the book of life are doomed to perish. Letters have been sent us from different parts of Australia and New Zealand deeply deploring the fact that Bro. Grant has left us so soon. Many in Australia thank God that our brother ever came, and they are determined through the grace and mercy of God to meet him in the coming morning to share with him the glories of our risen Christ.

W. H. WAIN, President Australian Christian Mission.

Melbourne, July 8, 1892.

THERE is not a moment without some duty.

"WALK BEFORE ME AND BE THOU PERFECT."

GEO. E. WOODFORD.

The subject for our consideration is a command of God. The speaker said by way of introduction, "I, am the almighty God." In his address to Abram he said, "And I will make my covenant between me and thee, and will multiply thee exceedingly. And Abram fell on his face; and God talked with him, saying, As for me, behold my covenant is with thee, and thou shalt be a father of many nations. Neither shall thy name any more be called Abram, but thy name shall be called Abraham. For a father of many nations have I made thee. And I will give unto thee and to thy seed after thee the land wherein thou art a stranger; all the land of Canaan for an everlasting possession, and I will be their God. And God said unto Abraham, Thou shalt keep my covenant, therefore, thou and thy seed after thee, in their generations." How fitting, then, the command. "For if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise."

We see at a glance that the command includes all Christians. "Walk before me and be thou perfect." According to Bible testimony, Abraham's ways pleased God. How can we be perfect in all the will of God? He has revealed to us his law in the sacred Scriptures, denoting the rule of action we are to follow. Law speaks order; a privation of law is disorder. We read, "The law of the Lord is perfect, converting the soul" Jas. 1: 25. "But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer but a doer of the word, this man shall be blessed in his deeds." Can we think of a perfect man? Just think a moment. Yes, the man Christ Jesus. He was a hearer and a doer of the word. We hear him say, "My Father loveth me because I always seek to do those things that please him." We must be perfect, as God commands, looking into the law of liberty. He has something for us to do. We can please him who has called us to be soldiers. And our work begins when we listen to what God has to say to us, and are ready to go and come at his command. We do well to give the text our most careful consideration. David says, "Thy word have I hid in my heart that I might not sin against thee." A radical change has taken place in the heart of all God's true children. He has shown us the exceeding sinfulness of sin, and we turn from it as from the messenger of death.

David says, "Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful. But his delight is in the law of the Lord, and in his law doth he meditate day and night." Jesus says, "Whoso heareth these sayings of mine and doeth them, I will liken him unto a wise man that built his house upon a rock; and the rain descended, and the floods came, and beat upon that house, and it fell not for it was founded upon a rock." A common expression when we strike rock we strike solid foundation. "Christ is the solid rock." We are not commanded to be perfect in and of our selves, that is an impossibility, but to be perfect in all the will of God. In the first place hearers of the word and doers. My little children I have written unto you that ye sin not, but that ye walk worthy of the vocation wherewith ye are called. We do well to dig deep and build on the solid rock. That rock, Christ Jesus, who was smitten and from whose side came forth water and blood, the fountain of life, and from his lips came the words father forgive them. Truly Jesus came to seek and to save that which was lost. The scholar that loves his teacher is very considerate to observe the code of laws by which the school is disciplined. And so it is in the school of Christ. If we would grow up into Christ, our living head, and be made fit subjects for immortality, we should give his words of admonition the first place in our minds and hearts, for in keeping of them there is great reward. John 1: 47: "Philip findeth Nathanael, and saith unto him, We have found him of whom Moses in the law and the prophets did write, Jesus of Nazareth, the son of Joseph. And Nathanael said unto him, Can there any good thing come out of Nazareth? Philip said unto him, Come and see. Jesus saw Nathanael coming to him and said of him, "Behold, an Israelite indeed, in whom is no guile! Nathanael saith unto him, Whence knowest thou me? Jesus answered and said unto him, Before Philip called thee, when thou wast under the fig-tree I saw thee. Nathanael answered and said unto him, Rabbi, thou art the Son of God, thou art the king of Israel."

Noah was a just man and perfect in his generation, and Noah walked with God. Enoch walked with God three hundred years and was not, for God took him. Job 8: 20. "Behold, God will not cast away a perfect man, neither will he help an evil-doer." Ps. 101: 2. Said David, "I will behave myself wisely in a perfect way, I will walk within my house with a perfect heart. I will not set any wicked thing before me." Jesus said to the young man that had great riches, "If thou wilt be perfect, sell that thou hast and give to the poor, and thou shalt have treasures in heaven." The writer believes that the old Jewish law made nothing perfect, but the bringing in of a better hope did; by the which we draw nigh unto God. The blood of Jesus Christ, his son, cleanseth us from all sin. In the ordinance of baptism we show to the world our faith in the death, burial, and resurrection of Jesus Christ. And we show to the world by following Jesus in baptism that we are dead to sin and alive to God. We believe all good things are possible with God. And I close by asking all to read Eph. 6, and let the precepts therein contained be written upon the tablets of your hearts.

Wallingford, Conn.

A REMARKABLE INCIDENT OF A FALSE CHRIST.

J. C. SMITH.

"Take heed that no man deceive you."—MATT. 24: 4. "For many shall come in my name, saying, I am Christ, and shall deceive many."—MARK 13: 6.

By the permission of our editor I will relate an occurrence which took place and brought about the knowledge of a false Christ in Paris, while we were in England, at the city of Brighton, or as it is frequently called, "London by the sea." We were kindly entertained at the home of Bro. Horniman, who made arrangements for us to hold meetings at the Y. M. C. A. hall, pavilion, and town hall. While there, scattering the seed with Brn. Cunningham, and Hudson, from house to house in that large city, I visited an aged and eminent scholar, understanding five different languages or more. He was over seventy years old, and could write a good hand in Hebrew, German, Greek, and English. He became so interested in our work that he sent some of our tracts and wrote to Mr. Guillaume (or William) Monod, of Paris, a false Christ who has established churches in France, Switzerland, Germany, and Africa. Mr. Merille de Colleville, the aged scholar of Brighton, subsequently received a letter from Mr. Monod, requesting that it should be shown to us. In sending this letter I will also send an extract of a letter that Prof. Colleville sent to us with the one he received from Paris.

Brighton, 24 Chatham Place, 23 Feb., 1889. To J. Smith, Esq., Adventist Missionary at Eastbourne, in Sussex, England. Dear Sir: Having sent to the Rev. Guillaume Monod some of your tracts and circulars, so that your mission be known to him, allow me to send you the enclosed letter, dictated to a secretary and signed by its author, Pastor William Monod, formerly a pastor for fifty years in the Reformed church of France (the Protestant church of the country and its established one), and now since 1874 head of several churches of his own. The letter of Mr. Monod is his answer to the various tracts which of late have been circulated here about the second coming of our blessed Lord and Saviour Jesus Christ, the one hope of God's people. Pastor Guillaume (William) Monod is the eldest brother of the late Adolphus Monod and of the uncle of the present Rev. Theodorus Monod, two celebrated French pastors even in this country, and perhaps not unknown in America. He was in 1800 born of a most respectable family of Christians, which gave to the world a good many ministers of the holy gospel. He himself received a first-class Christian education. Moreover, he is deeply acquainted with the Holy Scriptures and reads them in the original languages.

One single and extraordinary point distinguishes him from other Christian pastors. It is his declaring ever since 1832, by word of mouth and pen and print, that God told him many times that he, Pastor Monod, is Christ; and that God converses with him every day. Such declarations, according to our way of understanding all texts concerning the expected return of Christ, are mere delusions. Pastor William Monod offers to every serious inquirer a very large amount of literature written by himself or his believers to establish his claims to credibility. I think, save better judgment, that since Pastor Monod has now local churches in France, in Switzerland, in Germany, and in Africa, it is the imperative duty of churches not to acknowledge him, but especially expecting an "*at hand*" coming of the Lord, to investigate this matter in a most thorough and satisfactory manner. If Pastor Monod's statements and doctrine be found out worthy of acceptation, well and good. Let it be proclaimed near and far. If on the contrary the same be found worthy of a genuine condemnation, let it be officially and publicly pronounced. In both cases an immensely valuable service is done unto Christendom. Pastor Monod (whose address is No. 65, Avenue de Bretewil, Paris, France,) will answer all questions. May the Lord be with you always. With kind regard to yourself and lady, believe me, dear sir, yours truly. Merrille de Colleville.

I will now subjoin for the interest of the readers of THE WORLD'S CRISIS a portion of the Paris letter.

Paris, 22 Fevrier, 1889, 65 Avenue de Bretewil. My dear Friend and Brother in God: I thank you for the interesting letter you sent me concerning the interpretation of the prophecies on the coming of Christ. You tell me that some preachers do proclaim that he will come soon. Allow me to say that I do not understand how sincere Christians like those whom you mention can conciliate their interpretations with the words of the Scripture, as this one in Peter's second epistle: "No prophecy of the Scripture is of private interpretation." 2 Pet. 1: 20; or with this declaration of the Lord: "It is not for you to know times or seasons which the Father hath set within his own authority." Acts 1: 7. Again, has Jesus not said that the Son of God himself did not know the day of his coming? Matt. 24: 42. For my part, I never presumed to guess from any prophecy when the Son of God would come, much less to affirm it. But when I had not the least idea that the Lord would ever speak with me, God spake to me with a clear, loud voice, confirming his promises. You know that the French police seized me when I was going to announce to King Louis Philippe that he would lose his throne, and I was confined in a mad-house. There the Lord continued to speak to me, confirming the truth of the divine Scriptures and the coming of the judgment. I felt afraid, and for a moment feared to be lost.

This was in the spring of the year 1832, when suddenly and as unexpectedly as possible burst out with a clear, loud voice these words: "Thou art Jesus Christ." I was at that moment prostrate in prayer, lying on the floor, like Jesus in Gethsemane. My inward answer was: "But am I not a sinner?" The divine reply was: "No," and my divine Father told me that he knew no sin in my past life. I was then thirty-two years old, and God assured me that he had seen no sin in me during that long space of time. Dear friend, will you believe me? I must confess that till that day I had believed that I must be a sinner, since the Scriptures declare that every man is a sinner; but I never had known a time in my then past life when I did not fear God and did not wish to obey him. I therefore believed what God said to me; and from that day, in the year 1832, till now in the year 1889, I have never doubted the truth of the declaration of my Father (*the devil*—J. C. S.) assuring me that I am Jesus Christ. He reminded me that Jesus Christ had called his death on the cross the judgment of the world (John 12), adding that his second judgment as his second coming could not but be a second suffering of Christ to save the still lost portion of mankind, when they would know and believe who it was that had suffered a second time to convert and save all the lost.

My dear friend and brother, will you believe me when I assure you that this doctrine, I say, this sublime revelation, was not found by me in any human book, nor came out of my own mind, but came down from heaven like the gospel eighteen hundred years ago. Amen. The judge of the world is come a second time, and has judged the world a second time by taking the sin of the world upon himself, that the whole world may be saved by a second cross of the same Saviour. This cross is his royal throne. Therefore it is to no purpose to wait for Christ's coming, since he is come. Amen. GUILLAUME MONOD.

This looks to me like the ravings of a mad man or one possessed with a demon. Truly we are amid the perils of the last days. Let all watch and pray that they enter not into temptation, and "be not deceived." The Judge standeth at the door. He is not to come again in the person of some poor mad man, but he will come the same Jesus as he went away, to save his people and to destroy the wicked. That day is just upon us. May all be watching and waiting for that grand and glorious event.

RESIGNATION.

We regret to make the announcement that our beloved pastor, Eld. J. C. Smith has tendered his resignation as pastor of the church at Everett, to engage in special mission work in New York State. Bro. Smith, as a servant of our blessed Lord, is willing to go wheresoever he may be led by the Holy Spirit, to scatter the seed and to break the bread of life to the unsaved. The members of the Everett church bid him God-speed in his new field of usefulness, and commit him and his beloved family to the Christian fellowship and care of those with whom he may be associated.

WM. REYNOLDS, Clerk.

WHO has a greater combat than he that laboreth to overcome himself? This ought to be our endeavor, to conquer ourselves and daily wax stronger and to make a further growth in holiness.

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NEW SUBSCRIBERS.

We publish herewith the names of persons sending us new subscribers for THE WORLD'S CRISIS. We tender the thanks of the Society to the friends who have manifested so much interest in the welfare of our FAMILY PAPER, and hope the success which has attended their efforts will inspire others to make a similar trial. If each of our subscribers will send us a new name during the coming year, our list will be doubled. We purpose to keep an account of the NEW subscribers received from Oct. 1st, 1891.—*Manager*.

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M L Scoggin...........	1	Mrs. E M West.....	"
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H F Carpenter.........	1	W P Jones	"
F Hinds...............	1	G E McNeille.......	"
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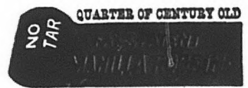

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Articles for Publication should be sent to **E. A. STOCKMAN,** EDITOR of THE WORLD'S CRISIS, Box **5140**, Boston, Mass. Never send *Business* letters to the *Editor*.

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NOTICES.

CAMPMEETING CALENDAR.

Lakeside, Maine.......................Sept. 3--11.
Lake View, Magog, P. Q...........Sept. 3--11.

THE BOSTON PREACHER'S MEETING.

The next meeting will be held at the office of THE WORLD'S CRISIS Monday, Sept. 12th, at 10 o'clock A. M. Essayist, G. F. Haines. Subject: 'What is seen and heard during a vacation." This is the date for the election of President, Vice President, and such other officers as the Constitution requires.

L. C. MCKINSTRY, Secretary–Treasurer.

BRISTOL AND PLYMOUTH COUNTIES CONFERENCE.

The next session of this Conference will be held with the church at Shawmut, (New Bedford) commencing SEPT. 27th, and closing September 30th. The business session will be Thursday, commencing at 10 o'clock A M. Will our churches make a special effort to attend. Be sure and send all the delegates your churches are entitled to. Brethren and sisters, lay aside your cares for these few days, and put in some time for the Lord. The Conference will be opened by a sermon from Elder Wm A. Burch. Others to follow later. Stir your people up to a good big mission collection before the Conference, and come ready for a good mission collection Thursday afternoon. Parties coming by rail, will get ticket for Acushnet. C. H SWEET President.

O L WATERS, Secretary.

NOTICE.—The new Chapel just completed by the A. C Church in Aurora, Ill , will be dedicated on Sunday, SEPT. 11th Eld A. J. Wheeler, of Concord, N. H., will be present to preach on that occasion. D. R MANSFIELD.

NOTICE —The International Advent Christian Conference Mission Tent. will be pitched at North Troy, Vt , SEPT. 15th, and hold as long as the interest may demand. Eld McLucas and others will be present to preach the Word. All are cordially invited.

W. P. DROWN, Chairman of Committee.

NOTICE.—The Annual Conference of Kansas will convene with the church at Formosa, Jewell County, commencing Friday, SEPT. 23d. Formosa is located on the main line of the Rock Island Railway. We trust all districts will send delegates to this meeting, and we sincerely desire the presence of all ministers in the States.

We shall try to secure reduced rates for all who wish to attend if they will let us know in time. H. SLATER, State Evangelist, Lyons, Kan.

NOTICE.—The Second Advent Christian Conference of Nova Scotia will be held at Litchfield, Annapolis Co., to commence OCT. 6th, and continue over the following Sunday. A cordial invitation is given to all of the brethren and sisters to come and labor for the salvation of sinners.

G. RUGGLES, President.

NOTICE —The third Quarterly Meeting of the A. C. Conference of Michigan will be held with the church at Garfield, Newaygo Co., commencing Friday evening, SEPT 30th, holding over Lord's day. Let there be a general rally to this meeting. Those by Rail Road come on the C. and N. M. to Newaygo, where teams will meet trains on Friday. JOS. SATTERLEE, Secretary.

NOTICE.—A Tent Meeting will be held by the first A. C. Church of North Castleton, Barry Co., Mich., commencing SEPT. 3d.

ELD. P. HOLLER, Pastor.

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ATTENTION!

Will the Sunday School Superintendents of the State of Maine please send me the post office address of the clerk of their Sunday School, so that I can send them blanks for reports to be forwarded to the Maine State Sunday School Convention in October

JOSHUA DENTON, Secretary, Dover, Me.

LAKE VIEW, MAGOG, P. Q. CAMP-MEETING.

This meeting is appointed to commence SEPT. 3d, and hold eight days. Board can be had at reasonable rates, and good stabling for horses. Eld. L. C McKinstry, Mrs McKinstry, and others are expected to preach the word of life. A cordial invitation is extended to all ministers Mrs. McKinstry is expected to deliver a series of her popular lectures on "The World's Great Empires." Her lectures in book form will be on sale at the meeting. Elder H D Selby will act as agent for THE WORLD'S CRISIS. The Annual Association meeting will be held on THURSDAY, at one o'clock. Come, one and all, to this Campmeeting filled with the Holy Spirit, ready to work for the Master. LOREN MARSH, President.

W. H. BLOUNT, Secretary.

Tickets over the Passumpsic Division of the B and M. R. R. and the boat are sold for the Magog Campmeeting at *one and one half cents a mile* between Sherbrooke and White River Junction, good both ways to return Monday, Sept. 12 It is a very low rate, and we hope all will go this way, and enjoy a ride on the Lake and a good meeting. L. C. MCKINSTRY.

TENT MEETING.

There will be a Tent Meeting held in the town of Montgomery, Mass., commencing on Thursday evening, SEPTEMBER 1st, and continue as long as the interest demands. In connection with this meeting the Western A. C. Conference of Mass will hold its annual session. Churches belonging to the Conference will please send their delegates, and the churches at Pittsfield, North Adams and Plainfield are especially invited to send a delegate from their respective churches, and let all pray that this effort in Western Mass. may be the means of doing much good. Let all come that can Meetings are expected to be held in the day time as well as evening. The Conference will hold its session on Friday and Saturday, September 2d and 3d. The friends in Montgomery will entertain those who come to work for the Lord, and those seeking good to the best of their ability. Let all make a sacrifice for the Lord. Per order of Board of Managers.

GEO. L TEEPLE, Secretary.

LAKESIDE, ME., CAMPMEETING.

The Lakeside Campmeeting will commence **Saturday, SEPT. 3d, and hold over the 11th.**

A cordial invitation is extended to all preaching brethren and sisters in good standing to come and labor for the good of the cause and the salvation of sinners. It is expected that Elders Stockman, Burch, Little and others will be present at part or all of the meeting

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The Maine Central, Knox and Lincoln and Somersett R R's will give the usual reduction of fare from AUG 15th to SEPT. 15th.

R. R. YORK, President.
E. O. DINSMORE, Secretary.

Executive Committee:—O. S French, J. H. Ames, S.W. Carr, F. E Blaisdell, C. L. Merrill.

NOTICE.—The York County A C. Conference will convene with the friends at South Effingham, N. H., at seven o'clock P. M. Thursday, SEPT. 22d, and hold over the following Sunday. A cordial invitation is extended to all within reach of these meetings to attend.

J. WHITMAN, President.
T. J. COOLBROTH, Secretary.

NOTICE.—The Penobscot Valley A. C. Conference will hold its next session with the brethren at Levant Village. Me., commencing on Thursday evening, SEPT. 22d and holding over Sunday. Brn. S. Y. Luce and Chas. G. Niles will provide homes for all who come.

JOSHUA DENTON, President.
GEO W. BANTON, Secretary.

NOTIC.—The fourth quarterly session of the East Oxford and Franklin Counties, Me., A. C. Conference will be held at Weld, Town House, commencing Thursday evening, SEPT. 15th, and continue till Sunday evening, Sept. 18th. It is hoped that all who can will come to this meeting filled with the Spirit to work for the Master.

STEPHEN TAYLOR, Secretary.

NOTICE.—The Annual Conference of Missouri will convene at Herndon, Saline Co., SEPT. 23d, lasting over two Sundays. A hack line for passengers runs daily from Marshall to Herndon. Come prepared for camping on the ground

H D. CATE, President.
H. D FILLMORE, Secretary.

NOTICE —Those who pledged money at the Springfield Campmeeting, or subscribed for stock, will please not send me any money after the 6th of Sept until the 1st of OCT., as I shall be away from home and cannot attend to the business

GEO. L. TEEPLE, Treasurer.

NOTICE —The third A. C. Quarterly Conference of Willammette Valley will be held with the Pleasant Hill Church, near Eagle Creek, Clackamas Co., Oregon, beginning Friday evening, SEPT. 30th. All are cordially invited.

J. P. WOODLE, Secretary.

NOTICE.—Having closed my labors for the present with the church at Charlton, I am at liberty the second and fourth Sundays to supply for others as the way may open My address is No. 3 Mason S t, Worcester, Mass. J H. BASTON.

NOTICE.—The North Advent Christian Conference has deferred holding its annual session until Wednesday before the second Sunday in Oct. It will meet with the church at Lebanon, Etorwah Co., Ala. We desire a large attendance.

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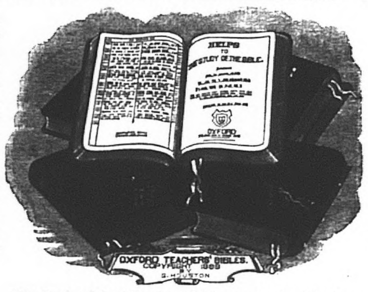

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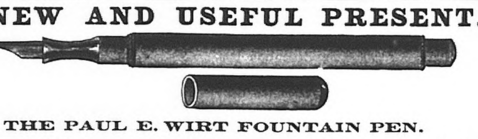

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